

**DISCIPLESHIP OF INADEQUATELY TRAINED CHRISTIAN  
WORKERS IN A PERSECUTED SOCIETY IN LAHORE,  
PAKISTAN**

by

**ANEEL YOUSAF**

**A DISSERTATION SUBMITTED FOR THE DEGREE OF**

**MASTER OF THEOLOGY**

at the

**SOUTH AFRICAN THEOLOGICAL SEMINARY**

in

**APRIL 2006**

**SUPERVISOR: PROFESSOR ARTHUR SONG**

## **DECLARATION**

I hereby acknowledge 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 academic institution for degree purposes.

---

Aneel Yousaf  
4 April 2006

## **Acknowledgements**

I must give thanks to Almighty God who is my Rock, my Defence, my Strong Tower, my Deliverer, and the God who has chosen me to make disciples. I will spend the rest of my days, discipling and winning souls for His own glory.

**Dedicated to my father William Nasir (late) and my mother Josepheen William,  
who taught me the principles of life and led me to a relationship with God.**

## **ABSTRACT**

This dissertation “Discipleship of Inadequately Trained Christian Workers in a Persecuted Society in Lahore, Pakistan” reveals the crucial need for discipleship training in the city of Lahore, Pakistan.

By providing an overview of Lahore and Pakistan in general, as well as examining the grip of a dominant religion, Islam and the effects of Islamic laws on Christianity, this research investigates the challenges Christian workers face as being real thus emphasizing the need for discipleship training. As part of the research, a proposed basic training guide for Christian workers is included which will serve as a good starting point to implement effective discipleship training in their churches.

The subject is discussed in the light of the Old and the New Testament references, and in consultation with the relevant Christian scholars as well as my personal observations.

I believe that this study will create an impact on the churches in Lahore, Pakistan and around the world in realizing the need for discipleship training and its fruitful effects in our modern age.

## Table of Contents

	<b>Page</b>
<b>Chapter One: Introduction</b>	12
1.1 The Academic Procedure	12
1.1.1 The Problem Area	12
1.1.2 The Bible Translation	12
1.1.3 Methodology	12
1.1.4 The Key Questions	13
1.1.5 My Aims	13
1.1.6 My Objectives	14
1.1.7 Hypothesis	14
1.1.8 A Personal Perspective	14
1.2 An Overview of Pakistan	16
1.2.1 Pakistan	16
1.2.2 Pakistani Flag	17
1.2.3 Punjab	18
1.2.4 Lahore	18
1.2.4.1 The Historical Lahore	20
1.2.4.1.1 Lahore Fort	20
1.2.4.1.2 The Mausoleum of Jahangir	20
1.2.4.1.3 The <i>Badshahi</i> Mosque	21
1.2.4.1.4 <i>Shalimar</i> Garden	21
1.2.4.1.5 Old Names of Lahore	21
1.2.4.1.6 Noor Jehan's Tomb	21
1.2.4.1.7 Thirteen Gates of Lahore	22
1.2.4.2 The Modern Lahore	24
1.2.5 The Lahore Map	25
1.3 People and Population	26
1.3.1 Dravidian	26
1.3.2 Indo-Aryan	27
1.3.3 Greek	27

1.3.4 Scythians	28
1.3.5 Huns	28
1.3.6 Arab	29
1.3.7 Mongol	29
1.3.8 Persian	29
1.3.9 Afghan	30
1.4 History and Culture	31
1.4.1 History	31
1.4.2 Culture	32
1.5 Language and Education	34
1.5.1 Language	34
1.5.2 Education	35
<b>Chapter Two: Islam, The Dominant Religion</b>	<b>38</b>
2.1 Rise of Islam in Lahore, Pakistan	38
2.2 Effects of Islamic Laws on Christianity in Lahore	40
2.3 Overt and Covert Persecution	41
2.3.1 What is Persecution?	42
2.3.2 Types of Persecution against Christians in Lahore, Pakistan	43
2.3.2.1 Persecution by the Constitution	43
2.3.2.2 Persecution by Islamic Ordinances	44
2.3.2.2.1 The Blasphemy Laws	44
2.3.2.2.2 Some Victims' Stories	46
2.3.2.3 Persecution by Police	47
2.3.2.3.1 Evangelist Mukhtar Masih	47
2.3.2.3.2 Pastor Arther Salim	48
2.3.2.4 Persecution by <i>Hudood</i>	49
2.3.2.5 Persecution of Women	51
2.3.2.6 Persecution by Destroying Christian Property	52
2.3.2.6.1 St. Peter's Church	52
2.3.2.7 Persecution by Judiciary Law	53
2.3.2.7.1 The <i>Shariat</i> Courts	53
2.3.3 Law of Blasphemy and Religious Apartheid in Lahore, Pakistan	54
2.4 How does the Bible explain Persecution?	57

<b>Chapter Three: Inadequately Trained Christian Workers</b>	<b>63</b>
3.1 The History of Christian Workers in Lahore, Pakistan	63
3.1.1 The Number of Christian Workers in the Population of about 6.5 million in Lahore	63
3.1.2 Who Labeled them as Pastors? (Literate pastors but with no theological education / training)	64
3.1.3 Who Licensed them to be Pastors, and of which Denominations or Churches are they?	64
3.2 The Challenges of Christian Workers	65
3.2.1 Interpretation of the Word	65
3.2.2 Knowledge of the Word of God	68
3.3 The History of Christianity in Lahore, Pakistan	69
3.3.1 The Pioneer Missionary Work	70
3.3.1.1 The Early Church Fathers' Witnesses	71
3.3.2 How did the First Church Start in Lahore?	72
3.3.3 How were the First Churches Funded?	74
3.3.4 Who were Some of the Early Converts?	75
3.3.5 The State of "Modern" Churches in Lahore Today	78
3.4 Knowledge of Christian Theology	79
3.4.1 History of Theology: an Introduction	79
3.4.2 Systematic Theology: an Introduction	80
3.4.3 Biblical Theology: an Introduction	80
3.4.3.1 Knowledge to Handle Heresies	81
3.4.4 Pastoral or Practical Theology: an Introduction	82
3.4.4.1 Shepherding (caring and counseling)	83
3.4.4.2 Conflict Management	84
3.5 Why is the Need of Discipleship Training for Christian Workers in Lahore so Urgent?	85

<b>Chapter Four. The Discipleship Process</b>	86
4.1 What is Discipleship?	86
4.2 Discipleship Training in the Old Testament	87
4.3 Discipleship Training in the New Testament	89
4.3.1 Christ’s Discipleship Methods	90
4.3.1.1 Jesus in the Gospels	91
4.3.1.2 Jesus Equipped His Disciples for Church Planting	92
4.3.2 Paul’s Discipleship Methods	93
4.3.2.1 Concepts and Considerations for Church Leadership Training	94
4.3.2.2 Discipling and Training	94
4.3.2.3 Paul’s Strategy is to Train Disciples and Disciples as Leaders	95
4.4 The Need for Training- a Scriptural Mandate- “To Make Disciples”	99
4.5 What is the Goal of Christian Discipleship?	100
4.5.1 The Call to the Ministry	103
<b>Chapter Five: Field Research</b>	105
5.1 Methodology of Research	105
5.2 Field Research Questions	106
5.3 Field Analysis	108
5.3.1 Pakistani Educational Standard	108
5.3.2 Ministry Background	108
5.3.3 Culture versus Bible	109
5.3.4 Understanding of the Proclamation of the Word	109
5.3.5 Scriptural Guidance	110
5.3.6 Church Management	110
5.3.7 Initial Calling	111
5.3.8 Obstacles	111
5.3.9 Gifts	112
5.3.10 Training and Equipping	112
5.3.11 Growth as a Christian	112
5.3.12 General Comments	113



<b>Chapter Six: Proposed Basic Training Guide For Christian Workers</b>	116
6.1 Biblical Studies	116
6.1.1 Chronological Study of the Bible	116
6.1.2 Survey of the Old and the New Testament	117
6.2 Systematic Studies	120
6.2.1 The Doctrine of the Trinity	120
6.2.1.1 God the Father	120
6.2.1.1.1 Attributes of God the Father	121
6.2.1.2 God the Son	121
6.2.1.2.1 Realities about Jesus	122
6.2.1.2.2 The Deity of Christ	122
6.2.1.2.3 Christ's Moral Attributes	122
6.2.1.2.4 Humanity of Christ	122
6.2.1.2.5 Jesus' Teaching and His Relationship with People	123
6.2.1.3 God the Holy Spirit	124
6.2.1.3.1 Essential Attributes	125
6.2.1.3.2 Moral Attributes	125
6.2.1.3.3 The Role of the Holy Spirit in Spiritual Growth	125
6.2.2 The Doctrine of the Church	126
6.2.2.1 The Nature and Purpose of the Church	126
6.2.2.1.1 Jesus' Declaration	127
6.2.2.1.2 Universal Church	128
6.2.2.1.3 Local Church	128
6.2.2.1.4 The Composition of the Church	129
6.2.2.1.5 The Biblical Models of the Church	129
6.2.2.1.5.1 The People of God	129
6.2.2.1.5.2 The Body of Christ	129
6.2.2.1.5.3 The New Israel	129
6.2.2.1.5.4 The Household of God	130
6.2.2.1.5.5 The Bride of Christ	130
6.2.2.1.5.6 An Army	130
6.2.2.2 The Organization of the Church	130
6.2.2.2.1 Autocratic Government (Episcopal)	131
6.2.2.2.2 Oligarchic Government (Presbyterian: Elders)	131

6.2.2.2.3 Democratic Government (Congregational)	132
6.2.2.3 The Ordinances and Sacraments of the Church	133
6.3 Understanding Different Ministries and Ministry Gifts	136
6.3.1 Ministry Gifts	136
6.3.1.1 Elders	137
6.3.1.2 Deacons / Deaconesses	138
6.3.2 Christian Fellowship	139
6.3.3 A Servant Attitude	139
6.3.4 The Most Important Gift	140
6.3.5 Men and Women in Ministry	141
6.4 The Making of Disciples	143
6.4.1 Existing or Growing	143
6.4.2 No Discipleship without Submission	144
6.4.3 Teaching and Learning	144
6.4.4 Teaching the Process of Evaluation	145
6.4.5 Pakistani Culture and the Teaching of the Bible	146
6.4.6 Visitation	147
6.4.7 Accountability	148
6.4.8 Multiplication of Workers	150
6.4.9 Understanding Missions	151
6.4.10 World Religions	152
6.5 Christian Maturity	153
6.5.1 Prioritizing Jesus in our Families	154
6.5.2 Prioritizing Jesus in our own Life	155
6.5.3 Giving all our Possessions	155
6.5.4 Faith	156
6.5.5 Spiritual Warfare	157
6.5.6 Evangelism and Follow-up	158
6.6 Practical Theology	159
6.6.1 Worship and Prayer	159
6.6.2 Church Management	161
6.6.2.1 Core Values and Mission	161
6.6.2.2 Membership Records	162
6.6.2.3 Correspondence and Publications	162

6.6.2.4 Communications	162
6.6.2.5 Accounting and the Church Finances	162
6.6.3 Understanding Children’s Ministry	164
6.6.4 Introduction to Youth Ministry	165
6.6.5 Hermeneutics	166
6.7 Occult	167
6.7.1 General Cults	167
<b>Chapter Seven: Conclusion</b>	169
7.1 Summary of the Research Findings	169
7.2 The relationship between research findings and the aims and objectives of the study	171
7.3 How these findings contribute to the field of Practical Theology	172
7.4 Hypothesis Revisited	173
<b>Appendices</b>	174
Appendix A A list of addresses is given to explore Lahore	174
Appendix B A list of contacts is provided on the famous institutions in Lahore	175
Appendix C Suggested websites on persecution for additional research	176
Appendix D A table of churches’ analysis is provided by Mission Advanced Research and Communication Centre (MARC) to find the growth of churches in Pakistan.	177
Appendix E Suggested websites on discipleship for additional research	178
Appendix F The contact list of Christian workers in Lahore, Pakistan	179
Appendix G Response Sheet of Christian Workers	181
Appendix H Statistical Analysis Sheet	185
Appendix I Eight questions (Q 1, 2, 3, 4, 6, 8, 16, and 17) were taken to explain the situation of these workers more clearly with the help of graphs (Question 6 is illustrated by three graphs)	188
Appendix J A list of suggested books and websites for further study	192
<b>Bibliography</b>	197

## **Chapter One: Introduction**

### **1.1 The Academic Procedure**

#### **1.1.1 The Problem Area**

The problem to be addressed is the need for discipleship training for Christian workers in Lahore, Pakistan.

I have a real passion for this issue. This is one of the greatest needs in Lahore, Pakistan. Without the knowledge of the Bible and a firm Christian foundation that leads to effective discipleship training, many Christian workers will be less effective in a Muslim country like Pakistan.

*The term “Christian workers” can be broadly applied to Christians involved in institutions like nursing, Policing, education, and many other fields.*

*I would like to focus on Christian workers as inadequately trained pastors in Lahore, Pakistan.*

#### **1.1.2 The Bible Translations**

The following translations of the Bible will be used

The Life Application Bible (NIV), The New King James Version (NKJV), and The Amplified Bible.

#### **1.1.3 Methodology**

The research methods used are: a) interviewing with 15 to 18 Christian workers in Lahore b) a literature review, c) my personal experiences. The importance and significance of the city of Lahore requires that a fairly detailed description be given of it. This will set the background for the personal burden I have for the discipleship of the many inadequately trained Christian workers who serve as pastors in that city.

I will refer to Walter Henrichsen’s book “*Disciples are made and not born*” where the author explains in depth the meaning of discipleship. His emphasis is on Christian

responsibilities as the reason why discipleship is necessary for Christians and especially for church leaders (pastors).

According to him

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 (1974:5).

*“Disciples are made and not born”* is not a collection of dry, doctrinal dust, but an eminently practical book that applies to everyone. The value of these pages can also be recognized in that over 350,000 copies are in print.

Walter Henrichsen is no mere theorist. Long associated (for 20 years) with The Navigators, an organization committed to disciple-making, he has effectively presented the results of his study and experience. His work shows how to get involved in multiplication of Christian disciples. This book is an asset for many generations. It challenges the reader to be committed in making disciples, thereby fulfilling the Scriptural Mandate (Mt 28:19-20).

#### **1.1.4 The Key Questions**

The Key Questions Concerning My Research are as Follows

1.1.4.1 Why is discipleship important?

1.1.4.2 What were Christ’s and Paul’s discipleship methods?

1.1.4.3 Why is there a need for discipleship training for Christian workers in Lahore?

1.1.4.4 What are some practical solutions that can be applied in churches to start discipleship training for Christian leaders in Lahore?

#### **1.1.5 My Aims**

1.1.5.1 To investigate inadequately trained Christian workers in Lahore.

1.1.5.2 To prepare training material for Christian workers.

1.1.5.3 To encourage trained workers to disciple others (Multiplication).

### **1.1.6 My Objectives**

1.1.6.1 To provide an overview of Pakistan and Lahore.

1.1.6.2 To examine the grip of a dominant religion, Islam, and the effects of Islamic laws on Christianity.

1.1.6.3 To investigate the Christian workers in the area and the challenges that face them.

1.1.6.4 To explore “The Discipleship Process”.

1.1.6.5 To conduct field research of Christian workers in Lahore, who need discipling.

1.1.6.6 To compile a proposed basic training guide for Christian workers.

### **1.1.7 Hypothesis**

Without effective discipleship training, Christian workers will fail to convey the full message of the gospel of Jesus Christ in the Islamic country of Pakistan.

This is a very serious problem. It is good to have a passion to serve God but without the knowledge of the Word of God and real discipleship training, this passion can be disastrous in the Kingdom of God.

Through this dissertation, I will investigate the Christian workers and their challenges in Lahore, Pakistan. I will prove that there is a big need in Lahore to train these workers for an effective ministry.

### **1.1.8 A Personal Perspective**

*“..., and you do not need anyone to teach you. But as his anointing teaches you about all things...” (1 Jn 2:27b NIV).*

“The Bible explains that the Spirit of the Lord will teach you every thing. That is why discipleship or training for a Christian worker is not necessary.” This is the saying of many workers in Lahore, Pakistan.

These leaders are labeled as pastors by the people even though they have never had

formal Bible training. They have never been trained or disciplined by trained pastors or trained Christian leaders. People in Lahore think that if a person can preach from the Bible, he is an effective Christian worker (pastor). It does not matter if he knows the Bible or not or if he only has limited Bible training. Some of them even have a true passion to serve Jesus but the lack of discipleship training is a big hindrance between them and the people.

Why is there a big need to disciple these Christian workers? I ask this question again and again to myself. Why discipleship training?

I grew up in a Christian family in Lahore, Pakistan. I could see the negative effects of these workers in Lahore and all over Pakistan. They did not have a clear understanding of the Bible. Their interpretation of the Word was uncertain. There was no firm foundation of Christianity. They did not have the knowledge of the history of theology, Christian doctrine, Biblical theology and pastoral theology. In Pakistan, being an Islamic country, there is always someone who wants to argue and wants to know about the Bible. From a Muslim perspective, they want to challenge the truth of the Bible. Some of them challenge that the Bible of Christians has been changed through many centuries. They ask many questions about God, the Trinity, The Holy Spirit, Jesus' birth, miracles, resurrection, ascension, and His second coming. To give answers to these questions can be very challenging for these workers.

I cannot imagine that a Christian leader can preach the fullness of the message without real discipleship in Lahore. It can be very dangerous for people to trust in the Word and to apply it in their own lives. Lack of discipleship will allow many heresies in the church and these leaders will struggle to handle conflicts. The lack of discipleship of a worker will be a great obstacle in preaching the Word. These leaders will be less effective in their homes, churches, communities and even in spreading the Word into the world.

Jesus Christ began His mission with a personal ministry which lasted little more than three years. One of the key aspects of His ministry was His training of the twelve disciples, whom He named apostles. That training was the foundation of His whole ministry. Much of His time during the three years concentrated on these men. He knew

that in order for His mission to succeed, much would depend on the dedication, loyalty, courage and faith of the men whom He had chosen and trained. Jesus had no formal school, no seminaries, no outlined course of study, and no periodic membership classes in which He enrolled His followers. Amazing as it may seem, all Jesus did to teach these men His way, was to draw them close to Himself. He was His own school and curriculum. Jesus asked only that His disciples follow Him. Knowledge was not communicated by the Master in terms of laws and dogmas but in the living personality of One who walked among them, lived with them and showed them through His lifestyle.

## 1.2 An Overview of Pakistan

In this section, I would like to explore Pakistan which includes Punjab, a Province of Pakistan and the city of Lahore (historical and modern Lahore).

### 1.2.1 Pakistan



MS Encarta Encyclopedia map<sup>1</sup>

Pakistan is an Islamic Republic (Official name: Islamic Republic of Pakistan) and its capital is Islamabad. The name Pakistan means “Pure Land or the Land of the Pure”. Islam is the official religion followed by 97 percent of the population (most belong to the Sunni sect); 2 percent are Christians; 1.6 percent are Hindus; the remainder belong to other smaller sects. General Pervez Musharraf has been the Prime Minister of

---

<sup>1</sup> MS Encarta Encyclopedia “*GreatestCities*” . Available at <http://www.greatestcities.com/>. Accessed on 10 June 2005.



Pakistan since 1999 and the self-appointed President since June 2001. After the 1999 military coup, Parliament was dissolved.

National holidays: August 14, Independence Day (1947); March 23, Proclamation of the Republic (1956).

Pakistan, officially Islamic Republic of Pakistan, republic in southern Asia, bounded on the north and northwest by Afghanistan, on the north-east by Jammu and Kashmir, on the east and south-east by India, on the south by the Arabian Sea, and on the west by Iran. The status of Jammu and Kashmir is a matter of dispute between India and Pakistan. Pakistan is made up of four main provinces<sup>2</sup>: Punjab 205,344 Sq.Km, Sindh 140 914 Sq.Km, North-West Frontier Province (NWFP) 74,521 Sq.Km and Baluchistan 347,190 Sq.Km (Encarta CD-Rom, 2002).<sup>3</sup>

#### 1.2.2 Pakistani Flag<sup>4</sup>



Green with a vertical white band symbolizing the role of religious minorities on the hoist side; a large white crescent and star are cantered in the green field; the crescent, star, and colour green are traditional symbols of Islam.

The population of Pakistan (2001 estimate) is 144,616,639, yielding an average population density of 182 persons per sq km (470 per sq mi). The country's population was increasing in 2001 at a rate of 2.1 percent a year. Only 36 percent of the people live in urban areas (Encarta CD-Rom, 2002).<sup>5</sup>

---

<sup>2</sup>More than 50 percent of Pakistan's population lives in the south-eastern province of Punjab. As a result, Punjabis make up the largest cultural group in Pakistan. The Sindhi, inhabitants of Sindh province, make up the second largest population group. Pushtu tribes are also a large ethnic group. They live in the North-West Frontier Province and northern Baluchistan. The Baluchi are a group of tribes in the Western Province of Baluchistan.

<sup>3</sup> Encarta. 2002. Pakistan. (*In* Microsoft Encarta '2002.) [CD-ROM].

<sup>4</sup> it's Pakistan – all you need to know. *Area and Population*. 2004-2005, Available at <http://www.itspakistan.net/default.aspx>. Accessed on 6 June, 2005.

<sup>5</sup> Encarta. 2002. Population characteristics. (*In* Microsoft Encarta '2002.) [CD-ROM].

To look at the Province “Punjab” will throw light on the existence of Lahore city because Lahore is the capital of Punjab. To understand Lahore, it is necessary to understand Punjab.

### 1.2.3 Punjab

Over 70 million people live in Punjab - more than half the population of the entire country. Punjab<sup>6</sup>, ('Land of Five Rivers',) is the richest, most fertile and most heavily populated province of Pakistan. The five rivers refer to the *Jhelum*, *Chenab*, *Ravi*, *Sutlej* and *Beas* - but the last is now in Indian Punjab only, so the Indus is now included as Pakistan's fifth river. Geographically, it is a land of contrasts, from the alluvial plain of the Indus River and its tributaries to the sand-dunes of the *Cholistan* Desert, from the verdant beauty of the pine-covered foothills of the Himalaya to the strangely convoluted lunar landscape of the *Potwar* Plateau and the Salt Range (Site developed by Pakistan Tourism Development Corporation).<sup>7</sup>

After introducing the Punjab province, we now consider one of the world's most famous cities, Lahore.

### 1.2.4 Lahore

There is an ancient Punjabi adage,

**"One who hasn't seen Lahore, hasn't been born!"**

Lahore the "**Queen of cities**"; others are "like a golden ring, she the diamond."<sup>8</sup>

Lahore is a Municipal city, has been the capital of Punjab for nearly a thousand years, and the administrative head-quarters of a division and district of the same name. It is situated one mile to the south of the river *Ravi*, and some 23 meters

---

<sup>6</sup> The name of the Province Punjab means a place where five rivers flow – The word Punjab in the Punjabi language means number 5.

<sup>7</sup> *Pakistan Tourism Development Corporation.*

<http://www28.brinkster.com/pakistan4ever/htmls/punjab/punjab.asp>. Accessed on 10 June 2005.

<sup>8</sup> *Lahore Places*, Site maintained and developed by Aleph. Available at <http://www.alephinc.net/lahore/html/places.htm>. Accessed on 4 June 2005.

from the eastern border of the district. The city is built in the form of a parallelogram, the area within the walls, exclusive of the citadel, being about 461 acres. It stands on the alluvial plain traversed by the river *Ravi*. The city is slightly elevated above the plain, and has a high ridge within it, running east and west on its northern side. The whole of this elevated ground is composed of the accumulated debris of many centuries. The river, which makes a very circuitous bend from the East, passes in a semi-circle to the North of Lahore. Lahore has a friendly, relaxed atmosphere. It is a fine place to watch the world rush by and to see the mix of painted trucks, cars, bullock carts, buses, handcarts, scooters with whole families (Site developed and maintained by Aleph).<sup>9</sup>

Lahore has 6.5 million inhabitants and thus is the second largest city in Pakistan, (Karachi being the largest). It is considered to be the 23rd largest city of the world (NationMaster, 2003-5).<sup>10</sup>

There are two main seasons, namely the winter and the summer. The monsoons are at their peak during July and August, and during these two months there is more than half of the annual rainfall. October and November are the driest months and the average rain fall during these months is only about one third of an inch. There are winter rains during December – February with the average rainfall during these months being 3 inches.<sup>11</sup>

According to the words of Noor Jahan:

***"I have purchased Lahore with my life, by giving my life for Lahore, actually I have purchased another Paradise," Empress Noor Jahan***

---

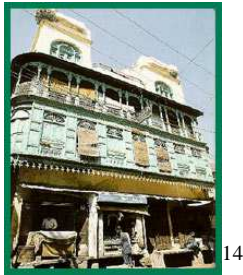
<sup>9</sup> *Lahore Profile*. <http://www.alephinc.net/lahore/html/profile.htm>. Accessed on 06 June 2005.

<sup>10</sup> NationMaster.com 2003-5. <http://www.nationmaster.com/encyclopedia/lahore>. Accessed on 27 May 2005.

<sup>11</sup> *Geography Profile*. Available at <http://www.lahore.gov.pk/profile/geography.htm>. Accessed on 10 June 2005.

Lahore<sup>12</sup> can be described in two different ways: The Historical and the Modern Lahore

#### 1.2.4.1 The Historical Lahore<sup>13</sup>



##### 1.2.4.1.1 Lahore Fort<sup>15</sup>

Although founded somewhere in the B.C. era, it was built into its present shape between 1566 and 1673 A.D. A grandeur of Mughal Architecture best preserved archaeologically are "SHISH MAHAL" (The Palace of Mirrors), "MOTI MASJID" (Pearl Mosque), "DIWAN-E-AAM" (Court for the Commons) and "HATHI PER" (Elephant Steps). It also has Mughal and Sikh period museums.

##### 1.2.4.1.2 The Mausoleum of Jahangir<sup>16</sup>

Here lies the most romantic prince Salim, crowned to Emperor Jehangir, descendant of "Akbar the Great", built in 1637 A.D. by his beloved Queen "Noor-Jehan". It is surrounded by a beautiful garden. It is an alcove for the romantic souls even today.

---

<sup>12</sup> (See Appendix A).

<sup>13</sup> *History Profile* (2002), Available at <http://www.lahore.gov.pk/profile/history.htm>. Accessed on 10 June 2005.

<sup>14</sup> *ibid.* Traditional buildings in older part of Lahore - *History Profile* (2002), Available at <http://www.lahore.gov.pk/profile/history.htm>. Accessed on 10 June 2005.

<sup>15</sup> *ibid.*

<sup>16</sup> *ibid.*

#### 1.2.4.1.3 **The *Badshahi Mosque***<sup>17</sup>

World's largest existing "Historical Mosque" built in 1674. It was constructed using a blend of white marble and red stone, decorated with beautifully engraved "QURANIC" verses, and fresco.

#### 1.2.4.1.4 ***Shalimar Garden***<sup>18</sup>

The word "Shalimar" means the purest of human pleasures. It was completed between 1639 and 1641 in the reign of Emperor Shah Jehan. Its triple-terraced gardens decorated with marble pavilions, ornamental pools, water falls and fountains make it one of the world's finest Persian gardens.

#### 1.2.4.1.5 **Old Names of Lahore**<sup>19</sup>

- *Laha-war*
- *Laha-noor*
- *Loh-pur*
- *Mahmood-pur*
- *Labokla*
- *Samandpal Nagiri*
- *Lahar-pur*

#### 1.2.4.1.6 **Noor Jehan's Tomb**<sup>20</sup>

"Light of the World." Noor-Jehan was the title given by the Emperor Jehangir to his beloved last wife. She died in 1645 and was buried with her daughter "Ladli Begum".

---

<sup>17</sup> *ibid.*

<sup>18</sup> *ibid.*

<sup>19</sup> *ibid.*

<sup>20</sup> *ibid.*

Aleph<sup>21</sup> site describes the Thirteen Gates of Lahore as follows

#### 1.2.4.1.7 Thirteen Gates of Lahore<sup>22</sup>

In the Mughal days, the Old City was surrounded by a 9 meter high brick wall and had a rampart running around it connected with the River *Ravi* which served as a protection for the city. A circular road around the rampart gave access to the city through thirteen gates. Some of the imposing structures of these gates are still preserved.

In the bazaars of the Old City, one still comes across tiny shops where craftsmen can be seen busy turning out master-pieces in copper, brass, silver as well as textiles in the traditional fashion.

The list of thirteen gates is as follows

The ***Raushnai Gate***, or the "gate of light". This is situated between the royal mosque and the citadels. Being the principal entrance from the fort to the city, it was most frequented by the courtiers, royal servants, and retainers; and as the quarters about here were profusely lit at night, it was called the "gate of light" or the "gate of splendour,".

The ***Kashmiri Gate***, is so called because it faces the direction of Kashmir.

The ***Masti Gate*** is named as a corruption of the word "mosque" The mosque of Mariam Makani, mother of Akbar, is in its immediate vicinity.

The ***Khizri Gate***. In former times the river flowed by the city walls, and the ferry was near this spot. The gate was therefore named *Khizri*, after the Khizr Elias, the patron saint according to the Muhammadan belief of running waters and streams, and the discoverer of the water of immortality. Ranjit Singh kept two

---

<sup>21</sup> Lahore Places - *Thirteen gates of Lahore*. Available at <http://www.alephinc.net/lahore/html/13gates.htm>. Accessed on 6 June 2005.

<sup>22</sup> Old City Lahore was famous with 13 gates and the walls were built for the protection of the residents.

domesticated lions in a cage here, and the gate came to be called "Sheranwala" or the "lions' gate". People now call it by both names, the "Khizri" and the "Sheranwala" gateway.

The ***Yakki Gate***. The original name was "Zaki," that being the name of a martyr saint, who, according to tradition, fell fighting against the Mughal infidels from the north, while gallantly defending his city. His head was cut off at the gate, but the trunk continued fighting for some time, and at last fell in a quarter of the city close by.

The ***Delhi Gate***, so called due to its opening to the high road linking Lahore with Delhi.

The ***Akbari Gate***, named after Muhammad Jala-ud-din Akbar, who rebuilt the town and citadel. Close to this gate the Emperor also founded a market which, after his name, is called "Akbari Mandi".

The ***Mochi Gate***. The name is the corruption of *Moti*, a pearl. It was called so after the name of Moti Ram, an officer of Akbar, who resided here at that time.

The ***Shah Almi Gate***, named after Mohomed Mo'azzam Shah 'Alam Bahadur Shah (the son and successor of Aurangzeb), a mild and magnificent Emperor, who died at Lahore on the 28th February 1712.

The ***Lahori Gate***, The gate was named after the city of Lahore. It is said that when Malik Ayaz rebuilt the town, in the time of Mahmud, the quarter of the city in the vicinity of this gate, which, together with the *Lahori Mandi*, or the Lahore market, was named after the city.

The ***Mori Gate*** is the smallest of the gateway, and as its name implies, was in old times used as an outlet for the refuse and sweepings of the city.

The *Bhatti Gate*, named after the *Bhatis*, an ancient *Rajput* tribe who inhabited these quarters in old times.

The *Taxali Gate*, named after from the *Taxal*, or royal mint.

#### 1.2.4.2 The Modern Lahore



Lahore is still growing, and just like any other city, there is incessant redevelopment. Old buildings become replaced by modern concrete architecture. Modern sites of interest include the *Minar-e-Pakistan*<sup>24</sup> (Tower of Lahore) located in *Iqbal Park*. The tomb of the philosopher and poet Dr. Allama Mohammad Iqbal is in the *Hazuri Bagh* (garden) beside the *Badshahi Masjid* (mosque). The *Wapda House* building is an example of a modern office block, with a glass dome and a roof garden. Behind it is the Punjab Assembly Hall and before both is the modern *Summit Minar*. Lahore Central Museum was originally the "Industrial Art Museum of the Punjab". Lahore was important because of its key position of Punjab in the Indian Empire.

The *Fortress Stadium* is the site of the famous Horse and Cattle Show held each March. This includes a display of livestock but also many spectacular feats of horsemanship, tent pegging, dressage, camel dancing, racing, folk dancing, pomp and pageantry. It is accompanied by exhibitions displaying Pakistani craftsmanship and industry and is one of the most colourful of Lahore's events. Lahore has plenty of fine parks and a zoo; while other leisure areas for the city have been developed in the vicinity. These include *Changa Manga*, a manmade forest, originally planted and irrigated by the British to provide wood for railway engines. Nowadays there is a miniature, steam driven railway and an artificial lake with boats. *Jallo National Park* is a more recent establishment. It is also a

---

<sup>23</sup> Man-made fall at Gulshan-e-Iqbal Park Lahore. *Lahore Pictures*, Site maintained by Aleph. Available at <http://www.alephinc.net/lahore/html/pictures/htm>. Accessed on 6 June 2005.

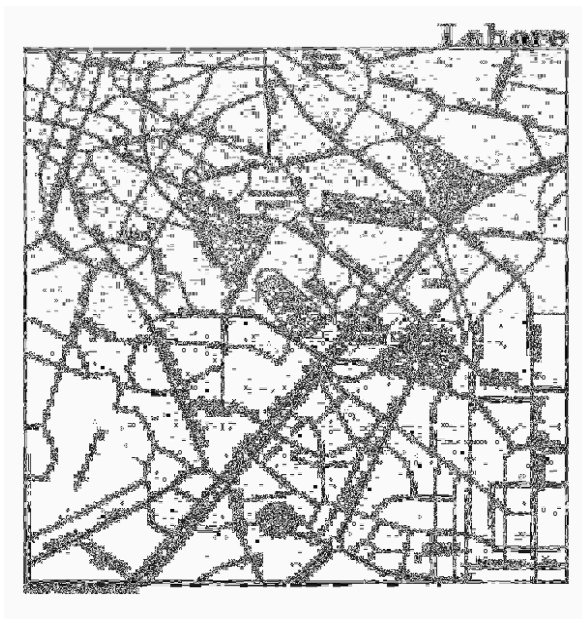
<sup>24</sup> Tower of Lahore marks the spot where the Pakistan Resolution was passed on 23rd March 1940.



recreational and picnic site, with a zoo, children's play area, a lake catering for motor and rowing boats, and other kinds of amusement. *Gulshan-e-Iqbal*, *Iqbal Park* around the *Minar-e-Pakistan*, Model Town Park Race Course Park, also attracts not only town-dwellers but visitors as well (Worldweb Information).<sup>25</sup>

The map of Lahore indicates the geographical site of the city with all key places as follows:

### 1.2.5 The Lahore Map



Worldweb information map<sup>26</sup>

A brief description follows of Lahore's people, population, history, culture, language and education. The introduction will throw light on the subject and help us to understand Lahore and its pastoral needs.

---

<sup>25</sup> Worldweb information <http://www.pakistaninformation.com/Lahore.html>. Accessed on 10 June 2005.

<sup>26</sup> *ibid.*

### 1.3 People and Population

Lahore has a population of about 6.5 million and it covers an area 390 sq, miles. With a population of more than 6,563,000 people, Lahore is Pakistan's second largest city. The district lies at 31-34' North latitude and 74-20' East longitude.<sup>27</sup>

Being in an Islamic country and Islamic city, Lahore's population is mostly Muslim. Everywhere you go, you can hear the sound of Muslim prayers, see magnificent mosques, historical places and the celebration of different festivals. As it is well said that "Lahore is Lahore", you will find all types of people coming from the other three provinces to this marvelous city. Lahore is the capital of Punjab and it attracts people from around the country to come and visit different places. Punjabis represent the largest group of people in Lahore and contribute as one of the leading groups within the city. The people of Lahore are friendly and they love to welcome visitors.

The ethnological background of the population of Pakistan is extremely varied, largely because the country lies in an area that was invaded repeatedly during its long history. The people come from ethnic stock such as Dravidian, Indo-Aryan, Greek, Scythian, Hun, Arab, Mongol, Persian, and Afghan (Encarta CD-Rom, 2002).<sup>28</sup>

The following is a short introduction to each of the ethnic groups represented in Lahore

#### 1.3.1 Dravidian

The name Dravidian is applied to a linguistically related group of people in the subcontinent. They are mainly of the traditionally lower class caste members of the society such as Tamil and other isolated tribes such as Ghats and the Todas. The Dravidian tribe in Lahore is diverse because of their intermarriages with other groups. Some of them have changed their lifestyles with the modern technological society (Encarta CD-Rom, 2002).<sup>29</sup>

---

<sup>27</sup> it's Pakistan - all you need to know. it's Pakistan – all you need to know. *Area and Population*. 2004-2005, Available at <http://www.itspakistan.net/default.aspx>. Accessed on 6 June, 2005.

<sup>28</sup> Encarta. 2002. Pakistan Population. (*In* Microsoft Encarta '2002.) [CD-ROM].

<sup>29</sup> Encarta. 2002. Dravidian. (*In* Microsoft Encarta '2002.) [CD-ROM].

### 1.3.2 Indo-Aryan

Shaffer investigated Indo-Aryan people and he estimated that about 2000 B.C, a highly developed civilization flourished in the Indus Valley, around the sites of *Harappa* and *Mohenjo-Daro*. By about 1500 B.C, when the Indo-Aryan tribes invaded India, this civilization was in a serious decline. According to him the Indus valley area now known as Pakistan, an advanced Bronze Age culture rose up about 2500 B.C and lasted for nearly 1000 years. Scholars do not know how it began or whether its people were related to those who now occupy Southwest Asia. Nomadic tribes called Aryans invaded the Indus River valley, probably from the region north of the Caspian Sea, in 1500 B.C. The Aryan culture became dominant in the area, eclipsing that of its predecessors (Encarta CD-Rom, 2002).<sup>30</sup>

### 1.3.3 Greek

The Greeks long and distinguished history has always been tied to that of other peoples and cultures. According to Duckworth and Smith, Greek Language is the language of the people of Greece, embracing the early Attic, Hellenistic, Byzantine, and modern periods. It is the only member of the Greek subfamily of the Indo-European languages. Their further explanation is that the Greek language was in use for centuries before the era of recorded history. Prehistoric peoples who migrated from Central and northern Asia to the more fertile lands to the south settled in various sections of Greece, in each of which a distinct dialect arose. The four main dialects were Arcado-Cyprian, Doric, Aeolic, and Ionic (Encarta CD-Rom, 2002).<sup>31</sup>

---

<sup>30</sup> SHAFFER, J, G. 2002. (*In* Microsoft Encarta '2002.) [CD-ROM.].

<sup>31</sup> DUCKWORTH, G, E. & SMITH, M. 2002. Ancient Greek (*In* Microsoft Encarta '2002.) [CD-ROM.].

#### 1.3.4 Scythians

A group of closely related tribes called Scyths lived in a region of south-eastern Europe in ancient times. Scythians is a name given by ancient Greek writers to a number of the nomadic tribes of southeastern Europe and Asia. The nomad tribes migrated to these areas from the region of the Altay Mountains on the border of China during the 8th century B.C. Their language was a form of Iranian, one of the branches of the Indo-European languages. Scythians kept herds of horses, cattle, and sheep, lived in tent-covered wagons, and fought with bows and arrows on horseback. They developed a rich culture characterized by opulent tombs, fine metalwork, and a brilliant art style. The Scythian tribes in Asia, however, invaded the Parthian Empire, southeast of the Caspian Sea, in the 2nd century B.C. About 130 B.C they advanced eastward into Afghanistan, a neighboring country to Pakistan (Encarta CD-Rom, 2002).<sup>32</sup>

#### 1.3.5 Huns

Huns are a nomadic Asian people, probably of Turkish, *Tataric*, or Ugrian origins, who spread from the Caspian steppes (the areas north of the Caspian Sea) to make repeated incursions into the Roman Empire during the 4th and 5th centuries A.D. At the height of their power the Huns absorbed a number of different racial strains in their armies and assimilated the characteristics of the populations of their environment, so that in Europe they gradually lost their distinct Asian character. Even in their pre-European period, they were highly variable in their physical characteristics and of no easily determined ethnic or linguistic identity (Encarta CD-Rom, 2002).<sup>33</sup>

---

<sup>32</sup> Encarta. 2002. Scythians. (*In* Microsoft Encarta '2002.) [CD-ROM].

<sup>33</sup> Encarta. 2002. Huns. (*In* Microsoft Encarta '2002.) [CD-ROM].

### 1.3.6 Arab

This name was given to about 100 million people who lived in a group of independent nation-states in North Africa and Middle East and have common linguistic and cultural heritage. The name Arabs was given to the ancient and present-day inhabitants of the Arabian Peninsula and often applied to the peoples closely allied to them in ancestry, language, religion, and culture. Presently, more than 200 million Arabs are living in 21 main countries. In the centuries following the death of the Prophet Muhammad in A.D 632, Arab influence spread throughout the whole world including Lahore, Pakistan (Encarta CD-Rom, 2002).<sup>34</sup>

### 1.3.7 Mongol

Guzman gives the explanation that during the 13th and 14th centuries, the Mongols conquered and ruled the largest empire in recorded history. The Mongol empire's five great khans, with their goal of world domination, impacted all of the major Eurasian civilizations. By the time of his death in 1227, Genghis Khan controlled most of the inner Asian steppe as well as parts of the Chinese, Indian, and Middle Eastern civilizations (Encarta CD-Rom, 2002).<sup>35</sup>

### 1.3.8 Persian

They were the branch of the Indo-European-speaking peoples whose nearest relatives were the Indians. The Iranians were divided into tribes that may have been distinguished from each other by dialect variations in their speech. The most famous tribes were the Persians (parsa) and the Medes (Mada) (Frye 1962:378).<sup>36</sup>

---

<sup>34</sup> Encarta. 2002. Arab. (*In* Microsoft Encarta '2002.) [CD-ROM].

<sup>35</sup> GUZMAN, G, G. Mongol Domination of Eurasia. (*In* Microsoft Encarta '2002.) [CD-ROM].

<sup>36</sup> FRYE, R. 1960. History. (*In* Encyclopedia Americana, 15:368-386.)

