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ABSTRACT

USING CHRIST'S METHOD: RESHAPING EVANGELISM IN
MILTON KEYNES INTERNATIONAL SEVENTH-DAY
ADVENTIST CHURCH

by

Sampson Osei Aboagye

Adviser: Petr Činčala

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Document

Andrews University

Seventh-day Adventist Theological Seminary

Title: USING CHRIST'S METHOD: RESHAPING EVANGELISM IN MILTON
KEYNES INTERNATIONAL SEVENTH-DAY ADVENTIST CHURCH

Name of researcher: Sampson Osei Aboagye

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Date completed: June 2023

Problem

Milton Keynes International Seventh-day Adventist Church (MKI) is not able to evangelize its multiethnic/multicultural neighbors. This is because individual members of the church consider evangelism to be an annual event where speakers are invited from abroad to hold two- or three-week campaigns. Despite the high cost involved in this method, few people are baptized and even then, it is difficult to retain the new members. The culprit is the church's inability to connect with its multiethnic and multicultural community because of not using the evangelistic method of Jesus Christ effectively.

Method

A total of six hours over four Sabbaths were allotted for training the church of the church during the month of February 2022. I sought to create an awareness of the state of evangelism in the minds of the MKI members and how that aligned with the method Jesus employed in His ministry. The training explored how church members could be equipped to engage with the community and people from different cultures and ethnicities. I also sought to devise a means to meet both the physical and the spiritual needs of the people. The participants were led to value the training through learning reflections, an anonymous survey, an interview, and a focus group. The survey was open to all the church members, but only 50 people participated. The interview was limited to 20 people, while the focus group was restricted to eight people who were part of the nucleus of the church. Data was evaluated by employing a qualitative case study research methodology supported by a concise quantitative study.

Results

The study revealed church members who gave the impression of supporting the initiative to amend the state of evangelism at MKI by using the model and the approach of Jesus Christ to reach their multicultural/multiethnic community. Nevertheless, a known stratagem to carry out this approach which the intervention sought to provide seemed to be lacking. Throughout the training, participants testified to the increase in their awareness of evangelism as a lifestyle, not just an event. They also reported having become much more aware of the difference between the mission of MKI and the mission of God. This was not as obvious before the training, and they saw the need to make improvements to make the church's mission align with the mission of God in every

phase. Through a critical, theological reflection, the participants had experiences which were vital for their spirituality and self-awareness as disciples of Christ, and they became cognizant and satisfied in so many ways that they could engage individually in evangelism wherever they might be. Furthermore, transformational learning took place as the participants seemed to adjust their thinking based on the new information provided by the training.

Conclusion

Considering the participants' learning reflections, their experiences from the training, and the perceived spiritual value, along with the inspiration gained from the training, there is the hope that if the participants continue in this course and implement the tenets gained from this training, evangelism at MKI will be completely transformed for the better. The church will then be utilizing Christ Jesus' method for their multiethnic/multiethnic community.

Andrews University
Seventh-day Adventist Theological Seminary

USING CHRIST'S METHOD: RESHAPING EVANGELISM IN
MILTON KEYNES INTERNATIONAL SEVENTH-DAY
ADVENTIST CHURCH

A Project Document
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Sampson Osei Aboagye

June 2023

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CHAPTER ONE

INTRODUCTION

Description of the Ministry Context

Milton Keynes International Seventh-day Adventist Church is an ethnic church with a baptized membership of 134. Their mission is to reach out and share the gospel of Jesus Christ to all the people of MKI, including indigenous British and other ethnic communities, by inviting everyone into a dynamic relationship with the loving God. They focus on celebrating God through joyful worship and through strengthening each other through fellowship and care. This church is located in Milton Keynes, Buckinghamshire, England. According to Clapson (2004), Milton Keynes was carefully planned and controlled based upon native ideas of a garden city, “and it sought to incorporate, rather than subsume, the existing communities”(xiii).