### 1.3.9 Afghan

In 1999, some 79 percent of the population lived in rural areas of Afghanistan. Of the urban dwellers, probably about half lived in Kabul, the capital city. The nomadic population was estimated to be about 2.5 million people. During the war with the Soviets, the number of Afghan refugees outside the country escalated dramatically, with as many as 2.5 million to 3 million refugees fleeing to Pakistan and another 1.5 million to Iran. About 150,000 Afghans were able to migrate permanently to other countries, including the United States, Australia, and various European countries (Encarta CD-Rom, 2002).<sup>37</sup>

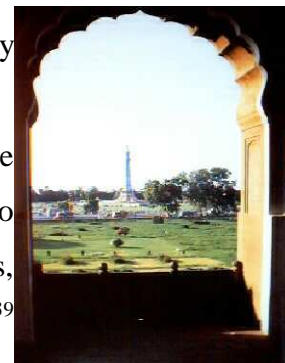
Looking at the people of Lahore (Pakistan) provides an interesting insight into the city's development. The above mentioned groups of people have different cultures, languages, lifestyles, and religions. The diversity of different people makes Lahore to be well known in the country and around the world. It would not be a strange thing for a visitor to meet many different types of people in this big city of Lahore.

According to Mobin Chaudhry, a resident of Lahore

Lahore is a city of great dimensions. It is unique in many respects.

In the Modern period it is declared “Lahore is indeed the Heart of Pakistan” with its ever green gaiety. If you go to any corner of the city you will find shops open for juices, milk, milk items, fruits, *paan*,<sup>38</sup> cigarettes, fish, *tikka*,<sup>39</sup> *paratha*,<sup>40</sup> *naan*<sup>41</sup> and for many daily items or foods. There

is always a hustle and bustle of devotees at the shrines paying their love to the saintly men. You may always find some political or social activity in some part of this great city, which proves its heartbeat. People visiting this tremendous city always receive a warm welcome from its natives, who are very truly called “Zinda



<sup>37</sup> Encarta. 2002. Afghanistan. Population and Settlement. (*In* Microsoft Encarta ‘2002.) [CD-ROM].

<sup>38</sup> Betel, an Asian climbing plant, the leaves of which are chewed by the people.

<sup>39</sup> Indian cookery, meat, marinated in spices and then dry-roasted on fire or in a clay oven.

<sup>40</sup> A flour bread that is prepared with oil.

<sup>41</sup> A bit thick but soft bread made by flour.

Dalan-e-Lahore” (People with open hearts).<sup>42</sup>

## 1.4 History and Culture

### 1.4.1 History

Lahore occupies a geographically central position within Pakistan and is generally called “The Heart of Pakistan”. Lahore is situated on the banks of the *Ravi* river. Lahore is the city of gardens, and is known as the “Green City”. It is a place of poets, artists and is a center of film industries.

According to legend, Lahore was named by Loh, the one time ruler, son of Rama (the hero of the Hindu epic Ramayana). The city came under Muslim rule from the raids of Mahmud of Ghazna when Qutb-ud-din Aybak<sup>43</sup> was crowned in 1206. From 1524 to 1752, Lahore was part of the Mughal Empire. During Akbar’s rule, Lahore was the capital of the empire from 1584 to 1598. During this time, a massive fort, the Lahore Fort, was built on the foundations of an older fort in the 1560s. This fort was later extended by Jahangir and Shah Jahan. Aurangzeb<sup>44</sup> built the city's most famous monuments, the *Badshahi* Mosque and the *Alamgiri* Gate to the Lahore Fort. The Sikhs ruled it in the 18th and 19th centuries, making Lahore the capital of sovereign Punjab. However the last bloody Anglo-Sikh war resulted in a very narrow British victory thus bringing Lahore under the rule of the British crown, until it was partitioned into the newly formed Pakistan in 1947.<sup>45</sup>

LaPorte is a Professor of Public Administration at Pennsylvania State University. He wrote that the history of the region that is now Pakistan started at least 4,500 years ago, when an advanced civilization developed in the Indus Valley. This civilization lasted about 800 years and then declined and disappeared. For the next several thousand years, a number of people invaded and settled in what became Pakistan. Arabs, Greeks, Persians, Turks, and other invaders ruled the region

---

<sup>42</sup> Chaudhry, Mobin. “*Lahore is Lahore.*” *GreatestCities*, 10 October 2002, <http://www.greatestcities.com/users/mobinch/1279.html>. Accessed on 28 May, 2005.

<sup>43</sup> He became the first Muslim Sultan of the subcontinent.

<sup>44</sup> The last Mughals’ emperor who ruled from 1658 to 1707.

<sup>45</sup> *Lahore History*, Site developed and maintained by Aleph. Available at <http://www.alephinc.net/lahore/html/history.htm>. Accessed on 4 June 2005.

before it came under the control of Great Britain in the 1800s. The complex history of Pakistan helps to explain the variety of people that exists among the country's population today.<sup>46</sup>

The British ruled the Indian subcontinent for nearly 200 years—from 1756 to 1947. After a revolt between 1857 and 1859, the British initiated political reforms, allowing the formation of political parties. The Indian National Congress, representing the overwhelming majority of Hindus, was created in 1885. The Muslim League was formed in 1906 to represent the Muslim minority. When the British introduced constitutional reforms in 1909, the Muslims demanded and acquired separate electoral rolls. This guaranteed Muslim representation in the provincial as well as the national legislatures until independence was granted in 1947 (Encarta CD-Rom, 2002).<sup>47</sup>

Stephens describes how Lahore first attained historical notice in the 7<sup>th</sup> century A.D. through the writings of a Buddhist traveller from China. It seems then to have been the possession of a line of *Chahan Rajput* chiefs. About three centuries later, Hindu rule ended when it fell to the Muslim conqueror Mahmud of Ghazni (998-1030). Subsequent Sultans of Khilji and the Tughlak dynasties, reigning at Delhi with Lahore as a provincial capital, tightened the Islamic grasp.<sup>48</sup>

#### 1.4.2 Culture

Lahore is the cultural, intellectual and artistic centre of the nation. Its faded elegance, busy streets and bazaars, and wide variety of Islamic and British architecture make it a city full of atmosphere, contrast and surprise. The warm and receptive people of Lahore are known for their traditional hospitality.

This is a city of vivid differences, of haunting nuances; where bustling bazaars, frenetic streets, glorious fading elegance, architecture and echoing atmosphere of the city's many mosques merge together into a history that is both dramatic and fascinating.

---

<sup>46</sup> LAPORTE, R. 2001. Pakistan. (*In* The World book Encyclopedia, 15:92-101.)

<sup>47</sup> Encarta. 2002. Pakistan History. (*In* Microsoft Encarta '2002.) [CD-ROM].

<sup>48</sup> STEPHENS, I. 1970. Lahore. (*In* Chambers's Encyclopaedia, 8:312.)



Bazaars and market places in Lahore are of course legendary - the *Kashmiri, Suha, Chatta, Dabbi, Anarkali* of the old city, and Liberty and *Gulberg* main market in modern Lahore. These markets supply everything that one could possibly or impossibly want: from cloth to copper, brass and silver-ware; watches and bangles to carpets, *chapatis*<sup>49</sup> and *chai*.<sup>50</sup> Lahore is the country's undisputed centre of cultural life. Lahore is famous as the hub of handmade carpet manufacturing in Pakistan. At present, hand-knotted carpets produced in and around Lahore are among Pakistan's leading export products and their manufacture is the second largest cottage and small industry. All is colour, all variety, all abundance, and all displayed to entice.

Lahore is an important junction on the Pakistan Western railway system, with connections to Karachi, Peshawar, Quetta and with India through *Waga*. It is a leading commercial and banking city and the centre of one of Pakistan's principal industrial regions, with numerous cotton, silk, rubbers, iron, steel and other mills.<sup>51</sup>

The cultural pattern of Lahore presents interesting diversities within different religions, within geographical regions among different societies. There are also similarities which arise because the majority of the people are Muslim.

Latif observes that the marital traditions, ruler romanticism, and religion form the basis of Punjabi culture. These are reflected in Punjabi literature, particularly in the folklore. The oft recited folk romances *Heer Ranjha, Sohni Mahiwal*, and *Mirza Sahiban* form the basis of Punjabi poetry. Marriages are generally arranged by parents.... [V]iewed in this light, the custom of dowry is also important.<sup>52</sup>

---

<sup>49</sup> Bread made of flour.

<sup>50</sup> Tea.

<sup>51</sup> it's Pakistan – all you need to know. *Culture and Communication*. 2004-2005, Available at <http://www.itspakistan.net/default.aspx>. Accessed on 6 June, 2005.

<sup>52</sup> LATIF, S.M. 1889. Punjab. (*In* The New Encyclopaedia Britannica (Macropaedia), 25: 401.)

## 1.5 Language and Education

### 1.5.1 Language

The official language of Pakistan is Urdu, but less than 10 percent of the population speaks it as their primary language.<sup>53</sup> Arabic remain the language of Islam, and English is the everyday language of the upper class. The people in Sindh Province speak Sindhi language which has a rich literary tradition. North-West Frontier Province and northern Baluchistan which is a large ethnic group speak Pashto as their native language. Baluchi and Iranian languages are spoken in Baluchistan Province.

Boota explains that the country is spread over 1600 kilometres north to south and about 855 kilometres east to west. Total area is 8, 03, 943 square kilometres (310,404 square miles). There are four major provinces in the country i.e. Punjab, Sindh, North-West Frontier Province and Baluchistan. Each province is characterized by its own local language (Punjabi, Sindhi, Pashto and Baluchi). The National language is Urdu, but English is the official language and is used in big cities hotels, airport and shopping centres (Fast Facts Pakistan, 2004).<sup>54</sup>

Wilber points out that Urdu, which is a blend of several languages, came about in the following way. The Muslim invaders of India spoke Turki and Persian, and at the Mughal court at Dehli these languages became intermixed with Hindi, the local speech of that region. The new language was called *Zaban-I-Urdu-I-Moalla*, or language of the exalted camp. This name in time was shortened to Urdu, and it came to be written in the Arabic script. In Lahore the Punjabi language is very common because the residents belong to the Punjab Province and they feel free to describe themselves in this language (Encyclopedia Americana 1978:134a-134b).<sup>55</sup>

---

<sup>53</sup> Other languages are Punjabi 48%, Sindhi 12%, Siraiki (a Punjabi variant) 10%, Pashtu 8%, Urdu (official) 8%, Balochi 3%, Hindko 2%, Brahui 1%, English (official and lingua franca of Pakistani elite and most government ministries), Burushaski, and other 8%.

<sup>54</sup> Boota, Razia. "Fast Facts :Pakistan." Christian Heritage Works, 6 April 2004. <http://www.christianheritage.works.com/missions/fastfactpakistan.html>. Accessed on 23 May 2005.

<sup>55</sup> WILBER, D, N.1978. Ethnic and Linguistic Groups. (*In* Encyclopedia Americana, 21:134a-134b.)

Latif clarifies that Punjabi is the mother tongue of 90 percent of the population in all districts. The main written language is Urdu, followed by English.<sup>56</sup>

Urdu language is spoken in Pakistan, Bangladesh, and parts of India, the Middle East, and Africa. Urdu is the same language as Hindi but is written in a modified Arabic script. Both are Indo-Aryan languages and are part of the Indo-Iranian languages family.

According to Fisher, Urdu contains many words of Persian and Arabic origin; Hindi is written in the *Devanagari* script and Urdu in a Persian Arabic script. Hindi is spoken mainly by Hindus; Urdu is used predominantly by Muslims—in India as well as throughout Pakistan. Punjabi spoken in the Punjab, a region covering parts of northeastern India and western Pakistan, was the language of the gurus, the founders of the Sikh religion. The sacred teachings of Sikhism are recorded in Punjabi in the *Gurmukhi* script, which was devised by a Sikh guru. In India, Punjabi is close to the Hindi language; to the west, in Pakistan, Punjabi dialects differ markedly (Encarta CD-Rom, 2002).<sup>57</sup>

### 1.5.2 Education

Lahore has the largest number of educational institutions<sup>58</sup> in the country. The presence of many colleges and schools gives rise to Lahore's reputation as an education centre of Pakistan. Most notable is Government College - first in prestige in the country, and of which Allama Iqbal, founding father of Pakistan's Independence, was a distinguished alumnus; and the Kinnaird College for Woman and Aitcheson College, still the most expensive educational establishment in the country. It is also important to note that many Pakistanis 15 years of age or older cannot read and write (*male: 59.8%, female: 30.6%* as estimated in 2003).

---

<sup>56</sup> LATIF, S.M. 1889. The People. (*In* The New Encyclopaedia Britannica (Macropaedia), 25: 397.)

<sup>57</sup> FISHER, S.G. 2002. Indian Languages. (*In* Microsoft Encarta '2002.) [CD-ROM.].

<sup>58</sup> (See Appendix B).

Lahore is the headquarters for the Board of Secondary Education. The Punjab Library in the city is one of the best in West Pakistan.

Punjab University is the largest centre of education in Asia. It has a splendid old campus in Old Lahore and a new campus in the quieter environments on the Canal Bank (The old University buildings are still functioning). King Edward Medical College is the country's largest medical institution, founded in 1870. The National College of Arts has separate departments in Architecture, Fine Arts & design.<sup>59</sup>

The Encyclopedia Americana describes Lahore's educational facilities as follows

It has many important educational institutions, the chief of which is the University of the Punjab (founded in 1882), which comprises the Hailey College of Commerce, the Law College, the Oriental College, and 47 affiliated colleges (1956). The Punjab library at Lahore, founded in 1884, has over 120,000 volumes and is one of the largest libraries in Asia.<sup>60</sup>

The educational institutions give Lahore prominence amongst the other cities of Pakistan. Students will find the best facilities to study here, no matter what kind of education they require. Lahore provides all kinds of education in different fields of life. The famous educational system brings students from all over Pakistan and around the world to come and study here.

Chapter one served as an introduction of the dissertation with its key factors such as title, academic procedure, Bible translations, methodology, aims and objectives, hypothesis, and my personal perspective.

The chapter also discussed the country Pakistan, Punjab, a Province of Pakistan and the city Lahore with its historical and modern perspectives.

---

<sup>59</sup> it's Pakistan – all you need to know. *Culture and Communication*. 2004-2005, Available at <http://www.itspakistan.net/default.aspx>. Accessed on 6 June, 2005.

<sup>60</sup> Encyclopedia Americana. 1978. Lahore. (*In* Encyclopedia Americana, 16: 644-645.)

The headings People and Population, History and Culture, and Language and Education contributed to understand the city Lahore through different aspects.

The second chapter is entitled as “Islam, The Dominant Religion”. The chapter will be discussed in the light of Islamic laws and their implication on the Christian minorities.

## Chapter Two: Islam, The Dominant Religion

In this chapter I will address the rise of Islam in Lahore, Pakistan, Islamic laws, position of Christians in the land, persecution and what the Bible teaches us on the subject of persecution.

### 2.1 Rise of Islam in Lahore, Pakistan

The rise of Islam in Lahore, Pakistan can be traced back to the arrival of Muslim sailors on the coast of Sindh<sup>61</sup> as early as the 7<sup>th</sup> century A.D. A series of invasions by Islamic Afghan and Turkish peoples occurred in the 11<sup>th</sup> through 18<sup>th</sup> centuries in which Islam gained increasing influence among the peoples of present day Afghanistan, Pakistan, and Bangladesh. The beginning of an Indian Muslim state dates to the conquests of Qutb-ul-Din Aybak in the early 13<sup>th</sup> century. From that time on, one Muslim dynasty after another sought to extend greater and greater control over the subcontinent.<sup>62</sup>

Sookhdeo notes that the word “Pakistan” had been coined in the 1930s by Choudhry Rahamat Ali, a student at Cambridge, who combined the initial letters of Punjab, Afghania (i.e. North West Frontier Province), Kashmir, Sindh and the last three letters of Baluchistan.<sup>63</sup>

Pakistan means “the land of the pure”, as it was religion (Islam) that bound together the people of different ethnic communities and languages. Poet-philosopher Mohammed Iqbal articulated the concept of Pakistan in its basic form in 1931 when he proposed a separate state for the Muslims in India.<sup>64</sup>

The first Muslims to arrive in the Indian subcontinent were the traders from Arabia and Persia. A permanent Muslim foothold was achieved with Muhammad Ibn Qasim's conquest of Sindh in 711 A.D. It was in the early 13<sup>th</sup> century that the

---

<sup>61</sup> A Province of Pakistan.

<sup>62</sup> *History of Christianity*, site maintained by SIM. Available at <http://www.sim.org/country.asp?CID=69&fun=1> as retrieved on 30 May 2005.

<sup>63</sup> Sookhdeo, Patrick. *A People Betrayed*. The Impact of Islamization on the Christian Community in Pakistan: Christian Focus Publications. Geanies House, Scotland, 2002. p. 15.

<sup>64</sup> *Pakistan*, site designed and maintained by General Board of Global Ministries – The United Methodist Church. Available at [http://gbgm-umc.org/home\\_page/index.cfm](http://gbgm-umc.org/home_page/index.cfm). Accessed on 15 June 2005.

foundations of Muslim rule in India were laid, establishing borders and a capital in Delhi. The region including the present territory of Pakistan was subsequently ruled by several Muslim dynasties, ending with the Mughals.<sup>65</sup>

On 11 August 1947, Quaid-i-Azam Mohammad Ali Jinnah, the founder of Pakistan gave a speech and stated his vision for the new country

You are free, you are free to go to your temples, you are free to go to your Mosques or to any other place of worship in this State of Pakistan. You may belong to any religion, cast or creed—that has nothing to do with the business of the State. Thank God, we are not starting in those days. We are starting in the days when there is no discrimination, no distinction between one community and another, no discrimination between one caste or creed and another. We are starting with this fundamental principle that we are all citizens and equal citizens of one State.<sup>66</sup>

Some have argued that Ali Jinnah favoured democracy; others say that Islam and democracy cannot coexist. Whatever may have been the founder's personal preferences and plans, the current result is no democracy.

Hefley and Hefley observe that the mission work established before the separation from India continued in Pakistan. Religious freedom was guaranteed, but Christian teachers were forbidden to give religious instruction to students of another religion attending mission schools. In some isolated areas, Christian witnessing was resisted and missionaries were viewed with suspicion.<sup>67</sup>

Pakistan is becoming an increasingly difficult and dangerous place for Christians to live in. In the past twelve months (2002-2003) scores of Christians have been killed in six major attacks on Christian institutions. On October 22, a trained Taliban militant was arrested and revealed that he and others were assigned the mission of targeting Christian schools and churches in Lahore.

There are still Christians unjustly imprisoned under the Islamic blasphemy laws who need prayer for freedom and protection. The daily life of Pakistani Christians

---

<sup>65</sup> *ibid.*

<sup>66</sup> Shahani, Shariat Bill & Non-Muslims in Pakistan (April 1991). *The Unveiling of Pakistan, (January 2000)*. Available at [http://www.domini.org/openbook/unveiling\\_of\\_pakistan.htm](http://www.domini.org/openbook/unveiling_of_pakistan.htm). Accessed on 15 July, 2005.

<sup>67</sup> Hefley, James, and M. Hefley. *By Their Blood Christian Martyrs of The 20<sup>th</sup> Century*. Mott Media, 1979. p. 154.

is extremely difficult. Their situation has been deteriorating steadily for the past 50 years. Overt prejudice makes it impossible for them to run many kinds of small businesses. They are denied access to education and are increasingly at risk for their physical safety.<sup>68</sup>

## 2.2 Effects of Islamic Laws on Christianity in Lahore

Lahore is the second largest city in Pakistan. Being a Muslim country, it is very obvious that the effects of Islamic laws are very serious. There are many extremist Muslim groups currently operating within Pakistan. The government of Pakistan has failed to provide basic services. As a result, religious fanatical groups have taken the responsibilities to run different departments. These responsibilities include running clinics and hospitals, setting up job training, providing dowries, and operating institutes of higher education. In addition to the universities, these groups also operate *madrassas* (Islamic schools) in which the curriculum often includes military/weapons training. Most of these groups maintain their own cadre of fighters and even give them battle experience fighting for Muslim causes in areas like Afghanistan. The graduates of these *madrassas* are joining the junior officer ranks of the military, a traditionally secular institution. Four of the main extremist groups are *Tanzeem Ilhwan-e-Pakistan*, *Jamaat-e-Islami*, *Sipah-I-Sahabah* and *Lashkar-e-Taiba*. All of these groups maintain popular public support due to the services and hope that they provide.<sup>69</sup>

Because of the impact these religious groups have in the government and in the society, they have also raised their voices to influence Islamic laws in the country.

Paul points out that under severe Islamic Religious domination, the miseries of the Christians in Pakistan are enormous and are visible everywhere and at every level. Pakistan came into being on August 14, 1947, after the partition of the sub-continent of India (which was under British Rule) due to the political struggle of different political leaders. Even though the founder of the nation said on August

---

<sup>68</sup> Persecution report, 09 January 2003. *Why Do Christian Suffer for Their Faith?* Available at <http://www.airbone.org/airbone/persecution/pctn.htm>. Accessed on 17 June 2005.

<sup>69</sup> *Asia: Pakistan, Country Report, 2003*. Available at <http://www.persecution.org/Countries/pakistan.html>. Accessed on 26 April 2005.



11, 1947, that "the religion has nothing to do with State Affairs", Islam dominates the constitutionalized political, judicial, social, cultural and governmental systems. Islam is the official state religion. Being enforced as the supreme law of the land is the Islamic *Shariah*,<sup>70</sup> so that the judiciary, legislature and executive are also working under the constitutionalized law. All laws are being modified and reframed according to the injunctions of the Quran, the Holy Book of Muslims. The present constitution, political system and government are undemocratic. No more democracy. Theocracy is prevailing in Pakistan).<sup>71</sup>

### 2.3 Overt and Covert Persecution

Noted scholar and human rights monitor, Paul Marshall (September 05, 2004), estimates that

Over 200 million Christians are under persecution, missing or dead. Roughly 200 million Christians today face persecution (physical abuse, family separation, incarceration, and martyrdom). Nearly 400 million more face discrimination and restriction as a result of their Christian faith. For Christians in countries such as North Korea, Saudi Arabia, China, and Pakistan, followers of Jesus Christ face torture, imprisonment, and even death. Throughout the world Christians are persecuted in over 50 nations. Many governments have laws which discriminate against people for their faith. The two main ideologies which produce religious persecution are Communism and Islam.<sup>72</sup>

Islamic laws and their implications for minorities especially Christians result in overt and covert persecution. Persecution can be defined as the hatred, rejection, discrimination, lack of employment and educational opportunities, disrespect, no real citizen value, and lack of freedom.

---

<sup>70</sup> The Islamic laws.

<sup>71</sup> Paul, David. *Miseries of Christians in Pakistan*. Available at <http://www.balaams-ass.com/alhaj/miseries.htm>. Accessed on 29 April 2005.

<sup>72</sup> Marshall, Paul. "Why do Christians Suffer for Their Faith?" Available at <http://www.airborn.org/airborne/persecution/pctn.htm>. Accessed on 15 July, 2005.

Encarta defines persecution as follows

Persecution is a determined effort of a government to punish, silence, or bring into obedience, usually in violation of normal moral and legal restrictions. Minority groups, especially religious ones, are a frequent target of persecution (Encarta Reference Library CD-Rom, 2002).<sup>73</sup>

More than 50 Pakistani Christians have been victimized since 1987 for trumped-up allegations of insulting Islamic practices (Baker, 2001).<sup>74</sup>

Former Justice Mohan L. Shahani is a practicing attorney in Karachi, Sindh Province, Pakistan. In 1998, Mr. Shahani was removed from the Sindh High Court bench not for any case he decided or legal stand he took. He was removed as a judge solely because he was a Christian. After experiencing first hand the discrimination against and persecution of Christians in Pakistan, he urged others, "my dear friends, kindly tell the world—what kind of justice system do we have?" He further quoted a statement by the late Dr. Martin Luther King, "injustice anywhere threatens justice everywhere."<sup>75</sup>

### 2.3.1 What is Persecution?

David and Sheela Lall, residents of Pakistan define persecution as the hurting or harassing of people for their principles and beliefs. Like a rainbow, persecution has many hues and shades. Even though sometimes wrapped in ugliness and pain, it can turn to be a beautiful fulfillment of God's covenant with people. The beauty of the outcome can cover the scars and shows the world the wonderful miraculous love of a caring Father (Priest 1994:66).<sup>76</sup>

---

<sup>73</sup> Encarta. 2002. Persecution. (*In* Microsoft Encarta '2002.) [CD-ROM].

<sup>74</sup> Baker, Barbara G. *Christianity Cleared of Blasphemy*. *ChristianityToday*, April 2, 2001, Vol, No. 5, page 31. Available at <http://www.christaintyoday.com/home/church.html>. Accessed on 29 May 2005.

<sup>75</sup> Interview with M. L. Shahani, supra advocate Sindh High Court. *The Unveiling of Pakistan*, (January 2000) [http://www.domini.org/openbook/unveiling\\_of\\_pakistan.htm](http://www.domini.org/openbook/unveiling_of_pakistan.htm). Accessed on 15 July 2005.

<sup>76</sup> Priest, Doug Jr. *The Gospel Unhindered, Persecution Then And Now*, 1994. p. 66.

### **2.3.2 Types of Persecution against Christians in Lahore, Pakistan**

The following list will draw your attention to look at the persecutions in Lahore, Pakistan

- Persecution by the Constitution
- Persecution by Islamic Ordinances
- Persecution by Police
- Persecution by *Hudood*
- Persecution of Women
- Persecution by Destroying Christian Property
- Persecution by Judiciary Law

These will be discussed below

#### **2.3.2.1 Persecution by the Constitution**

One may ask how such misconduct can occur under the law. Is there no equality of citizenry, no freedom of religion, and no freedom of speech? It is a matter of how the Constitution is written and applied—or not applied.

It is a Constitution whose Preamble provides for the principles of "democracy, freedom, equality, tolerance and social justice" to be observed, but it is further stated that these principles are those as are "enunciated by Islam." (Emphasis added)

With the enactment of the 1973 Constitution Article 2<sup>77</sup> made Islam the official "State religion of Pakistan" Since that time, further Constitutional amendments and legislation have made it clear that Islamic laws shall govern all people of Pakistan and that these laws shall give distinct advantage to Muslims and distinct disadvantages to non-Muslims.

---

<sup>77</sup> Id., art.2.

In 1985, Article 2A of the Constitution, called the "Objectives Resolution," was added. This resolution made it clear that Christians and other minorities would not be free to practice their religions.

The original Constitution stated that provisions would be made "for minorities to freely profess and practice their religions and develop their cultures."<sup>78</sup> (Emphasis added) The Objectives Resolution restated this provision but without the word "freely."<sup>79</sup> What had been occurring already in Pakistan now became written law. There was to be no freedom of religion for any non-Muslim.<sup>80</sup>

### **2.3.2.2 Persecution by Islamic Ordinances**

Islamic religious ordinances in Pakistan's Penal Code are being used to persecute Christians and other non-Muslims at every turn. These are the Blasphemy Laws, which have made certain speech or conduct criminal and punishable by prison or death. These laws give full advantages to Muslim fundamentalists to target Christians for their personal benefits. Blasphemy Laws are the naked swords on Christians. They are not free to live their lives in fullness because of the fear of these laws.

Because of the fanaticism surrounding these blasphemy cases, families generally do not visit their accused, as they are taunted and harassed and fear for their own lives when they go to the jails. Even if the accused are released on bail, his or her own life is at risk from the time he or she leaves the jail.<sup>81</sup>

---

<sup>78</sup> Id., preamble.

<sup>79</sup> Id., art. 2A.

<sup>80</sup> The Constitution of Pakistan, 1973 (with all amendments up to 1992), preamble.

<sup>81</sup> *The Unveiling of Pakistan*, (January 2000). Available at [http://www.domini.org/openbook/unveiling\\_of\\_pakistan.htm](http://www.domini.org/openbook/unveiling_of_pakistan.htm). Accessed on 15 July, 2005.

A current report on different “Blasphemy Laws” and their consequences in Pakistan (January 2000) follows<sup>82</sup>

### 2.3.2.2.1 The Blasphemy Laws

There are four specific blasphemy provisions in the Pakistan Penal Code, known as Articles 295, 295A, 295B, and 295C. The latter one is most critical today with respect to non-Muslims, as it is used with great frequency to jail innocents—for years—who have had some secular dispute with a Muslim neighbour or other acquaintance, as illustrated above; *and* it is the one that carries the death penalty. These four blasphemy provisions are set forth below. These are known in the Penal Code as "**Offenses Relating to Religion**":<sup>83</sup>

**295.** Injuring or defiling a place of worship, with intent to insult the religion of any class.

**Punishment:** Two years in prison or fine or both.

**295A.** Deliberate and malicious acts intended to outrage religious feelings of any class by insulting its religion or religious beliefs.

**Punishment:** Ten years in prison or fine or both.

**295B.** Defiling, etc. a copy of Holy Quran.

**Punishment:** Life in prison.

**295C.** Use of derogatory remark, etc., in respect of the Holy Prophet.

**Punishment:** Death penalty.<sup>84</sup>

This last section was not added to the criminal code of Pakistan until 1986, again in the continuation of the Islamisation of the country. Most important to note is that when initially adopted, Section 295C provided the punishment option of life in prison rather than death. However, in 1991, the Federal *Shariat* Court ruled that the option of life in prison was repugnant to Islam and struck it from the Code Section.<sup>85</sup>

---

<sup>82</sup> *ibid.*

<sup>83</sup> The Major Acts (1998), ch. XV (Kausar Brothers).

<sup>84</sup> *The Unveiling of Pakistan (January 2000)* op.cit.

<sup>85</sup> *The Unveiling of Pakistan (January 2000)* op. cit.

The following are the stories of some of the people who are being persecuted under 295C law:

#### **2.3.2.2.2 Some Victims' Stories<sup>86</sup>**

##### **Manzoor Masih (Deceased), Rehmat Manzoor, Salamat Masih, and Judge Arif Iqbal Bhatti (Deceased)**

Manzoor Masih, Rehmat Manzoor and Salamat Masih, a 13-year-old boy, were Christians charged with blasphemy under Section 295C for allegedly writing slogans on a Mosque wall. In the trial court, all three were convicted and sentenced to death by the trial court. An appeal was allowed when it was determined that they were illiterate.

During the appeal process, Manzoor Masih was shot to death as he left an attorney's office; the other two were shot at as well and were seriously injured but survived. In March, 1995, on appeal to the Lahore High Court, Rehmat and Salamat Masih were acquitted by Judge (Retired) Arif Iqbal Bhatti. The fanatics went into high gear, calling for the hanging of the two survivors, who later had to be smuggled out of the country. In October, 1997, as he left the Lahore High Court, Judge Bhatti was shot to death.

Manzoor Masih left a widow, ten children and an elderly father. Currently the oldest son, who is nineteen, tries to support the family. So, too, does the elderly father/grandfather, but he is not able to do very much. They all live in a large room; even the children take their schooling there, as they have no money to go out to school.

Rehmat Manzoor, in fleeing the country, was forced to leave behind a wife and six children, who face terrible hardship. Rehmat's elder brother initially had helped to support the family, but he has also died. Now only Rehmat's very elderly parents are all upon whom the family has to depend.

---

<sup>86</sup> *ibid.*

In 1998 police claimed to have finally caught the man who murdered Judge Bhatti. According to reports, the man admitted to killing the Judge after making great preparations to do so; and the killer attributed the murder to the Judge's acquittal of the two Christian men (The Unveiling of Pakistan: January 2000).<sup>87</sup>

There are so many Christian victims<sup>88</sup> under the punishment of Islamic laws; space does not allow me to deal with every case.

### **2.3.2.3 Persecution by Police**

#### **2.3.2.3.1 Evangelist Mukhtar Masih**

Mukhtar Masih, an elderly evangelist, was tortured to death after he was brought in by police in *Nishtar* Colony, Model Town, Lahore because he had written a blasphemous letter to the Muslim Priest of a Mosque. The Police arrested six Christians belonging to one family to find the writer of the letter. The police beat and interrogated them. The others were in good health and could bear the torture, but Mukhtar Masih, being an old man, died during the police torture.<sup>89</sup>

Several Christians have been sentenced to death by courts on what churches claim are framed or flimsy blasphemy charges, but these verdicts have been overturned by higher courts.... [V]iewed in this light, Christians accused of blasphemy have been murdered by Muslim fundamentalists even before their cases reach the higher courts (Akkara, 2000).<sup>90</sup>

---

<sup>87</sup> *ibid.*

<sup>88</sup> Ayub Masih; Tahir Iqbal; Ranjha Masih; Shafiq Masih; Saleem and Rasheed Masih; Hussain Masih; Catherine Shaheen; Younis Tasaddaq and many more (*The Unveiling of Pakistan*, available at [http://www.domini.org/openbook/unveiling\\_of\\_pakistan.htm](http://www.domini.org/openbook/unveiling_of_pakistan.htm)). Accessed on 15 July 2005.

<sup>89</sup> Paul, David *Miseries of Christians in Pakistan*. Available at <http://www.balaams-ass.com/alhaj/miseries.htm>. Accessed on 29 April 2005.

<sup>90</sup> Akkara, Anto. *Churches Welcome Pakistan Promise to Erase Restrictions on Minorities Faiths*. *ChristianityToday*. <http://www.christinitytoday.com/ct/2000/118/44.0.html>. Accessed on 29 May 2005.

### **2.3.2.3.2 Pastor Arther Salim**

On 23 June 1997, Pastor Arther Salim was arrested by the police and accused of kidnapping a Muslim girl named Raheela.

Pastor Salim used to hold prayer meetings at his house in a village of Lahore. Each Sunday a Christian girl named Saleema would come. Later, she began bringing a Muslim friend, Raheela, and the friendship between the Salim's family and the two girls developed so that the girls began visiting more frequently.

Pastor Salim, knowing the climate in Pakistan, asked that Raheela not come to the house anymore, for fear her family would accuse him of trying to convert her. However, on 5 June 1997, Raheela appeared on Pastor Salim's doorstep after a fight with her parents. He and his wife advised she could not stay with them—again he was fearful—and Raheela left. Thereafter, however, her family showed up and searched the Salim's house, more than once. On or about 21 June, he decided to go to their house to reassure them, but upon arrival, Pastor Salim was held and physically tortured by family members for two days. It was on the third day, 23 June, that Raheela's family turned him over to police, registering a case against him and his son Robin.

On that same day, around noon, the police came to search for and pick up Robin. Because he was not there, the police took all of the female of Salim's family to the police station, where they were kept and questioned all night. They were released the next day when Robin appeared. Both Pastor Salim and Robin were tortured by the police that next day with Pastor Salim being so brutally tortured that he could not stand on his feet. Being too afraid of the police he refused to testify to any torture at a hearing on 30 June and eventually made a compromise with Raheela's family. (Islamic provisions of the law allow this in certain cases.) Finally, on 4 July 1997, Pastor Salim was released from jail, having spent some eleven days behind bars.

On 8 July 1997, the newspaper reported that Raheela had been shot dead by her brother. He came forward and admitted it, and subsequently Saleema, the Christian girl who had brought Raheela to the prayer meetings, was arrested and



jailed. She was raped by several policemen and was severely tortured. She was stripped and beaten with a leather belt and hosepipes and red *chili* powder was shoved into her vagina. Finally in August 1997, after some 30 days in jail, she was released on bail; and she has yet to stand trial. This is what it means to be a Christian in Pakistan (The Unveiling of Pakistan: January 2000).<sup>91</sup>

#### 2.3.2.4 Persecution by *Hudood*

<sup>92</sup>*Hudood*, the plural of *hadd*, are punishments, the limits of which are set forth in the Quran<sup>93</sup> or *Sunnah*.<sup>94</sup> In 1979, as part of the continuing Islamisation of Pakistan, an entire new set of laws became effective concerning certain criminal offenses. Termed the "Enforcement of Hudood Ordinance," they provide Islamic punishments for:

- (1) **property crimes**, such as theft or embezzlement;<sup>95</sup>
- (2) **zina**, which is fornication or adultery;<sup>96</sup> and
- (3) **qazf**, which is falsely accusing another of *zina*.<sup>97</sup>

*Hadd*, punishments range from whipping a certain number of "stripes" to amputations of a hand or foot or multiple simultaneous amputations to imprisonment for a term or for life to death by execution or stoning. The particular *hadd* punishment depends upon the degree of the offence. It should be noticed that another similar law was added to the Pakistan Penal Code in 1979. The "Prohibition (Enforcement of *Hadd*) Order," which pertains to intoxicating beverages and drugs, provides for *hadd* punishments in the event of conviction for manufacture, transportation, use, possession or the like.<sup>98</sup>

---

<sup>91</sup> *The Unveiling of Pakistan (January 2000)* op. cit.

<sup>92</sup> *ibid.*

<sup>93</sup> The Quran is Islam's sacred book; it contains the revelations of Allah made to Muhammad.

<sup>94</sup> The *Sunnah* is a collection of Muhammad's sayings and deeds.

<sup>95</sup> The Major Acts (1998), The Offenses Against Property (Enforcement of Hudood) Ordinance, 1979. *The Unveiling of Pakistan (January 2000)* op. cit.

<sup>96</sup> *Id.*, The Offenses of Zina (Enforcement of Hudood) Ordinance, 1979. *The Unveiling of Pakistan (January 2000)* op. cit.

<sup>97</sup> *Id.*, The Offenses of Qazf (Enforcement of Hudood) Ordinance, 1979. *The Unveiling of Pakistan (January 2000)* op. cit.

<sup>98</sup> *The Unveiling of Pakistan (January 2000)* op. cit.

The important point to note here is that a non-Muslim can be charged with any of these offences, but the law to be applied is that set forth in the Quran and *Sunnah*. Together, these are the foundations of Islamic law—the injunctions of Islam.

In 1984, the laws regarding evidence in criminal cases were amended by the *Qanun-E-Shahadat* (Law of Evidence) Order, which was the President's Order No. 10 of 1984.<sup>99</sup> This Order was implemented to bring the evidence laws in criminal cases into conformity with the *Shari'ah*—again, that law as set forth in the Quran and *Sunnah*. Key provisions concern the competency of witnesses to provide evidence and the number of witnesses required to prove a matter.<sup>100</sup>

As a result of the application of Islamic tenets, the testimony of a non-Muslim witness is worth only one-half that of a Muslim witness. Therefore, in criminal cases requiring the testimony of two (or four) Muslim witnesses, double that number of non-Muslim witnesses would need to testify, if indeed a non-Muslim is considered competent at all. Also the testimony of a female is worth only one-half that of a male. Under the *Hudood* Ordinance, discussed above, non-Muslim witnesses are incompetent to testify unless the accused is a non-Muslim. It matters not whether the victim is non-Muslim.<sup>101</sup>

According to International Religious Freedom Report (September 15, 2004):

Approximately 1,600 to 2,100 people were imprisoned under the *Hudood* Ordinances. Human rights monitors and women's groups believe that a narrow interpretation of *Shari'a* has had a harmful effect on the rights of women and minorities. Some scholars also stated that the *Hudood* Ordinances are a misapplication of *Shari'a*.<sup>102</sup>

---

<sup>99</sup> Id., The Qanun-E-Shahadat Order, 1984. *The Unveiling of Pakistan* (January 2000) op. cit.

<sup>100</sup> Persecution by Hudood. *The Unveiling of Pakistan* (January 2000) op. cit.

<sup>101</sup> *The Unveiling of Pakistan* (January 2000) op. cit.

<sup>102</sup> *International Religious Freedom Report 2004*. <http://www.state.gov/g/drl/rls/irf/2004/35519.htm>. Accessed on 27 May 2005.

### 2.3.2.5 Persecution of Women

In a Muslim country like Pakistan, a woman has no value under the law. There are many cases (only some of them registered) against Christian women who are raped by Muslim men but because a woman's testimony is half the testimony of a man, these cases have never been treated as fair.

If a case of rape cannot be proven against the male perpetrator(s), then the female victim is charged with *zina*, or with *qazf*, and imprisoned for her participation in the sexual intercourse (*zina*) or for making a statement as to its occurrence, if false (*qazf*). Many women are in jail in Pakistan today charged with *zina*, wherein the Muslim male could not be found guilty because there was no Muslim witnesses to the act or who would testify to the act. Likewise under *Hudood*, for the specific offense of *zina* (adultery or fornication), four Muslim adult male witnesses must see the act of penetration, unless the accused is a non-Muslim. Then there may be permitted non-Muslim witnesses, but twice the number. Again if the victim, (for example in a rape case) is a non-Muslim, but the accused is a Muslim, no non-Muslim can testify against the accused. This is being used to discriminate against non-Muslims and especially against women in general.<sup>103</sup>

Saeed clearly explains that Christian women face more disadvantages in some respect than Muslim women do. The great majority of Christian women are illiterate and they work as sweepers, at brick kilns and as domestic servants in Muslim houses. They may be treated badly, sexually abused, harassed and even accused of theft.<sup>104</sup>

Alexander John Malik, Church of Pakistan of Lahore, asserted in 1991 that the abduction and forced conversion to Islam of Christian women was beginning to happen in cities as well as villages.<sup>105</sup>

---

<sup>103</sup> *The Unveiling of Pakistan (January 2000)* op. cit.

<sup>104</sup> Saeed, Nasir. *Faith Under Fire*. Claas-UK. UK, 2002. p. 24.

<sup>105</sup> Malik, Alexander John "Welcoming Speech". The Bishop of Lahore, the Church of Pakistan.

### **2.3.2.6 Persecution by Destroying Christian Property**

Churches and other Christian property have been targeted by Muslim fanatics. These are the realities of Christians and who have to pay the price because of their Christian belief.

#### **2.3.2.6.1 St. Peter's Church**

On 22 October 1999, St. Peter's Catholic Church in Lahore Township was set on fire. It was the second incident of communal attack on a Christian church in one month.

Fifteen hundred Christian families live in Lahore Township, where seven churches of different denominations exist. Adjacent to St. Peter's is a Christian high school for males and females. George Yaqoob, lives on the church premises with his wife and family. On the day of the fire, his wife saw smoke coming from a room used in the church to store items used for worship. When she ran out to tell the nuns at the school, some of the students heard her, saw a man running toward the school with a container of gas, and caught him.

By then however, all of the church's possessions had been lost: twenty Bibles, sixty hymn books, other religious books, a large wooden cross, items used for the altar, musical equipment and wooden furniture.

Three days before the fire, George Yaqoob had gone to close the church and found the picture of a cross that hung on the altar smashed on the floor.

The man who was caught, a Muslim, was questioned and admitted to burning the church and wanting to burn the Christian school. His reason: America had urged Pakistan to call back its troops from Kargil while thousands of Muslims were being killed in Kashmir, and because America is a Christian nation, he had burned the church. He wanted to show Americans that Muslims are not afraid. He was charged with arson and blasphemy under 295 and 295A; however, the maximum punishment for the greater of the two blasphemy charges is ten years

imprisonment not life. He could receive as little as a fine. (The Unveiling of Pakistan: January 2000).<sup>106</sup>

These are just a few of the many other testimonies<sup>107</sup> and examples of these types of persecution in the country.

### **2.3.2.7 Persecution by Judiciary Law**

The discrimination against and persecution of Christians in Pakistan does not occur only among village people; it also occurs at all other levels of the citizenry, even among the judiciary.

#### **2.3.2.7.1 The *Shariat* Courts**

Article 175 of the Constitution of 1973 established a Supreme Court for the entire country, a High Court for each of the four provinces, and "such other courts as may be established by law."<sup>108</sup>

In 1979, a religious court was established by Constitutional amendment for the first time. Called the Federal *Shariat* Court, it is at the same level as the High Courts. However, its judges must all be Muslim and in fact up to three may be *ulema* (Muslim scholars trained in Islamic law). It has the power to determine whether any law is repugnant to the injunctions of Islam and then strike down that law if it is found to be so. This court also has the power to hear appeals of convictions under the *Hudood* Ordinance.<sup>109</sup>

At the same time, a *Shariat* Bench in the Supreme Court of Pakistan was also established to hear appeals from the Federal *Shariat* Court. Again, only Muslim judges can sit on the *Shariat* Bench, and it has the final say on all such appeals.<sup>110</sup>

One final point: only Muslim lawyers are allowed to appear before either court.<sup>111</sup>

---

<sup>106</sup> *The Unveiling of Pakistan (January 2000)* op. cit.

<sup>107</sup> The Christian colony in Sahiwal, The village of Qila Didar Sing, Shantinager, Muzaffargarh, and Sheikhpura.

<sup>108</sup> The constitution of Pakistan, 1973, Supra., art. 175. *The Unveiling of Pakistan (January 2000)* op. cit.

<sup>109</sup> Id., arts. 203C-203F.

<sup>110</sup> Id., art. 203F.

<sup>111</sup> Id., art.203E.

As discussed above, as Islamisation has progressed, so too has the discrimination against Christians and other non-Muslims in the courtroom. Whether it be the refusal of appointments and seats for Christian judges the refusal to allow Christian judges certain types of cases or the prevention of Christian lawyers in the courtroom, the situation is not improving, for Christians and other non-Muslims in Pakistan.

Mohan Lal Shahani is a former Justice of the Sindh High Court who was not reconfirmed to the bench after serving a one-year appointment in the High Court. The only reason ever given: he is a Christian, and he does not hide his beliefs.<sup>112</sup>

### 2.3.3 Law of Blasphemy and Religious Apartheid in Lahore, Pakistan

The discrimination and injustice faced by Christians often go unnoticed by others. “We are voiceless,” said the Church of Pakistan Bishop of Peshawar Rumalshah, about the Pakistani Christian community, in an address that repeatedly pointed to the inability of Christians in Pakistan to make their situation known.<sup>113</sup>

The discrimination and injustices can also be seen by separate electorate systems in the country. This was introduced by the late General Zia-ul-Haq in 1978 and ratified by means of the Eighth Constitutional Amendment in 1985. Minorities are barred from casting their vote as part of the general electorate.<sup>114</sup>

Companjen clarifies that this system has been labeled “religious apartheid” and “the main root cause of persecution of Christians and other religious minorities.” It gives religious minorities a small, fixed number of seats in the National Assembly; 207 out of 217 seats are reserved exclusively for Muslims, with the remaining ten seats are reserved for the minorities: four for Christians, four for Hindus, one for Ahmadiyyas and one for Sikh, Buddhist and Parsi communities and any other non-Muslims.<sup>115</sup>

---

<sup>112</sup> Interview with M. L. Shahani, *Supra*. Available at [http://www.domini.org/openbook/unveiling\\_of\\_pakistan.htm](http://www.domini.org/openbook/unveiling_of_pakistan.htm). Accessed on 15 July 2005.

<sup>113</sup> Rumalshah, Munawar “*Hear the cry – of the voiceless: being a Christian in Pakistan*” in Sheridan, Sharon hear the cry! Standing in solidarity with the suffering Church Report of a consultation organized by the Episcopal Council for Global Mission, New York, April 1998 (New York: Anglican and Global Relations, 1998), pp.39,44.

<sup>114</sup> Sookhdeo op. cit. pp. 195-196.

<sup>115</sup> Companjen, John. *Please Pray For Us*. BethanyHouse, 2000. p. 151.

There are no seats reserved for minorities in the Senate. Christians are only allowed to cast their vote for the limited seats reserved for their community, and they can only cast their vote for Christian candidates.<sup>116</sup>

Butt adds this system leads to political and religious apartheid. Separate electorates have cut off religious minorities from the main stream of politics, turning religious minorities into second class citizens. Separate electorates deny the equal rights for the minorities' citizens, which is against the International Human Rights Charter and also against the 1973 Constitution of Pakistan (which states that the fundamental rights of non-Muslims will be safeguarded).<sup>117</sup>

It is thus difficult for religious minorities to influence laws or politics, and no politician has sufficient incentive to take up the case of Christians falsely accused of blasphemy.<sup>118</sup>

Pakistan's "blasphemy law" has received significant attention in Western media over the past decade. However, many Christian workers in Pakistan say the blasphemy law is not the real problem; instead, the root lies with the country's system of separate electorates for religious minorities.<sup>119</sup>

The fear caused by blasphemy law throughout the Christian community in Pakistan is thus well-founded. Even Muslim political leaders who may consider it harsh or unjust seem powerless to change the situation. The legislation cannot be amended because of threats by religious extremists.

---

<sup>116</sup> Sookhdeo op. cit. p.196.

<sup>117</sup> Butt, M.Rafiq The Constitution of Islamic Republic of Pakistan, 1973. p. 35.

<sup>118</sup> Companjen op. cit. p. 151.

<sup>119</sup> *ibid.*p.151.

According to the Universal Declaration of Human Rights that "everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status."<sup>120</sup>

Ajaz Ul-Haq, as a member of Parliament and a son of the late military ruler General Zia Ul-Haq who had Section 295C enacted in 1986, has said in a press statement that even if 100,000 Christians lose their lives, the blasphemy law will not be repealed.<sup>121</sup>

Each year the Human Rights Commission of Pakistan (HRCP) prepares a report on the state of human rights in the country. In its State of Human Rights in 1998 report, the Commission itself had to admit the abuses occurring under the blasphemy law.

According to the Human Rights Commission of Pakistan (HRCP)

The anti-blasphemy law has tended to be abused. Because of the public sentiment the allegation arouses, the law has also been liable to a miscarriage of justice. Clearly, the incidence of blasphemy was no greater before the law than after. There are certainly more allegations of it now. The experience points to the need for serious rethinking of the law.<sup>122</sup>

Sookhdeo observes that the blasphemy laws have become one of the most pertinent current issues for the Christian community in Pakistan.... [V]iewed in this light, from independence in 1947 until the 1980s, only six cases of blasphemy were registered. The maximum two-year sentence was rarely awarded. Between 1986<sup>123</sup> and 1995, however, at least sixteen blasphemy cases were brought against Christians.<sup>124</sup>

Generally, all blasphemy cases registered against Christians are exactly like the foregoing: there is no evidence of blasphemy but rather of an underlying dispute between a Christian and a Muslim. This dispute becomes the springboard for a charge that carries the death penalty, and often even a Muslim not directly

---

<sup>120</sup> "The Universal Declaration of Human Rights," art. 2. *International Freedom Report 2004*. <http://www.state.gov/g/drl/rls/irf/2004/35519.htm>. Accessed on 27 May 2005.

<sup>121</sup> *The Unveiling of Pakistan (January 2000)* op. cit.

<sup>122</sup> State of Human Rights in 1998 (*Human Rights Commission of Pakistan (February 1999)*), 164. *The Unveiling of Pakistan (January 2000)*. Available at [http://www.domini.org/openbook/unveiling\\_of\\_pakistan.htm](http://www.domini.org/openbook/unveiling_of_pakistan.htm). Accessed on 15 July, 2005.

<sup>123</sup> This year the key part of the "blasphemy law", Section 295-C of the Pakistan Penal Code was added to the legislation.

<sup>124</sup> Sookhdeo op. cit. p. 239.



involved makes the complaint to police. According to a former Pakistani Christian judge, actual evidence of the alleged blasphemous remarks is not required for one to obtain a charge against another under Section 295C and send that person to jail. Furthermore, that person is not even considered to be unreasonably held unless two years have expired without trial.<sup>125</sup>

All of the above realities and evidences are enough to believe that the Christians in Lahore and indeed throughout Pakistan need a lot of prayer and encouragement.

The following will highlight the Bible's explanation about persecution.

#### **2.4 How does the Bible explain Persecution?**

The Bible teaches us that those who believe and follow Christ will experience suffering.<sup>126</sup> In Mark's gospel, after Jesus says that He must 'suffer many things', He goes on to state that 'if anyone would come after me, he must deny himself and take up his cross and follow me' (Mk 8:34 NIV).

When Christians suffer for their faith, they share in the sufferings of Christ. This suffering is a sign of future glory, of being with Christ forever: "the saying is sure and worthy of confidence: If we have died with Him, we will also live with Him. If we endure, we will also reign with Him" (2 Tim 2:11 The Amplified Bible).

The greatest emphasis is that those who love and follow Jesus should persevere in witnessing to the truth. The word 'martyr' comes from a Greek term meaning 'witness'. A Christian martyr is someone who loses his/her life for speaking about Jesus Christ.

Apostle Paul encourages us

And if we are [His] children, then we are [His] heirs also: heirs of God and fellow heirs with Christ [sharing His inheritance with Him]; only we must

---

<sup>125</sup> *The Unveiling of Pakistan (January 2000)* op. cit.

<sup>126</sup> Some of the Christian leaders suffered at the hands of the Muslim fanatics in Pakistan: Rev. John Joseph of Faisalabad Rev. John Sarnuel, Rev. Samuel Robert Azariah, Rev. Alexander John Malik, Rev Ramando, Rev. Sadiq Masih, Rev. John Victor Mall, Rev. Khalid Hadyat Rev. Ashiq Masih,, Rev. Gulzar Masih Bhatti, Rev. Liaqat Qaiser, Rev. Shamas Josh, Rev. Emanuel Khokhar, Rev. Zakria, Rev. Samart K Dass, Rev. Victor Khobhar, and Rev. William Johnson.

share His suffering if we are to share His glory (Rom 8:17 The Amplified Bible).

The Bible teaches us that the devil seeks to destroy people's lives by putting Christians through great trials, but that no trial is too great for us to endure with God's help. The book of Revelation says that all who trust in Jesus will overcome by the blood of Jesus Christ, and by our spoken witness: "And they overcame him by the blood of the Lamb and by the word of their testimony; and they loved not their lives unto the death (Rev 12:11 NKJV)."

Apostle Paul considered it a privilege to suffer for Christ. We do not by nature consider suffering a privilege. But when we suffer, if we faithfully represent Christ, our message and example affects us and others for good. Suffering has these additional benefits

- 2.4.1 It takes our eyes off from earthly comforts.
- 2.4.2 It weeds out superficial believers.
- 2.4.3 It strengthens the faith of those who endure.
- 2.4.4 It serves as an example to others who may follow us.

When we suffer for our faith, it does not mean that we have done something wrong. In fact, the opposite is often true- it verifies that we have been faithful. Paul, himself a prisoner for Christ, saw the connection between his persecution and the progress of the gospel. Because of this, he could rejoice and urge all persecuted Christians to do the same. "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phi 1:29 NKJV). Apostle Paul further says:

For Christ Jesus my Lord, I have suffered the loss of all things, and do count them but dung, that I may win Christ (Phi 3:8 The Amplified Bible).

Wurmbrand points out, do we also look upon our nice furniture, a new car, the better job we just got, or the money we possess as repulsive dung? He wished to get away from it - the sooner the better. Is this our attitude towards earthly possessions? Whoever wishes to win Christ must lose them. Friendship with Jesus

is costly. Faith alone saves, but faith does not exist alone. It is always accompanied by great sacrifices for Christ's sake.<sup>127</sup>

As Jesus said: "...If they persecuted me, they will persecute you also..." (Jn 15:20b NIV).

Priest notes that in Acts chapter 12, we read of persecution leveled at Christians because of their faith. Historical sources other than the Bible tell us that the Herod of this passage is Herod Agrippa I, whose grandfather was Herod the Great. The younger Herod was born in 11 A.D. and became ruler of Judea in 41 A.D. Herod Agrippa was a popular ruler with Jewish people, and he studiously sought to cultivate their favor.<sup>128</sup>

Robinson and Winward agree that the healing and strengthening effect of fellowship with God is not one aloof and unconcerned with our suffering, but one whose burden has already been taken by Himself. On the cross of Calvary, we have the fullest revelation of the God who suffers with us and for us, and who has transformed that suffering into glorious gain. They conclude that the fellowship of Christ's suffering is the pathway to receive power, peace, healing and victory.<sup>129</sup>

This knowledge gives us the courage to lay down our lives for Jesus in the time of persecution. Suffering brings great blessing to others. According to the Apostle Paul:

Therefore I endure everything for the sake of the elect, that they too may obtain the salvation that is in Christ Jesus, with eternal glory (2 Tim 2:10 NIV).

When persecution does occur, we have the privilege of suffering for our church fellowship, or for certain people, so that they may be saved and learn to overcome trials to reach full maturity in Christ. The tears we shed during persecution, the agonizing suffering we undergo will help bring many to Jesus so that they can reach eternal glory. Suffering for Jesus, the King of Kings has far-reaching results. The deeper and greater

---

<sup>127</sup> Wurmbrand, Richard. *Where Christ Still Suffers*. Marshalls. UK, 1982. p. 151.

<sup>128</sup> Priest op. cit. p. 65.

<sup>129</sup> Robinson, Godfrey C and S. F. Winward. *The Art of Living*. Henry E. Walter, LTD. Worthing and London, 1951. p. 84.

the suffering, the more wonderful the fruit and glory will be. If Jesus rewards us for giving a cup of cold water, then how much more will He reward those who undergo torture for His sake? Because He loves us so much, He shares our suffering; looking upon us in deep gratitude for all that we endure for His sake. Uplifted by this hope, the apostles, who encountered great hardships and had to go through the depths of suffering, were always joyful, especially in suffering. “But rejoice that you participate in the sufferings of Christ, so that you may be overjoyed when his glory is revealed. If you are insulted because of the name of Christ, you are blessed, for the Spirit of glory and of God rests on you” (1 Pet 4:13-14 NIV).

It is eternity that counts. If we have suffered for Christ in this life no words can express what awaits for us in heaven. The suffering of this lifetime will come to an end, but there is no end to the glory that is prepared for us above. If we live with our heart and soul in heaven where Christ is, we shall be able to bear the suffering during persecution. Hope and expectation of the future joy give us the strength to endure, and the crown of glory that is laid up for us makes all suffering worthwhile.

The Dutch Priest, Dr. Titus Brandsma, testified of his love for Jesus, even during severe persecution. In a poem written in a Gestapo prison where he was held captive in World War II, he wrote:

To suffer takes no special fortitude-  
But only love. All suffering seems good;  
For through it I become, O Lord, like you  
And suffering brings me to Your Kingdom too.

Indeed, all suffering is joy and gain,  
For out of love I sense no more the pain.  
It truly seems a high and glorious call,  
For it unites me with the Lord of all.

Yes, let me be imprisoned and forlorn  
In icy-cold and dismal cell, alone,  
With no one else to help or comfort me;  
I'll never tire of this serenity.

If only You will stay with me, O Lord;  
You've never been so close to me before.  
O stay, my Jesus! Stay, Beloved, here,

For all is well, if only You are near”<sup>130</sup>

(Schlink 1974:66-67).<sup>131</sup>

Many have suffered from persecution.<sup>132</sup> In the Bible we learn that Peter and John were imprisoned and later beaten for their boldness, Stephen was stoned to death, and James was killed with the sword. Before long, ‘a great persecution arose the church in Jerusalem and they were all scattered’. Paul later wrote about being beaten five times with the 39 lashes of the Jewish whip, three times with the rod, and once stoned. According to various Christian traditions, most, if not all of the apostles suffered eventual martyrdom of one form or another.

Rev Jan Pit<sup>133</sup> describes what attitude should we adopt when persecuted? He gives some guidelines from the Bible as follows

When persecution comes

- 1- Fear not. These words appear 365 times in the Bible, once for every day of the year. We do not need to fear, because God cares for us, especially in the day of trial and persecution.
- 2- Persecution is a mark of true discipleship. A Christian is never a victim of circumstances.
- 3- Persecution is directed at Jesus and not at the Christian. Saul persecuted the church, yet Jesus said: “Why do you persecute me?” (Acts 9:4).
- 4- Rejoice despite persecution... (1 Pet 4:13, 16).
- 5- Pray for boldness in times of persecution... (Acts 4:27-31).
- 6- Do not be surprised when persecution comes... (Jn 15:20; 1 Pet 4:12).
- 7- Persecution is a privilege... (Mt 5:11; Lk 6:23).

---

<sup>130</sup> Father Titus Brandsma. Excerpts from a poem he wrote in the Gestapo prison in Scheveningen, Holland. He was later deported to the concentration camp in Dachau where he died.

<sup>131</sup> Schlink, Basilea. *The Eve of Persecution*. Lakeland, UK, 1974. pp. 66-67.

<sup>132</sup> (See Appendix C).

<sup>133</sup> Pit, Jan. *Persecution: It Will Never Happen Here?* Open Doors. Orange, CA, 1981. p. 29.

Dotsenko throws light on this matter of persecution that the true enemies of the Christian are those who are the enemies of God. All other people are his brothers and sisters in Christ. Concerning the enemies of God, only one prayer is possible: that the Lord in His mercy will open their eyes and soften their hearts so that they will repent and accept Christ as their Lord and Saviour.<sup>134</sup>

Christians in Lahore, Pakistan must understand that the true enemies are not Muslims. They are blinded by Satan, our real enemy. We need to pray and to ask God to open their eyes so they will meet their Saviour Jesus Christ (2 Cor 4:4).

Chapter two dealt with the rise of Islam in Lahore, Pakistan, effects of Islamic laws on Christianity in Lahore, overt and covert persecution and Bible's teaching on persecution. What a privilege and a high calling to suffer with Jesus! What an act of grace, what a special honor! Jesus, who on Calvary completed His sacrifice, who redeemed the world, waits in humanity for the members of His Body to suffer with Him and for Him. They have the privilege of contributing their share of suffering so that His plan of salvation for mankind and the whole universe can be carried out. Suffering contains tremendous power, yields abundant fruit, and it ends in victory, glory and resurrection.

The next chapter is entitled as "Inadequately Trained Christian Workers". It will help to investigate the history of the Christian workers and their challenges in Lahore who are living under the shadow of Islam.

---

<sup>134</sup> Dotsenko, Boris P. "From Communism to Christianity". Christianity Today, January 1973, p.11

## **Chapter Three: Inadequately Trained Christian Workers**

In this chapter I will explore the history of Christian workers in the city Lahore and their challenges in the ministries. By investigating the history of Christianity will highlight the pioneer missionary work in the area and finally the need of training will be discussed.

### **3.I The History of the Christian Workers in Lahore, Pakistan**

This section will give an estimate of the Christian population and describe the situation of Christian workers in Lahore.

#### **3.1.1 The Number of Christian Workers in the Population of about 6.5 million in Lahore**

Lahore is the capital city of Punjab and has a population of about 6.5 million.<sup>135</sup>

Sookhdeo notes that there are six adjoining districts of Punjab where Christians are most densely concentrated. These are Lahore (190,169 Christians), Faisalabad (164,415), Sialkot (118,992), Sheikhpura (108,922), Gujranwala (109,659) and Kasur (75,611); together they constitute 58.9% of the total Christian population of Pakistan.<sup>136</sup>

The above figure describes the population of Christians in Lahore. Because of security purposes, confidentiality is kept here regarding the numbers of Christian workers. Open evangelism is illegal in the country and to give an exact number of pastors will be very dangerous for any kind of training or spreading of the Word.

The Christian population in Lahore makes it very necessary to train pastors for the Kingdom of God. I believe Christian workers in this population need effective discipleship training for the extension of God's Kingdom.

---

<sup>135</sup> Site maintained by *Biology Daily*. Available at <http://www.biologydaily.com/biology/lahore>. Accessed on 24 May 2005.

<sup>136</sup> Sookhdeo, Patrick. *A People Betrayed*. The Impact of Islamization on the Christian Community in Pakistan: Christian Focus Publications. Geanies House, Scotland, 2002. pp. 345-346.

### **3.1.2 Who Labeled them as Pastors? (literate pastors but with no theological education / training)**

Christian workers are operating as pastors in the city Lahore. But who labeled them as pastors? Lahore is a place where a person can meet many different types of people from many different tribes and ethnic groups. Walking in the streets and bazaars of Lahore, you will find some Christian colonies and some strong Muslim colonies. Many Christians are uneducated and for any number of reasons they do not have opportunities to go to school.

These workers often have a little knowledge of the Bible. It may or may not be true doctrine but they preach it. In this type of situation, it is very easy for people to welcome anyone who comes with the Bible to their homes. Their ways of dressing and the Bible in their hand inspires people to call them “Pastors”. Sometimes they even take their close friends to Christians’ homes and these friends call them pastors in front of others and that makes it easier for them to be recognized or accepted as pastors. They have little or no theological background and it is very difficult for them to preach the gospel in its fullness. As a result, people will struggle to understand the truth of the Bible.

### **3.1.3 Who Licensed them to be Pastors, and of which Denominations or Churches are they?**

It is worth examining how these Christian workers got their licenses, how they are leading churches, and which denominations they represent. In most cases they do not have any recognized denomination. They work from house to house and place to place. These meeting places can be called churches.

Many of them do not have licenses as pastors and are operating as independents. Lack of Biblical training and discipleship make it very difficult for them to know the Bible and to explain it in an effective way.

When I see these pastors who are preaching the Word with lower impact than possible, I believe they need proper training to use their God-given gifts in His Kingdom.



## **3.2 The Challenges of Christian Workers**

Two of the main challenges will be discussed below of these workers who are operating as pastors in Lahore: Interpretation of the Word and Knowledge of the Word of God.

### **3.2.1 Interpretation of the Word**

Why is it important to interpret the Word as it should be? Why should we pay attention to this? Why is it necessary?

It is very important for any believer to know the Bible and its correct interpretation. In a city like Lahore, the majority of people are Muslims and the Christian faith can be questioned and challenged. If the pastors are not trained in the correct interpretation of the Word, how will their people be able to grow spiritually? The pastors and the congregations will fail to stand on the truth of the Bible. The correct interpretation will help them to know the Word of God, His plans, purposes, promises, and love for humankind.

All sixty six books of the Bible are the Word of our Heavenly Father. No book is more or less important than another and so none can be ignored. “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work” (2 Tim 3:16-17 NIV).

In Lahore, the tendency of many leaders is to preach from the New Testament and to ignore the Old Testament. I had the opportunity to talk to one of the church leaders (an elder) who used to preach from the New Testament. I asked him if he likes to preach only from the New Testament or if he also preaches from the Old Testament. He said: “The Old Testament was given for the old people before the coming of the Christ and the New Testament is given for us. It is not necessary to preach from the Old Testament. We are the believers of the New Covenant”. If we have this mentality to serve God only through the New Testament, how will it impact in our Christian theology?

The other issue that can be a big hindrance to preaching the Word in its fullness is that some of the Christian workers have never learned how to interpret the Bible within its context. If someone thinks that a certain verse is speaking to him as he thinks, he will interpret it as he wants. This can lead to the twisting of the Word of God. Listeners may also fall into a wrong understanding of the Word. They may fail to talk to Muslims and explain the truth of the Bible. They may be less effective in preaching and explaining the Word with the full knowledge of God in their homes, churches, neighborhoods, and communities.

Napier gives seven scriptural principles to interpret the Word as follows<sup>137</sup>

- 1) Look at the text itself. Not at what others (no matter how famous) say about it.
- 2) Examine the words in the text, as found in the original languages (mainly Greek and Hebrew).
- 3) These meanings are the basis for interpretation. Note that each word can have many different possible meanings, which cannot usually be ascertained until the context has been examined.
- 4) Look at the text in its setting, that is, the context. All meanings must 'fit' the context.
- 5) Put together the meanings you have found, and interpret them according to the context.
- 6) If something is unclear, only then should you look at what others have said about the text. But, be very careful! You might read a view that is prejudiced or wrong.
- 7) The role of the pastor or the Bible teacher is to do all of the above, using

---

<sup>137</sup> Napier. K. B. *Interpretation of the Word*. Available at [http://www.christiandocctrine.net/doctrine/outlines/outline\\_00091\\_legitimate\\_interpretation\\_of\\_the\\_word\\_web.htm](http://www.christiandocctrine.net/doctrine/outlines/outline_00091_legitimate_interpretation_of_the_word_web.htm) as retrieved on 31 May 2005.

their God-given gift of teaching. This means they will provide a proper interpretation that is applicable to those being taught. Because it is God-given, it will always be relevant and useful, and will always be correct. Once the teacher uses their own abilities, their interpretation will falter or be wrong.

Note that even if you follow the above, the final interpretation is given by the Holy Spirit.

By going only to scripture, we get only what scripture says. If we do this and we still cannot understand what the text is saying, then we must simply leave it alone. We do not need to become agitated and do not need to think that we must always obtain a full understanding of every text we read. It is quite possible that the Holy Spirit is not ready to give understanding at that time. It is also possible that we will never come to an understanding of that particular text. Each of us is given his or her own 'measure' of spiritual gifts and understanding. It is also true that although we know all the meanings a word might have, we will not necessarily also obtain the full interpretation of a given text, unless the Lord is pleased to give it at that time.

The writer of Hebrews explains

But solid food is for the mature, who by constant use have trained themselves to distinguish good from evil (Heb 5:14 NIV).

The believer must always have the approach of the Bereans

These were more noble-minded than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, to find out whether these things were so (Acts 17:11 NKJV).

### 3.2.2 Knowledge of the Word of God

The Bible clearly declares

My people are destroyed for lack of knowledge... (Hos 4:6a The Amplified Bible).

The will of God is that everyone must come to know Him. How can we know God if we do not have knowledge of His Word? If we do not have the knowledge of the Word we will not have faith in God. “And without faith it is impossible to please God...” (Heb11:6a NIV).

When the knowledge of God's Word enters our minds through hearing or studying it, our spirits bears witness with the truth and imparts wisdom (the ability to apply knowledge). This then becomes revelation knowledge, not just facts about God (which we could program a computer with), but the knowledge of God, which has been divinely quickened in us by God through our born-again spirits.

We are commanded to know God's Word because we need to correctly understand His Word. It is necessary to study to gain knowledge of His will. Ignorance is never an acceptable excuse to God. God wants our obedience to be specific, not just general. We are commanded to know God's Word because spiritual growth is impossible apart from it (1 Pet 2:2). We are commanded to know God's Word because it is our offensive weapon in spiritual warfare. Jesus clearly left us this example in His temptations in the wilderness. He dealt with each satanic temptation by repeating Scripture (Mt 4: 4, 7, 10). We are commanded to know the Word of God because we are responsible to deal with error when it arises. Error must be dealt with by contrasting it with the truth of the Word of God (Tit 1:9).

Henrichsen quotes of St. Jerome saying as follows

Scriptures are shallow enough for a babe to come and drink without fear of drowning and deep enough for theologians to swim in without ever touching the bottom.<sup>138</sup>

---

<sup>138</sup> Henrichsen. Walter A. *Disciples are Made – Not Born*. Victor Books, 1974. p. 13.

The knowledge of God's Word is indispensable for Christian growth and fruitfulness. All Christian workers must have the knowledge of the Word. This knowledge will help them to grow in Christ and to help others be effective in ministry.

### **3.1 The History of Christianity in Lahore, Pakistan**

Sookhdeo describes that the history of Christianity in Lahore, Pakistan was, until 1947, part of Indian church history because they were one country. It is possible, however, to trace some of the early contacts with Christianity within those regions, which now constitute Pakistan. The Christian church here is much older than the nation.<sup>139</sup>

Evidence that an Indian Church existed as such by the early fourth century is suggested by the fact that one of the church leaders who signed the Nicene creed in 325 was John the Persian, who signed "on behalf of [the churches] in the whole Persia, and in the great India..."<sup>140</sup>

Stewart notes that there is some uncertainty, however, as to what the term 'India' means in this context - it could be modern India or part of Arabia or the Persian province of India [modern Pakistan].<sup>141</sup>

---

<sup>139</sup> Sookhdeo op. cit. p. 28.

<sup>140</sup> *ibid.* p. 36.

<sup>141</sup> Stewart, John *Nestorian Missionary Enterprise: the story of a Church on fire*. Trichur: Mar Nasari Press, 1961. p. 29.

### 3.3.1 The Pioneer Missionary Work

Christianity in Pakistan dates back to the first century when St. Thomas made contact in Gilgit and Taxila. King Gondophares is said to have committed his life to Christ during St. Thomas's missionary activity. Nestorians arrived in the Punjab in the 8th century, and Jesuits arrived in Lahore in 1594. No lasting work was founded by either group.<sup>142</sup>

Even though there is no official denial nor confirmation and / or official recognition, the ancient church of the "Thomas Christians" in south India strongly maintains that the Apostle Thomas himself brought Christianity to India in the 1<sup>st</sup> century A.D. Even though there are no official claims or denials, there is strong evidence that by the 3<sup>rd</sup> century A.D., parts of India had been Christianized.<sup>143</sup>

Punchakonam & Johns<sup>144</sup> agree that historians today believe that St. Thomas planted the seed of the gospel on Indian soil. This is the general trend of their thinking: during Apostolic times, there were well-frequented trade routes, by land and / or water, connecting North-West India (today Pakistan), the West Coast and the East Coast, with North Africa and West Asia. Thus Alexandria, Aden, Socotra, Ormuz, Ctesiphon, Caesarea, Taxila, Broach, Kodungallur (Muziris) and even Rome were inter-linked. The historic proof of St. Thomas' mission in India is broad, taking into account traditional evidence available in India and abroad. Some say that the Apostle spent approximately 17 years in India, 4 years in Sindh, 6 years at most in Malabar, and 7 years in *Mailepuram* or *Mailapore*. Crosses carved on stone, some of which are attributed to St. Thomas by unbroken tradition, have not been lost to posterity. The apocryphal book "Acts of St. Thomas" mentions his connection with the Indian King. Until the middle of the 19th century, even the existence of such a king was merely legendary. However, a large number of coins have since been discovered in Kabul, Kandahar, and in the western and southern Punjab, bearing the name 'Gondophares'.<sup>145</sup> Although 'acts

---

<sup>142</sup>History of Christianity. <http://www.sim.org/country.asp?CID=69&fun=1> as retrieved on 30 May 2005.

<sup>143</sup>*First International Doer's Ministries*. <http://www.fidmmissions.org/introduction.htm> as retrieved on 31 May 2005.

<sup>144</sup> Punchakonam, Fr & Johns Mini *St. Thomas in India*. Available at <http://www.indianchristianity.org/thomas.html> as retrieved on 18 April 2005.

<sup>145</sup> One of the most famous Parthian kings of Taxila.

of St Thomas' is understood to be an apocryphal<sup>146</sup> work; but serious scholars seem to favour the historical foundation of the main statements made in the work. For example, the travels of the Apostle to the Indus Valley, makes reference to names, which sound similar to historical potentates of Northern India. Pakistan may well be the site where the apostle St. Thomas is said to have begun his missionary work in India. A yearly festival commemorating the coming of St. Thomas attracts up to 60,000 people.

According to Hoke whatever the truth of these traditions surrounding the coming of Christianity to India, there is strong evidence that Christianity had reached parts of the sub-continent by the third century A.D.<sup>147</sup>

### **3.3.1.1 The Early Church Fathers' Witnesses**

Punchakonam & Johns quote St. Jerome saying that "He (Christ) dwelt in all places: with St. Thomas in India, Peter at Rome, with Paul in Illyricum" We find that Clement, Origen, Eusebius and others who assign Parthia to St. Thomas all must have written before the Christian leaders had an opportunity to come together and evaluate the spread of the Gospel in various parts of the world. But once the representatives of the different churches came together at Nicaea for the first Ecumenical Council in 325 A.D and exchanged notes, we find almost all the testimonies recorded thereafter unanimously speak of India as the field of Apostle St. Thomas.<sup>148</sup>

From Taxila, Buddhism spread to central Asia, China, Tibet, Japan and Korea. Gondophares, one of the most famous Parthian kings of Taxila, received St. Thomas the Apostle who brought Christianity to Pakistan in A.D 30.<sup>149</sup>

Sookhdeo quotes Juhanon Mar Thoma's statement that the history of the Christian Church in the first century does not depend entirely on historical documents. Tradition is often more true and more compelling than plain historical proof. In

---

<sup>146</sup> Apocrypha, the collection of books included in the canon by the Roman Catholic Church but excluded from the canon by Protestantism.

<sup>147</sup> Hoke, Donald. *The Church in Asia*. Chicago Moody Press, 1975. pp. 475-499.

<sup>148</sup> Punchakonam. Fr and Johns Mini op. cit.

<sup>149</sup> Site designed and maintained by PakCyber. [http://www.alpine.com.pk/silk\\_road.html](http://www.alpine.com.pk/silk_road.html) as retrieved on 23 May 2005.

this sense, St Peter's founding of the Roman Church and St Thomas' founding of the Malabar<sup>150</sup> Church may be said to stand on the same footing. Both are supported by traditions, which are sufficiently early and sufficiently strong.<sup>151</sup>

In 1935, a small cross was discovered in a field near the site of the ancient city of Sirkap, near Taxila. It is now housed at the Anglican Cathedral in Lahore. This cross has become an object of great significance to Pakistani Christians. It was adopted as the symbol of the Church of Pakistan at its inauguration on 1 November 1970, which declared<sup>152</sup>

Adopting the Texila cross as our Symbol, we want to establish the fact that the Christian Church is not a recent addition in this country. Its heritage and past go back to the early centuries of the Christian era.<sup>153</sup>

### 3.3.2 How did the First Church Start in Lahore?

Sookhdeo explains that Vaso da Gama, who sailed into the Indian Ocean in 1498, was probably the first Roman Catholic to reach the subcontinent. He was closely followed by the first Catholic missionaries, Franciscan brothers, who arrived from Portugal in 1500. In 1542 the first Jesuit missionary to India, Francis Xavier, arrived in Goa. Meanwhile Portuguese enclaves were being set up along the Indian coasts.<sup>154</sup>

Apart from occasional travellers to the Orient like Marco Polo, the Thomas Christians in South India were largely unknown to the rest of the world; Polo stated often, not always, the presence of long established Syrian or Nestorian Christians in Persia and in India. When Vasco de Gama sailed into the Indian Ocean around 1498, Catholic, European Christianity found its way to the subcontinent. In the century that followed, the Roman Catholic Portuguese opened enclaves along the Indian coasts while the Muslim Mughals were spreading over much of the interior. Also, Jesuit missions began early with the arrival of Francis

---

<sup>150</sup> According to the "Thomas Christians" of the South-West India., Thomas first arrived on the Malabar coast, near the port of Musiris, in about 50 or 52 A.D.

<sup>151</sup> Sookhdeo op. cit. pp. 31-32.

<sup>152</sup> *ibid.* p. 38.

<sup>153</sup> *The Unveiling of Pakistan (January 2000)* op. cit.

<sup>154</sup> Sookhdeo op. cit. p. 45.



Xavier in Goa (1542). A group of Jesuit missionaries was duly sent and arrived at Akbar's court at Fatehpur Sikri in February 1580. The Mughal emperor Akbar allowed them to preach and make conversions; he even donated funds for the construction of the first Church in Lahore in 1600.<sup>155</sup>

In the Punjab of the north-western India, which later became Pakistan, the Portuguese Jesuits built the first Christian church in Lahore in the 1600's. It was the time when the Mughal Emperor Akbar looked with some kind of tolerance upon some of his subjects accepting Jesus into their lives. As for the south, the death of an Augustinian friar was recorded in Sindh in 1598, and by 1618, Portuguese Carmelites arrived from Persia to found a church and a mission at the important trading centre of Tatta (near by Karachi) as a link between their missions in the Persian Gulf and in Goa. By 1672, the mission had come to an unfruitful end as no further trace of Christianity is found in the area until the British conquest of Sindh in the years 1842-1843.<sup>156</sup>

---

<sup>155</sup> Sookhdeo op. cit. p.46.

<sup>156</sup> Webster Warren, Pakistan, *Christian History*. <http://www.acts.edu/oldmissions/Pakhist1.html> as retrieved on 4 June 2005.

### 3.3.3 How were the First Churches Funded?

The Mughal Emperor Akbar gave the funds for the construction of the church. After him, his son Jehangir<sup>157</sup> ascended to the throne and showed favor to Muslims as well as to Christians by giving them gifts.

He gave generous gifts for the building and maintenance of churches in Lahore and Agra. He surrounded himself with religious pictures, most of which were Christian, and always wore a golden crucifix around his neck. He was friendly with missionaries and seemed pleased when they out-argued the Muslim *ulema*<sup>158</sup> in debates.<sup>159</sup>

Between 1608 and 1612, the first English ambassadors arrived at Jehangir's court. The Portuguese Goans, resenting the attention paid by the Mughals to the English, seized a Mughal galleon in 1613. Jehangir immediately severed trade and diplomatic relations with them, and ceased to be so tolerant towards Christianity. He cut off his allowances to the Jesuit priests, and closed the churches at Lahore and Agra.<sup>160</sup>

Jehangir's son, Prince Khurram, succeeded to the imperial throne in 1626 under the title of Shah Jehan. The Portuguese Jesuits, who had already antagonized him by refusing to support his rebellion against Jehangir in 1622, were immediately deprived of their imperial pensions and lost their influence at court.<sup>161</sup>

---

<sup>157</sup> Akbar's son, Salim, who changed his name to Jehangir when he acceded to the throne.

<sup>158</sup> The Muslim scholars or teachers.

<sup>159</sup> Sookhdeo op. cit. pp. 53-54.

<sup>160</sup> Calendar of State Papers, Colonial Series, East Indies (1862) 1513-1616 No.659 p.258 cited in Rooney The Hesitant Dawn p.63.

<sup>161</sup> Sookhdeo op. cit. p. 49.

### 3.3.4 Who were Some of the Early Converts?

Webster observes that the few Christians in Punjab were almost exclusively converted Hindus. A people movement among a small group of Hindus who became Christians was the only significant growth reported. The greatest receptivity was among a group formerly known as *Chuhra*, a term no longer applicable since it was used to identify them as untouchables within the traditional Hindu caste system.<sup>162</sup>

Sookhdeo points out that the mass conversion to Christianity, which became known as the *Chuhra* movement, began in 1873 with an illiterate elderly *Chuhra* man called Ditt. Ditt was converted to Christianity by a young Hindu convert. He went to the Presbyterian mission in Sialkot requesting baptism. Later, his wife, daughter and two neighbours became Christians and were baptized by the missionaries. In 1874, Ditt's uncle and three other men converted. After that, his occupation took him from village to village, where he witnessed Christianity to all of his relatives. Despite a good deal of persecution, he went on to continue witnessing to others.<sup>163</sup>

Sookhdeo further describes that Ditt stayed illiterate, but his strength was that he had the ability to memorize the Word and he preached it to his own tribe, the *Chuhras* of Sialkot. Under his leadership, half of the district was baptized. By 1935, nearly all of Ditt's people had become Christians and, as of today, 90 percent of the Christians in Pakistan can trace their ancestry to this *Chuhras* caste.<sup>164</sup> Undoubtedly, a large proportion of Pakistani Christians today are descendants of scheduled castes such as *Chuhras*.<sup>165</sup> Early converts to Christianity in Pakistan were often from Muslim and Hindu-caste backgrounds and their descendants are still a part of the Church today. Many of the most famous Church leaders in Pakistan came from these backgrounds. The mass movements amongst the scheduled castes began in the late 19<sup>th</sup> century A.D.<sup>166</sup>

---

<sup>162</sup> Webster op. cit.

<sup>163</sup> Sookhdeo op. cit. p. 56.

<sup>164</sup> *ibid.* pp. 56-57.

<sup>165</sup> Sookhdeo op. cit. p. 59.

<sup>166</sup> *ibid.* p. 59.

According to Sookhdeo (2002: 60), the Pakistani Christian community can be divided into five groups

1. Christian dynasties originating from affluent families belonging to one of the South Indian churches who had moved to the North some time in the past.
2. Converts from Muslim or caste-Hindu backgrounds.
3. Goans, from the former Portuguese colony in India.
4. Anglo-Indians (i.e. mixed race).
5. Christians with a background in the mass movements amongst the scheduled castes of Sindh and the Punjab, including formerly nomadic groups.<sup>167</sup>

In the early days of the 19<sup>th</sup> century most converts to Christianity were city-dwellers. However, the mass movements, which began in the last quarter of that century, changed the Christian community.

Webster explains that the Christian missions had been working in the land since 1833. Christian standards and institutions have had a deep impact on the country a fact, which Muslim fundamentalists want to ignore. Presbyterians<sup>168</sup>, Anglicans, Methodists<sup>169</sup> and, later, Salvation Army<sup>170</sup> missionaries pioneered the work. There was a great turning to the Lord from six of the 30 scheduled Hindu castes between 1890 and 1930. This was accompanied by revival in 1904.<sup>171</sup> Other missions, predominantly evangelical, entered Pakistan around the time of independence<sup>172</sup>. Major missionary-contributing countries include: USA (244), UK (158), Canada (77), Australia (49), Germany (34), New Zealand (28), Finland (26), Sweden (25), and Korea (24).<sup>173</sup>

---

<sup>167</sup> The main nomadic groups were the Bhil, Kohali and Marwaries and were sometimes known collectively as “tribal peoples”.

<sup>168</sup> As for Presbyterians of the United States, their origin dated back to 1833 where Rev John C. Lowrie and his wife arrived from the United States in the fall of that year.

<sup>169</sup> 1881- Methodist work in Lahore, Pakistan starts in the wake of revivals under Bishop William Taylor; North Africa Mission (now Arab World Ministries) founded on work of Edward Glenny in Algeria.

<sup>170</sup> 1883- Salvation Army enters West Pakistan; 1883 - A.B. Simpson organizes The Missionary Union for the Evangelization of the World.

<sup>171</sup> In 1904-05 the famed Sialkot Convention revival was at its height under the spiritual leadership of John “Praying Hyde”. This resulted in a deepening of spiritual life among the growing congregations.

<sup>172</sup> A Muslim republic that occupies the heartland of ancient south Asian civilization in the Indus River valley; formerly part of India, achieved independence from the United Kingdom in 1947.

<sup>173</sup> Webster op. cit.

Sookhdeo clarifies that apart from the presence of the British army chaplains, Protestant Christianity in Pakistan began with the visit of John Lowrie, an American Presbyterian missionary based at Ludhiana, to Lahore on 8 December 1835. His successors, John Newton and Charles Forman, arrived in 1849. Forman spent more than 40 years in the Punjab and founded the college in Lahore, which is still known by his name.<sup>174</sup>

Smaller groups which have had an important role in the evangelization of Pakistan before its independence from India, include the Brethren (1892), Danish Lutherans (1903), Seventh-Day Adventists (1917), the Church Missionary Societies of Australia and New Zealand, which have worked closely with the British CMS (Church Missionary Society). The Australian and New Zealand societies have been particularly active in the evangelization of Hindu tribal peoples.<sup>175</sup>

---

<sup>174</sup> Sookhdeo op. cit. p. 53.

<sup>175</sup> Webster op. cit.

### 3.3.5 The State of “Modern” Churches in Lahore Today

Webster notes that historically, there have been three major caste groups in the Punjab: the Rajputs, the Jats and Arains. But there are also numerous smaller groups including the Bilochs, Awans, Gujars, Lohars and Tarkars.<sup>176</sup>

70% of the Christian population is in the poorest segment of society.<sup>177</sup>

Approximately 80% of the Christians in Pakistan live in rural areas, although an increasing number are moving to the cities for employment. Christians are heavily concentrated in the Punjab. Through colonization and migration, they have spread to other districts, usually settling in cities. Their numbers are small in Sindh, Baluchistan and the North West Frontier Provinces.<sup>178</sup>

Modern churches<sup>179</sup> in Lahore are growing today. One of the advantages is that a large community of Christians is residing in Lahore. The Roman Catholic churches and Protestant churches are well rooted in the area and the Christian community can be widely seen at Sunday services and on special Christian events (e.g. Christmas, New Year).

Sookhdeo concludes that it is a great significance to Christians in Lahore (Pakistan) to know that their faith was present in their country before the advent of Islam, and even before the birth of Islam. Although Christianity was apparently eliminated in the 14<sup>th</sup> century A.D. so that it had to be re-introduced again by Europeans, Christians are encouraged by reminding themselves that they follow a faith which is neither new to Pakistan nor a Western import. It gives peace of mind that they are indigenous to the land and not immigrants from other parts of the world.<sup>180</sup>

---

<sup>176</sup> *ibid.*

<sup>177</sup> Asia: Pakistan, Country Report, 2003 op. cit.

<sup>178</sup> *Mission Advance Research and Communication Centre (MARC)*. Available at <http://www.acts.edu/oldmissions/Pakhist1.html>. Accessed on 04 June 2005.

<sup>179</sup> (See Appendix D).

<sup>180</sup> Sookhdeo op. cit. p. 71.

### 3.4 Knowledge of Christian Theology

Conner explains the divisions of theology: Exegetical Theology, Historical Theology, Dogmatic Theology, Biblical Theology, Systematic Theology and Pastoral or Practical Theology.<sup>181</sup>

Why is there such a need to teach Christian theology<sup>182</sup> to workers? Why teach them if they can carry on preaching without knowledge of Christian theology? The result not doing so can be disastrous. Christian theology will help to deepen their understanding of Biblical teaching and to develop their beliefs into a personal theology. They should be able to know and communicate to others what they believe. These beliefs should be applied to daily living.

Enns holds that the Christian theology is another categorization that is sometimes used synonymously with systematic theology. The most recent work by Millard J. Erickson is so designated. Theological books by Emery H. Bancroft and H. Orton Wiley are other examples.<sup>183</sup>

#### 3.4.1 History of Theology: an Introduction

The history of theology observes the development of Christology in the early centuries of the Christian church when the church councils formulated different doctrines.<sup>184</sup> Historical theology traces Biblical history, church history, and the history of doctrine.

A study of Christian history should aid the workers in discovering and appropriating meaning and values from the past. Christian history commences with the revelation of God in Christ. The Biblical witness is the primary source of information about the origin of the church and its earliest development. The first documents of Christian history are found in the New Testament. The Old Testament is important as it gives the

---

<sup>181</sup> Conner, Kevin J. *The Foundations of Christian Doctrine*. Sovereign World International and City Bible Publishing, 1980. p. 3.

<sup>182</sup> The term theology is derived from the Greek *theos*, meaning “God” and *logos*, meaning “word” or “discourse” therefore it is to “discourse about God”.

<sup>183</sup> Enns, Paul. *The Moody Handbook of Theology*. Chicago: Moody Press, 1989. p. 148.

<sup>184</sup> Doctrine can be defined as to teach, instruct, the principles of the religion or to teach the truth of the Word of God. For example in Acts 2:42, where we find that the early church was learning the doctrine of the Apostles.

context out of which the church arose. Christian history addresses the problems of church and state, economic motives in Christian behavior, and influences of society upon the life of the church.

### **3.4.2 Systematic Theology: an Introduction**

Chafer defines Systematic theology as “the collecting, scientifically arranging, comparing, exhibiting, and defending of all facts from any and every source concerning God and His works”.<sup>185</sup>

Through Systematic theology, Christians are able to develop a clear understanding about the fundamental beliefs of the Christian faith. The Bible was not written in a doctrinal outline; hence, it is important to systematize parts of the Bible to understand the doctrinal emphasis of the entire Bible. It is perhaps even more important today to defend the Christian faith against different cults and Eastern religions. There are many Christians who attend churches at least once a week, but because they lack the correct doctrine; they will never be matured in Christ. Paul’s writings make it very clear that doctrine is foundational to Christian maturity (2 Tim 3:16-17).

It involves collecting and understanding all the relevant passages in the Bible on various topics and then summarizing their teaching clearly so that we know what to believe about each topic. It concerns itself with the orderly arrangement of topics concerning God, man, angels, sin and salvation. It is a systemization of the fundamental doctrines of Biblical theology.

### **3.4.3 Biblical Theology: an Introduction**

Biblical theology is principally concerned with the overall theological message of the whole Bible. It seeks to understand the parts in relation to the whole and, to achieve this; it must work with the mutual interaction of the literary, historical, and theological dimensions of the various corpora, and with the interrelationships of these within the whole canon of Scripture. Only in this way do we take proper

---

<sup>185</sup> Chafer, Lewis Sperry. *Systematic Theology*, Dallas: Dallas Seminary, 1947. p. 6.



account of the fact that God has spoken to us in Scripture (Alexander, et al... 2000:3).<sup>186</sup>

Biblical theology explains the historical information and clarifies the historical events of the Bible. It is exegetical (to explain and to interpret) in nature. It examines the doctrines, words, statements of various periods of history and different writers. Biblical theology traces the progress of truth through the books of the Bible, seeing the various manners in which each of the writers presented important doctrines.

### 3.4.3.1 Knowledge to Handle Heresies

This is a serious topic for Christian workers to consider. Several churches have been divided because of different heresies. What is meant when we say “heresy”?

Brown explains that the word “heresy” is the English version of the Greek noun *hairesis*, originally meaning nothing more insidious than “party.” It is used in this neutral sense in Acts 5:17, 15:5, and 26:5. Early in the history of the first Christians, however, “heresy” came to be used to mean a separation or split resulting from a false faith (1Cor 11:19; Gal 5:20).<sup>187</sup>

The Bible makes it clear

So let us seize *and* hold fast and retain without wavering the hope we cherish *and* confess *and* our acknowledgement of it, for He Who promised is reliable (sure) *and* faithful to His word (Heb 10:23 The Amplified Bible).

Some of the famous heresies include: Christian Science, Agnosticism, Evolution, Freemasonry, Humanism, and Russellism or Jehovah’s Witnesses.

These are only a few examples that Christian workers need to know about and should take care to avoid these in churches.

---

<sup>186</sup> Alexander T Desmond, Rosner Brian S, and Carson D A, eds. *New Dictionary of Biblical Theology*.UK: Inter-Varsity Press Leicester, 2000. p. 3.

<sup>187</sup> Brown, Harold O.J. *Heresies, The image of Christ in the Mirror of Heresy and Orthodoxy from the Apostles to the Present*. Baker Book House, 1984. p. 2.

And remember what Jesus proclaimed

I am the way, the truth and the life. No one comes to the Father except through Me (Jn 14:6 NKJV).

#### **3.4.4 Pastoral or Practical Theology: an Introduction**

Pastoral and practical theology deals with pastoral work, Christian education, and church administration. Its goal is the practical application of theology in the regeneration, edification and education of people.

Adams puts it aptly when he examines Psalm 23

The psalm speaks about the concern for each individual sheep; rest; provision for daily sustenance; refreshment and encouragement; guidance and leadership; instruction, training and discipling; provision for goals and motivation; security and protection; pastoral fellowship and loving friendship.<sup>188</sup>

Without the knowledge of Christian theology, workers will have a big gap in their ministries. The goal is not just to reach people and preach an enthusiastic sermon, but also to give a real understanding of the Word of God and provide discipleship training.

Conner believes that it is necessary for Christians to be taught sound Bible doctrine and that all doctrine must be tested by the full context of the infallible Word of God. Doctrine received, believed and practiced determines a person's character, behavior and destiny.<sup>189</sup>

Training and discipleship would equip Christian workers to know the Christian Doctrine and to apply it in their lives and in the lives of others. The need to understand and to apply Biblical doctrine is very evident today with the cults and others forces clamoring for one's loyalty and allegiance. These workers need to know what they believe and need to have skills to explain it in their own words. Many people have a faith, which they do not own - it is what they have received from others including one's family or

---

<sup>188</sup> Adams, Jay E, *Shepherding God's Flock*: Zondervan, Grand Rapids, Michigan, 1974. pp. 6-7.

<sup>189</sup> Conner, Kevin J op. cit.p.1.

friends. Everyone has a belief because no one can live life without believing in someone or something. A pastor should have definite beliefs gained from an understanding of the Bible. Once a leader understands what he believes, then his beliefs should be evident in the way he lives. Biblical doctrine should form the core from which one shapes one's life. Participating in a Bible study program is crucial. Being part of a discipleship training program will help the Christian workers to put it all together into a belief system which will help them in daily living. The old saying "it does not matter what you believe" is not correct. It does make a difference what you believe because your actions will be reflections of your belief system.

#### **3.4.4.1 Shepherding (caring and counseling)**

The term shepherd refers to leadership. Some commonly misuse it, applying it only to pastoral care. The shepherds or Christian leaders should feed their flock the Word of God. They should encourage their people to obey it and they should set the example of obedience to it themselves. They need to encourage their people to spend time with God and His Word (Jn 6:51; 1 Cor 10:3-4). Leaders need to discern their people's growth level and feed them appropriately. They must give them a balanced diet of practical, devotional, inspirational, and instructional food in order to enable proper growth.

Malphurs points out that the shepherd has a number of responsibilities, such as leading, protecting, watering, naming, and knowing the sheep. However, leading, protecting, and teaching - for some - are the primary timeless functions.<sup>190</sup>

Many ministers are not taught to counsel Biblically. Thus, it is the task of every pastor to counsel competently, even without adequate training. Counseling is necessary for every faithful shepherd of Jesus Christ. One must plan to do counseling and must make oneself available for counseling.

According to Adams, pastoral counseling is a special, but not separate, area of pastoral activity; indeed, Biblically it is close to the heart of shepherding.<sup>191</sup>

---

<sup>190</sup> Malphurs, Aubrey. *The Dynamics of Church Leadership*. Baker Book House, Grand Rapids, 1999 p. 53.

<sup>191</sup> Adams op. cit. p. 172.

Malphurs explains that caring demonstrates a leader's real concern for his or her followers. God cares about His people and He wants us to care about them too (Ex 4:31; Jn 21:16). And in 1 Peter 5:2, Peter points out that our followers are under our care. Care involves respecting them and having their best interests at heart. We need to be aware of people's needs, hurts, and fears, and help them, to deal with these matters Biblically.<sup>192</sup>

#### **3.4.4.2 Conflict Management**

I believe that the key to solving conflict in any team is openness. Openness will help each team member to share his/her views. Conflicts can arise among team members because of differences. A team must not leave any conflict until it is solved. Conflicts must not hinder the work of the Lord. For example, consider the example of Paul and Barnabas in Acts 15:36-41. Good administration requires courage and skill coupled with love and concern in confronting people about their differences. This is cited in 2 Timothy 2:24-25. Therefore, it is particularly necessary to encourage pastors to take Biblical action when differences arise among the people of God.

Shelley describes seven reasons for staff conflicts such as: general differences, theological disagreements, miscommunication, perspective diversity, minor majoring, environment and finally relational dearth.<sup>193</sup>

Christian workers have to know how to handle the conflicts in their congregations. Conflicts need not be feared or hidden. They are not to be seen as incompetence or rebellion, but as the natural result of people working together who see things in different ways. Even with imperfect people in imperfect environments, the work of God can be seen and God is able to use any circumstances for His own glory.

---

<sup>192</sup> Malphurs, Aubrey. *Being Leaders. The Nature of Authentic Christian Leadership*: Baker Books, Grand Rapids, 2003. p. 65.

<sup>193</sup> Shelley, Marshall. *Leading Your Church Through Conflict and Reconciliation*. Bethany House Publishers, 1997. pp. 115- 122.

### **3.5 Why is the Need of Discipleship Training for Christian Workers in Lahore so Urgent?**

When people become Christian today, they often say they have “made a decision for Christ.” it is a common practice (especially at evangelistic campaigns) to count the number of the decisions made for Christ. But how often are these new Christians disciplined? The early church always considered it necessary to make disciples and not just leave people at the point of giving their lives to Jesus. We need to understand that indeed every believer is a disciple of Christ.

There is an urgent need for discipleship training among Christian workers in Lahore. These workers need to be confident in the Word of God. This will help them to teach and train others. They will mentor younger men and women. Discipleship training will give them the courage to stand against false doctrines. Lahore is the second largest city of Pakistan and there are many nominal Christians. If these Christian leaders do not get any additional discipleship training they will struggle to train others and will be ineffective in spreading the gospel of Christ in its fullness. The positive impact of these workers in the society of Lahore will therefore be minimal. Unfortunately, they will fail to teach, lead, instruct or stand on the truth of the Bible. In a large Muslim city like Lahore, these workers will be less effective in their tasks and ministries if they do not receive proper discipleship training.

The following chapter will give a fair detail on the subject of “discipleship”. The chapter is titled as “The Discipleship Process”. I intend to look at the process of discipleship in accordance with the Biblical injunctions.

## Chapter Four: The Discipleship Process

In this chapter I will discuss the process of discipleship. The chapter is unique for Christian workers that will help them to look at Jesus and Paul's methods of disciple-making. They will understand the Biblical model of discipleship that will also help them in their ministries and in their unique callings to serve God.

### 4.1 What is Discipleship?

Discipleship is that process whereby a "learner" (from the Greek word *mathetes*) becomes a follower of a certain teacher for the purpose of imitating his lifestyle and learning his truth.

The Zondervan Pictorial Encyclopedia of the Bible describes discipleship as follows

The idea of discipleship is very old. It was common among the Greeks. It always involved a teacher-student relationship. Derived as it was from verbs meaning 'to learn,' discipleship denoted the learning process but its usage described in addition the necessity of the disciple adopting the philosophy, practices and way of life of his teacher (Tenney 1975:129-130).<sup>194</sup>

According to MacArthur, the word disciple is used 262 times in the New Testament. The word is *mathetes*, the basic root meaning is to be a learner but it involves much more than that. The lexicons tell us that it means 'one who shares a close and intimate relationship with a person'. Discipleship is more than just being a learner. It includes being an intimate follower, having an intimate relationship, following to the point where you would go as far as death out of love. There's no question about the fact that the only message ever proclaimed was a message of discipleship. The call that Jesus gave was a call to follow Him, a call to submission, and a call to obedience.<sup>195</sup>

---

<sup>194</sup> Tenney, Merrill C. *The Zondervan Pictorial Encyclopedia of the Bible*. 1975. Disciple. (*In* The Zondervan Pictorial Encyclopedia of the Bible, 2: 129-130.)

<sup>195</sup> MacArthur, John. <http://www.biblebb.com/files/MAC/90-23.HTM> as retrieved on 18 May 2005.

Turner holds that Matthew 4:19 is a great help to anyone interested in the ministry and goals of the Lord Jesus. It is a summary statement of His purposes for the apostles. It is, first of all, a command to two brothers who were fishermen, 'Come, and follow me'. Next it is a method, 'come, follow me and I will make you...' It is also a goal, 'and I will make you fishers of men'. For that goal to be realised, the command needs to be obeyed and consequently the method employed. The three aspects are so intertwined as for the first to have the second in view, the second to be impossible without the former being obeyed, and the command and method together have no other purpose in mind than the realisation of the great goal. We might say it is His only goal for His disciples.<sup>196</sup>

McWilliams describes a twofold purpose of the Gospels: one is to present Jesus and the Gospel! And second is to prepare the church to continue His ministry. He further gives seven steps of disciple training such as: bring someone to repentance and faith, enlightenment and guidance, ministry training and encouragement, leadership development, Christian character, re-evaluation and separation, participation and delegation, and an exchanged life and a worldwide challenge.<sup>197</sup>

In reality, every true Christian is a follower of Jesus, a disciple.<sup>198</sup>

## 4.2 Discipleship Training in the Old Testament

The process of discipling was not new to the Jewish world of Jesus. Jewish rabbis had been followed by disciples for quite some time before Jesus' arrival. But the manner by which Jesus disciplined was radically different. The rabbis bound their disciples to the Torah, the Jewish Bible, and to the instruction of previous rabbis. Jesus bound His disciples to Himself. Jesus required His disciples to surrender without reservation to Him and to the Kingdom of God that He was inaugurating. The relationship between Jesus and the Twelve had no parallel in the Hebrew religion. Being a disciple of Jesus meant nothing less than complete personal commitment to Jesus. And being committed to Jesus included being committed to

---

<sup>196</sup> Turner Stephen. *Following Jesus in Seeking the Lost*. <http://www.tbs.edu/events/ibc/ibc9/papers/05-stephenturner.htm> as retrieved on 11 April 2005.

<sup>197</sup> McWilliams, 1996. *Turning To Jesus, Jesus' Method of Disciple Training*. <http://www.eldrbarry.net/vbs/3/gali11.htm> as retrieved on 26 May 2005.

<sup>198</sup> *Discipleship*. Available at <http://4jesu.homestead.com/disciple1.html> as retrieved on 11 April 2005.

His message of the Kingdom of God and His method of bringing in the Kingdom.<sup>199</sup>

Discipleship is as old as civilization: Joshua was a disciple of Moses, Elisha was a disciple of Elijah and the Jewish rabbis had their disciples.

Jesus was not the first teacher to have disciples, or to develop a lifestyle which became an example to a succession of others, who imitated His excellences. The words for 'teacher' and 'disciple' were already in use, and ready to hand, because already in human experience there had been many teachers, each with his own disciples.

Chadwell notes that seeing a teacher followed by a group of disciples did not astound people in Jesus' lifetime. It was a common means for educating successors even in Jewish society. In Jesus' day, the teacher/disciple relationship was a well recognized form of teaching.<sup>200</sup>

It is enough for a disciple that he be like his teacher... (Mt 10:25a NKJV).

The sovereign action of God leaps out of virtually every page of the Old Testament record to grab and hold our actions - so much so; that we are tempted to overlook the more practical provisions that are there for the training and preparation of those for who were called to minister to God's people. The ministry training that occurred in the Old Testament was not as formal as the Bible school or seminary training that is practiced today. It was life-giving, life-forming discipleship in its truest and the best sense. Joshua did not go to a Bible school where Moses was president - he lived with Moses, learning the ways of God and the "how-to's" of faithful service by watching Moses and imitating him. The same could be said in virtually every instance of ministry preparation throughout the Bible.

---

<sup>199</sup> *Discipleship And The Jesus Model*. [http://xastanford.org/d\\_by\\_/discipelship\\_and\\_jesus.html](http://xastanford.org/d_by_/discipelship_and_jesus.html). Accessed on 23 May 2005.

<sup>200</sup> Chadwell, David. 2003. *Jesus Christ's Desire: Disciples*. <http://www.westarkchurchofchrist.org/chadwell/discipleship/teaching/y2003q311.htm>. Accessed on 29 May 2005.



Here are the major Old Testament examples

- 1- Moses worked with the leaders of Israel: Ex 18:19-26.
- 2- Moses trained Joshua: Ex 17:8-13, 24:12,13, 33:7-11, Num 27:15-23, Deut 34:9.
- 3- Eli trained Samuel from his youth: 1 Sam 2:11, 3:1-21.
- 4- Samuel formed and trained a company, or “school,” of prophets: 1 Sam 10:5-12, 19:20-24, 2 Kg 2:15-17, 4:1, 38, 6:1, 9:1.
- 5- Elijah trained Elisha: 1 Kg 19:19-21, 2 Kg 2:1- 15, 3:11.
- 6- David trained many for ministry, especially the musicians: 1 Chr 15:16-22, 16:4-6, 25:1-7.

### **4.3 Discipleship Training in the New Testament**

Jesus made the matter of training a small group of disciples the primary task of His ministry. He did this deliberately at the cost of being unable to give His personal attention to the multitudes that followed Him and hung onto His every Word. Unlike many modern ministries, it was not because He could not attract larger crowds that He turned to the few. He knew that a few men who had thoroughly grasped His message and methods could accomplish more than multitudes of casual followers. Jesus made a twofold emphasis in the training of His disciples. In the first place He gave them systematic instruction in the principles of effective service (Mt 10:1-15; Lk 10:1-16). Secondly, He supervised their activities as they sought to apply these principles. He sent them out on missionary tours with instructions and, upon their return, He discussed their experiences with them (Lk 10:17-20).

Henrichsen holds that

The trainer can contribute to a person’s development in only two areas: (1) the giving of time, and (2) providing opportunities to learn.<sup>201</sup>

---

<sup>201</sup> Henrichsen op. cit. p. 93.

The Lord Jesus certainly prepared the apostles for their work. For about three years He thoroughly and carefully taught them many things pertaining to the Kingdom of God and the things that would be necessary in order for the ministry of the gospel to be successful and enduring. For instance, He taught them concerning: seeking first the Kingdom of God (Mt 6:33), watching for false teachers (Mt 7:15, 16), practicing humility (Mt 18:1-6), disciplining a sinning brother (Mt: 18:15-19), and a great many other things. If Jesus was so thorough in the beginning when the complexities of the church had not even begun to emerge, how can we afford to be any less thorough? Christ taught His disciples different aspects of spiritual formation for their personal lives and the discipline that they required to turn their eyes from the earthly towards the heavenly.

Huggett and Huggett describe that Jesus did not just teach those who lived in community with Him, He disciplined them as well. By disciplining, means teaching through personal encounter and close relationship. Jesus did this in a variety of ways. Jesus showed them His glory, He assisted them in their ministry, He showed them how to heal the sick, He exposed them to His revolutionary views, He gave them privileged insight, He prepared them for a painful transition.<sup>202</sup>

#### **4.3.1 Christ's Discipleship Methods**

The Bible emphasized on the matter of learning and teaching as follows

All scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work (2 Tim 3: 16 NIV).

Prince throws light on the fact that Jesus showed His disciples not merely what to teach, but also how to teach (Acts1:1). He never practiced formal classroom teaching. He preached and taught in synagogues, on hill sides, by the sea shore and in many other places, but His method was first to 'do,' then to 'teach.' When

---

<sup>202</sup> Huggett, David, and J. Huggett. *Jesus Christ the Heart of Member Care: Doing Member Care Well*. William Carey Library, Pasadena, California, 2002. pp. 216-218.

He began to give special training to the twelve apostles, His first requirement was ‘that they should be with Him’ (Mk 3:14).<sup>203</sup>

#### 4.3.1.1 Jesus in the Gospels<sup>204</sup>

The first disciples Jesus called were: Simon who is called Peter and Andrew his brother (Mt 4:18) and James the son of Zebedee and John his brother (Mt 4:21). Later, as His followers increased in number, Jesus selected 12 disciples to work with Him. All the Gospels add that, for a brief time after His resurrection, Jesus further instructed His disciples in matters pertaining to the kingdom of God (Encarta CD Rom: 2002).<sup>205</sup>

According to MacArthur, when you disciple someone, you are basically teaching him to live a godly lifestyle. You are teaching him responses. A person is spiritually mature when his involuntary responses are godly. That’s how to know if the Spirit of God has control in someone’s life. In discipleship you are to bring a person to the point where he does not have to figure out how to act right because he can react spontaneously.<sup>206</sup>

When Jesus called His disciples to follow Him, they had to be willing to walk His way, and His way of the cross. If they were to share their lives together, they must share not only their joys but also their pains. Jesus often tried to prepare them for this by speaking plainly both about His own suffering and those who will follow Him.

We read in Matthew 16:21, “From that time on Jesus began to explain to His disciples that he must go to Jerusalem and suffer many things at the hands of the elders, chief priests and teachers of the Law, and that he must be killed and on the third day be raised to life” Peter at once protested, ‘Never, Lord!’ this shall never happen to you. For this he received a stinging reply, “Get behind me Satan! You are a stumbling block to me...” (Mt 16:23b NIV). And in case they were under any further illusions, Jesus began

---

<sup>203</sup> Prince, Derek, *Discipleship Shepherding Commitment*. Derek Prince Publications, 1976. p. 9.

<sup>204</sup> (See Appendix E).

<sup>205</sup> Encarta. 2002. Jesus Christ. (*In* Microsoft Encarta ‘2002.’) [CD-ROM].

<sup>206</sup> MacArthur, John. *The Master Plan For The Church*. Moody Press. Chicago, 1991. p. 65.

to speak plainly about their sufferings, too. “If anyone desires to be My disciple, let him deny himself [disregard, lose sight of, and forget himself and his own interests] and take up his cross and follow Me [cleave steadfastly to Me, conform wholly to My example in living and, if need be, in dying, also] (Mt 16:24 The Amplified Bible)”. Life for the Master ended with rejection, pain and agonizing death. The disciple should never be surprised if following Jesus leads to the same.

#### **4.3.1.2 Jesus Equipped His Disciples for Church Planting**

Jesus invested much time in prayer (Lk 6:12-16), and then called twelve men whom He commissioned to be apostles. For the next three years, Jesus used the same training approaches for His disciples as Paul later used for those whom He was training. Jesus modeled leadership. He provided opportunities for the apostles and for many other disciples, as well, to practice ministry. He taught them to expand the Kingdom. He also provided field trips for them, including several journeys into Gentile communities where they could see firsthand the cross-cultural relevance of the gospel of the Kingdom.

Jesus’ primary focus was to train twelve persons to carry on the mission after His ministry on earth was completed. Jesus not only gave the commission to plant churches, but also to train men and women for the ministry to go out from the congregation to extend the gospel into regions beyond.

Bruijne explains that our first goal is to strengthen solitary Christians and help them to be a good example in their own environment. First be a light yourself, and then help others to be a light and that will attract others to God.<sup>207</sup>

---

<sup>207</sup> Bruijne, Peter De. *Siberian Miracle*. Marshall Pickering, 1990. p. 105.

### 4.3.2 Paul's Discipleship Methods

Apostle Paul instructed to Timothy

But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it, and how from infancy you have known the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus (2 Tim 3:14-15 NIV).

James holds that the three of Paul's letters (1 and 2 Timothy, and Titus) are commonly called "the pastoral epistles." These three epistles laid foundations for pastoral theology. It is a mistake to think that if a pastor is genuinely saved and filled with the Holy Spirit and called, he will not need any training; certainly, Paul did not think so. He instructed Timothy, Titus and others about the necessity of preaching the gospel, the importance of ethics in the ministry, financial integrity, both in the giving of the people and in the support of ministries, the proper functioning of the various ministries (within the local church), the position and the attitude of women in the church, morality, holiness, and many others things of practical and spiritual importance.<sup>208</sup>

Taylor points out that it has often been conceded that he who cannot control himself is not fit to control others. It is just as true that he who cannot follow is not worthy to lead, and he who cannot obey orders is not qualified to give them. Teaching obedience, instead of short-circuiting self-control and developing only moronic automatons, is the surest way known to produce self-reliance and self-control. Athletic coaches know this. The army and navy know it. Officers are trained by rigid regimentation and often humiliating subordination.<sup>209</sup>

---

<sup>208</sup> James, Norman. H. *Ministry Training School*. South Hills Christian Center Washington, 1991. p. 4.

<sup>209</sup> Taylor, Richard S. *The Disciplined Life*. Bethany House Publishers, 1962. p. 76.

#### **4.3.2.1 Concepts and Considerations for Church Leadership Training**

In considering the best method of instruction and organization for a leadership training program, someone must consider the pattern of progression in the ministry of Jesus as the basis from which to organize their thoughts. In doing so, they will find some striking aspects of His ministry that are definitely worth analyzing.

Jesus worked with groups of His disciples in an increasingly more intimate and selective way. For example, in the preparation stages He sent the seventy out for a time of “on-the-job” training. Later on, He dealt mainly with the twelve in teaching and molding them. Finally, He revealed Himself most completely to the three: Peter, James, and John. This pattern is a progression of training (teaching and learning) based on the recognition of various levels of calling and commitment.

#### **4.3.2.2 Discipling and Training**

Wagner and others agree that pastors are expected to be so many things. Paul said he was “all things to all men”. His postmodern counterparts find that list getting longer and longer. The pastors are at various times chaplain, cheerleader, coach, CEO, visionary, fundraiser, preacher, plumber, spiritual director, fellow struggler, disciplinarian, confidant, and urgent care coordinator.<sup>210</sup>

The example of Paul is very clear in the Bible - wherever he went, he made disciples. He introduced people to Jesus Christ and showed them how to be true followers of Christ. In some instances he stayed only a short time in one place. For example, in Thessalonica he stayed only a few weeks. However, they developed 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 (1Thess 1:6-7 NIV).

---

<sup>210</sup> Wagner, Swicegood, Sanders, Foss, and Sam Williams, eds. *Pastor's Progress: Leadership*. Christian Today International. USA, 2000. p. 24.

The first letter of Paul to Thessalonica can be described below

Paul preached in the power of the Holy Spirit (1 Thess 1:5). He did not simply depend on words to convey the message of the gospel, but on the power of the gospel. He deeply cared for them. He shared his life with them, he invested in them his time. As a father exhorts his children, and as a mother nurses her young, he dealt with them (2 Thess 7-12). They responded by becoming disciples. In response to his message, they became imitators of Him and the Lord. They became imitators of the established churches in Judea. They grew mature disciples. This qualified them to be a model for others (1Thess:6-7; 2:14). He kept in touch with them. Because of strong persecution he had to leave Thessalonica but he was so concerned about them that he sent Timothy to encourage them as he was prevented from going on several occasions (1 Thess 2:17-18; 3:1-2,6). He was faithful to pray for them. He indicates that he prayed earnestly day and night for the Thessalonians (1 Thess 3:9-10).

According to Brother Andrew, in Acts 14 Paul and Barnabas went on a preaching tour. The record in Acts describes that when Paul and Barnabas preached in those cities, they made many disciples. This matter of making disciples is an important point. Are we in our ministries making disciples? Or are we merely winning souls? Is our greatest satisfaction only in gaining impressive statistics for the number of souls who have made a decision?<sup>211</sup>

#### **4.3.2.3 Paul's Strategy is to Train Disciples and Disciples as Leaders**

Acts 16:1-10 shows that when Paul left his home congregation in Antioch for his second church planting mission, among the Gentiles, he stopped at Lystra in central Turkey. Here he met a young man named Timothy. The church in Lystra highly recommended this youth who had a Gentile father and a Jewish mother. He was not dismayed or discouraged by the dangers and challenges involved in church planting. So when Paul left Lystra, Timothy went with him. The church apparently encouraged Timothy in this commitment. Most likely this man of character was eager to learn from Paul the gifts of pastoral leadership and the church planting ministry. For several years,

---

<sup>211</sup> Andrew, Brother. *Is Life So Dear?* Thomas Nelson Publishers, 1985. p. 59.

Timothy learned from Paul by watching him work and by assisting him in his work. He was with Paul in Philippi when they met with Lydia and the women at the river. He saw these women responding in faith to Jesus when Paul shared his evangelistic witness. He was with Paul when the slave girl mocked Paul in the marketplaces of Philippi. Later he watched Paul cast out the evil spirit from her. When the Philippian business community became outraged and a tremendous riot developed, Timothy was with Paul. He witnessed Paul being beaten and imprisoned, and he saw God's miraculous intervention in the earthquake. He rejoiced at the subsequent conversion of the whole household of the Philippian jailer. In all these experiences Timothy watched Paul and worked with him. He *saw* and he *did* ministry in partnership with Paul not only in Philippi, but in subsequent church planting in other cities. It is not surprising that Timothy became an effective minister and overseer of the church. In Acts 19:8-12, we read Paul sometimes stayed in one location for a couple of weeks or months, and then passed on to begin a new ministry. He put his roots into communities where it was necessary for the church to be firmly established. One such community was Ephesus. Paul stayed there for almost three years.

Kincaid explains there are four significant ways that making disciples help a believer to grow towards Christian maturity. First, disciple-making brings the Christian a heightened experience of Christ's presence, second, disciple-making brings the Christian an increased experience of Christ's power, third, disciple-making brings the Christian a multiplied experience of Christ's joy, finally, disciple-making brings the Christian to a deeper experience of Christ's promises.<sup>212</sup>

Kincaid goes on to present four elements in the disciple-making process. According to him it will be a great success when we become involved in these four elements. They are Cultivation, Proclamation, Instruction and Reproduction.

Cultivation is the process in building relationships with unbelievers or those who are unreached. Proclamation is presenting the Good News of Christ to an individual with the request for a response. If the presentation is clear, and the

---

<sup>212</sup> Kincaid, Ron. *A Celebration of Disciple-Making*. Victor Books, 1990. pp. 22-27.



person is ready to receive the message, a disciple is born. Instruction must then be given to the new believer so that nurturing through the Scripture may take place. Reproduction is the point at which the Christian seeks to duplicate the faith in others in Word and deed in the hope of bringing them into the church.<sup>213</sup>

Apostle Paul taught. He opened a Bible institute in the Hall of Tyrannus (Acts 19:9b). People came to this Bible school from throughout Asia Minor or modern day Turkey (Acts 19:10). Consequently, we read that the Word of God grew mightily throughout the whole region. While teaching in the Bible school, Paul was also actively committed to developing a thriving congregation in Ephesus. His first encounter in Ephesus was with twelve persons who had inaccurate knowledge of the gospel (Acts 19:7). They had heard of John the Baptist and had been baptized by Apollos,<sup>214</sup> an Egyptian evangelist. Priscilla and Aquila, partners with Paul, explained the way of Christ more accurately to Apollos (Acts 18:26). Paul himself met with these persons and led them into the experience of the full truth which is revealed in Jesus Christ.

By watching Paul in action, believers learned how to pray, how to evangelize, and how to pastor a congregation. Undoubtedly, he occasionally took his students with him into marketplaces to assist him in evangelistic conversations. In this way, they developed the pastoral and evangelistic skills needed to extend the Kingdom throughout all of Asia Minor. Later we read about riots in the city at the end of Paul's teaching ministry in Ephesus. Acts 20:1-6 describes that when Paul left Ephesus; he took with him a group of persons to visit some of the churches he had planted in Macedonia and Greece. These persons were leaders he had trained in Ephesus. He wanted them to see the churches he had told them about in his church planting classes. These persons included Sopater, Aristarchus, Secundus, Gaius, Timothy, Tychicus, and Trophimus (Acts 20:4). He wanted these leaders, experienced in church development in Asia, to experience Christian fellowship in European churches. This journey was a cross-cultural church planting field trip.

---

<sup>213</sup> *ibid.* p. 22.

<sup>214</sup> A Jew and a native from Alexandria.

Paul kept contact with his people. Shortly after his three years of teaching (Acts 19:31) in the Ephesus “Bible School,” Paul was in prison. His public teaching was stopped. But Paul still had contact with the people he trained for ministry. He wrote two letters to Timothy. He encouraged him to use the gift which had been affirmed within him through the laying of hands. He counseled Timothy on the way in which he should conduct his ministry. He wrote in the same manner to Titus. He told him to be bold in his witness to the gospel. In every letter to churches, Paul mentioned specific persons for greetings and encouragement. Most likely these were people he had helped to train in the ministry in their respective congregations.

Gaebelein notes that Paul wrote first Timothy in about A.D. 64, probably just prior to his final Roman imprisonment. The Second Epistle to Timothy was written not later than A.D. 67. It may have been as early as A.D. 65. This means 1 Timothy and Titus were probably written between A.D. 62 and A.D. 66.<sup>215</sup>

Paul’s letters also revealed something else. He interceded continuously in prayer on behalf of the persons whom he had trained and commissioned for ministry. Even when in prison, month after month and year after year, Paul never forgot to pray for the leaders he had trained (Eph 1:18, Col 4:3, 1 Thess 5:17, 2 Thess 1:11). Where did Paul catch this vision of ceaseless prayer for these leaders? He got it from Jesus Himself. Jesus spent nights in prayers for His disciples (Mt 26:36, Mk 1:35, Lk 22:40).

---

<sup>215</sup> Gaebelein, Frank E. The Expository Bible Commentary. 1978. 1 Timothy. (*In* The Expository Bible Commentary, 11: 343-344.)

#### 4.4 The Need for Training - a Scriptural Mandate- “To Make Disciples”

Then Jesus came to them and said, ‘All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always to the very end of the age’ (Mt 28:19-20 NIV).

This is one of the most famous scripture references in the Bible. It is called the “Great Commission” of our Lord Jesus Christ. Before Jesus’ ascension, He emphasized the close relationship between church formation and discipleship training. God gave Jesus authority over heaven and earth. On the basis of that authority, Jesus told His disciples to make more disciples as they preached, baptized and taught. With this same authority, Jesus still commands us to tell others the Good News and, make them disciples for His Kingdom. These verses have often been used to emphasize the importance of sending missionaries to foreign lands. A careful look at the structure of the verse, however, reveals a slightly different emphasis. In most modern translations of the Bible, the central emphasis of the verse is to make disciples among all *people*. The idea of going, baptizing, and teaching, all relate to the central thrust of disciple making.

It is important to note that our mission is to go and make disciples. God has given to the church gifts (Eph 4:12) to train others. Making disciples requires leading people to Christ, mentoring and training them, and then releasing these equipped disciples for reproduction. This process requires the establishment of churches. But not any kind of church, they must have a reproducible mind set.

Henrichsen points out, that to become a Christian is free of charge. It cost the believer absolutely nothing (Eph 2:8-9). But, there is cost attached to becoming a disciple. The cost is to become involved in God’s ‘things’ rather than our things.<sup>216</sup>

Watson adds that we must never restrict discipleship to religious events, when we gather together for prayer, Bible study or evangelism. It is the sharing of our lives together. Making disciples is not easy. Paul wrote, ‘For this I toil, striving with all the energy which He mightily inspires within me.’ It will always mean hard work,

---

<sup>216</sup> Henrichsen op. cit. p. 35.

coupled with spiritual wisdom and discernment that are gifts of the Holy Spirit. That may be partly the reason for the failure of the church as a whole to take discipling seriously. Few, if any, of us feel qualified for the task. Paul, however, spoke of the mighty inspiration of the Spirit when it came to making others mature in Christ. We must trust the Spirit's resources as we seek to obey Christ's Great Commission.<sup>217</sup>

According to Dr. Daniel Mazia, professor of Zoology at the University of California at Berkeley

Double or nothing. With few exceptions a living cell either reproduces or it dies: the principle is so simple that no one has bothered to call it a principle. A cell is born in the division of a parent cell. It then doubles in every respect: in every part, in every kind of molecule, even in the amount of water it contains (Womack 1977:137).<sup>218</sup>

The principle of biological cell division is as true as it is in the spiritual realm. If there is no growth, no multiplication, no commitment and no Christian maturity, we will die spiritually. We commit ourselves to making disciples and spend ourselves in service to others, or we cease to grow toward Christian maturity.

#### **4.5 What is the Goal of Christian Discipleship?**

The goal of Christian discipleship is for us, as the disciples of Jesus, to follow Him, allowing ourselves to be recreated by the Holy Spirit into His image.

For those whom He foreknew [of who He was aware and loved beforehand], He also destined from the beginning [foreordaining them] to be modeled into the image of His Son [and share inwardly His likeness], that He might become the firstborn among many brethren (Rom 8:29 The Amplified Bible).

And just as we have borne the likeness of the earthly man, so shall we bear the likeness of the man from heaven (1 Cor 15:49 NIV).

---

217 Watson, David. *Discipleship*. Hodder and Stoughton. London, 1981. pp. 92-93.

218 Womack, David A. *The Pyramid Principle*. Minneapolis, Bethany fellowship, 1977. p. 137.

Behold, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is” (1 Jn 3:2 NKJV).

The basis for Christian discipleship is the entire Word of God, especially the four gospels. These contain the gospel of the Kingdom and the record of the life and ministry of Jesus Christ, and the balance of apostolic teaching as found in the New Testament epistles.

To be a Christian then means to be a ‘follower of Jesus,’ one who walks in His way. Christianity was first called the Way (Acts 9:2; 19:9, 23; 22:4 24:14) because the disciples had more than a belief; they had a lifestyle, a way of living that was modeled on the words and life of Jesus. The disciples were called Christians first in Antioch (Acts 11:26) in recognition of their likeness to Christ.

Wurmbrand describes that the Christians of the first decades did not know that they were Christians. If you had asked them about their religion, they would have answered you that they were Jews, Israelites, believers in Jesus as Messiah, brethren, saints, and children of God. The name “Christian” had been applied to them by others much later, for the first time in Antioch.<sup>219</sup>

Mavis makes this observation

Ignorance, or incompetence, is not very useful in the Lord’s work. God needs more than mere goodness to advance His work. This means guidance and training must follow the enlistment of workers. The local church has no single task that is more important than the training of its workers.<sup>220</sup>

Based upon this need, and according to the scriptural patterns and the mandate that Jesus gave us to “go therefore and make disciples of all the nations” (Mt 28:19), this will be fruitful to encourage every member. Believers need to find their area of ministry as the Holy Spirit assigned the service.

---

219 Wurmbrand, Richard. *Today’s Martyr Church Tortured For Christ*. Hodder and Stoughton, 1967. p. 99.

220 Mavis, W.C. *Advancing the smaller Church*. Grand Rapids, MI Baker Book House, 1968. p. 72.

Every Christian needs to remember what Jesus instructed in the following

If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free (Jn 8:31-32 NIV).

Keathley describes when we bring a newborn home from the hospital. We don't just sit the infant down and say, "Welcome to the family, Johnny, make yourself at home. The towels are in the hall closet upstairs, the pantry is right here, the can opener is in this drawer. No crying after 10 p.m. If you have any questions there are lots of people in the family who would love to help you so do not be afraid to ask." You laugh and say that is ridiculous, but that is what usually happens to new Christians. Someone gets saved and starts going to church but never gets much personal attention. We devote 18 years to raising our children, but don't even spend six months helping a new Christian get started in understanding the spiritual world. As a result, many people have been Christians for many years, but have not grown very much. Hebrew 5:12 refers to this phenomenon.<sup>221</sup>

Wurmbrand (1968:10) adds that we do not wish to be better Christians. It is wrong to have this desire. We wish to be the only kind of Christians that Christ meant us to be.<sup>222</sup>

I agree with Henrichsen, who holds that making disciples takes time. It cannot be done through a series of lectures and a training seminar in the church, nor can it be done by reading a book. It cannot be rushed. One of the dominant characteristics of our modern culture is our ability and desire to mass-produce. We mass-produce everything like cars, appliances, furniture, pots and pans. It is so easy to take this mass produced mentality and apply it to disciple-making. It cannot be done. Each one is molded and fashioned individually by the Spirit of God. The Lord Jesus began with twelve God-fearing men, who came from different backgrounds. He devoted Himself full time to their training and development. He was a Master at the art of training, and yet it took Him three full years to train His disciples.<sup>223</sup>

---

<sup>221</sup> Keathley, *Discipleship Overview*, 2005. [http://www.bible.org/page.asp?page\\_id=1038](http://www.bible.org/page.asp?page_id=1038) as retrieved on 30 May 2005.

<sup>222</sup> Wurmbrand, Richard. *The Soviet Saints*. Hodder and Stoughton, 1968. p. 10.

<sup>223</sup> Henrichsen op. cit. p. 111.

A discipleship training program is not an optional matter for the church that wants to see its members grow and mature in Christ. It cannot be a sporadic program but must be a continuing activity. It is not enough to believe that discipleship is what is done when a person makes a confession of faith in Jesus Christ as Lord and Savior. That may be the beginning, but discipleship training seeks to help the believer be and live like Christ. An effective discipleship program will not just happen. It will require planning, promoting, enlistment, and resources if it is to be successful. Discipleship activities have to be relevant to the lives of Christian workers.

To be a follower of Jesus is to walk the way He walked, to live the life that He lived, to proclaim the word that He gave us, and to love with the love with which He loved us so that all men will know that we are His disciples (Jn 13:35).

The introductory course, a proposed basic training guide for Christian workers, which will be discussed in chapter six, can be a good starting point to address this issue of discipleship training in Pakistan. Of course discipleship training is a life-long exercise, and it can not be done through a series of lectures but a basic training guide will help the leaders to get equipped and to train people in their congregations.

#### **4.5.1 The Call to the Ministry**

Apostle Paul describes different callings in the body of Christ as follows

It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service...(Eph 4:11-12a NIV).

Within the church, disciples grow in commitment to Christ through worship, nurture, stewardship, and service. But discipleship is incomplete without involvement in winning new disciples through friendship, witness, the challenge to commitment, and incorporation into the body of Christ, the church.

Kuhne explains that the body of believers plays a crucial role in the nurture of new believers. This role of the body is basically twofold. First, the body provides formal and informal instruction for the new believer. Second, the body helps

integrate the new Christian into the benefits of the corporate ministry of the body.<sup>224</sup>

It is amazing to think that people pay a high price for something they value. Is it any wonder that Jesus would demand this much commitment from His followers? There are at least three conditions that must be met by people who want to follow Jesus. We must be willing to deny self, to take up our crosses, and to follow Him. Today as always Jesus is calling for disciples, not just Sunday Christians.

We are in God's business and our job as pastors is to continuously recruit people in making disciples. It is not a quick process but a process where a trainer imparts his/her life in others.

Moise holds that by allowing ourselves to be so filled with the Spirit of our Lord and Master in every part of our lives we will not fail to draw many after us. This will be the beginning of a new, bloodless crusade, whose issues can be nothing less than the salvation of the world from the claws of the Red dragon and the preparation of Christ's reign on earth.<sup>225</sup>

We cannot serve Christ everywhere at once, but wherever we are we can make disciples. Equipping church leaders for service involves general training for different kinds of leadership roles usually held by church members and training potential leaders. Christian workers' training is very important and cannot be ignored. Leadership training will allow a person to explore various areas of gifts and interests in his/her life. Jesus trained His disciples, Paul trained those who were associated with him in his ministry. We, too, must be trained if we are to walk in their footsteps, fulfilling our part of the overall work of the church in our age.

The next chapter deals with the "Field Research". I will investigate Christian workers in Lahore for discipleship training. The field research will highlight the need to train leaders for the future ministry.

---

<sup>224</sup> Kuhne, Gary W. *The Dynamics of Discipleship Training*. Zondervan Publishing House, Grand Rapids, Michigan, 1978. p. 145.

<sup>225</sup> Moise, Anutza. *A Ransom For Wurmbrand*. Zondevan Publishing House, 1972. p. 126.



## Chapter Five: Field Research

In this chapter I will do the field research of the area Lahore. The purpose of this chapter is to find the workers and to take their interviews, who are operating as pastors in Lahore. The chapter will also highlight the situation of these leaders in regards to their ministries.

### 5.1 Methodology of Research

The field research was done from September 28<sup>th</sup> to October 30<sup>th</sup> 2005.

The purpose of this field research is to meet Christian workers in Lahore and to discuss the situations they are in regarding their ministry. It also includes looking at the need of discipleship training so these leaders will enhance their God-given gifts in their callings.

The following observation of this research will throw light on the challenges that these workers are facing in the area. In order to find the answers to this research problem, which is “Discipleship of inadequately trained Christian workers in a persecuted society in Lahore, Pakistan” I have compiled a questionnaire and interviewed eighteen Christian workers.<sup>226</sup> These workers are chosen because they are the leading representatives of the main places in the city Lahore.

A total of 22 questions were asked of the workers. The questions were both quantitative and qualitative. Quantitative, because there was enough ground to ferret out the necessary information, their opinions on agreements and disagreements, and qualitative, because, all questions were formulated to go into the depth of each situation among these workers. They were asked to share their thoughts on a topic without giving them directions or guidelines about what to say.

The respondents were chosen from different areas of Lahore such as: *Cantt, Sadar Bazar, Mian Mir Colony, Ghosia Colony, Chungi Gujar Pura, Babuwala, Kheber Colony, CMH Hospital, Dharam Pura, Upper Mall, Mehaer Town, Shadab Colony Ferozpur Road, Gulburg* and Old City Lahore. The reason for choosing these areas and leaders is to get a good overview of Christian workers in Lahore and to focus on the main Christian population that lives in these areas.

---

<sup>226</sup> (See Appendix F).

One female Christian worker was also interviewed among the eighteen male workers. Each interview was written immediately after the person was interviewed. All interviews were conducted during my personal visits. These leaders are the pastors of their congregations. Eleven out of eighteen congregations have children, young men, young women and elderly people. Three of them have mainly older people. Four of the congregations have children, young men and women.

Ten of the pastors are doing an exceptional job. They go from place to place to reach people with the Gospel. They have ministries such as children, youth, prayer, cell groups, evangelism and singing. Besides their challenges, they have the passion to serve God and they are committed to reach as many people as they can in the love of Jesus.

## **5.2 Field Research Questions**

See Response Sheet – Appendix G

See Statistical Analysis Sheet – Appendix H

Eight questions (Q 1,2,3,4,6,8,16,17) were taken to explain the situation of these workers more clearly with the help of graphs (Question 6 is illustrated by three graphs) (See Appendix I).

The questions are as follows

5.2.1 Is the person literate and if yes, to what extent? Grade of education, equivalent to the SA system?

5.2.2 Ministry backgrounds i.e. how long have you been involved in the ministry?

5.2.3 How many members in your church?

5.2.4 What kind of challenges are you facing regarding preaching or teaching?

5.2.5 How do you explain discipleship?

- 5.2.6 How do you explain the concept of a church, importance of baptism and public confession of faith?
- 5.2.7 How do you see the importance of evangelism?
- 5.2.8 How do you lead someone to Christ, i.e. using the correct scriptures, and in the right sequence?
- 5.2.9 What are the core beliefs of the Christian?
- 5.2.10 How did you receive God's call of ministry in your life?
- 5.2.11 Who is responsible for church finances?
- 5.2.12 Do you have any kind of accountability towards someone?
- 5.2.13 How do you understand tent making ministry and church salaried employment?
- 5.2.14 Are your family members also Christians?
- 5.2.15 In which area in your ministry do you feel a great need to be equipped?
- 5.2.16 How will discipleship training help you in your ministry?
- 5.2.17 Are there any personal issues that you feel may be inhibiting your ministry?
- 5.2.18 Bible reading and prayer life. How might you improve these areas in supporting your growth as a Christian and your ministry?
- 5.2.19 What is your gifting in the ministry? (i.e. God-given talents).
- 5.2.20 How often do you conduct communion service in your church?
- 5.2.21 How do you achieve a healthy balance between your ministry, your family,

personal time and general church life?

#### 5.2.22 General comments.

**Answers to the above questions have been categorized under related headings below**

### **5.3 Field Analysis**

#### **5.3.1 Pakistani Educational Standard**

The full details (worker's name, postal addresses, telephone and email addresses) of the Christian workers I met in Lahore can be found in Appendix F. I took interviews of eighteen leaders including one female worker. Out of this figure fourteen workers have a very low level of education when compared to a normal educational level of Pakistanis. The normal educational level in Pakistan is matric, which is equivalent to grade 12 or standard 10 in South Africa. However, only four of the workers have an education equivalent to matric in South Africa.

#### **5.3.2 Ministry Background**

These eighteen workers have been involved in ministry in Lahore from 5 to 40 years. They are leaders of small and big congregations with approximate numbers of 16 to 300 members. Fifteen of them grew up in very poor homes and they started ministry in their own areas. They were not trained at any of the religious institutions. Their ministry background can be understood as they were brought up in certain cultures. So their ministry is not based purely on the foundation of the Bible.

Eighteen do have an understanding of discipleship but ten of them could not explain what real discipleship is. Regarding their challenges in preaching and teaching all eighteen want to get more training. Ten workers' challenges are interpretation of the Word in its context. Four are not using the OT and the book of Revelation for ministry purpose. Four reported on the lack of Christian material. They believe that God has called them in different ways to His service and their calling can be more effective and fruitful if they could be equipped in certain areas of ministry, especially in discipleship.

### **5.3.3 Culture versus Bible**

These workers need to understand the concept of the church, importance of water baptism and public confession of faith. For instance, one of the leaders told me that without water baptism it is impossible to go to heaven. Five leaders explained that speaking in tongues is very important for every leader and without this the growth of the church will stop. Seven of the churches are serious about feet washing after every one to two months as part of their service, however, the rest do not consider this as important. Sixteen believe that the church is the body of Christ, and two see it as family, place of fellowship. Water baptism is important for all eighteen workers. Seven understand the confession of faith as believing in God the Father, God the Son and God the Holy Spirit. Five understand it as Jesus is Lord and to trust in the Bible. For six, Jesus is the Only way to God and the Bible is given to Christians to read.

Taking Holy Communion is necessary in all churches. Fifteen of the churches do it once in a month and three do it on every Sunday.

The mixing of culture and the Bible are very obvious in Lahore. There is a strong belief that a woman should cover her head with a scarf in the church and must not put on a lot of jewelry or make up. Eating pork is prohibited among Christians and Muslims. Drinking is not allowed in the Islamic law of Pakistan. For a leader it is very important that he or she must be appropriately dressed, for example a leader cannot preach in shorts or in some places without putting on a tie. Seating arrangement in a church situation is different; men sit on one side in the church and the women on the other side. It is also because of the culture of Pakistani churches. Families can sit together but it depends on the culture of the local church. Sixteen of the churches do not have benches or chairs to sit so people usually sit on the carpets on the floor. Two churches do have benches and chairs to sit on.

### **5.3.4 Understanding of the Proclamation of the Word**

The concept of evangelism is important for all Christian workers. According to eighteen workers the gospel can only be preached by doing the work of evangelism. They believe Jesus gave the commands (Mt 28:19-20) to go out and preach the good news of the Kingdom to all nations. Ten workers go in different groups in the communities to share

the Word. One of the things that stood out was that people are open to the gospel. They are hungry for the Word. I had the opportunity to be with one of the groups in Ghazi Road Lahore in a home, (about 35 km from the main city Lahore) where the believers were waiting for the service and they welcomed all of us. We were six people in all. After the service they offered food to us. These ten workers are going out to take the gospel to others but they feel a great need to be equipped for the ministry.

### **5.3.5 Scriptural Guidance**

To lead a person to Christ can be another challenge for these workers. Eleven workers believe that to lead someone to Christ is to confess sins, sharing the love of God, praying the sinner's prayer, telling about Jesus and water baptism. According to five leaders confession is the first step which is followed by inviting the person to Christian gatherings and finally water baptism. Two see it as to invite him in Christian meetings and wait upon God for his change. The core belief of the Christian is not clearly defined and understood by these leaders. As a result it has created a big problem of many not having a firm foundation of Christianity. Four leaders interpret the Bible as they understand it. It also depends on the home background and the culture they were brought up in. The four will prefer to preach from the New Testament. One of the leaders feels that the preaching from the New Testament is more related to their modern world.

Ten workers' challenges are the interpretation of the Word in its context. Four are not using the OT and the book of Revelation very often. Four explained the lack of Christian material.

### **5.3.6 Church Management**

Five churches do have treasurers to handle their finances but thirteen workers handle church finances by themselves. The concept of accountability is not very common among these eighteen workers. Twelve Christian leaders are controlling everything in the church and are responsible for church management. Sixteen leaders believe that church salaried employment is more effective than tent making ministry. According to them full time ministry allows people to serve better. If they are in certain tent making

businesses they will lose souls and will fail to complete the task that God has called them to do. Two are not very sure about tent making ministry.

Three of the churches do have monthly programs to run church services. Twelve of the churches do not see any need to have a proper church management. Three of the leaders seek to get training in church management.

### **5.3.7 Initial Calling**

How did these eighteen workers receive their call into the ministry? Five workers were led to conversion by different Christian leaders through church meetings, Christian conventions, crusades and through evangelism. Two of them are from a Christian background where they received a special calling into ministry. Three of the leaders heard the voice of God and started their ministry. One of the pastors told me that God spoke to him and he heard “come and do my work”, since then he never doubted his calling. Four leaders were miraculously healed from their sickness and they experienced that God called them to be His servants. Three workers had miracles in their own families that changed their lives completely and they committed their ways to God. One of them mentioned that his father was addicted to alcohol but after listening to the Word from a pastor it made him think about his life and to ask God for forgiveness. This miracle changed the circumstances in the home and brought the family into a relationship with God.

### **5.3.8 Obstacles**

Out of eighteen workers, fifteen strongly see the personal issues like: church building, finances, transport, lack of freedom of preaching the Word, Islamic laws and their wrong implementations. Two have the same needs but also emphasized Christian material (e.g. Bibles) and lack of training. One worker mentioned that unsaved family members can be another issue.

It is worthy to notice that sixteen Christian workers are living among Muslims and there is always a fear among them to practice Christianity because of the Muslim fanatics.

### **5.3.9 Gifts**

Thirteen Christian workers are gifted in preaching, teaching, and healing. Two leaders are in music and singing ministry. Two found their prominent gifts as prayer, management, helping, and one of the leaders mentioned the word of knowledge and the word of wisdom as gifts.

### **5.3.10 Training and Equipping**

All Eighteen workers found it is necessary to be trained in discipleship. They believe that training is the key to enhance their God-given talents. They encounter many challenges in their ministry. Often it is not easy for them to help their fellow believers in understanding the Word. According to them a strong Christian foundation needs discipleship training that will equip everyone for the extension of the Kingdom of God. Ten believed it will help in equipping church leaders for an effective ministry. Eight emphasized it will help in church planting and in Christian maturity. Out of eighteen, one of the church leaders strongly said that without discipleship training the growth of the church cannot be possible.

### **5.3.11 Growth as a Christian**

According to fifteen workers, Bible reading and prayer are key factors in their growth as a Christian and in the ministry. Eighteen leaders do believe in the importance of spending time with God but fourteen do not have any kind of schedule to do it effectively.

Their responses show that they believe a healthy balance between ministry, family, personal time with God and general church life depends on the relationship with God. Without God's help they are incomplete in their ministry. Reading the Word and putting God first in the family will balance a Christian life that will also affect the general growth of the church.



### **5.3.12 General Comments**

These eighteen Christian workers are excited that God has put them there with a purpose to win souls. They are passionate about their calling and see a big harvest that must be reaped. The challenges are big especially since sixteen of the workers do not have a good financial support to help their families. The fear of Islamic laws dominates in all cities. They have to be very wise to share the Word with unbelievers especially with Muslims. Lack of training is a great hindrance to their ministry. Eighteen workers indicated the lack of Christian material but two emphasized it more than others. Transport can be a great challenge for them. According to seventeen workers if they have transport to reach people they can do double the work they are doing now for the Lord. All eighteen leaders want to get trained in ministry and want to be effective in their callings.

When I look at the passion of these Christian workers in Lahore, I praise God for them. Ten leaders are doing exceptional jobs and are very committed to their ministry. They are having ministries such as children, youth, prayer, cell groups, evangelism and singing. Fourteen have a low level of education but they are serving the Lord Almighty in their situations. The above field research explains very clearly the situation of these eighteen workers in the area. They are facing a lot of challenges such as their very low level of education as compared to the normal educational level of Pakistanis, which is matric. The ministry background depends on the worker's culture. Fifteen are not aware of world evangelization and do not have a complete understanding of missionary work. Eighteen have never had the opportunity to learn how to do a chronological study of the Bible. They are confused as to how to make a separation between Pakistani culture and the Bible. This also allows false doctrines in the church. It seems that the culture is dominant over the Bible. Out of eighteen workers three seek to be trained in church management. According to them, if they start practicing church management it will help them to do ministry effectively and it will allow church members to serve God with their talents.

It is true a pastor does not need to do every single task of the church by himself. He needs to work with a team that will support him in ministry (Eph 4:11-12, Rom 12:6-8). It will be very effective if these leaders look at the ministry of Jesus and the work of the early church.

These leaders need Christian fellowship and accountability to a group of people who can care about them and help them to grow into Christian maturity.

Eighteen need to learn how to deal with obstacles and to overcome challenges. Friendship with unbelievers especially with Muslim neighbors must be dealt with in a proper way so it will not harm the ministry. They need prayer groups that will continuously pray for changes in their areas and ask God's Spirit to move in a miraculous way.

All these eighteen leaders want to sharpen their gifts and talents. In this regard discipleship training will be very useful to help them and to encourage them in their ministry. Evangelism is considered the key to spreading the gospel but they still need proper training in this area. They need a ministry strategy to reach out to their people. Sixteen of the workers have a hunger to teach and to help others in discipleship training programs. They need to be equipped in church structure, Christian core beliefs, Christian foundations and ministry gifts. Fifteen workers emphasized the importance of training in discipleship and they believe that it will affect their church growth.

I realized that there is a great need to give discipleship training to all eighteen Christian workers and those who have a passion to serve God effectively. If these leaders will not be trained in future then how can they train their followers? They need a lot of encouragement in training and the provision of basic guide lines that will help them to be successful in their God-given ministry. They are working among Muslims and they need a strong Christian foundation and training that will make them more effective in giving witnesses to others. They want to see their churches grow in maturity in Christ but lack of training keeps them from expanding the Kingdom of God. I believe one of the most important things a church or team can do is to train its people, especially its potential leaders. The churches that do train their members tend to press forward and achieve the most for God.

I strongly believe that these eighteen workers can achieve much more if they could be trained in discipleship. They have a great passion and they need training that will sharpen their talents in ministry so they will use these talents and bear fruit abundantly.

The next chapter will help these eighteen Christian workers by providing a basic training guide. The chapter is entitled as “Proposed Basic Training Guide For Christian Workers”. The guide is not a complete curriculum but it will give an understanding to train leaders in ministry. This guide is also compiled by looking at the needs of these leaders in Lahore. They need a balance in their ministries that will help in their personal life, family and in general growth of the church.

## **Chapter Six: Proposed Basic Training Guide For Christian Workers**

In this chapter I will give an introduction of the training material that can be used as a starting point to train leaders in the city of Lahore. The following “Proposed Basic Training Guide For Christian Workers” is not in any way a complete certificate level of training but a “basic” guide. This guide is prepared to fill the needs of the workers. It can be used as a way to train these leaders for a future ministry that will impact positively in discipleship training.

Suggested Books And Websites For Further Reading: (See Appendix J).

### **6.1 Biblical Studies**

#### **6.1.1 Chronological Study of the Bible**

The whole Bible is the true revelation from God. A chronological study of the Word will help Christian workers to understand the truth of the Bible in one story. What is a chronological study of the Bible?

Lindsay gives a few important features in studying the Bible chronologically such as a connected Bible reckoning, verification by its own cycles, being juggle-proof, it reveals the significance of the history, reveals a Great God, His saints, Jesus, His second coming, judgment and eternity.<sup>227</sup>

It is important to teach people the Word chronologically so that the workers can learn and trust in all circumstances. If we do not have a firm foundation of the Bible then the Bible will be just another book to read. These workers need to be rooted in the Word and this way of studying will make a good start to teaching them.

Taylor holds that the chronological study of the Bible is simply to teach God’s story from creation to Christ. This is proving to be one of the most exciting and

---

<sup>227</sup> Lindsay, Gordon. *God’s Plan of the Ages*. Christ for the Nations, 1971. pp. 35-38.

productive soul-winning and discipleship methods available! Thousands are being won throughout the world using this method.<sup>228</sup>

Unfortunately, most people only hear bits and pieces of the Bible, and never really understand how it all fits together. No wonder so many are confused about what the Bible and the Gospel is about and what it all means. They have simply never had the whole story clearly explained from the beginning, in correct order. Too many Sunday school teachers skip around throughout the Bible and fail to give students the true flow of history to provide context and clear understanding.

Taylor further describes that there is a lot of talk today in 'church' circles about how little people know about the Bible. Biblical illiteracy is not a new trend. It has been around a long time. The underlying cause is explained by the Apostle Paul (Romans 1:18-32). It seems almost impossible to have an accurate concept of God apart from the knowledge of certain foundational Biblical stories.<sup>229</sup>

A chronological study of the Bible includes both Old and New Testaments.

### **6.1.2 Survey of the Old and the New Testament**

Geisler points out that the most basic division of the Bible is that of 'testament' 'covenants' or 'contracts' between God and His people. Both of the testaments are centered in Christ. The Old Testament views Christ by way of anticipation; the New Testament views Him by way of realization. The New is in the Old concealed, and the Old is in the New revealed.<sup>230</sup>

The Old Testament consists of thirty-nine books. It is valuable for its inspired record about origins. Consider, for example, the historical record of the first man and woman, the first sin committed by a human, the first communications of God with man and the first revelation of the way of restored fellowship to God.

---

<sup>228</sup> Taylor, Paul S. *christiananswers.net*. Available at <http://www.christiananswers.net/evangelism/methods/chronological.html> Accessed on 24 April 2005.

<sup>229</sup> *ibid.*

<sup>230</sup> Geisler, Norman L. *A Popular Survey Of The Old Testament*. Baker Book House, 1977. p. 20.

Lindsay explains that the Old Testament was written by God through prophets who lived 500 to 1500 years before Christ was born. They prophesied of His coming to earth and the New Testament fulfills this prophecy when Christ was born.<sup>231</sup>

The New Testament continues the story begun in the Old Testament. What God planned in the Old Testament was revealed in the New Testament. In the Old Testament God had promised to bring blessing and redemption to man through the Messiah, and the New Testament is the record of God's doing just that. Without the twenty-seven books of the New Testament, there would be great uncertainty regarding the promises and purposes of God.

Benware notes that the New Testament is worthy of a lifetime of study, as it answers the most significant questions people have asked, such as what is the purpose of life? Is there any real hope? What is God like? Can I be freed from guilt and sin? Is Jesus the Only way to Father?<sup>232</sup>

It was not enough that God inspired the writing of each book of the Bible. He also gave to His people the understanding to recognize the books that are inspired by the Holy Spirit. This is called canonization.<sup>233</sup> It is the identification of writing as being part of the Scripture.

Jensen adds that the canon of the New Testament is the list of all the New Testament books that God inspired. Although the last New Testament book was written by A.D. 100, for the next couple of centuries questions persisted concerning whether some books, such as 3 John, were inspired. By the end of the fourth century A.D. the canon was solidified, being composed of twenty-seven books.<sup>234</sup>

---

<sup>231</sup> Lindsay, Gordon. *The Life and Teaching of Christ*. Christ for the Nations. USA, 1981. p. 16.

<sup>232</sup> Benware, Paul N. *Survey of the New Testament*. Moody Press. Chicago, 1990. p. 13.

<sup>233</sup> The word canon means 'rule' or 'norm' and refers to the sacred writings which are the rule or norm for faith and practice among believers. More specifically the canon is concerned with the extent of the inspired or normative writings of the Old Testament.

<sup>234</sup> Jensen, Irving L. *Jensen's Survey of The New Testament*. Moody Press. Chicago, 1981. p. 22.

The Bible guides us

Like newborn babes, crave pure spiritual milk, so that by it you may grow up in your salvation (1 Pet 2:2 NIV).

When we accept Jesus Christ as our Lord and Saviour, we become spiritual newborn babies. If we are healthy, we will yearn to grow. How sad it is that some people never grow up. The need for milk is a natural instinct for a baby, and it signals the desire for nourishment that will lead to growth. Once we see our need for God's Word and begin to find nourishment in Christ, our spiritual appetite will increase. The most important goal of follow-up is to teach the young Christian how to feed himself from the Word of God. Expose him to people who can feed him, and thus teach him the whole counsel of God. Help your new believer to study the Bible. Help him to study by himself and then you as a teacher can discuss the Word (Col 3:16).

Some questions can be useful while reading the Word of God: What does it say to its original readers? What does it say to today's reader? How can we apply it in our lives?

Infants learn to read as well as to talk. Spiritual infants learn to read the Bible in a way which was not possible before.

All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work (2 Tim 3:16-17 NIV).

The whole Bible is God's inspired Word. Because it is inspired and trustworthy, we should read it and apply it to our lives. The Bible is our standard for testing everything else that claims to be true. It is our safeguard against false teaching and our source of guidance for how we should live. It is our only source of knowledge about how we can be saved. God wants to show us what is true and equips us to live for Him. In our zeal for the truth of the Scripture, we must never forget its purpose to equip us to do good. We should not study God's Word simply to increase our knowledge or to prepare us to win arguments. We should study the Bible so that we will know how to do Christ's work in the world. Our knowledge of God's Word is not useful unless it strengthens our faith and leads us to do God's will. The Bible provides all the information needed to make us believe of what God wants us to know and believe concerning Himself and His

purposes. Subjects such as repentance, faith, the work of the Holy Spirit, the resurrection of the dead, and the eternal judgment are clearly defined.

## **6.2 Systematic Studies**

### **6.2.1 The Doctrine of the Trinity**

The doctrine of the Trinity is one of the most important doctrines of the Christian faith. The teaching on this subject will help the leaders to know what is God like in Himself? God exists in the persons of Father, Son, and the Holy Spirit and yet He is One God. The word *trinity* is never found in the Bible but the idea can be found in many places in the Bible in both Old and New Testaments (Gen 1, 3; Is 48:16; Mt 3, 28; 1 Cor 12; 2 Cor 13-14; Eph 4:4-6; 1 Pet 1:2; Jude 20-21; 1 Jn 5).

Grudem explains the relationship between the Three Persons as it is important to affirm that each person is completely and fully God; that is, that each person has the whole fullness of God's being in Himself. The Son is not partly God or just one-third of God, but the Son is wholly and fully God, and so is the Father and the Holy Spirit.<sup>235</sup>

#### **6.2.1.1 God the Father**

God the Father is fully God. This is evident from the first verse of the Bible, where God created the heaven and the earth. The evidences of God the Father is clear throughout the Bible. The Word of God explains that God the Father conceived a great plan to save the world. It was there in the mind of God the Father, and later it was manifested by the appearing of God the Son into this world.

God knows that humans were spiritually dead because of their transgressions and sins. He knows that our lifestyle was one of disobedience because of our sinful nature. God chose us in spite of all our transgressions and sins. He made us alive in Christ. We were

---

<sup>235</sup> Grudem, Wayne. *Systematic Theology*, Inter-Varsity Press, Leicester, UK and Zondervan Publishing House, Grand Rapids, Michigan, USA, 1994. p. 252.



separated from God. But God has done even more than give us life; He lifted us up in Christ in His grace.

The three different persons of the trinity are one not only in purpose and in agreement on what they think, but they are one in essence, one in their essential nature. In other words, God is only one being. There are not three Gods. There is only one God (Deut 6:4-5; Rom 3:30; 1 Cor 8:6; Jam 2:19).

#### **6.2.1.1 Attributes of God the Father**

All Knowledge, Wisdom, Power (Gen 1; Ex 14; Jos 23; Dan 2), Just (Gen 2; Job 8; Is 45), Goodness, Mercy, Love (Gen 21; Num 21; 2 Sam 12; Ez 20; Joel 2), Eternal (Gen 1; Ps 104; Is 9; Rom 1), Holy (Ex 34; Lev 21), Immutable (Num 23; Mal 3; Acts 4), Faithfulness and Truth (1 Kg 8; Heb 6), Omnipresent (Job 28; Acts 17), Omniscient (Prov 15; Ez 11; Rom 1), Omnipotent (2 Chr 20:15; Job 37:14; Ps 9:1; Ps 50: 1-6 Ps 104 1-24; Mt 19:26; Lk 1:37; Rom 16:20; Heb 11:3; Rev 1: 8).

#### **6.2.1.2 God the Son**

Jesus Christ is fully God. Jesus Christ is the theme of both Old and New Testaments and the Bible must be interpreted Christocentrically.

Geisler points out that there are at least three basic ways in which we may see Christ in the Bible as we survey its contents: (1) Christ is the theme of both testaments of the Bible, (2) Christ is the theme of each of the eight sections of Scripture, and (3) Christocentric themes and truths may be found in each of the sixty-six books of the bible.<sup>236</sup>

Scripture reveals that the Lord Jesus Christ is the eternal Son of God, who always existed with the Father and the Holy Spirit. Jesus Christ came into this world as a Redeemer for all sinners. Jesus Christ was sinless, perfect, crucified, buried, resurrected,

---

<sup>236</sup> Geisler, Norman L. *A Popular Survey Of The Old Testament*. Baker Book House, Michigan, 1977. pp. 19-20.

ascended, glorified and He will come again a second time in glory and in judgment. He is truly God and truly man. He is the perfect mediator between God and man.

The following books and chapters of the Bible will help more to study about Jesus Christ

#### **6.2.1.2.1 Realities about Jesus**

He is Omnipresent (Jn 3:13; Mt 28:18-20), Omnipotent (Jn 6:36; 10:25-38, 15:24), Omniscient (Jn 2:24-25, 18:4), Immutable (Heb 1:12, 13:8), Self-existence (Jn 1:4, 5:26, 8:58), and Eternal (Jn 3:16, Rev 1:8).

#### **6.2.1.2.2 The Deity of Christ**

It means that Lord Jesus Christ is God. He has divine attributes, divine names, divine works, divine worship and divine claims.

For more details look at the book of Genesis, Is 7:14, 9:6, the four gospels especially the book of John; Phi 2; 1 Tim 3:16; the book of Acts; Titus 2:13; Rom 9:5; Heb 1: 8-10; 1 Jn 1:14-18 and Jude 25.

#### **6.2.1.2.3 Christ's Moral Attributes**

Perfect Holiness (Lk 4:34; Acts 4:27-30; 1 Pet 2:22), Perfect Righteousness (Jer 23:5-6; Heb 1:9; 1 Cor 1:30), Perfect Love (Jn 15:9-10; 1 Jn 3:16; 1 Jn 4:7-16) and Perfect Faithfulness (Rev 1:5).

#### **6.2.1.2.4 Humanity of Christ**

It means that the Redeemer would be a man and born of a woman. Adam, who was made perfect in the image and likeness of God, sinned and fell; and God, could not save the world by making another perfect man. The perfect man had failed. God the Son has come down from heaven into earth to save the world (Jn 3:16).

The humanity of Christ started with His virgin birth (Mt 1: 18). It was the promise of God the Father to send His Son in the right time (Gal 4:4). The virgin birth of Jesus showed that He did not inherit sinful nature from Adam. He had human weaknesses and human mind (Lk 2:7, 52) but still He lived a sinless life. The author of Hebrews affirms that Jesus was tempted just like us but He did not commit any sin (Heb 4:15; Mt 4; Mk 1; Lk 4).

Related scriptures are : Seed of the woman (Gen 3:15), Messiah would come from the tent of Shem (Gen 9:26), Seed of Abraham (Gen 22:18), Seed of Isaac (Gen 26:2-4), Seed of Jacob (Gen 28:13-14), Come from the nation of Israel (Gen 24:17-19), Tribe of Judah (Gen 49:10-12), Family of Jesse (Is 11:1-2), House of David (2 Sam 7: 12-14) and through a Virgin (Is 7:14).

#### **6.2.1.2.5 Jesus' Teaching and His Relationship with People**

To understand Jesus' teaching and His relationship with people can be seen when He gave His Sermon on the Mount in Matthew five.

In the Sermon on the Mount Jesus explained the relationship of the Mosaic Law to the Law of Grace. First there is continuity between the two and the second the new Law of Grace does not destroy the Mosaic Law, but fulfils it (Mt 5:17).

Another thing to note is the voice on Sinai with 'thou shall- or shall not'; the Sermon on the Mount began with words of blessing. The Mosaic Law demanded outward obedience, but the New Law penetrated into man's inner thoughts, for example Jesus said adultery not only consisted of the act, but also the look. Jesus gave a totally different picture of His coming in this world. Jesus' sermon starts with the Beatitudes and He continues by telling how God sees us and what is good in the eyes of the Father.

God gave different Moral and Ceremonial Laws to help people so they could understand to love Him with all their hearts and minds. But these Laws had been misquoted and misapplied throughout Israel's history. In Jesus' time the religious leaders had turned the Laws into a confusing mass of rules. Jesus did not speak against the Law itself, but against the abuses and excesses to which it had been subjected.

According to the apostle John

For the law was given through Moses; grace and truth came through Jesus Christ (Jn 1:17 NIV).

Law and grace are both aspects of God's nature that He uses in dealing with us. Moses emphasized God's law and justice. While Jesus Christ came to highlight God's mercy, love and forgiveness. Moses could only be giver of the law while Christ came to fulfil the law. The Sermon on the Mount was very necessary for people to understand the real purpose and the real way to approach God. Jesus' sermon opened their minds and gave them a big picture to find a real relationship with the Living God. The nature and will of God were revealed in the law; now the nature and will of God are revealed in Jesus Christ. In the Old Testament God dealt people with the tablets of stones and in the New Testament with a Living person Jesus Christ.

For more readings on Jesus' teaching see the four gospels.

### **6.2.1.3 God the Holy Spirit**

The Holy Spirit is the third divine person of the Godhead. He is equal to the Father and the Son. His ministry is to convict and convert the unbeliever and to bring him to God the Father. The ministry of the Holy Spirit is revealed from Genesis to Revelations.

According to Conner

The Holy Spirit is mentioned more than 90 times in the Old Testament with at least 18 different titles also given. In the New Testament the Holy Spirit is mentioned more than 260 times along with 39 different names and titles.<sup>237</sup>

People can be confused that the Holy Spirit is just a Spirit and nothing else. But the Bible proves it very clearly that the Holy Spirit is the Person and He is the third divine person of the eternal Godhead (Mt 28:19; 2 Cor 13:14; 1 Jn 5:7-8).

---

<sup>237</sup> Conner, Kevin J op. cit. p. 73.

#### **6.2.1.3.1 Essential Attributes**

The Holy Spirit is called as God (Acts 5:3-4), Eternal (Heb 9:14), Omnipotent (Lk 1:35), Omniscient (Jn 14:26, 1 Cor 2:10) and Omnipresent (Ps 139:7-10).

#### **6.2.1.3.2 Moral Attributes**

He is the Spirit of Truth (Jn 16:13), the Spirit of Love (Rom 15:30) and the Spirit of Holiness (Rom 1:4, Eph 4:30).

#### **6.2.1.3.3 The Role of the Holy Spirit in Spiritual Growth**

The Holy Spirit provides power for righteous living. This is the will of the Spirit to control the life of a believer. We must be a living expression of Jesus Himself.

May the God of hope fill you with all joy and peace as you trust in Him, so that you may overflow with hope by the power of the Holy Spirit (Rom 15:13 NIV).

Joy is the customary way of life of those who have received the Spirit, (Gal 5:22; Acts 13:52). The Spirit transforms those in whom He lives. We may have lived without joy, or only with the kind of joy which comes from having selfish desires fulfilled. The Spirit continuously transforms the life of a believer (Rom 12). The joy we have, not the legalistic rules we follow instead, shows we are in Christ and belong to Him.

We gain hope from the Word. Through it we find strength to endure life's disappointments, crises and hardships. The Holy Spirit encourages us to hope in Christ in spite of life's circumstances. We read scripture to discover Jesus Christ, to learn more about Him and to grow as His disciple.

Elwell holds that Paul taught that the Holy Spirit, poured out in the new age, is the Creator of new life in the believer and that unifying force by which God in Christ is ‘ building together’ the Christians into the body of Christ (Rom 5; 2 Cor 5:17; Eph 2:22; 1 Cor 6:19).<sup>238</sup>

The Holy Spirit makes the church holy and pure. In the Old Testament, the temple was a Holy and sacred place under the old covenant because of God’s dwelling in it. So also are believers sanctified under the new covenant because they are the Temple of the Holy Spirit.

For further reading: Gen1; Jud 6; Is 11, 44; Ez 36; Joel 2; Zec 4:6; the four gospels; the book of Acts; Rom 8; 1 Cor 2, 5, 6, 12; 2 Cor 1, 3, 5, 7; Gal 3, 5, 6; Eph 1, 2, 4, 5, 6; Phi 2; 2 Tim 1; 1 Pet 3; 1 Jn 3, 4 and the book of Revelation.

## **6.2.2 The Doctrine of the Church**

### **6.2.2.1 The Nature and Purpose of the Church**

The church is the body of Christ and the answer of God’s redemptive plan for the world through His Son Jesus Christ. He is the Head of the church. The head and the body are joined together both need each other. The function of the body is to obey the head. The brain dictates actions and healthy bodies respond. All members of the body should work harmoniously with the other. They should never be jealous or envious of another member’s accomplishment. The body needs nourishment; similarly Christians need the Bread of Life to keep alive in Christ.

Like members of the body need exercise so Christians need to give witness to others.

---

<sup>238</sup> Elwell, Walter A. *Evangelical Dictionary of Theology*, Baker Book House, Grand Rapids, Michigan, 1984. p. 523.

The following chapters and verses can be helpful to study the church.

The four gospels; the book of Acts; Rom 12; 1 Cor 5, 14, 15; Gal 1:13; the book of Ephesians; Col 1; 1 Pet; 1 Tim; 3 Jn and Rev 2.

Let us examine the definition of the word church

Douglas describes that

The English word 'Church' is derived from the Gk adjective *kyriaskos* as used in some such phrase as *kyriakon doma* or *kyriake oikia* meaning the Lord's house, i.e., a Christian place of worship, 'Church' in the NT, however, renders Gk, *ekklesia*, which mostly designates a local congregation of Christians and never a building.<sup>239</sup>

#### **6.2.2.1.1 Jesus' Declaration**

"...and on this rock I will build my church..." (Mt 16:18 NIV). The rock on which Jesus would build His church has been identified as Jesus Himself, His work of salvation by dying for us on the cross.

The rock refers to Peter as the leader of the church, (for his function, not necessarily his character). Just as Peter had revealed the true identity of Christ, so Jesus revealed Peter's identity and role.

The church of Jesus Christ is built on the foundation of apostles and prophets (1 Pet 2:4-6). All believers are joined into this church by faith in Jesus Christ as Saviour. The fact of the church growing is because of the process of the witnessing. The church of the Lord Jesus is growing and will continue proclaim the gospel of salvation.

Erickson remarked that the church is not the Kingdom, The Kingdom creates the church, the church witnesses to the Kingdom, the church is the instrument of the Kingdom, and the church is the custodian of the Kingdom.<sup>240</sup>

---

<sup>239</sup> Douglas, J.D. *New Bible Dictionary*, 1962, The Inter-Varsity Fellowship, UK, 1962. p. 205.

<sup>240</sup> Erickson, Millard J. *Christian Theology*. Baker Book House. Grand Rapids, Michigan, 1983. p. 1042.

### 6.2.2.1.2 Universal Church

The church is not the sum or composite of the individual local groups, instead the whole is found in each place. In other words, a universal Church is the sum of all believers on the earth and in heaven.

### 6.2.2.1.3 Local Church

What is a local church? How can we identify this church? The local church is a part of one universal church. These are the disciples of Christ who come together in one geographic locality, it can be any place or any building, and this body of believers has a special mandate to seek functional unity with other believers, under the authority of the Holy Spirit where He leads them. This can work locally, nationally and internationally.

Jesus is building His church (body) and bringing all people into this body.

Miner explains that the church is the first-fruit of all creation, the realm where the reconciliation of the world is proceeding in obedience to the authority of the Head of the body. This body is not yet fully 'built up', but it is growing, is being knit together, is being built up, wherever the 'old nature' of hostility is being replaced by the 'new nature' of love (Eph 4:1-32).<sup>241</sup>

Detzler adds that Ephesians 2:19-22 reveals that the Church is pre-eminently a scriptural organization. It is founded upon the two pillars of the prophets and apostles (Eph 2:20). Jesus Christ is the corner-stone, without whom the entire edifice crumbles. The final product is a temple to the worship of God. He fills this sanctuary with His Spirit as glory filled Israel's temple (Eph 2:22).<sup>242</sup>

---

<sup>241</sup> Miner, P.S. *Jesus And His People*, United Society For Christian Literature, Lutterworth Press, London, 1956. p. 92.

<sup>242</sup> Detzler, Wayne. *Living Words in Ephesians*, Evangelical Press, UK, 1981. p. 30.



#### **6.2.2.1.4 The Composition of the Church**

The church is not the building, or a denomination, or continuation of the Old-Testament synagogue. The Universal Church is the sum of all the believers (Christians) who accept Jesus Christ as their Lord and Saviour, regardless of their tribe, family, nation or any status. They become the children of God (Jn 1: 12).

The true church can be measured by the following five essential elements:

6.2.2.1.4.1 The church believes in the deity of Jesus Christ.

6.2.2.1.4.2 The church believes in the triune nature of the Godhead.

6.2.2.1.4.3 The church believes in the inspiration of the Holy Scripture.

6.2.2.1.4.4 The church believes in the fact of universal sin.

6.2.2.1.4.5 The church believes in salvation through Jesus Christ alone.

#### **6.2.2.1.5 The Biblical Models of the Church**

##### **6.2.2.1.5.1 The People of God**

The church is called as the people of God (2 Cor 6:16).

##### **6.2.2.1.5.2 The Body of Christ**

The church is the body of Christ.

For further study: Romans 12:4, 5; 1Cor 12:12-27; Col 3:15 and the book of Ephesians.

##### **6.2.2.1.5.3 The New Israel**

Through Abraham the blessing came to all nations (Gen12). God sees all people (Jews and the Gentiles) as part of the new Israel. There is no difference between them.

#### **6.2.2.1.5.4 The Household of God**

It is very true that Christians have been born in God's family and therefore they stand in a special relationship to Him as well as to one another (Gal 6:10).

#### **6.2.2.1.5.5 The Bride of Christ**

The marriage relationship is used in scriptures as an illustration of the relations between God and His people Israel, and between Christ and His church.

We can see many verses that explain that Christ is the heavenly bridegroom, (Mt 9:15; 25:1-12; Mk 2:19; Lk 5:34, 35). In Revelation 19:7, the church is seen as the Bride of the Lamb, where Christ compares the coming of His Kingdom to a wedding for which we must be prepared (Mt 25: 1-13).

#### **6.2.2.1.5.6 An Army**

The Christian life is a continuous battle. The good news is that the battle has already been won by Jesus, when He overcame death, sin and the kingdom of Satan. God has provided all the armour to His church to fight (Eph 6:10-20).

### **6.2.2.2 The Organization of the Church**

The church must have some form and in fact it always does. The question remains which form is prescribed in the scriptures. Some argue that the method of organization and the officers are not prescribed. 'No particular structure of church life is divinely ordained'. Despite this fact, most interpreters have seen at least some basic elements of church governmental form prescribed or hinted in the Biblical record. Three major types of government have been suggested and practices among churches: Episcopal, Presbyterian, and Congregational.

There are 3 basic forms of the Church governments: 1- Autocratic 2-Oligarchic and 3-Democratic.

#### **6.2.2.2.1 Autocratic Government (Episcopal)**

This is where one man has supreme authority over others. The examples of these types of denominations are Roman Catholicism, the Anglican Church and the Methodist Church and various independent Charismatic Churches.

The Episcopal form of government is government in the church by bishops. The name is derived from the Greek term for bishop, *episkopos*, meaning 'overseer'. This form of government maintains a threefold ministry of the church: bishops, priests and deacons. The essential concept of this government is that the right to consecrate other bishops and ordain priests and deacons belongs only to the bishop. This provides for a succession of bishops and their rulership over the two subordinate ministries.

The example of few denominations such as Methodists still practices the government of the bishop, with no claim of historic succession.

In Roman Catholicism the Pope is considered the final authority who speaks with infallible authority. The Pope exercises the authority through the bishops. While they may act independently of him, the fact remains that they have received their powers from him. The Pope is the ultimate source of all the authority. This authority flows from top to bottom. It is interesting to know that the Pope cannot choose his successor, the new Pope is elected by the College of Cardinals yet it is the Pope who has appointed the cardinals.

#### **6.2.2.2.2 Oligarchic Government (Presbyterian: Elders)**

The Presbyterian form of church government consists in the rulership by the elders (*presbuteros*) as representatives of the church. Elders control and assume the full responsibility of determining God's will for the congregation. Presbyterian government exists where a group of elders are appointed by the congregation to rule over them.

The local church is governed by session, which is composed of ruling elders elected by the membership, with the teaching elder or minister as presiding officer. The next highest-ranking body is the presbytery, which includes all the ordained ministers or teaching elders and one ruling elder from each local congregation in a given district.

Above the presbytery is the synod, and over the synod is the general assembly, the highest court. Both of these bodies are also equally divided between ministers and laymen and ruling elders.

Although both classes of elders, teaching and ruling, have equal authority, a distinction is usually maintained between their ministries, making the teaching elder the principal order. Teaching elders are ordained by the ministers, while ruling elders are ordained by the local congregation. The ruling elder assists in the government of the church; the ministry of the word and sacraments belongs to the teaching elder. They are equal ministries and there is no third order of ministry above them.

#### **6.2.2.2.3 Democratic Government (Congregational)**

The third form of the church government stresses the role of the individual Christian and makes the local congregation the seat of authority. The local church is independent and self-governing and Christ is the head of the church. There is no external power that can interfere in this system and each member of the congregation possesses and exercises the authority.

There is no fixed pattern of office among congregational churches, although there is general agreement that there are two types of ministers. Sometimes these are expressed in a plurality of elders who exercise the general oversight of the church and deacons who have a ministry of service. More generally there are pastors and deacons, in which case the deacons are also concerned with the oversight of the congregation.

The congregational system is more Biblical, here Christ is the Head and there is freedom for each member to hear the voice of the Lord. The ministry of the Holy Spirit will be authentic and powerful. Of course there will be a ministry of team leaders who would be part of shared ministry, which includes elders, pastors, deacons (men and women). The body of Christ will function under the gifts of the Holy Spirit (1Cor 12: 4-11), the five fold ministry (Eph 4:11) and with different talents (Rom 12:3-8).

Tenney explains that in the NT emphasis generally is on the local congregation. There is little evidence of any Episcopal or Presbyterian control over the Church as a whole.<sup>243</sup>

### 6.2.2.3 The Ordinances and Sacraments of the Church

Grudem clarifies that the Lord Jesus Christ instituted two ordinances, namely Baptism and the Lord's Supper.<sup>244</sup>

The term ordinance can be defined as 'a practice established by Jesus Christ with the command that it is to be carried out, it is a memorial or an act of obedience rather than a sacrament'. Theologians are also speaking of the third ordinance and that is preaching.

The word Sacrament is taken from the Latin *Sacramentum*, a military oath of enlistment, a word adopted by the writers of the Latin Church to denote those ordinances of religion by which Christians come under an obligation of obedience to God and it was considered sacred to them.

The ordinances (Baptism & Lord's Supper) were established by Christ and the sacrament (e.g. the Roman Catholic states 7 sacraments: baptism; confirmation; Eucharist; Penance; Extreme unction; Orders; Matrimony / Marriage), were established by the religious leaders (not by Christ). The 8<sup>th</sup> sacrament that is practicing in some churches is the 'washing of feet'.

Elwell adds that

A religious rite or ceremony instituted or recognized by Jesus Christ. Baptism and the Lord's Supper were given a prominent place in the fellowship of every church. (Acts 2:41-42; 10:47; 20:7, 11) along with the proclamation (*kerygma*) and teaching (*didache*).<sup>245</sup>

---

<sup>243</sup> Tenney, Merrill C op. cit. p. 855.

<sup>244</sup> Grudem, Wayne. *Systematic Theology* op. cit. p. 988.

<sup>245</sup> Elwell, Walter A. *The Evangelical dictionary of Theology* op. cit. p. 965.

The word baptism derived from the Greek *baptisma*, 'baptism' denotes the action of washing or plunging in water. It is not to participate in the grace of God but it illustrates the death and resurrection of Jesus Christ.

To see it only as an act of obedience or testimony is to miss its essential purpose. Baptism is the burial for those who are spiritually dead. It is not a sign of burial but actually a real burial because when a believer accepts Jesus Christ and according to his / her faith takes the baptism, the person dies to his / her old self and as Jesus was resurrected from the dead, this person also comes out from the water and thereafter lives for Christ.

This act of obedience was done as soon as the believers repented and believed in Christ. From the first exercise of their appointed office, the apostles preached baptism as a duty (Acts 2:38) and administered to those professing Christianity (Acts 2:41; Acts 8:12, 13, 16, 38; Acts 9:18, Acts 16:33; Acts 18:8).

The baptism of children is then something entirely different from the baptism administered to an adult on the ground of profession of his faith. Even in the first century of the history of the church, infant baptism is unknown.

We need to understand that the Old covenant was collective, and the New covenant is individual. Baptism is never identified with circumcision in the New Testament.

This also gives a false sense of spiritual security to its recipients. It also makes it more difficult for them to take adult baptism, when they come to know the truth.

For further reading: Mt 3, 28, Mk, Lk 3, the gospel of John and the book of Acts.

The institution of the Lord's Supper was, in some respect, similar. In this custom of fulfilling all righteousness, our Lord on the night before His betrayal, assembled His disciples to eat the Passover in accordance with Jewish law and custom.

The account of the Lord's Supper can be found in (Mt 26:20-29).

Different names can be used for this ceremony such as the Lord's Supper because it commemorates the Passover meal Jesus ate with His disciples. It is the Eucharist, thanks

giving because in it we thank God for Christ's work for us. It is communion because through it we commune with God and with other believers. As we eat the bread and drink the wine, we recall Jesus' death and His promise to come again.

Apostle Paul reminds us

For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes (1 Cor 11:26 NIV).

John 13 describes the act of washing the feet (where Jesus washed the feet of His disciples at the Last Supper).

In Old times, because of wearing the open sandals and travelling on the dusty roads, the peoples' feet got dirty; it was the custom and the part of the Eastern hospitality to serve the guests by washing their feet upon entering a home. It was a mark of respect and a token of humbleness. The custom was practised at least as early as Abraham (Gen 18:4; 19:2) and it continued in the nation of Israel (Judges 19:21).

Jesus was the model servant, and He showed His servant attitude to His disciples. Are we willing to follow Christ's example of serving? If even He, God in the flesh, is willing to serve, we His followers must also be servants, willing to serve in any way that glorifies God.

Lot did the same to the two angels who visited him (Gen 19:2), Abigail to the messengers of David (1Sam 25:41). The Pharisee gave Jesus no water to wash (Lk 7:44) and Mary Magdalene therefore washed His feet with tears and wiped them with the hairs of her head.

McClintock & Strong agree that

In the Greek Church, foot washing came to be even considered as sacrament. In the Roman Catholic, Bernard de Clairvaux strongly recommends it as *sacramentum remissionis peccatorum quotidianorum*.<sup>246</sup>

---

<sup>246</sup> McClintock, J and Strong, J. *Cyclopedia of Biblical, Theological, And Ecclesiastical Literature*, Baker Book House, Grand Rapids, Michigan, 1867-1887. p. 616.

Many think that this is a sacrament that Jesus established. But it is not. This act Jesus performed to teach His disciples to serve others.

### **6.3 Understanding Different Ministries and Ministry Gifts**

The body is one and we need to make every effort to keep the unity. It describes that unity does not mean sameness but God has given His body different talents through the will of the Spirit (Eph 4:11-12).

Leaders are placed in the body to prepare God's people for works of service. Like every cell in a living organism, every believer in the body of Christ has a contribution to make. It is by the contribution of each that we all reach unity in faith and become mature and attain the whole measure of the fullness of God.

#### **6.3.1 Ministry gifts**

According to Sanders, the gifts are for ministry to others, for perfecting of saints, for the work of the ministry and for the edifying of the body of Christ. The nature of gifts indicates that they are for service. Not one of them directly concerns character. They are God's equipment and enabling for effective service.<sup>247</sup>

The gifts of the Spirit may be classified roughly as follows

6.3.1.1 Gifts which qualify their possessors for the ministry of the Word: Apostleship, prophecy, teaching, shepherding, evangelism, knowledge and wisdom, kinds of tongues, interpretation of tongues and discerning of spirits.

6.3.1.2 Gifts which equip their possessors to render services of a practical nature: miracles, healing, administration, ruling and helps.

---

<sup>247</sup> Sanders, J. Oswald. *Problems Of Christian Discipleship*. OMF Books, London, 1940. p. 110.



Every man has some gift. The Bible declares “Now to each one the manifestation of the Spirit is given for the common good” (1 Cor 12:7 NIV). This does not mean that everyone is exercising the gift or gifts with which the Spirit has endowed him. Nor does every Christian necessarily know what his gift is. But it is clear that every believer has been given at least one gift which he is to exercise for the up building of the church.

Romans 12:6-8 speaks about the gifts which are given by the grace of God in the body of Christ. The other list is given in 1 Cor 12:7-10. God has given many gifts to the church, but sometimes people get confused, and ask which my gift is? Or I do not know if I have any gift?

God has blessed His people and He gave us responsibilities to be part of His Kingdom by building up the church and bringing glory to His name. We must understand that the gifts and the ministries of the Holy Spirit are all given not for self-edification but for the edification of the church of Jesus Christ.

MacArthur remarked that God wants the church to be powerful and functioning well. He designed a plan for the church. Besides the gifted leaders given to the church (Eph 4:11-12) to make it really grow and have a unified witness, God has given every member a certain function, or functions, to contribute to the health of the body.<sup>248</sup>

### **6.3.1.1 Elders**

There are 2 basic terms that identify the office of the elder. The one (1) ‘Presbyter-meaning’; ‘elder’ (1 Tim 5:1-2), also the church leaders (Acts 14:23, 15:2, 4, 6), their missionary work (Acts 20:17; 21:18) and encouragement to others (James 5:14). The second term is ‘overseer’ or ‘bishop- *episkopos*’, it means to watch over the flock like a shepherd. The important distinction is that presbyter stresses the dignity of the office and ‘*episkopos*’ emphasises the work.

---

<sup>248</sup> MacArthur, J. JR. *The Body Dynamic*, Chariot Victor, Publishing, A Division of Cook Communication, USA, 1996. p. 100.

The early church had a team of elders who worked together. The word '*elder*' must be understood as plural, it means all of the five-fold ministries fall within the Eldership. They work together as a team (1 Tim 4:14).

The lead elder has the duty of setting direction for the family of the church or making the final decision on behalf of the elder team.

Nee describes that God sets in the church authorities such as 'the elders who rule well' and 'those who labour in reaching and teaching'. They are the ones whom everyone should obey. The younger ones in age must also learn to be subject to the older ones.<sup>249</sup>

All the five-fold ministries are not the positions but the functions. The bottom line is that the unity in the church must be the main focus for all the ministries.

#### **6.3.1.2 Deacons / Deaconesses**

The meaning can be translated as 'minister' or 'servant'. In Acts 6:1-6 the early church 'chose 7 men' and their responsibilities were to take care of the needs of the widows in the congregation. The elders are to teach the congregation and the deacons / deaconess are to look after the material needs of the people. The qualification of this office is given in 1 Tim 3:8-13, Rom 16:1.

Jesus Christ is the Corner-stone of His church (body) and through Him all the nations of the earth are being united. The wisdom of God is also revealed through the church. With the unity of the body, we Christians have different gifts and different responsibilities. God is building His church and He gave all the necessary armour to overcome Satan and his attacks.

The ministry of elders and deacons can be found in the books of Timothy, Acts, James 5, Rom 16:1, 1 Pet 5 and Rev 4.

---

<sup>249</sup> Nee, Watchman. *Spiritual Authority*, Christian Fellowship Publishers, Inc, New York, 1972. p. 67.

### **6.3.2 Christian Fellowship**

God is the God of fellowship. He is the Father who wants to keep relationship with His children. Christian faith is not to be merely in terms of individual relationship to the Lord. There is no such thing as an isolated, solitary Christian life.

Getz gives the example of the early church that the New Testament Christians were dynamic. They infected and affected the community in which they lived and many people responded to their testimony and witness. The most important ingredient that impressed these non-Christians was the community of love. Their lifestyle, their love for one another, became the 'bridge' that reached these people for Jesus Christ.<sup>250</sup>

The related chapters on the subject of fellowship are: Gen 3, Acts 2, 20, Rom 6, Phi 1, Heb 3, 10, and 1 Jn 1.

### **6.3.3 A Servant Attitude**

Christian leadership is servanthood. A non-Christian commander tells people what to do; a Christian leader shows people what to do by personal example. A clear example of servant attitude can be seen in the life of Jesus.

Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet (Jn 13:14 NIV).

Jesus did not wash His disciples' feet just to get them to be nice to each other. His far greater goal was to extend His mission on earth after He was gone. These men were to move into the world serving God, serving each other, and serving all people to whom they took the message of salvation. We cannot serve one another at arm's length. It means if someone is drowning in a troubled sea, we get wet, we get in touch. It means if someone drifts away, we do not ignore that person, we reach out to help and restore. A servant attitude requires a personal involvement and a Christlike unselfishness.

---

<sup>250</sup> Getz, Gene A. *The Measure Of A Church*, New York Bible Society International, 1973. p. 151.

Swindoll points out that the gentle and humble lifestyle of the Savior is nowhere more evident than in the account of John 13 where He washed the feet of His friends, the disciples. In that event, He left us some timeless principles regarding servanthood we dare not ignore. If we are serious about “improving our services,” we must take time to learn and apply the facts as well as the implications of John 13:14-17.<sup>251</sup>

If you go to the restaurant and you ask for a glass of water and the waitress did not want to serve you but said, "Please go and get it yourself." How would you feel? Of course you will get upset because you feel that you are paying the money, therefore you ought to be served. People enjoy being served. As such, Christian workers should bear in mind that we exist to serve. As we start serving those that come to learn, we will greatly bless their lives. Jesus, the greatest teacher was also a servant

The Biblical references on the above subject are as follows

Deut 10, 11, 13; Jos 22, 24; Ps 2, Is 7, 12; 2 Chr 19; Dan 3; The four gospels; the book of Acts; Rom 12,13; Gal 5; Eph 6; 1 Tim 6; Heb 9; Rev 2, 5.

### **6.3.4 The Most Important Gift**

Love must be the essential way in serving others. It is not sufficient to have the commission and command to reach the world or to make disciples if we do not act in love. As Jesus instructed to His disciples that they must love one another if they want to be called His disciples.

By this all men will know that you are my disciples, if you love one another (Jn 13:35 NIV).

When love is generated from the inside, it solves all kinds of problems. The fruit of the Spirit is love - as well as joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Gal 5:22-23). Love is not one of the elements of the Christian life - it is the element. Love is life itself. So we cannot excuse ourselves for

---

<sup>251</sup> Swindoll, Charles R. *Improving Your Serve*. Word, Incorporated, Waco, Texas, 1981. p. 163.

not having love. Paul said that if he spoke in the tongues of men and angels, but had no love, it was nothing but noise. Prophecy and the ability to understand spiritual mysteries, without love, are nothing. The gift of faith without love is nothing.

Jesus further described

In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven (Mt 5:16 NIV).

We must realize that it is not how clever we are in telling stories or how much Hebrew or Greek we know, but actually how we reach people with God's love.

For further reading: Gen1; Ex 2; Job 3; The four gospels; Acts 2; Rom 5, 12, 13; 1 Cor 13: 4-7; Gal 5; Eph 3, 5, 6; Col 1:8; Heb 12, 13; 1 Jn and Rev 2.

### **6.3.5 Men and Women in Ministry**

From the account of Creation onwards, the Bible makes it clear that men and women have complementary roles. In the Lord, woman is not independent of man or man of woman. They are different not only biologically but also emotionally and temperamentally. However in no sense can either sex claim to be better than the other. They are simply different. Although it is true that man is the head of a woman, there is no thought of superiority and inferiority in this headship.

According to the Apostle Paul

Now I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God (1Cor 11:3 NKJV).

Just as the Persons of the Godhead are equal but distinct, so with man and woman, they are distinct. All are one in Christ Jesus. We should therefore learn to work together and share together so we will bring edification to the body of Christ.

There is no question, then, about the ministry of women in the Church. There are many invaluable spiritual gifts and ministries that God undoubtedly gives to women.

There were not few women who ministered to the needs of Jesus Himself, especially Mary and Martha, and also Mary Magdalene (Jn 11, 12).

The examples can be found in the Bible about the ministry of women such as Mary Magdalene, Joanna, Susanna (Lk 8), Lydia, Phoebe, Priscilla, Euodia and Syntyche and 4 daughters of Philip (Acts 16,18, 21; Rom 16) who were prophetesses. It shows clearly the importance of women ministries in the Church.

Flynn notes that the women played an important role in the early church. Some of them gave financial support to Jesus' ministry (Luke 8:1-3). Grieving women were present at the cross and at the tomb of the Master. In last chapter of Romans, Paul lists twenty-seven names of co-workers, one third of which are women's.<sup>252</sup>

All the old barriers were broken down in Christ. It is no matter if you are a different race, slave or young person or a woman. Everyone has access to the living God by the power of the Holy Spirit.

It is the final commands of our Lord Jesus Christ to make disciples. This is the plan of our Father to see that people are being discipled. Men and women are included in the process of discipleship. I am emphasizing it because in the context of Pakistan a woman can be ignored in her calling or in her ministry.

---

<sup>252</sup> Flynn, Leslie B. *When the Saints Come Storming In*, Victor Books, A Division Of Scripture Press Publications Inc, USA, Canada, UK, 1988. p. 143.

## 6.4 The Making of Disciples

Why disciple Christian workers for the ministry in Lahore? Firstly it is the plan of God to make disciples. Secondly it is not an option but this is the command of our Lord Jesus Christ. And thirdly there is a great need that these leaders must be trained in discipleship.

According to Henrichsen

‘Make disciples’ is the mandate of the Master (Mt 28:29-20). We may ignore it, but we cannot evade it.<sup>253</sup>

### 6.4.1 Existing or Growing

Many workers, pastors and leaders start their ministry very well. There are many things happening in their churches, for example, prayer ministry, seminars, church outreaches, youth programs, cell meetings, and evangelism. But in all these activities if pastors and their members are not growing then they will die spiritually. The process of disciple making must not be a church program but it must be the lifestyle for every believer and especially pastors who are looking after the flock of God.

Pastors need to understand that they are discipling people to follow Jesus or becoming like Him. Pastors fall in a trap when they try to build up their own kingdoms instead of building the Kingdom of God.

Warren gives five dimensions of churches to grow such as churches grow warmer through fellowship, churches grow deeper through discipleship, churches grow stronger through worship, churches grow broader through ministry and churches grow larger through evangelism.<sup>254</sup>

Being a pastor of the church means you have the responsibility to raise up people for Christ.

---

<sup>253</sup> Henrichsen. op. cit. p. 5.

<sup>254</sup> Warren, Rick. *The Purpose Driven Church*. Zondervan Publishing House, USA, 1995. p. 49.

### 6.4.2 No Discipleship without Submission

It is also a key factor to understand that submission is important for any discipleship program. Firstly the disciple maker must be under the authority of God and to his ministry partners and then he will have authority over his disciples. Jesus, the Greatest Disciple Maker, was always under the authority of His Father. He was obedient to the voice of the Holy Spirit. He never did any miracle or any thing without the consent of His Heavenly Father. This can be verified through the following verse:

Most assuredly, I say to you, the Son can do nothing by Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner (Jn 5:19 NKJV).

Ortiz explains that in the Gospel according to the Saint Evangelicals, the pastor submits to the membership. In the gospel of Kingdom, the arm controls the fingers, not the other way around. Submission is so obvious in the Bible. “Be subject to one another in the fear of Christ,” says Ephesians 5: 21. “Obey your leaders, and submit to them; for they keep watch over your souls, as those who will give an account (Heb 13:17).<sup>255</sup>

### 6.4.3 Teaching and Learning

To be a disciple of Jesus means that each of us is obedient to the gospel (Acts 6:7; Rom 1:5, 6:17; 2 Cor 10:5), each of us is an imitator of His word and His example and each of us is also a follower of Jesus. As Jesus declared, “I am the way, and the truth, and the life” (Jn 14:6).

Mavis observes that the church, like a conquering army, has no place for loafers. The demands of Kingdom are so urgent today that every man must find his place of duty. Like an army, Christian victories are not won by officers alone but by the services of all the people in the ranks. If churches, even small ones, are to approximate the level of effectiveness they should have, they must organize plans to train all their members for successful Christian service.<sup>256</sup>

---

<sup>255</sup> Ortiz, Juan Carlos. *Disciple*. Creation House, Carol Stream, Illinois, 1975. pp. 111-112.

<sup>256</sup> Mavis, W. C op. cit. p. 68.



Conner explains the purpose of doctrinal and theological studies is to set forth in a systematic order the things which are most surely believed among the true believers. It is to instruct the believer that he may know the certainty of these truths. It is to encourage the believer to contend for “the faith once delivered to the saints” Jude 3.<sup>257</sup>

Paul knew the need of the sound doctrine in the church; he gave instructions to Timothy as follows

Preach the Word; be prepared in season and out of season; correct, rebuke and encourage - with great patience and careful instruction. For the time will come when men will not put up with sound doctrine...(2 Tim 4:2-3a NIV).

The new disciple will be able to teach others and to learn. This is an amazing process because it gives opportunity to teach and to learn together (Eph 4:11-13).

It is wonderful to know that God has given His church an enormous responsibility to make disciples among all people (Mt 28:18-20). This involves preaching, teaching, healing, nurturing, giving, administering, building, and many other tasks. If we had to fulfill this command as individuals, we might as well give up without trying - it would be impossible. But God calls us as members of His body. Some of us can do one task and some can do another. Together we can obey God more fully than any of us could alone.

#### **6.4.4 Teaching the Process of Evaluation**

It is a human tendency to overestimate what we can do by ourselves and to underestimate what we can do as a group. But as the body of Christ, we can accomplish much more than we would dream possible working by ourselves.

These workers need to learn the process of evaluation in their ministry. Before putting any person in authority, believers need to hear the voice of the Holy Spirit. Churches often fail because they do not allow the Holy Spirit to confirm the calling. They think

---

<sup>257</sup> Conner, Kevin J op. cit. p. 4.

that they are expert in the ministry and they can do all elections by themselves. If we look at the example of Jesus, He was not in any rush choosing the twelve. His choice of disciples took place when He was into the ministry. Also the Bible describes, “Do not be hasty in the laying on the hands, and do not share in the sins of others. Keep yourself pure” (1 Tim 5:22 NIV). According to Apostle Paul, a church should never be hasty about choosing its leaders. It is a serious responsibility to choose church leaders. They must have strong faith and be morally upright, having the qualities described in 1 Timothy 3:1-12 and Titus 1:5-9. Not everyone who wants to be a church leader is eligible. Be certain of an applicant’s qualifications before asking him or her to take a leadership position.

#### **6.4.5 Pakistani Culture and the Teaching of the Bible**

The Christian workers in Lahore (Pakistan) need to understand how they can differentiate between culture and the Bible. Many leaders do not have enough knowledge to overcome this problem. The Bible is mixed with culture. That is creating problems for spreading the gospel and reaching people with the truth.

Luzbetak throws light that culture is a design for living. It is a plan according to which society adapts itself to its physical, social, and ideational environment. A plan for coping with the physical environment would include such matter as food production and all technological knowledge and skill. Political systems, kinships and family organization, and law are examples of social adaptation, a plan according to which one is to interact with his fellows. Man copes with this ideational environment through knowledge, art, magic, science, philosophy, and religion. Cultures are but different answers to essentially the same human problems.<sup>258</sup>

Every culture has its own positive and negative aspects. One cannot rely on his cultural standards and mix it with the standard of the Bible. The Word of God is unchangeable. It is the truth that changes the life of a person.

---

<sup>258</sup> Luzbetak, Louis J. *The Church And Cultures*. William Carey Library. Calif. USA, 1970. pp. 60-61.

Barney puts it aptly that each society has its own peculiar patterns of man-oriented culture which tends to alienate each generation from God and screen out any God-oriented perspective and lifestyle.<sup>259</sup>

The leaders must have the knowledge of the Word that will build up their character and will bring them into Christian maturity. We cannot mix culture and the teaching of the Bible. Workers need to learn the Biblical foundations of the Scripture. The Bible is the only standard to know and to practice for guidance.

As the Psalmist declares

Your word is a lamp to my feet and a light for my path (Ps 119:105 NIV).

And

For the Word of God is living and active. Sharper than any double-edged sword... (Heb 4:12a NIV).

More scriptures on the Word of God can be found as follows

Deut 8, 11; Ps 119:11,105; Prov 12, 16, 25; Is 55:11; Jer 23:29; Mt 4, 12, 24; Jn 6, 17; Acts 6:4; Eph 6:17; Phi 2:16; Col 3:16; 2 Tim 2:15; Heb 4:12; Js 1:22; 2 Pet 1:19 and Rev 22:19.

#### **6.4.6 Visitation**

Why visit the new believer? The new believer left his/her old sinful life. He came from darkness into light. He may have lost his old sinful friends and company. He is totally alone and he needs some Christians to build his faith and character. On the other hand you must not forget that Satan is not very glad. He can attack the person in his faith in Christ, doubts about salvation and reminding him of his sins again. In the first 10 days of a child's life, his mother must be with him almost constantly. The older the child

---

<sup>259</sup> Barney, G. Linwood. "The Challenge of Anthropology to Current Missiology" International Bulletin of Missionary Research 5 (1981): 172-77, p. 50.

becomes, the less frequently she needs to see him. In the same way the new believer needs encouragement. He needs some Christian fellowship. With fellowship he will learn how to manage the quiet time, praising and worshiping the Lord, confession, thanksgiving and supplication. If we look at the pattern of the early church the fellowship stood out very clearly. The apostles knew the power of fellowship for the new Christians. “They devoted themselves to the apostles’ teaching and to the fellowship, to the breaking of bread and to prayer” (Acts 2:42 NIV).

Engelbrecht describes that true Biblical fellowship is a principle of church growth which is often neglected. In many churches, there are no definite structures to encourage fellowship. The care for “one another” we see in the New Testament church must be developed in every local church. There is no alternative to true healing and oneness. It provides the opportunity to serve and to develop ministry.<sup>260</sup>

#### **6.4.7 Accountability**

Rickett holds that it is the foundation for safeguarding credibility and building trust. Partners with a clear system of accountability are better equipped to handle the inevitable mistakes and misunderstandings that occur.<sup>261</sup>

Throughout the Bible it is clear that God has called His people to be accountable to Himself. Adam and Eve, for instance, hiding from God in the Garden, heard Him ask, “Where are you?” (Gen 3:9). Those words and God’s subsequent action showed that sin had consequences and that mankind would be accountable for a relationship to the Creator.

Friedeman points out that the accountability in the church was meant to release people from the shortcomings of their pasts and help them build God-centered futures. That was, and is, the beauty of the process. Accountability sets us free. A

---

<sup>260</sup> Engelbrecht, Johan. “How to Make Your Church Grow” Acts, Vol 18. January / February 1990, p. 9.

<sup>261</sup> Rickett, Daniel. *Building Strategic Relationships*. Partners International, Winepress Publishing, 2003. p. 51.

particular sin is confessed and repented to God will help a believer to go forward victorious over those defeats of sin and failure.<sup>262</sup>

The Christian workers need to understand the importance of accountability in their ministries. They should have accountability towards God, their family, their team and towards the church. For example, if a church member commits adultery, the pastor or the church will make him accountable. He will be responsible for his doings. Who will ask a pastor if he commits adultery if there is no one to ask him? It is not just to ask a person but to help him so he will come out from that sin and walk again with God victoriously.

Accountability to a group of believers will make a worker productive in the ministry. He will be able to share his shortcomings and trials. He can trust his team and the team can lift him in times of troubles. This is the pattern God gave to His people. Accountability is important and Christian workers need to learn about it in depth that will make them more effective in their ministries.

There is a big need for Christian workers to look at the necessity of accountability in their daily lifestyle, personal devotion, money, mission, sex, their family and church.

For further reading: Ez 3, 33, 34; Rom 3:19; 1Cor 12:14-26; and the book of Acts.

---

<sup>262</sup> Friedeman, Mt. *Accountability Connection*. Victor Books. USA, 1992. p. 22.

#### 6.4.8 Multiplication of Workers

The training process does not merely consist of sharing information. Rather, it involves helping people with the “how to” of discipleship so that they can implement a vision. With this in mind, at the earliest possible opportunity encourage your disciple to begin discipling another.

Apostle Paul instructs to Timothy

And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others (2 Tim 2:2 NIV).

If the church were to consistently follow this advice, it would expand the work of God. Disciples need to be equipped to pass on their faith. Our work is not done until new believers are able to make disciples of others.

Kuhne explains that the disciple-building as not a one-way process, but rather requires joint participation between the discipler and disciple to prove effective. It will serve no purpose to meet and train someone who has no intention of reproducing such training in the lives of others. Multiplication can never occur without such reproduction occurring.<sup>263</sup>

We need to make friends with Christians as well as non-Christians. If you want to be a good Christian worker, you need to be sociable and get to know your people as well. The fundamental principle to note is that Biblical leadership has in view the challenging and equipping of the whole flock for ministry. (Heb 13:20, 21 where the: Great Shepherd of the sheep” is called upon to “equip good thing to do His will.”<sup>264</sup>

Adams clarifies on the subject of training as it is an essential part of enlisting persons to use their gifts. Many persons fear to attempt what they could achieve because they know that they are not ready to do so, and they do not know how to

---

<sup>263</sup> Kuhne, Gary W op. cit. pp. 20-21.

<sup>264</sup> The word *equip* is *katartizo*, the same word that is used in Ephesians 4:12 and, incidentally, in 2 Timothy 3:17 (in a slight different form).

get ready. It is the responsibility of Pastors/leaders to teach and encourage their people to get involved in the ministry and in this way they will be able to use their God-given talents.<sup>265</sup>

#### **6.4.9 Understanding Missions**

According to Soltau

The aim of Christian missions is proclaiming the gospel to the unconverted everywhere, according to the command of Christ.<sup>266</sup>

Our God is a missionary God. He prepared His people Israel, as children of Abraham, to be a blessing to all nations. In the Old Testament, God's people made wrong choices that kept them from fulfilling His perfect plan, but they could not stop His purpose from being plainly stated. God was in the business of redemption in the Old Testament and His mission is still the same in the New Testament.

The New Testament clearly defines the mission of Jesus as He compassionately proclaimed

For the Son of Man came to seek and to save what was lost (Lk 19:10 NIV).

Gaukroger quotes David Bryants' comments on becoming a world Christian as follows

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.<sup>267</sup>

---

<sup>265</sup> Adams, Jay E op. cit. p. 404.

<sup>266</sup> Soltau, T Stanley. *Missions at the Crossroads*. Baker Book House, Michigan. USA, 1954. p. 18.

<sup>267</sup> Gaukroger, Stephen. *Why Bother With Mission?* Inter-Varsity Press, UK, 1996. p. 11.

Griffiths aptly sums up that in Acts the mission of the church was no longer in the hands of the divine Son. Through the Holy Spirit, it was entrusted to human beings who were sent into the world as witnesses - heralds of God's grace. Since these witnesses had touched, experienced, and felt His grace (1 Jn 1:1), they could testify to it. Acts reveals the church's proper response to the Great Commission. The Christians undertook the fulfillment of the commission as a "responsibility which was to be shouldered by every member."<sup>268</sup>

Bonnke adds that the Great Commission to the disciples is transferred to each one of us today individually, and it comes with the individual anointing of the Holy Spirit.<sup>269</sup>

Understanding missions will help the leaders to grow in Christ. This is the stage where a worker sees himself/herself as a mature leader who can work together with the indigenous people in planting churches.

Bible references can be noted as follows

The book of Genesis; The book of Isaiah; The book of Jeremiah; Eze 3; The book of Jonah; The four gospels; Rom 10:13-15; 2 Cor 5:18-21; The book of Acts; Col 1,3; Heb 3; 1 Tim 2 and 1 Pet 3.

#### **6.4.10 World Religions**

It will be interesting and necessary to look at different religions in the world. For a Christian worker the world religions can be a big hindrance in spreading the Word because every religion has its own customs and beliefs. There are many people in the world and they have their own religions. So how do we know religion? Is it important to study world religions? What is religion?

According to Halverson, a religion is a set of beliefs that answer the ultimate questions: What is ultimate reality? What is the nature of the world? What is the nature of humanity? What is humanity's primary problem? What happens after

---

<sup>268</sup> Griffiths, Michael. *Give Up Your Small Ambitions*, Moody Press, 1974. p. 17.

<sup>269</sup> Bonnke, Reinhard. *Evangelism by Fire*. CfaN, Germany, 1990. p. 74.



death? Such a definition means that a religion does not necessarily include a belief in God, a set of rituals or a class of clergy or priests.<sup>270</sup>

The famous religions are listed as Islam, Buddhism, Hinduism, Confucianism, Judaism, New Age Movement, Secularism, Shinto, Taoism, Animism, Sikhism, Zoroastrianism, Jainism and Christianity.

Knowledge about the World religions will help Christian workers to reach people effectively with the gospel. The study of religions will give them an understanding of other people's way of living, beliefs, rituals, and way of looking at the world.

There is great need to study Islam in the city. Islam is the dominant religion in Pakistan. The workers need to be aware of Islamic ways of thinking. It will be more effective and fruitful for their ministries.

## **6.5 Christian Maturity**

Let us look at some conditions to become a disciple of Christ

When Jesus told His disciples to go into every nation and to make disciples, they had no doubt in their minds as to what He meant (Mt 28:19), for He had already explained to them what it meant to be His disciple.

As it is written

If anyone comes to me and does not hate his father and mother, his wife and children, his brothers and sisters - yes, even his own life- he cannot be my disciple. And anyone who does not carry his cross and follow me cannot be my disciple. Suppose one of you wants to build a tower. Will he not first sit down and estimate the cost to see if he has enough money to complete it? For if he lays the foundation and is not able to finish it, everyone who sees it will ridicule him, saying, 'This fellow began to build and was not able to finish.' ... In the same way, any of you who does not give up everything he has cannot be my disciple (Lk 14: 26-30, 33 NIV).

---

<sup>270</sup> Halverson, Dean C. *The Compact Guide To World Religions*. Bethany House Publishers. USA, 1996. p. 13.

### **6.5.1 Prioritizing Jesus in our Families**

To hate our relatives, to hate ourselves and to hate our possessions, what does it mean? What is Jesus asking from His disciples? A worldly view of this scripture can make a person confused. How does it work? It is against the law of God to hate someone. But these are some of the clear conditions that Jesus set to follow Him. Let us understand these verses through the Biblical perspectives.

What does it mean to 'hate'? To hate is the same as to kill (1 Jn 3:15). Does that mean that we are not to love our relatives? No. It certainly does not mean that. When we give up our human affection for relatives, God will replace it with divine love. Our love for our relatives will be pure - in the sense that God will always be the first in our affection, and not our relatives. Many do not obey God because they are afraid to offend their father, mother, wife and family. The Lord demands first place in our lives. And if we do not give Him that place, we cannot be His disciples at all.

Look at the example of Jesus. Although He cared for His mother right up to the end of His life, yet He never allowed her to influence Him against the perfect will of His Father, even in small matters. We see an example of this at the marriage at Cana, where Jesus refused to act on His mother's promptings (Jn 2:4). When Peter tried to turn Him away from going to the cross, He turned around and rebuked him with some of the sharpest words that He ever uttered. Jesus said: "Get behind me, Satan! You are a stumbling block to me; you do not have in mind the things of God, but the things of men." (Mt 16:23). Peter had made a suggestion with human love. But Jesus rebuked him, because what he had suggested was contrary to the will of the Father.

Jesus said that His followers show their love for Him by obeying Him. Love is more than lovely words; it is commitment and conduct. If you love Christ, then prove it by obeying what He says in His Word. (Jn 14:21).

### **6.5.2 Prioritizing Jesus in our own Life**

The second condition of discipleship is that we must hate our own life and carry our cross daily. Jesus said that a disciple would have to deny himself and take up his cross daily. To deny our life is the same as to hate our own life - the life that we have inherited from Adam. To take up the cross is to put that old life to death. We have to hate that life first, before we can slay it. Our sinful life is the main enemy against the will of Christ. The Bible refers to this life as 'the flesh.' The flesh is a store-house of all types of evil lusts within us that tempts us to seek our own gain, our own honor, our own pleasure, our own way. In fact, this phrase is repeated six times in the gospels (Mt 39, 16:25; Mk 8:35; Lk 9:24, 14:26; Jn 12:25). This is the saying of our Lord Jesus that is repeated most often in the gospels. Yet it is the least preached about and the least understood! We can be a disciple of Jesus only if we are willing to stop to seek our own reputations, own ambitions, interests, and our own human ways.

### **6.5.3 Giving all our Possessions**

Our possessions are what we possess as our own. To give them all up means that we no longer consider anything as our own. We see an illustration of this in the life of Abraham. Isaac was his own son - his possession. One day God asked him to offer Isaac as a sacrifice. And Abraham laid Isaac on the altar and was ready to slay him. But God intervened and told him that the sacrifice was not necessary because he had proved his willingness to obey (Gen 22). After that, Abraham recognized that even though he had Isaac in his house, he no longer possessed him as his own. Isaac now belonged to God.

When a builder does not count the cost or estimate it inaccurately, his building may be left half completed. Will your Christian life be only half built and then abandoned because you did not count the cost of commitment to Jesus? What are those costs? Christians may face loss of social status or wealth. They may have to give up control over their money, their time, and their career. God wants us to love Him with all our beings.

As Jesus gave the commandment

You shall love the Lord your God with all your heart and with all your soul and with all your mind (intellect) (Mt 22:37 The Amplified Bible).

According to Wurmbrand, 'For Christ Jesus my Lord, I have suffered the loss of all things, and do count them but dung, that I may win Christ' (Phi 3:8). Do we also look upon our nice furniture, a new car, the better job we just got the money we possess, as repulsive dung? Apostle Paul wished to get away from it - the sooner the better. Is this our attitude towards earthly possessions? Whoever wishes to win Christ must lose them. Friendship with Jesus is costly. Faith alone saves, but faith does not exist alone. It is always accompanied by great sacrifices for Christ's sake.<sup>271</sup>

#### **6.5.4 Faith**

Faith is the conviction based on past experience that God's new and fresh surprises will surely be ours. Faith, simply defined, is "believing the promises of God and acting on them." It is obeying the promises of God. Faith is never passive but always active. Also faith without a commitment on God's part is not faith at all; it is presumption. God had made some fantastic promises to the people in Hebrews 11, and they acted on them. A story is told by someone. There were three Christian teen girls who were very excited about God and believed in His Word. They knew how Peter walked on the water and how Jesus fed 5,000 men with 2 fish and 5 loaves. They decided we must practice our faith. We trust in Jesus and all His miracles, they said. We will walk on the water of the sea and God will save us because we have faith in Him that He would never allow us to drown. Early one morning they took their journey to the sea to practice their faith and came into the deep water of the sea. They jumped together into the sea. The water was so strong that in few minutes they drowned and died. This story was spread all over the region. Do you think God could not save them? Did they lack faith? Or what do you think? The answer is very simple. They had faith in God. They trusted in God, but they did not have commitment on God's part. God never told them to do this. He did not say

---

<sup>271</sup> Wurmbrand, Richard. *Where Christ Still Suffers*. Marshalls. UK, 1982. p. 151.

to them go and jump into the sea. It was their personal presumption to practice their faith like this. Then how did Peter walk on the water?

Let us examine the scriptures

Lord, if it's you," Peter replied, "tell me to come to you on the water."  
"Come," He said (Mt 14:28-29 NIV).

The scripture describes first Peter asked and then Jesus permitted him. The result, he walked on the water. All things are possible with God. If God tells you to do something then He will never let you down. But all actions in faith must be confirmed with God.

For further readings on the subject of faith are as follows

2 Chr 20:20; Is 7:9; Mal 2; Mt 6, 8, 9, 13, 15, 17, 21; Mk 5, 6, 11, 16; Jn 11, 14; The book of Acts; The book of Romans; 1 Cor 13; 2 Cor 1, 5; Gal 2, 3, 5; The book of Ephesians; 1 Thess 1:3; 2 Thess 3:2; The books of Timothy; Phile 1:6; Heb 11, 12 and Js 2.

### **6.5.5 Spiritual Warfare**

Satan may have usurped the power and authority which God originally gave to mankind (Lk 4:6; Gen 1:27-28), but in Christ believers can again know that power and authority. The death and resurrection of Jesus has broken the usurped power of Satan and his fallen angels (Col 2:15; Heb 2:14-15; 1 Jn 3:8). The Christian workers need to encourage their people to stand against the powers of darkness (Eph 6:10-18).

Sherman points out five important points to remember in spiritual warfare such as 1) we should pray before we act, 2) we should resist the enemy and take authority over him, 3) we should not fight against flesh and blood but against evil spirits, 4) we must never lose faith or fall under condemnation, and 5) we should maintain our relationship with God at all cost.<sup>272</sup>

---

<sup>272</sup> Sherman, Dean. *Spiritual Warfare For Every Christian*. Frontline Communications. USA, 1990. pp. 67-70.

Subject references can be found in Gen 1; Ex 10; 19; Num 11; 1 Sam 10; 1 Chr 12; The book of Psalms; Joel 2; Zech 4; The four gospels; The book of Acts; Rom 8; 1 Cor 2, 12; 2 Cor 3, 5; The book of Galatians; The book of Ephesians; Heb 9; 1 Thess 1; Titus 3; 1 Pet 1 and 1 Jn 2.

### **6.5.6 Evangelism and Follow-up**

In simple terms evangelism is to make the Gospel of Christ known to everyone. Making disciples begins with the task of evangelism. It means not just to be satisfied with going to church but to start to reach others with the love of Jesus.

Henrichsen gives eight principles to do evangelism. He uses the Gospel of John chapter 4 to draw these effective principles (communication between Jesus and the Woman at the Well) as follows<sup>273</sup>

1. Open the opportunity by asking a favor (v. 7).
2. Tailor the approach to the person (v. 10).
3. Choose the questions you want to answer and ignore the others (vv. 9, 20).
4. Strike for the 'open nerve' that causes the person to expose his need (vv. 16-17).
5. Tell the truth even if it hurts (v. 22).
6. Agree with the person as much as possible (vv. 20-24).
7. Do not allow the conversation to get off the subject.
8. Be sensitive to how the Holy Spirit is working in the person's life (example of Peter in Acts 2: 36-38).

Henrichsen further describes that

If the first step in the disciple-making process is evangelism, then the second is follow up.<sup>274</sup>

For example it is not only a mother's responsibility to give birth to a child and to expect the newborn baby to care for himself/herself. Instead of that parents will always be there

---

<sup>273</sup> Henrichsen op. cit. pp. 55-61.

<sup>274</sup> *ibid.* p. 79.

to help, to care and to look after the child. They will build up his/her character in such a way that the child will be able to face the challenges of life.

Evangelism also includes discipling a whole person. It involves teaching, training and building. Teaching can be defined as to impart knowledge, training as the imparting of skills and building as the imparting of character. All three are important in making disciples. It involves the development of a whole person in Christ's likeness.

The Bible explains

And Jesus grew in wisdom and stature, and in favor with God and men (Lk 2:52 NIV).

Here we see four areas of our Lord Jesus' development as a young man

Wisdom	Intellectually
Stature	Physically
In favor with God	Spiritually
In favor with men	Socially

It is our responsibility to train people in all four of these areas. We must not forget that the Holy Spirit is the great teacher and we must be ready to hear the voice of the Spirit.

## **6.6 Practical Theology**

### **6.6.1 Worship and Prayer**

I believe that the primary function of the church is to glorify God (Eph 3:10; 1 Peter 2:9). The Christians must have a lifestyle of worship and prayer. It is an awesome privilege to be able to approach God with freedom and confidence. By faith we can enter directly into God's presence through prayer, praise and worship. We know we will be welcomed with open arms; we are God's children through our union with Christ.

It was the custom of the early Church to meet together to worship the living God. (Acts 2:42; 1 Cor 16:2; Heb 10:25). We have significant privileges to associate with our new

life in Christ. We worship the Lord in freedom. There is no boundary in worshipping God. We can exalt Him and give thanks to Him for what He has done for us.

Sanders describes that the prayer can be divided into five constituent elements. *Adoration* is the soul lost in the wondering worship of God. *Thanksgiving* is the heart overflowing in grateful appreciation of His many mercies. *Confession* is the expression in words of genuine contrition, of a sense of sin and failure to attain to the divine standard. *Petition* is the laying of personal needs before a loving heavenly Father. *Intercession* is request for others who do not stand in the same place of privilege and who do not enjoy the same access into the presence of God. Each of these elements of prayer will find its place in a well balanced devotional life.<sup>275</sup>

The example of Jesus and Paul in the New Testament is very clear. Jesus' life was devoted to prayer. As it is written "Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where He prayed" (Mk 1:35 NIV). It was not Jesus' program to pray on Sunday morning only but it was His lifestyle. Two great prayers of Paul in Ephesians are worthy to note, for example Ephesians 1:15-23 and 3:14-20. The focus of his prayers was "growth and maturity".

Thomas adds that in addition to good, suitable, and regular food, the body requires pure atmosphere in order to have a healthy and vigorous life. In like manner the spiritual life must have both the food of God's Word and also the pure atmosphere of prayer.<sup>276</sup>

Scripture references on worship are: Ex 16, 20, 29, 40; Lev 7, 23; Num 28, 29; The book of Psalms; The book of first Chronicles; 2 Chr 4; Is 29; Jer 7; Mt 2, 17, 21; Lk 4; 1 Cor 1, 14; Jn 4; Col 2; Heb 10 and Rev 22.

Scripture references on prayer are: Gen 3 18, 25,32; Ex 14, 17, 32; Num 11; Deut 8; Jos 7; Jud 13, 16; 1 Sam 1, 12; 1 Chr 4, 17; 2 Chr 6, 7; 2 Kg 19; Ezra 8; Neh 1, 2, 4; Job 1; The book of Psalms; Is 7, 38; Dan 2, 6; The four gospels; The book of Acts; Rom 1; Gal 4; Col 1; 1 Tim 2; Heb 4, 13; Js 4, 5; 1 Pet 3 and 1 Jn 5.

---

<sup>275</sup> Sanders, J. Oswald op. cit. p. 97.

<sup>276</sup> Thomas, W. H. Griffith. *Grace and Power*. Moody Press. Chicago, 1978. p. 110.



## 6.6.2 Church Management

A pastor must recognize that the Scripture is the basic management guide for the church. Any ways or means, and goals or objectives, that do not accord with the Bible must be abandoned or modified.

Adams holds that leaders within the church of Christ do not merely “manage” or “rule” In addition, part of their leadership function is to teach, to train, to plan, to organize and to encourage others.<sup>277</sup>

The following headings will help to look at some aspects of church management

### 6.6.2.1 Core Values and Mission

Every ministry has certain durable core values that are ministry defining. They are important because they are fundamental to everything the organization does.

According to Malphurs, core values determine personal involvements, communicates what is important, inspire people to action and ministry evaluation. The mission is a brief Biblical statement of what the ministry is supposed to be doing.<sup>278</sup>

Both the values and mission are so important that they cannot be ignored. Leaders need to make use of the core values and the mission statement, because it will always keep them focused on their specific callings.

---

<sup>277</sup> Adams, Jay E op. cit. p. 333.

<sup>278</sup> Malphurs, Aubrey. *The Dynamics of Church Leadership*. Baker Book House, Grand Rapids, 1999. pp. 60-68.

### **6.6.2.2 Membership Records**

It involves keeping a record of church members. It will help the workers to know their members personally. It is to record new members and to evaluate the growth of the church.

### **6.6.2.3 Correspondence and Publications**

It will help the workers to write letters and to do filing. It is important to keep in touch with other leaders and church members. Through this a network can be developed that can help in organizing church meetings, conferences, crusades, board meetings, community programs and can be a way to keep the unity in the body of Christ. Publications will also help the workers to publish their newsletters, banners or any ministry posters or charts. It will help the people to be aware of all church activities.

### **6.6.2.4 Communications**

The workers who can afford telephone and the use of internet will be very fruitful for their ministries. It will connect them nationally and internationally. They will have good contact with their members. They will be available at the time of members' needs. Internet will make their situation known to the world and they will have access to websites for any ministry research and global missions' awareness.

### **6.6.2.5 Accounting and Church Finances**

The Church budgets and accounts need to be handled carefully. The workers, who cannot afford computers, can manage this problem by keeping records on registers. This can be done by getting training in this area.

The area of handling church finances is also very important. It is essential to have accountability and transparency when handling finances. Leaders need to learn how to deal with it. Not having a good financial management can divide a church. It can rob peoples' peace and cause many problems in the churches.

As the Bible warns us in the following verse

For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs (1Tim 6:10 NIV).

And

Keep your lives free from the love of money and be content with what you have... (Heb 13:5a NIV).

More teaching on finances / money can be found in the following

Prov 13:11; Eccl 5:10; Jer 5:26-29, 7:5-7; Mal 3; Mt 6 & 27; Lk 9:3; Acts 5; 1 Cor 16:2; 2 Tim 3; Heb 13; 1 Pet 5.

### **According to Hudson Taylor**

“God’s work done in God’s way will not lack God’s support”

Hoard notes that the Bible says five times more about money than the vitally important subject of prayer. There are 500 plus verses on such things as prayer and faith but over 2,000 verses dealing with money and possessions.<sup>279</sup>

Burkett explains that the purpose of the storehouse in ancient Israel had four functions: 1) It was used to feed the priests of Aaron....2) to feed prophets....3) to feed Hebrew widows and orphans living within the city....4) to feed widows and orphans of the Gentiles, living in and around the Hebrew city. A special tithe was taken every third year to do this.<sup>280</sup>

The following three books by Richard Foster are listed for further studies: Money, Sex and Power, The Challenges of the Disciplined Life, and Celebration of Discipline.

---

<sup>279</sup> Hoard I. Dayton, *Leadership*, 1981. p. 62.

<sup>280</sup> Burkett, Larry. *Answers to Your Family’s Financial Questions*, Pomona, Calif: Focus on the Family Publishing, 1987. p. 108.

Scripture references are Ex 40; Duet 6, 18; 2 Chr 13; The four gospels; The book of Acts; The first Corinthians; The book of Ephesians; First and second Timothy; Heb 10; 3 Jn and Rev 2.

### 6.6.3 Understanding Children's Ministry

According to McDonald

Around a billion people, or one out of every six on the planet, are between 10 and 19 years of age, 85 percent of them in developing countries.<sup>281</sup>

Choun and Lawson agree on five steps that can serve as a general guideline for a teacher or a Christian worker in children's ministry such as introducing children to God, explaining sin, telling children about Jesus, inviting children to accept Christ, and explaining obedience to them.<sup>282</sup>

The following methods can be used to minister to children such as painting / drawing, discussions, puzzles, films, nature, interviews, posters, puppets, geography, skits, storytelling, music, games and dramas.

Kilbourn adds that the implication for church planting efforts is that we should aim for churches that embrace all ages. Churches that deviate from this pattern are incomplete. We ought to ask, therefore, how we - even in our initial evangelistic efforts can make provision for children.<sup>283</sup>

Jesus proclaimed His appreciation and affection for children as follows

Let the little children come to me, and do not hinder them, for the Kingdom of God belongs to such as these. I tell you the truth, anyone who will not receive the Kingdom of God like a little child will never enter it (Mk 10:14b-15 NIV).

---

<sup>281</sup> McDonald, Patrick. *Children at Risk Networks in Action*. MARC, World Vision International, USA, 2000. p. 141.

<sup>282</sup> Choun, Robert J. and Lawson, Michael S. *The Christian Educator's Handbook on Children's Ministry*. Baker Book House, Michigan, 1993. pp. 117-118.

<sup>283</sup> Kilbourn, Phyllis. *Children In Crises: A New Commitment*. MARC, California, USA, 1996. p. 97.

Scripture references are as follows

Gen 26, 29; Ex 10, 34; Num 30; Deut 6; 1 Sam 19; 2 Sam 12; 1 Chr 22, 26; 2 Kg 22; Ps 78, 139; Prov 4, 22; Mt 18, 19, 20; Mk 9, 10; Lk 2; Acts 23; Eph 6; 2 Tim 3 and 1 Jn 3.

#### **6.6.4 Introduction to Youth Ministry**

In the context of Lahore, Pakistan youth can be categorized between the ages of ten to seventeen.

If the leaders were to be trained in this area they can reach many young people in their communities. Workers can grow in this ministry by doing some courses and by using the youth materials. Often youth do not know where they fit in a church environment. It is also true that the churches are too cold and do not have any program for the youth. It is the responsibility of the church to give them space and plan their activities in the church.

The workers can organize the programs like youth services, youth seminars, conferences, camps, concerts, Bible reading and Bible verses competitions, evangelistic outreaches, get-to-gathers, and indoor / outdoors games.

Scripture references are as follows

Ps 103:5, 119:9; Prov 20:29; Jo 2:28; the book of Acts; the books of Timothy.

As Christian leaders we must lay hold of our expectations, remould them by considering where our disciples are and what they need and then exhort or rebuke them to draw near to God in full obedience.

For example, a teacher can have a powerful impact in the lives of his students. A story is told of a Chinese schoolmaster who would always bow very low to his students.

One student asked him, "Sir, why do you bow before us? We are your students. We should bow before you!"

The teacher replied, "I'm conscious of the fact that before me, are the people who will change the world and rule the country. Therefore, I bow in respect now, for I won't be able to honour you in future." This is a wonderful perception for a worker to hold on to.

### 6.6.5 Hermeneutics

Grudem describes that the word hermeneutics (from the Greek word *hermeneuo*, "to interpret") is the study of correct methods of interpretation, especially interpretation of Scripture.<sup>284</sup>

Interpretation must be handled carefully so as not to distort the meaning of the text. Interpretation of the Scripture is not only involved through history, proverbs, people, and institutions, but by the guidance of the Holy Spirit. Timothy was commanded to exercise with great care in handling this authoritative message.

Study *and* be eager *and* do your utmost to present yourself to God approved (tested by trial), a workman who has no cause to be ashamed, correctly analyzing *and* accurately dividing [rightly handling and skillfully teaching] the Word of Truth (2 Tim 2:15 The Amplified Bible).

Smith<sup>285</sup> gives eleven principles in the interpretation of the Word such as

1. Listen to your teacher (God)
2. Discover the writer's intention
3. Interpret literally
4. Observe the context
5. Relate to the historical/cultural setting
6. Consider the literary mold
7. Observe the author's scope and plan
8. Compare Scripture with Scripture
9. Study Word meanings and grammar
10. Remember, God speaks in human terms
11. Use the original language

---

<sup>284</sup> Grudem, Wayne op. cit. p. 108.

<sup>285</sup> Smith, Bob. *Basics of Bible Interpretation*. Word Books Publisher. USA, 1978. pp. 35-37.

The interpreter must have pure motives. He must speak as one sent from God. He must present his conclusion before God. The correct interpretation of the Bible is so important that every Christian need to learn the basic principles as mentioned above and must allow the Holy Spirit to reveal the Word.

## **6.7 Occult**

The English word “occult” comes from the Latin “*occults*,” meaning “to cover up, hide, or conceal.”

Ankerberg and Weldon describe occult as the things normally invisible or “hidden.”. Normally unavailable to people and it is involving contact with supernatural agencies and powers.<sup>286</sup>

### **6.7.1 General Cults**

The general cults can be listed as Jehovah’s Witnesses, Mormonism and Christian Science. Satanism, Witchcraft, Spiritism and Astrology are occult movements.

The awareness about these occults will help Christian workers not to allow them into their churches. They also need to know that the deliverance form these occult practices are only through Jesus Christ.

Koch explains the steps in deliverance such as come to Christ, destroy all Occult objects, break off all mediumistic contacts (friendships), recognize and confess your guilt, renounce and declare yourself free from Satan and sins, accept forgiveness by faith, join a group of believers, place yourself under the blood of Jesus, command enemy in the name of Jesus, put on the Spiritual Armor and realizing power over the forces of darkness and be filled with the Holy Spirit.<sup>287</sup>

---

<sup>286</sup> Ankerberg, John and Weldon, John. *Cult Watch*. Harvest House Publishers. USA, 1991. p. 251.

<sup>287</sup> Koch, Kurt E. *Occult ABC*. Kregel Publications, Grand Rapids, Michigan. USA, 1978. pp. 287-319.

The last chapter will summarise all the findings of my research. It is entitled as “Conclusion”. It will throw light on all the findings, relationship between research findings and the aims and objectives of the study, and finally few suggestions for further research.



## Chapter Seven: Conclusion

In this chapter I will summarise all the findings of my research and will relate them to my stated aims and objectives and will draw the relevant conclusions. Some recommendations will be listed and a few suggestions for further research will also be made.

### 7.1 Summary of the Research Findings

The study on Pakistan and on the city of Lahore reveals that Pakistan is a Muslim country in South Asia. The name Pakistan means “pure Land or the Land of the pure”. About 97 per cent of its people practice Islam. Two per cent are Christian; 1.6 per cent are Hindu; the remainder belong to other smaller sects. Religion was the chief reason for the establishment of Pakistan as an independent nation. Lahore has 6.5 million inhabitants and thus is the second largest city in Pakistan. The study further reveals that Lahore can be described in two ways historical and modern Lahore. Lahore is a diverse city with many ethnic groups i.e. Dravidian, Indo-Aryan, Greek, Scythians, Huns, Arab, Mongol, Persian and Afghan. Lahore’s people, population, history, culture, language, and education make Lahore a prominent city of Pakistan and is generally called “the heart of Pakistan”.

A careful examination of Lahore, Pakistan reveals that Islam makes the practice of any other religion almost impossible. A non-Muslim has a negative experience of Islamic laws in the country. He has no voice to raise. The pressure of these laws emanates from the government and impacts every non-Muslim. The Christian community is not safe at all. They are continuously facing threats and persecutions in many different ways. On 11 August 1947, Quaid-i-Azam Mohammad Ali Jinnah, the founder of Pakistan gave hope to all non-Muslims by saying that “You are free...” but with the enactment of the 1973 Constitution Article 2 made Islam the official “State Religion of Pakistan”. In 1985, Article 2A of the Constitution, called the "Objectives Resolution," was added. According to this law Christians and other minorities would not be *free* to practice their religions. Under Islamic Ordinances the worst laws are “The Blasphemy Laws”. These laws provide Muslim fundamentalists with opportunities to target Christians for their personal benefits.

As a result every non-Muslim is persecuted by the Constitution, Islamic Ordinances, Police, *Hudood*, and Judiciary law. There are many stories of victims who are being persecuted under these laws. Many were persecuted (some were even killed) and their families were ill-treated by the fanatic Muslims. It is not easy to be called a Christian in Pakistan.

The study also examined the history of Christianity and Christian workers in Lahore. The history of Christianity in Lahore was, until 1947, part of Indian church history because they were one country. Pioneer missionary work was started with St. Thomas (1<sup>st</sup> century A.D.), Nestorian missionaries (8<sup>th</sup> century A.D.), and Jesuit missionaries arrived in Lahore in 1594. In the Punjab of the north western India, which later became Pakistan, the Portuguese Jesuits built the first Christian church in Lahore in the 1600's. The mass conversion to Christianity, which became known as the *Chuhra* movement, began in 1873 with an illiterate elderly *Chuhra* man called Ditt.

The study revealed an urgent need for discipleship training among Christian workers in Lahore. These workers need to be confident in the Word of God. They need proper training to interpret the scripture and to understand the Bible. Discipleship is not a communication of knowledge, but a communication of life. It means it is not just to pass the knowledge but to walk a road with your disciple. Christian workers' training is very important and cannot be ignored. Jesus trained His disciples and Paul continuously followed the pattern of Christ and trained disciples for the Kingdom of God. This is the responsibility of each Christian to be equipped in discipleship and to try and help other believers so the work of the Lord will bear much fruit.

The study further confirmed that all eighteen workers contacted are inadequately trained. Their challenges are real and they realized that there is a great need for discipleship training.

It must be noted that disciples cannot be mass produced. It takes time, prayer, patience, Godly love, individual personal attention as well as the example of the discipler for discipleship to bring about a positive result. Countless Christians are deeply frustrated by the lack of clear leadership from the top. Unless disciples are adequately built up, there will not be enough competent leaders to carry on the work of the church.

The study also revealed that some of the leaders have an exceptional ministry and they are reaching people with the gospel. They have true passion and are committed to serve their people whole heartedly. They also emphasized that training in discipleship will help them to be more fruitful in their ministries.

The study then focused on a *Proposed Basic Training Guide For Christian Workers* that would be a good starting point for equipping these workers in Lahore. It will help them to identify the most basic training in discipleship.

## **7.2 The relationship between research findings and the aims and objectives of the study**

The study confirmed that the Christian leaders are inadequately trained in Lahore, and they need proper discipleship training. The training will equip them for an effective and fruitful ministry.

Because of the great need of the discipleship training in Lahore, a basic training guide has been prepared to help the leaders. The proposed training guide will enable them to identify different important aspects of the ministry. They will be able to learn, to study, and to apply the Word in their ministries. This will lead to a process of multiplication.

The research also revealed that Christian workers are facing many challenges in their ministries such as Islamic laws, fear of Muslim fundamentalists and lack of freedom to spread the gospel. The study further revealed that these leaders need to enhance their God-given talents and gifts. They need a strong Christian foundation and discipleship training that will enable them to be effective in their witness to others.

### **7.3 How these findings contribute to the field of Practical Theology**

The findings of my research indicate clear implications for both the church and practical theology:

7.3.1 The Pakistani churches: Much work needs to be done by the Pakistani churches to rectify the situations that need attention in the area of discipleship training:

7.3.1.1 The proposed basic training guide can be used as a starting point to train leaders in Lahore.

7.3.1.2 Pastors or Christian workers need special training in discipleship which will impact on the extension of God's kingdom in a Muslim country Pakistan.

7.3.1.3 The churches should carefully re-examine Jesus and Paul's discipleship methods in the Scriptures.

7.3.1.4 The discipleship process established in the Bible, need to be embraced, taught and put into practice by all believers, adapted to the Muslim ethos.

7.3.2 Suggestions for further research

7.3.2.1 The findings can be viewed as an opportunity to further explore the need of discipleship training, and the effects of accurate exegesis of the relevant Scripture passages on Christian maturity.

7.3.2.2 Further research could be conducted in preparing Christian training material for the churches in Lahore, Pakistan. The training material can be enhanced by eliciting the more specific needs of the workers.

## **7.4 Hypothesis Revisited**

Without effective discipleship training Christian workers will be less effective to convey the full message of the gospel of Jesus Christ, in the Islamic country Pakistan. This research and its findings have validated the hypothesis. It proves that there is a big need of discipleship training among these leaders in Lahore for an effective ministry. It is good to have a passion to serve God but without the knowledge of the Word of God and real discipleship training, this passion will not bring much harvest in the Kingdom of God.

*And the things that you have heard from me among many witnesses,  
commit these to faithful men who will be able to teach others also*

(2 Tim 2:2 NKJV)

## **Appendices**

### **A list of useful addresses is given to explore Lahore**

#### **Appendix A**

[Images of Lahore http://www.worldisround.com/articles/42780/index.html](http://www.worldisround.com/articles/42780/index.html)

[Lahore City Government http://www.lahore.gov.pk](http://www.lahore.gov.pk)

[Lahore Bazaar http://www.lahorebazaar.com](http://www.lahorebazaar.com)

[Pakistan http://gbgm-umc.org/country\\_profiles/countries/pak/index.cfm](http://gbgm-umc.org/country_profiles/countries/pak/index.cfm)

[Photographs from undroon shehr \(the old city\) of Lahore  
http://www.streetphotos.net/pakistan/wazirp](http://www.streetphotos.net/pakistan/wazirp)

**The following list will provide more information on the famous institutions in Lahore**

## **Appendix B**

### **Business and Management**

Institute of Leadership & Management(ILM), Lahore  
(URL: <http://www.ilm.edu>)

Punjab College of Business administration(PCBA), Lahore  
(URL: <http://www.pgc.edu>)

### **Computer Science**

Beaconhouse- Informatics Computer Institute, Lahore  
(URL: <http://www.informatics.edu.pk>)

Fast Institute of Computer Sciences (FAST), Lahore  
(URL: <http://www.fast.edu>)

Lahore University of Management Sciences (LUMS), Lahore  
(URL: <http://www.lums.edu.pk>)

Punjab Institute of Computer Sciences (PICS), Lahore  
(URL: <http://www.pgc.edu>)

University of Engineering and Technology (UET), Lahore  
(URL: <http://www.uet.edu>)

### **Colleges**

Allama Iqbal Medical College Lahore  
(URL: <http://www.aimc.edu.pk>)

Government College Lahore

Fatima Jinnah Medical College Lahore  
(URL: <http://www.fjdc.net>)

Lahore College for Women

Aitchison College Lahore  
(URL: <http://www.aitchison.edu.pk>)

## **Suggested websites on persecution for additional research**

### **Appendix C**

<http://www.pakistanchristianpost.com/>. Accessed on 22 May 2005.

Christian Heritage. Available at

<http://www.christianheritageworks.com/missions/fastfactspakistan.html>. Accessed on 27 April 2005.

Pakistani Christian dies. Available at <http://www.worthynews.com/>. Accessed on 22 May 2005.

Persecution in the New Testament. Available at <http://www.answers.com/topic/persecution-of-christians>. Accessed on 30 May 2005.

Persecution of Ahmadiyya Muslim Community. Available at

[http://www.thepersecution.org/archive/4\\_b.html](http://www.thepersecution.org/archive/4_b.html) Accessed on 30 May 2005.



The following churches' analysis is provided by Mission Advanced Research and Communication Centre (MARC) to find the growth of churches in Pakistan. Available at <http://www.acts.edu/oldmissions/Pakhist1.html>. Accessed on 04 June 2005.

## Appendix D

### Churches and Denominations

**Christian** 1.7%, but unofficially 2-3% Affil 1.66%. Growth 3.9%.

**Protestant** 1.06%. Growth 3.1%.

Churches	Congregation	Members	Affiliated
Ch of Pakistan	736	184,000	460,000
Presbyterian Ch of Pak	200	44,800	332,000
Assoc Ref Presb Ch	176	26,400	110,000
Salvation Army	668	25,200	42,000
United Ch in Pakistan	82	14,000	40,000
National Methodist Ch	148	13,300	38,000
Christian brethren	73	8,000	32,000
Seventh-day Adventist	45	6,579	18,800
Full Gospel Assembly	63	5,000	16,100
Indus Ch Fell	6	1,208	3,020
International Missions	36	900	3,000
Pakistan Ch F'ship	6	397	1,590
Evang Alliance Chs	8	240	1,200
All other (38)	636	80,133	208,450
Denominations (51)	2,883	410,157	1,306,160
Catholic Ch	659	389,000	720,000
Evangelicals 0.29% of pop		111,000	352,000
Pentecostal / charismatic 0.08%		36,000	102,000

Missionaries to Pakistan 736 (1:167,000 people) in 72 agencies.

Missionaries from Pakistan 137 (1:9,500 Protestants) in 11 agencies.

## **Suggested websites on discipleship for additional research**

### **Appendix E**

Aldrich, Marta W, Strong Leaders Make Churches Grow, Survey Shows.  
<http://www.umc.org/interior.asp?ptid=1&mid=5781>. Accessed on 22 May 2005.

Bearing The Cross. <http://www.witnesscards.com/CrossBearer3.html> as retrieved on 18 May 2005.

Bivin, David. Available at  
<http://www.jerusalemerspective.com/Default.aspx?tabid=27&ArticleID=1448>.  
Accessed on 24 May 2005.

Deborah M. Gill,  
[http://www.ag.org/top/about/biennial\\_reports/br\\_14\\_commdisciple.cfm](http://www.ag.org/top/about/biennial_reports/br_14_commdisciple.cfm). Accessed on 21 May 2005.

<http://christianbeliefs.org/brs/biblereadingsch-00.html>. Accessed on 13 April 2005.

<http://www.dicipleship.net> as retrieved on 18 May 2005.

<http://www.way2hope.org/> as retrieved on 18 May 2005.

[http://www.Biblicaltheology.com/mar/41\\_01\\_01.html](http://www.Biblicaltheology.com/mar/41_01_01.html) as retrieved on 21 May 2005.

<http://www.westarkchurchofchrist.org> as retrieved on 21 May 2005.

[http://www.en-gedi.org/articles/director/articles\\_director\\_0602.html](http://www.en-gedi.org/articles/director/articles_director_0602.html) as retrieved on 16 April 2005.

<http://www.watchman.org/>. Accessed on 22 May 2005.

<http://www.bible411.com/>. Accessed on 24 May 2005.

<http://www.christiananswers.net/evangelism/methods/chronological.html> as retrieved on 24 April 2005.

**The contact list of Christian workers in Lahore, Pakistan**

**Appendix F**

<b>No</b>	<b>Christian worker's name</b>	<b>Postal addresses</b>	<b>Telephone number</b>	<b>Email addresses</b>
1	Pastor Binjameen Iqbal	Ghosia Colony, Lahore	0992-33-4418460	No
2	Pastor Sadiq Masih	Babuwala, Barkely, Lahore	+92-42-6639414	Shakeel_johnson1@hotmail.com
3	Pastor Bashir Sardar	Chungi Gujarpura, church street, house no. 7, street 1, Ghazi road Lahore	No	No
4	Pastor Faqir John	Street no 3, House no 107, Lal Kurti bazaar Sadar bazaar Lahore Cantt	0992-333-4216791	No
5	Pastor Babar A.Nasir	House E 91, Street 6, Mian Mir Colony Lahore	0992-333-4571170	No
6	Elder Gafoor Masih	Street no 6, Barki Road Lahore Cantt	0992-345-4140557	No
7	Evangelist Hameed	E 721, Street no 12, Mian Mir Colony Lahore	0992-300-8807584	Hameed4jesus@hotmail.com
8	Pastor Ishfaq Chanin	Babuwala, Barkely, Lahore	+92-42-6639414	No
9	Pastor Patras John	KA, 291, Kheber Colony, Lahore	0992-300-4638861	No
10	Pastor Haroon	Inayat Colony, Gulburg 3, Lahore	0992-3000-8188774	Life4kingjesus@yahoo.com

11	Pastor Joseph Masih	5 Chamber Lane Road, Hatha Haji Qadar Baqsh, Old City Lahore, Mochi gate, H/no 26, St no 2.	0992-300-4505916	Josephm_2005@hotmail.com
12	Evangelist Julius Francis	H/no 82, St 63, Old Dharam Pura Lahore	+92-42-6832236	No
13	Pastor Mushtaq	House No. A-135, Upper Mall Lahore	0992-3454272513	No
14	Elder Noor Masih	Askari, lal kurti Kachi abadi Lahore Cantt, Near School no 5	No	No
15	Pastor Sarfraz	Patras Block, Badian Road, Mehaer Town Lahore	0992-300-4750784	No
16	Evangelist Sheela Francis	Shadab Colony, Opposite Nishtar Colony, 18 km Ferozpur Road Lahore	No	No
17	Pastor Hanif Khokher	Hussain Shah Line, House No 7, Near CMH Hospital Lahore	No	No
18	Pastor Yousaf Bhatti	Inayat Colony, Gulburg, Lahore	No	No

**Response Sheet of Christian Workers**

**Appendix G**

The following sheet will serve to consider all 18 workers.

<b>Questions</b>	<b>Yes/No</b>	<b>Open Ended Response</b>	<b>Is It Important For The Ministry?</b>	<b>Not Important</b>
Q1	Yes	All 18 respondents told their qualification. 14 workers have low level of education and 4 are equivalent to grade 12 of SA system.	18 found it is necessary to be educated and it will help in the ministry.	N/A
Q2	Yes	Ministry involvements differ from 5 to 40 years.	Experience is important in the ministry.	N/A
Q3	Yes	Church members' growth is from 16 to 300.	Growth is very important for us.	N/A
Q4	Yes	10 workers challenges are interpretation the Word in its context. 4 are not using the OT and the book of Revelation very often. 4 explained the lack of Christian material.	18 believe that preaching and teaching the Word effectively will be very fruitful.	N/A
Q5	Yes	10 see it a process to train others as Jesus did. For 8 it is to walk with God and follow the Bible. It is important for leaders.	For 18 workers it is very important.	N/A
Q6	Yes	16 believe the church is the body of Christ, and 2 see it as family, place of fellowship. Water baptism is important for all 18 workers. 7 understand the confession of faith as to believe in God the Father, God the Son and God the Holy Spirit. 5 understand it as Jesus is Lord and to trust in the Bible. For 6, Jesus is the Only way to God and the Bible is given to Christians to read.	Yes it is necessary.	N/A

Q7	Yes	Evangelism is important for 18 leaders.	Very important.	N/A
Q8	Yes	For 11 to lead someone to Christ is to confess the sins, sharing the love of God, sinner's prayer, telling about Jesus and water baptism. 5 believe confession is first, second comes taking person into Christian gathering and thirdly water baptism. 2 see it as to invite him in Christian meetings and wait upon God to bring change.	People must be saved and 18 believe that Jesus is the Only Savior.	N/A
Q9	Yes	For 9 trust in the Word of God and believing in Godhead. For 4 is to focus on prayers, Jesus and love others. For 3 it is to trust in the Bible, prayer, knowing Jesus and for 2, is to see Jesus is the Only way, He is the Son of God and Bible is the true book.	Yes	N/A
Q10	Yes	5 workers were led by different Christian workers through Christian meetings. 2 came from Christian background. 3 heard the voice of God. 4 were miraculously healed. 4 experienced miracles in their families.	According to them calling is very important for their ministry.	N/A
Q11	Yes	13 workers handle church finances by themselves. 5 do have church treasurers.	It is good to have church treasurer. Finances are needed in spreading the Word.	N/A
Q12	Yes	None of the 18 have accountability towards someone.	Yes	N/A
Q13	Yes	16 believe in church salaried employment and are not against tent making ministry. 2 are not very sure about tent	18 workers describe church salaried ministry is fruitful. Even 2 do not understand tent	N/A

		making ministry.	making ministry.	
Q14	Yes	18 of the workers have supportive Christian families.	Family support is very important and helpful.	N/A
Q15	Yes	15 need to get trained in preaching, teaching and discipleship. 3 seek to get trained in church management, and in ministry gifts.	Training is very important for us and to all Christian leaders.	N/A
Q16	Yes	18 leaders see a need of discipleship training. 10 believed it will help in equipping church leaders for the effective ministry. 8 emphasized it will help in church planting and in Christian maturity.	Discipleship training is very big need and very important here.	N/A
Q17	Yes	Out of 18 workers, 15 are strongly seeing the personal issues like: church building, finances, transport and lack of freedom. 2 have the same needs but also emphasized on Christian material (e.g. Bibles) and lack of training. 1 worker mentioned that unsaved family member can be another issue.	Personal issues are hindering our ministry. To deal with these issues are very necessary and serious.	N/A
Q18	Yes	16 leaders see great need of prayers, Bible reading and spending time with God is important for individual and for church. 4 see prayer, fasting, evangelism, fellowship and caring for members.	Yes	N/A
Q19	Yes	13 are gifted in teaching, preaching and healing. 2 see their gifts as music and singing. 2 are gifted in prayer, management and in helping. 1 mentioned his gifting as the word of knowledge and the word of wisdom.	There is a big need of teaching, preaching, healing and to use other ministry gifts.	N/A
Q20	Yes	15 workers conduct Holy	It is very important	N/A

		Communion once in a month. 3 do it on every Sunday.	to take Communion for us in remembrance of Lord's death.	
Q21	Yes	10 see their healthy balanced life must be centered with God, his personal life, his family, and church. 5 see it as prayer, visiting church members, caring. For 3 it is his own family, and church and relationship with God.	Very important to give time to God, family and to church.	N/A
Q22	Yes	In general comments, 18 see their ministry as God called them. They are committed to serve in their situations. They are also facing challenges like: transport, finances, church building and lack of freedom.	N/A	N/A



**Statistical Analysis Sheet**

**Appendix H**

General Answers From Workers: means the general answers that I received from the majority.

Specific Answers: means the answers that were close to the general answers.

Different View Answers 1: means a different answer from a specific answer.

Different View Answers-2: means a different answer from others.

Total Out of 18 Respondents: means how many workers gave the answers of each question.

Q	General Answers From Workers	Specific Answers	Different View Answers-1	Different View Answers-2	Total Out of 18 Respondents										
Q1	14 workers have low level of education.	4 workers are equivalent to grade 12 or standard 10 in SA.	N/A	N/A	Yes										
Q2	Ministry involvements differ from 5 to 40 years.	<table border="1"> <thead> <tr> <th>Tot years</th> <th>No of workers</th> </tr> </thead> <tbody> <tr> <td>5-7</td> <td>2</td> </tr> <tr> <td>8-20</td> <td>9</td> </tr> <tr> <td>21-30</td> <td>5</td> </tr> <tr> <td>31- 40+</td> <td>2</td> </tr> </tbody> </table>	Tot years	No of workers	5-7	2	8-20	9	21-30	5	31- 40+	2	N/A	N/A	Yes
Tot years	No of workers														
5-7	2														
8-20	9														
21-30	5														
31- 40+	2														
Q3	Church members' growth from 16 to 300.	<table border="1"> <thead> <tr> <th>Ch Membs</th> <th>No of workers</th> </tr> </thead> <tbody> <tr> <td>16-40</td> <td>7</td> </tr> <tr> <td>41- 74</td> <td>5</td> </tr> <tr> <td>75-130</td> <td>2</td> </tr> <tr> <td>131-300+</td> <td>4</td> </tr> </tbody> </table>	Ch Membs	No of workers	16-40	7	41- 74	5	75-130	2	131-300+	4	N/A	N/A	Yes
Ch Membs	No of workers														
16-40	7														
41- 74	5														
75-130	2														
131-300+	4														
Q4	10 workers challenges are interpretation the Word in its context.	4 are not using the OT and the book of Revelation very often.	4 explained the lack of Christian material.	N/A	Yes										
Q5	10 see it a process to train others as Jesus did.	For 8 it is to walk with God and follow the Bible. It is important for leaders.	N/A	N/A	Yes										
Q6	16 believe the church is the body of Christ. Water baptism is very important for	2 leaders define church as a family and a place of fellowship.	In regards to confession of faith 6 believe that Jesus is the Only way	One of the leaders told me that without	Yes										

	18 workers. 7 understand the public confession of faith as to believe in God the Father, God the Son and God the Holy Spirit.	5 understand confession of faith as Jesus is Lord and to trust in the Bible.	to God and the Bible is given to Christian to read.	water baptism it is impossible to go to heaven.	
Q7	18 workers agreed on the importance of evangelism.	N/A	N/A	N/A	Yes
Q8	For 11 to lead someone to Christ is to confess the sins, sharing the love of God, sinner's prayer, telling about Jesus and water baptism.	5 believe confession is first and second to taking person into Christian gathering and thirdly water baptism.	2 see it as to invite him in Christian meetings and wait upon God to bring change.	N/A	Yes
Q9	For 9 it is to trust in the Word of God and believing in Godhead.	For 4 it is to focus on prayers, Jesus and love others. For 3 is to trust in the Bible, prayers and knowing Jesus.	For 2 is to see Jesus is the Only way, He is the Son of God and Bible is the true book.	N/A	Yes
Q10	7 fall in the category of Christian background.	4 experienced miracles in their families.	4 were miraculously healed.	3 heard the voice of God.	Yes
Q11	13 workers are handling finances by themselves	5 have church treasurers.	N/A	N/A	Yes
Q12	18 workers do not have any accountability towards someone.	N/A	N/A	N/A	Yes
Q13	16 believe in church salaried employment and are not against tent making ministry.	2 are not very sure about tent making ministry.	N/A	N/A	Yes
Q14	18 of the workers have supportive Christian families.	N/A	N/A	N/A	Yes
Q15	15 need to get trained in	3 seek to get trained in church	N/A	N/A	Yes

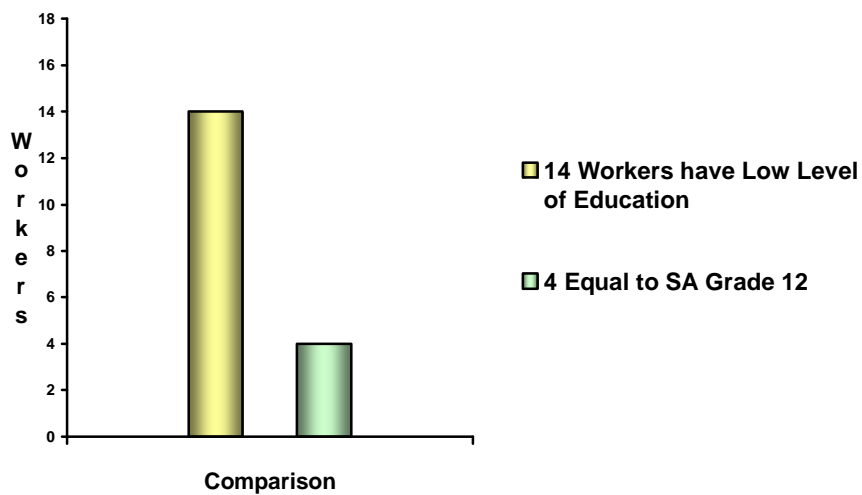
	preaching, teaching and discipleship.	management, and in ministry gifts.			
Q16	18 leaders found the need of discipleship training.	10 believed it will help in equipping church leaders for the effective ministry.	8 emphasized it will help in church planting and in Christian maturity.	N/A	Yes
Q17	Out of 18 workers, 15 are strongly seeing the personal issues like: church building, finances, transport and lack of freedom.	2 have the same needs but also emphasized on Christian material (e.g. Bibles) and lack of training.	1 worker mentioned that unsaved family members can be another issue.	N/A	Yes
Q18	16 leaders see great need of prayers, Bible reading and spending time with God is important for individual and for church.	4 see prayer, fasting, evangelism and fellowship caring for members.	N/A	N/A	Yes
Q19	13 are gifted in teaching, preaching and healing.	2 are gifted in prayer, management and in helping.	1 mentioned his gifting as the word of knowledge and the word of wisdom.	2 see their gifts as music and singing.	Yes
Q20	15 workers conduct Holy Communion once in a month.	3 do it on every Sunday.	N/A	N/A	Yes
Q21	10 see their healthy balanced life must be centered with God, his personal life, his family, and church.	5 see it as prayer, visiting church members, caring.	For 3 it is his own family, and church and relationship with God.	N/A	Yes
Q22	In general comments, 18 see their ministry as God called them. They are committed to serve in their situations. They are also facing challenges like: transport, finances, church building and lack of freedom.	N/A	N/A	N/A	Yes

Eight questions (Q 1, 2, 3, 4, 6, 8, 16, and 17) were taken to explain the situation of these workers more clearly with the help of graphs (Question 6 is illustrated by three graphs).

## Appendix I

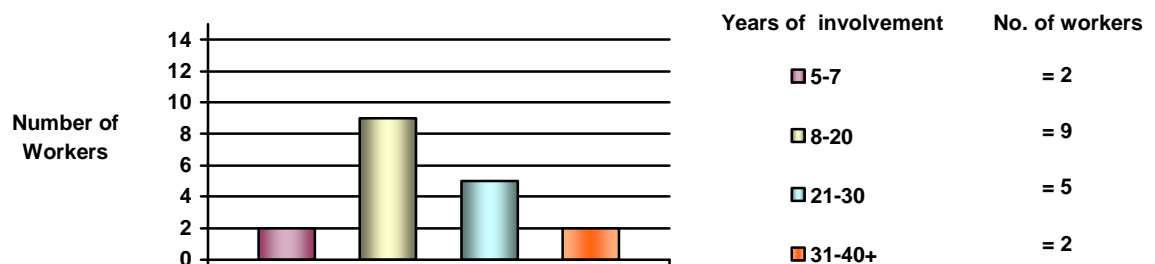
### Question 1

#### Comparison Between Pakistan and South African Educational System



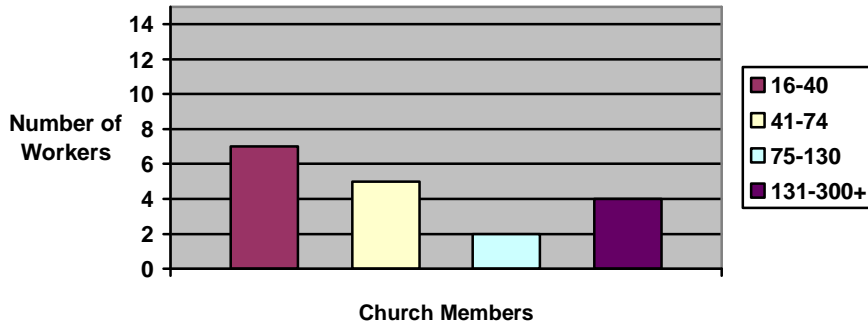
### Question 2

#### Ministry Background



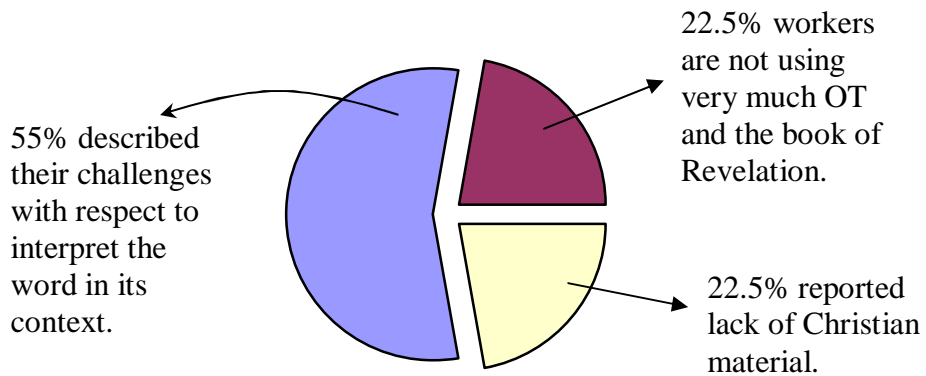
**Question 3**

**Church Members vs. Number of Workers**



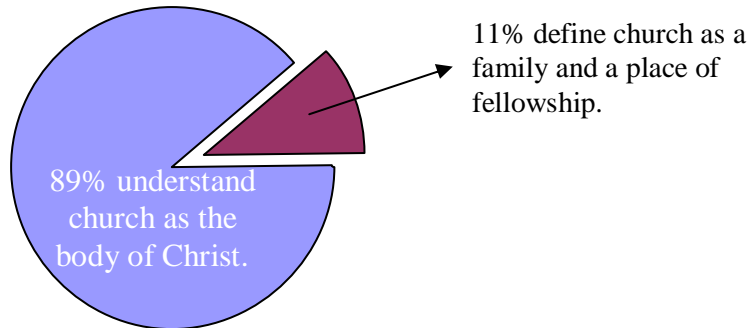
**Question 4**

**Challenges With Regards to Preaching and Teaching**

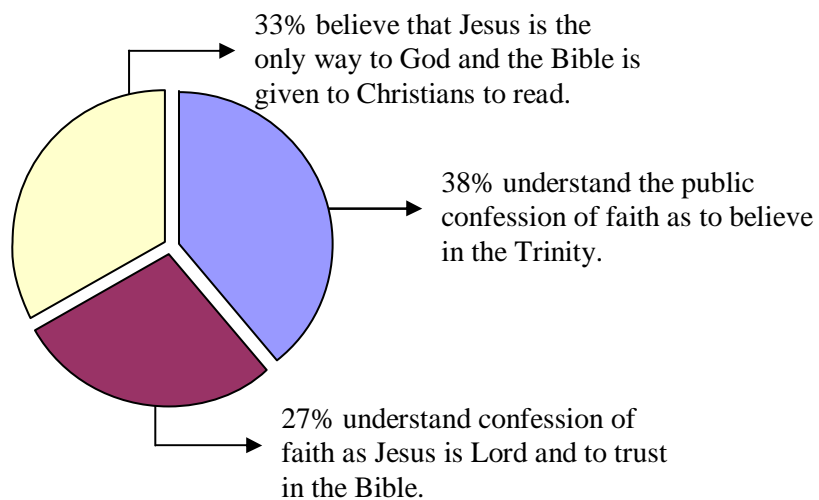
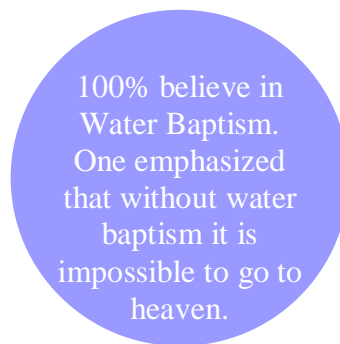


**Question 6**

**Concept of Church**

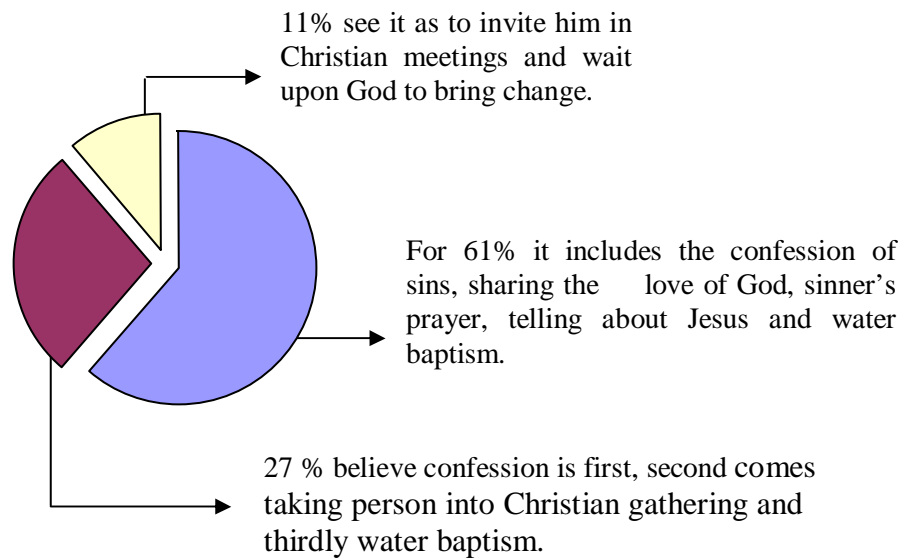


**Importance of Baptism**



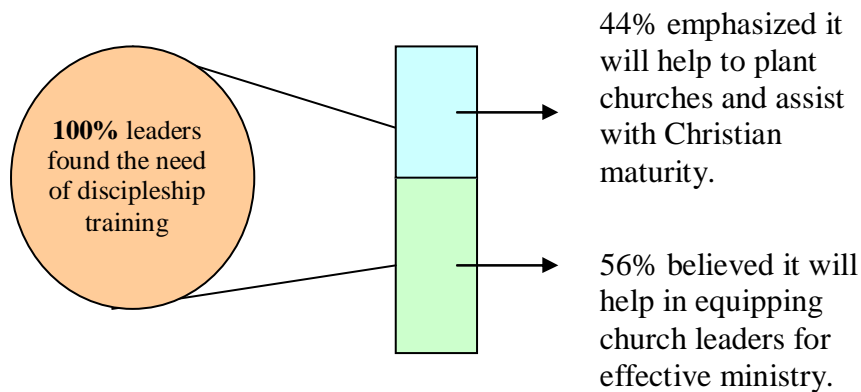
**Question 8**

**Lead Someone to Christ**



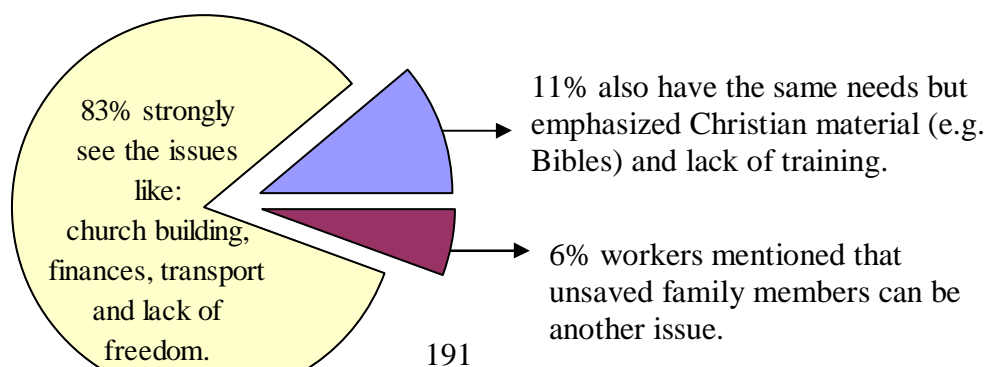
**Question 16**

**How Will Discipleship Training Help Them?**



**Question 17**

**Personal Issues of Christian Workers**



**Suggested books and websites for further study are as follows**

**Appendix J**

**Alliston, Ruth. *Children's Ministry. Guide To storytelling*. Kingsway Communications Ltd. UK, 2002.**

Drawing on the example of Jesus as the master storyteller, the author reviews a wide range of storytelling styles and gives practical tips. Children's workers can use this book in their ministry. It includes a Bible-centred teaching programme, conference, distance learning opportunities, praise and worship resources.

**Ashton, Cyril. *Servant Spirit Serving Church*. Marshall Pickering, 1988.**

The writer throws light on Jesus as a 'Master Servant'. Jesus came to serve. He sent the Holy Spirit as the 'helper' who reinforces the Christian's servant role. The writer challenges his readers by asking if the church can respond to the servant Spirit and become a serving community to the world in which it has been placed.

**Bailey, Mark and Constable, Tom, *Nelson's New Testament Survey*, Thomas Nelson Publishers, Nashville, Canada, 1999.**

This survey of the New Testament will assist in a clear analysis of every paragraph, the authors' purposes of writing, concise introduction of each book, markers along the path show how these Scriptures relate to life and a further bibliography is provided for each book.

**BIBLE. 1993. *New King James Version: Children's Ministry Resource Bible*. Thomas Nelson Publishers.**

It includes thousands of footnotes, a teacher training section, lesson outlines, full-page articles, wordless book, maps, centre-column references, subject index and concordance.



**Dayton. Edward R. and Engstrom. Ted W. *Strategy For Leadership*. Fleming H. Revell Company. USA, 1960.**

The authors discuss the matter of purposes and goals for an effective ministry. Christian leaders are continually faced with the irresolvable tension between moving the work forward and caring for those doing the work. They are easily overwhelmed by being involved in activities, rather than in getting things done. The book will help in training church leadership.

**Fields, Doug. *Purpose Driven Youth Ministry*. Zondervan Publishing House, Grand Rapids, Michigan, 1998.**

The author describes youth ministry in nine components such as the power of God, purpose, potential audience, programs, process, planned values, parents, participating leaders and perseverance.

The book is written from the personal experience of the author who has been in youth ministry for almost twenty years. This is a practical guideline for the workers who want to see their youth in the maturity of Christ.

**Gordon. Bob. *Master Builders*. Sovereign World. Chichester. UK, 1990.**

It is an important resource book written especially for leaders and designed to encourage maturity and effectiveness within Christian leadership. It is offered as a study guide which presents a balanced view of leadership / training with a clear, practical and spiritual challenge to all who desire to grow in spiritual responsibility within the body of Christ.

**Hughes, Selwyn and Partridge, Trevor J. *Cover to Cover. Through the Bible as it happened*. CWR, Waverley Abbey House, Waverley Lane, UK, 1999.**

This series (Cover to Cover) will help the readers to read the entire Bible chronologically. This series provides complete message of the Bible, dates, important incidents, pictures and maps.

**Johnstone Patrick and Mandryk, Jason. *Operation World*. Paternoster Lifestyle, Cumbria, UK and Paternoster, Waynesboro, USA, 1993.**

This book will help to look at the different aspects of the area Lahore. Geography, population, people, economy, politics, religions and challenges of Christians are well described.

**Krallmann, Gunter. *Mentoring for Mission*. Jenco Ltd, Hong Kong, 1992.**

This handbook presents a thorough investigation into how Jesus Christ based His training of the twelve for leadership essentially on close association.

**McDowell, Josh and Stewart, Don. *Understanding the Occult*. Campus Crusade for Christ. Here's Life Publishers. Calif, 1982.**

The authors' goals in this book can be defined such as to know what is and what is not occult, to keep people informed, to help those who are now dabbling in the occult and to bring them to Christ and finally to inform the believer who his real enemy is and the Satanic devices used in spiritual warfare.

**McDowell, Josh D. *The New Evidence that demands a Verdict*. Thomas Nelson Publishers. 1999.**

This is an excellent book on Christian apologetics. The author included special features like: new research and documentation of archaeological evidence from the last twenty years, is the Bible historically reliable? Is Jesus real? The nature of truth, answers to postmodernism, scepticism, agnosticism, and mysticism. He also included charts, tables, diagrams, and sidebars that will help any believer to know and believe the truth of Christianity.

**Oden, Thomas C. *Pastoral Theology. Essentials of Ministry*. Harper San Francisco, 1983.**

Reconciling classical tradition with practice, pastoral theology will be a standard resource and reference in the field. It will appeal to all those who have considered entering the ministry, those who wants to know more about what clergy do and why, and those ministers who wants to review their ongoing work in the light of a reflection on the pastoral gifts and tasks.

**Pentecost, J Dwight. *The Words & Works of Jesus Christ*. Zondervan Grand Rapids, Michigan, 1981.**

The words and the works of our Lord Jesus Christ are deeply explained in this book. The author describes Jesus is the key person in the whole Bible. He is the everlasting King. Jesus came as the true Messiah to Israel and to all nations.

**Reuven and Ross. Yanit. *Go And Make Disciples...Vision For Discipleship*. Reuven and Ross. Yanit publishers, 2000.**

The authors treat light on this subject in a very practical way. They say God chose the way of disciple-making as His ultimate means of redeeming the entire world. However, most believers are made into disciples by accident, that is, as a by-product of general church ministry. If there is a shortcut to maturity in the Kingdom of God, it is when seasoned, godly leaders purposefully seek to impart these principles in small groups to teachable men and women who want to mature in the Lord. This book will enable people to train others for the work of the Lord.

**Richards, Lawrence O and Hoeldtke, Clyde. *Church Leadership*. Ministry Resources Library, 1980.**

The authors explained the subjects such as theological foundation: the church and its leadership, understanding enterprise, Biblical principles of church leadership: a description of allegiance and how leaders build allegiance, and the shape of tomorrow. This book will be a big source for Christian workers to enhance their leadership skills.

**Saucy, Robert L. *The Church in God's Program*. Moody Press, Chicago, 1972.**

The book covers the entire scope of the church, its beginning, government, and the new Covenant.

**Shenk, David W and Stutzman, Ervin R. *Creating Communities of the Kingdom*. Herald Press, Scottsdale. Pennsylvania. Waterloo. Ontario, 1988.**

The authors constantly look back to the New Testament church as pattern for discipleship. This book stands head and shoulders above the rest in its depth and integrity.

**Vine, W E. *Vine's Complete Expository Dictionary of Old And New Testament Words*. Thomas Nelson Publishers, 1968.**

Vine's makes it possible for believers with substantial, limited, or no background in either Greek or Hebrew to study the meaning of Biblical words in the original languages. The book is organized in such a way that it becomes at once a dictionary, a commentary and a concordance for the readers. The use of this tool will be a great help for Christian workers to interpret the Bible in its context.

**Warfield, Benjamin B. *The Person And Works of Christ*. The Presbyterian and Reformed Publishing Company. USA, 1950.**

Warfield views Jesus as the perfect deity and complete humanity united in one person. Moreover he presents solid historical grounds for believing in the historicity of the Jesus of the New Testament.

**WWW**

[www.christianlounge.com](http://www.christianlounge.com)

[www.google.co.za](http://www.google.co.za)

[www.discipleshiplibrary.com](http://www.discipleshiplibrary.com)

[www.gospelcom.net](http://www.gospelcom.net)

[www.making-disciples.net](http://www.making-disciples.net)

[www.christiandiscipleship](http://www.christiandiscipleship)

## **Bibliography**

Adams, Jay E. *Shepherding God's Flock*: Zondervan, Grand Rapids, Michigan, 1974.

Alexander T Desmond, Rosner Brian S, and Carson D A, eds. *New Dictionary of Biblical Theology*.UK: Inter-Varsity Press Leicester, 2000.

Andrew, Brother. *Is Life So Dear?* Thomas Nelson Publishers, 1985.

Ankerberg, John and Weldon, John. *Cult Watch*. Harvest House Publishers. USA,1991.

Barney, G. Linwood. "The Challenge of Anthropology to Current Missiology" *International Bulletin of Missionary Research* 5 (1981): 172-77.

Benware, Paul N. *Survey of the New Testament*. Moody Press. Chicago, 1990.

BIBLE. 1965. *The Amplified Bible: Expanded Edition*: Zondervan Publishing house.

BIBLE. 1988. *Life Application Bible*: Wheaton, Ill.:Tyndale and Grand Rapids: Zondervan Publishing house.

BIBLE. 1979. *The New King James Bible*: Thomas Nelson Publishers.

Bonnke, Reinhard. *Evangelism by Fire*. CfaN, Germany, 1990.

Brown, Harold O.J. *Heresies, The image of Christ in the Mirror of Heresy and Orthodoxy from the Apostles to the Present*. Baker Book House, 1984.

Bruijne, Peter De. *Siberian Miracle*. Marshall Pickering, 1990.

Burkett, Larry. *Answers to Your Family's Financial Questions*, Pomona, Calif: Focus on the Family Publishing, 1987.

Butt, M. Rafiq. *The Constitution of the Islamic Republic of Pakistan, 1973*: Lahore, Mansoor Book House, 1991.

Conner, Kevin J. *The Foundations of Christian Doctrine*. Sovereign World International and City Bible Publishing, 1980.

Chafer, Lewis Sperry. *Systematic Theology*, Dallas: Dallas Seminary, 1947.

Choun, Robert J. and Lawson, Michael S. *The Christian Educator's Handbook on Children's Ministry*. Baker Book House, Michigan, 1993.

Companjen, Johan. *Please Pray For Us*. BethanyHouse, 2000.

Detzler, Wayne. *Living Words in Ephesians*, Evangelical Press, UK 1981.

Dotsenko, Boris P. "From Communism to Christianity". *Christianity Today*, January 1973, 11.

Douglas, J.D. *New Bible Dictionary*. The Inter-Varsity Fellowship, UK, 1962.

DUCKWORTH, G. E. & SMITH, M. 2002. Ancient Greek (*In* Microsoft Encarta '2002.) [CD-ROM].

Elwell, Walter A. *Evangelical Dictionary of Theology*, Baker Book House, Grand Rapids, Michigan, 1984.

Erickson, Millard J. *Christian Theology*. Baker Book House. Grand Rapids, Michigan, 1983.

Encarta. 2002. Afghanistan. Population and Settlement. (*In* Microsoft Encarta '2002.) [CD-ROM].

Encarta. 2002. Arab. (*In* Microsoft Encarta '2002.) [CD-ROM].

Encarta. 2002. Dravidian. (*In* Microsoft Encarta '2002.) [CD-ROM].

Encarta. 2002. Huns. (*In* Microsoft Encarta '2002.) [CD-ROM].

Encarta. 2002. Pakistan. (*In* Microsoft Encarta '2002.) [CD-ROM].

Encarta. 2002. Pakistan History. (*In* Microsoft Encarta '2002.) [CD-ROM].

Encarta. 2002. Population characteristics. (*In* Microsoft Encarta '2002.) [CD-ROM].

Encarta. 2002. Pakistan Population. (*In* Microsoft Encarta '2002.) [CD-ROM].

Encarta. 2002. Scythians. (*In* Microsoft Encarta '2002.) [CD-ROM].

Encarta. 2002. Persecution. (*In* Microsoft Encarta '2002.) [CD-ROM].

Encarta. 2002. Jesus Christ. (*In* Microsoft Encarta '2002.) [CD-ROM].

Encyclopedia Americana. 1978. Lahore. (*In* Encyclopedia Americana, 16: 644-645.)

Engelbrecht, Johan. "How to Make Your Church Grow" *Acts*, Vol 18. January / February 1990, 9.

Enns, Paul. *The Moody Handbook of Theology*. Chicago: Moody Press, 1989.

FISHER, S.G. 2002. Indian Languages. (*In* Microsoft Encarta '2002.) [CD-ROM].

Flynn, Leslie B. *When the Saints Come Storming In*, Victor Books, A Division Of Scripture Press Publications Inc, USA, Canada, UK, 1988.

Friedeman, Mt. *Accountability Connection*. Victor Books. USA, 1992.

- FRYE, R. 1960. History. (*In* Encyclopedia Americana, 15:368-386.)
- Gaebelein, Frank E. The Expository Bible Commentary. 1978. 1 Timothy. (*In* The Expository Bible Commentary, 11: 343-344.)
- Gaukroger, Stephen. *Why Bother With Mission?* Inter-Varsity Press, UK. 1996.
- Getz, Gene A. *The Measure Of A Church*, New York Bible Society International, 1973.
- Geisler, Norman L. *A Popular Survey Of The Old Testament*. Baker Book House, Michigan, 1977.
- Griffiths, Michael *Give Up Your Small Ambitions*, Moody Press, USA, 1974.
- Grudem, Wayne. *Systematic Theology*, Inter-Varsity Press, Leicester, UK and Zondervan Publishing House, Grand Rapids, Michigan, USA, 1994.
- GUZMAN, G, G. Mongol Domination of Eurasia. (*In* Microsoft Encarta '2002.) [CD-ROM].
- Halverson, Dean C. *The Compact Guide To World Religions*. Bethany House Publishers. USA, 1996.
- Hefley, James, and M. Hefley. *By Their Blood Christian Martyrs of The 20<sup>th</sup> Century*. Mott Media, 1979.
- Henrichsen, Walter A. *Disciples are Made – Not Born*. Victor Books. USA, 1974.
- Hoard, I. Dayton, Leadership, 1981.
- Hoke, Donald. *The Church in Asia*. Chicago Moody Press, 1975.
- Huggett, David, and J. Huggett, *Jesus Christ the Heart of Member Care: Doing Member Care Well*. William Carey Library, Pasadena, California, 2002.
- James, Norman. H. *Ministry Training School*. South Hills Christian Center Washington, 1991.
- Jensen, Irving L. *Jensen's Survey Of The New Testament*. Moody Press. Chicago, 1981.
- Kilbourn, Phyllis. *Children In Crises: A New Commitment*. MARC, California, USA, 1996.
- Kincaid, Ron. *A Celebration of Disciple-Making*. Victor Books, 1990.
- Koch, Kurt E. *Occult ABC*. Kregel Publications, Grand Rapids, Michigan. USA, 1978.
- Kuhne, Gary W. *The Dynamics of Discipleship Training*. Zondervan Publishing House, Grand Rapids, Michigan, 1978.

- LAPORTE, R. 2001. Pakistan. (*In* The World book Encyclopedia, 15:92-101.)
- LATIF, S.M. 1889. Punjab. (*In* The New Encyclopaedia Britannica (Macropaedia), 25: 401.)
- LATIF, S.M. 1889. The People. (*In* The New Encyclopaedia Britannica (Macropaedia), 25: 397.)
- Lindsay, Gordon. *God's Plan of the Ages*. Christ for the Nations, 1971.
- Lindsay, Gordon. *The Life and Teaching of Christ*, Christ for the Nations.USA, 1981.
- Luzbetak, Louis J. *The Church And Cultures*. William Carey Library. Calif. USA, 1970.
- MacArthur, John. *The Master Plan For The Church*. Moody Press. Chicago, 1991.
- MacArthur, J. JR. *The Body Dynamic*, Chariot Victor, Publishing, A Division of Cook Communication, USA, 1996.
- Malik, Alexander John, *Serving Community*, Lahore: Tanzeem-i-Nau, April 1982.
- Malphurs, Aubrey. *The Dynamics of Church Leadership*. Baker Book House, Grand Rapids, 1999.
- Malphurs, Aubrey. *Being Leaders*. The Nature of Authentic Christian Leadership: Baker Books, Grand Rapids, 2003.
- Mavis, W.C. *Advancing the smaller Church*. Grand Rapids, MI Baker Book House, 1968.
- McClintock, J and Strong, J. *Cyclopedia of Biblical, Theological, And Ecclesiastical Literature*, Baker Book House, Grand Rapids, Michigan, 1867-1887.
- McDonald, Patrick. *Children at Risk Networks in Action*. MARC, World Vision International, USA, 2000.
- Minear, P.S. *Jesus And His People*, United Society For Christian Literature, Lutterworth Press, London, 1956.
- Moise, Anutza. *A Ransom For Wurmbrand*. Zondervan Publishing House, 1972.
- Nee, Watchman. *Spiritual Authority*, Christian Fellowship Publishers, Inc, New York, 1972.
- Ortiz, Juan Carlos. *Disciple*. Creation House, Carol Stream, Illinois, 1975.
- Pit, Jan. *Persecution: It Will Never Happen Here?* Open Doors. Orange, CA, 1981.
- Priest, Doug Jr. *The Gospel Unhindered, Persecution Then And Now*. William Carry Library. Pasadena, CA, 1994.



- Prince, Derek. *Discipleship Shepherding Commitment*. Derek Prince Publications, 1976.
- Rickett, Daniel. *Building Strategic Relationships*. Partners International, Winepress Publishing, 2003.
- Robinson, Godfrey C and S. F. Winward. *The Art of Living*. Henary E. Walter, LTD. Worthing and London, 1951.
- Rooney, John. *The Hesitant Dawn*. Rawalpindi: Christian Study Centre, 1984.
- Rumalshah, Munawar. *Hear the cry – of the voiceless: being a Christian in Pakistan*. New York, 1998.
- Sanders, J. Oswald. *The Holy Spirit And His Gifts*. Zondervan Grand Rapids, Michigan, 1940.
- Sanders, J. Oswald. *Problems of Christian Discipleship*. OMF Books, London, 1940.
- Saeed, Nasir. *Faith Under Fire*. Claas-UK. UK, 2002.
- Schlink, Basilea. *The Eve of Persecution*. Lakeland. UK, 1974.
- SHAFFER, J, G. 2002. (*In* Microsoft Encarta ‘2002.) [CD-ROM.].
- Shelley, Marshall. *Leading Your Church Through Conflict and Reconciliation*. Bethany House Publishers, 1997.
- Sherman, Dean. *Spiritual Warfare For Every Christian*. Frontline Communications. USA, 1990.
- Smith, Bob. *Basics of Bible Interpretation*. Word Books Publisher. USA, 1978.
- Soltau, T Stanley. *Missions at the Crossroads*. Baker Book House, Michigan. USA, 1954.
- Sookhdeo, Patrick. *A People Betrayed*. Christian Focus Publications. Geanies House, Scotland, 2002.
- STEPHENS, I. 1970. Lahore. (*In* Chambers’s Encyclopaedia, 8:312.)
- Stewart, John. *Nestorian Missionary Enterprise: the story of a Church on fire*. Trichur: Mar Nasari Press, 1961.
- Swindoll, Charles R. *Improving Your Serve*. Word, Incorporated, Waco, Texas, 1981.
- Taylor, Richard S. *The Disciplined Life*. Bethany House Publishers, 1962.
- Tenney, Merrill C. *The Zondervan Pictorial Encyclopedia of the Bible*. 1975. Disciple. (*In* The Zondervan Pictorial Encyclopedia of the Bible, 2: 129-130.)

- Thomas, W. H. Griffith. *Grace and Power*. Moody Press. Chicago, 1978.
- Warren, Rick. *The Purpose Driven Church*. Zondervan Publishing House, USA, 1995.
- Wagner, Swicegood, Sanders, Foss, and Sam Williams, eds. *Pastor's Progress: Leadership*. Christian Today International. USA, 2000.
- Watson, David. *Discipleship*. Hodder and Stoughton. London, 1981.
- WILBER, D, N.1978. Ethnic and Linguistic Groups. (*In* Encyclopedia Americana, 21:134a-134b.)
- Womack, David A. *The Pyramid Principle*. Minneapolis, Bethany fellowship, 1977.
- Wurmbrand, Richard. *Tortured For Christ: Today's Martyr Church*. Hodder and Stoughton, 1967.
- Wurmbrand, Richard. *Today's Martyr Church Tortured For Christ*. Hodder and Stoughton, 1967.
- Wurmbrand, Richard. *The Soviet Saints*. Hodder and Stoughton, 1968.
- Wurmbrand, Richard. *Where Christ Still Suffers*. Marshalls. UK, 1982.

## WWW

Akkara, Anto. *Churches Welcome Pakistan Promise to Erase Restrictions on Minorities Faiths*. ChristianityToday, May 01 2000. Available at <http://www.christaintytoday.com/ct/2000/118/44.0.html>.

Accessed on 29 May 2005.

*Asia: Pakistan, Country Report, 2003*

<http://www.persecution.org/Countries/pakistan.html>. Accessed on 26 April 2005.

Baker, Barbara G. *Christianity Cleared of Blasphemy*. ChristianityToday, April 2, 2001, Vol, No. 5, page 31. Available at

<http://www.christaintytoday.com/home/church.html>. Accessed on 29 May 2005.

*Biology Daily*, Available at <http://www.biologydaily.com/biology/lahore>.

Accessed on 24 May 2005.

Boota, Razia. "Fast Facts:Pakistan." *Christian Heritage Works*, 6 April 2004, Available from Christian Heritage Centre,

<http://www.christianheritageworks.com/missions/fastfactspakistan.html>.

Accessed on 23 May 2005.

Chadwell, David. *Jesus Christ's Desire: Disciples*. Available at

<http://www.westarkchurchofchrist.org/chadwell/discipleship/teaching/y2003q311.htm>,

Accessed on 29 May 2005.

Chaudhry, Mobin. "Lahore is Lahore." *GreatestCities*, 10 October 2002,

<http://www.greatestcities.com/users/mobinch/1279.html>. Accessed on 28 May, 2005.

*Discipleship*. Available at <http://4jesu.homestead.com/disciple1.html> as retrieved on 11 April 2005.

*Discipleship And The Jesus Model*.

[http://xastanford.org/d\\_by\\_/discipelship\\_and\\_jesus.html](http://xastanford.org/d_by_/discipelship_and_jesus.html). Accessed on 23 May 2005.

*First International Doer's Ministries*.

<http://www.fidmmissions.org/introduction.htm> as retrieved on 31 May 2005.

*Geography Profile*, Available at <http://www.lahore.gov.pk/profile/geography.htm>.

Accessed on 10 June 2005.

*General Board of Global Ministries, The United Methodist Church*. Available at

[http://gbgm-umc.org/country\\_profiles/countries/pak/Missionprofile.stm](http://gbgm-umc.org/country_profiles/countries/pak/Missionprofile.stm) Accessed on 30 May 2005.

*History Profile*, Available at <http://www.lahore.gov.pk/profile/history.htm>.

Accessed on 10 June 2005.

*History of Christianity*, Site maintained by Serving In Mission (SIM),  
<http://www.sim.org/country.asp?CID=69&fun=1> as retrieved on 30 May 2005.

*International Religious Freedom Report 2004*, released by the Bureau of Democracy, Human Rights, and Labor. Available at  
<http://www.state.gov/g/drl/rls/irf/2004/35519.htm>. Accessed on 27 May 2005.

it's Pakistan - all you need to know. *Area and Population*. 2004-2005, Available at  
<http://www.itspakistan.net/default.aspx>. Accessed on 6 June, 2005.

it's Pakistan - all you need to know. *Culture and Communication*. 2004-2005,  
Available on <http://www.itspakistan.net/default.aspx>. Accessed on 6 June, 2005.

Keathley, J. Hampton. *Discipleship Overview*.  
[http://www.bible.org/page.asp?page\\_id=1038](http://www.bible.org/page.asp?page_id=1038) as retrieved on 30 May 2005.

*Lahore History*, Site Developed and Maintained by Aleph  
Available at <http://www.alephinc.net/lahore/html/history.htm>. Accessed on 4 June 2005.

*Lahore Places*, Site Developed and Maintained by Aleph  
Available at <http://www.alephinc.net/lahore/html/places.htm>. Accessed on 4 June 2005.

Lahore Places, *Thirteen gates of Lahore*.  
Available at <http://www.alephinc.net/lahore/html/13gates.htm>.  
Accessed on 06 June 2005.

*Lahore Pictures*, Available at <http://www.alephinc.net/lahore/html/pictures/htm>.  
Accessed on 06 June 2005.

*Lahore Profile*, Available at <http://www.alephinc.net/lahore/html/profile.htm>.  
Accessed on 06 June 2005.

Marshall, Paul. "Why do Christians Suffer for Their Faith?"  
Available at <http://www.airborn.org/airborne/persecution/pctn.htm>. Accessed on 15 July, 2005.

MacArthur, John. <http://www.biblebb.com/files/MAC/90-23.HTM> as retrieved on 18 May 2005.

McWilliams, Barry. *Turning To Jesus, Jesus' Method of Disciple Training*.  
<http://www.eldrbarry.net/vbs/3/gali11.htm> as retrieved on 26 May 2005.

*Mission Advance Research and Communication Centre (MARC)*. Available at  
<http://www.acts.edu/oldmissions/Pakhist1.html>. Accessed on 04 June 2005.

MS Encarta Encyclopedia "GreatestCities" Available at  
<http://www.greatestcities.com/>. Accessed on 10 June 2005.

Napier. K. B. *Interpretation of the Word*. Available at [http://www.christiandocctrine.net/doctrine/outlines/outline\\_00091\\_legitimate\\_interpretation\\_of\\_the\\_word\\_web.htm](http://www.christiandocctrine.net/doctrine/outlines/outline_00091_legitimate_interpretation_of_the_word_web.htm) as retrieved on 31 May 2005.

NationMaster.com 2003-5. <http://www.nationmaster.com/encyclopedia/Lahore> as retrieved on 27 May 2005.

PakCyber [http://www.alpine.com.pk/silk\\_road.html](http://www.alpine.com.pk/silk_road.html) as retrieved on 23 May 2005.

*Pakistan*, Site designed and maintained by General Board of Global Ministries The United Methodist Church. Available at [http://gbgm-umc.org/home\\_page/index.cfm](http://gbgm-umc.org/home_page/index.cfm). Accessed on 15 June 2005.

*Pakistan Tourism Development Corporation*.  
<http://www28.brinkster.com/pakistan4ever/htmls/punjab/punjab.asp>.  
Accessed on 10 June 2005.

Paul, David. *Miseries of Christians in Pakistan*.  
<http://www.balaams-ass.com/alhaj/miseries.htm> as retrieved on 29 April 2005.

Persecution report, 09 January 2003. *Why Do Christian Suffer for Their Faith?*  
Available at <http://www.airbone.org/airbone/persecution/pctn.htm>. Accessed on 17 June 2005.

Punchakonam. Fr & Johns Mini *St. Thomas in India*. Available at <http://www.indianchristianity.org/thomas.html> as retrieved on 18 April 2005.

Shahani, Shariat Bill & Non-Muslims in Pakistan (April 1991). *The Unveiling of Pakistan, (January 2000)*. Available at [http://www.domini.org/openbook/unveiling\\_of\\_pakistan.htm](http://www.domini.org/openbook/unveiling_of_pakistan.htm). Accessed on 15 July, 2005.

State of Human Rights in 1998 (*Human Rights Commission of Pakistan (February 1999)*), 164. *The Unveiling of Pakistan (January 2000)*. Available at [http://www.domini.org/openbook/unveiling\\_of\\_pakistan.htm](http://www.domini.org/openbook/unveiling_of_pakistan.htm). Accessed on 15 July, 2005

Taylor, Paul S. Available at <http://www.christiananswers.net/evangelism/methods/chronological.html> as retrieved on 24 April 2005.

*The Unveiling of Pakistan, (January 2000)* 2005/03/06. Available at [http://www.domini.org/openbook/unveiling\\_of\\_pakistan.htm](http://www.domini.org/openbook/unveiling_of_pakistan.htm). Accessed on 15 July, 2005.

*The Unveiling of Pakistan, (January 2000)* 2005/03/06. *Interview with M.L. Shahani, advocate, Sindh High Court (5 December 1999)* Available at [http://www.domini.org/openbook/unveiling\\_of\\_pakistan.htm](http://www.domini.org/openbook/unveiling_of_pakistan.htm). Accessed on 15 July, 2005.

Turner, Stephen. *Following Jesus in Seeking the Lost*.  
<http://www.tbs.edu/events/ibc/ibc9/papers/05-stephenturner.htm>. Accessed on 11 April 2005.

Webster, Warren Pakistan, *Christian History*.  
<http://www.acts.edu/oldmissions/Pakhist1.html> as retrieved on 4 June 2005.

Worldweb information <http://www.pakistaninformation.com/Lahore.html>.  
Accessed on 10 June 2005.