The church, now twelve years old, is in the neighborhood of Bletchley in Milton Keynes, however, none of the non-Ghanaian residents in the neighborhood is a member of the church. For the past six years, eleven people have been baptized, but only one is from the outside the church, while the 10 are “home grown” (i.e., biological growth). The church is considered to be youthful, with an average age group of between 30 and 50. The adults, young people, early teens, and children all worship together in the sanctuary. The adults are composed mainly of first-generation immigrants from Ghana. The church uses a Ghanaian language called *Twɔ*, although at times, English translation is provided

for non-Twi speakers during the worship service. However, this is not the tradition of the church and is not consistent. This church organizes evangelistic campaigns twice a year but fails to win souls. I serve as the church pastor and am entering into my third year of service with this congregation.

Analysis of Ministry Context

According to Milton Keynes City Council population statistics, “26.1% of the population in 2011 were from Black and Minority Ethnic groups (BME which defines as Non-White-British [all the other races except White-British])” (Milton Keynes City Council 2011, Key Facts section). This suggests that Milton Keynes is a “growing city benefitting from an increasingly diverse population.” It is “a modern and progressive” multicultural/multiethnic city (Milton Keynes Council 2020, The challenge for the Milton Keynes community section). Indeed, the neighborhood of this church is composed of indigenous people (White British) and immigrants from different parts of the world. For instance, there are Indians, Pakistanis, Chinese, Bangladeshi, Zimbabweans, West Indians, Ghanaians, and Eastern Europeans, and the common language in the community is English. The religious landscape in Milton Keynes in the 2011 census shows the percentages of various religions as follows: Christian people, 52.8%; Buddhist, 0.5%; Hindu, 2.8%; Jewish, 0.2%; Muslim, 4.8%; Sikh, 0.6%; and Other, 38.4% (Varbes 2021, Religious groups in Milton Keynes, 2011 census section).

According to The Newsroom (2016), Milton Keynes is becoming a “city of deprivation” despite all attempts to help families in distress, and Bletchley is one of the 21 areas in the city which now rank among the 20 percent most deprived areas in England (Vital Signs). This affects the residents in diverse ways including wealth, personal health,

and environment which are the main concerns for the council officials.

Statement of the Problem

Milton Keynes International Seventh-day Adventist church is located in a residential area but is not able to evangelize its multiethnic/multicultural neighbors. This is because inviting speakers from abroad to hold three-week evangelistic seminars seems to be the only popular method of evangelism the church adopts. The individual church members see evangelism as an event, and the church waits too long to invite neighbors with whom the church has had no contact before. As a result, the church spends much money on evangelism, but baptizes only a few new members and has trouble retaining them.

My pastoral observations indicate a few contributing factors. First, the church does not know how to reach or connect to its multiethnic and multicultural neighborhood. Second, the members do not see the importance of creating relationships in the neighborhood and find it difficult inviting people to the church. Third, there is no connection between the church and the community in which the church is located. Finally, all the above is summed up in the fact that Jesus' model of evangelism is not practiced.

Statistics shows that in the past five years, 11 people have been baptized. Ten were brought up in the church, and one joined through an organized campaign.

Statement of the Task

The task of this project was to develop and implement a model of evangelism based on Christ's method as a tool to support to reach out to their

multiethnic/multicultural community, to be Christ to the neighbors by creating long-term and authentic relationships, and to establish their presence in the neighborhood as a caring congregation with the ultimate purpose of introducing Christ and His salvific message to win souls. This project was evaluated by the willingness of the church to organize events and activities that were designed to cater for the various groups in the community and by the number of church members involved in creating this presence by participating in these community-oriented ventures. The project sought the insights and reflections of church members who participated in order to draw conclusions about the presumed value of the training.

Delimitations

This project was limited in scope as the setting of the study was restricted to Milton Keynes International Seventh-day Adventist Church in the United Kingdom. The project was focused on a Black, minority, ethnic church within a multiethnic/multicultural context. The participants were all Ghanaians and baptized members of MKI. While the survey was open to the entire baptized membership, the interview was limited to 20 volunteer members, and the focus group was restricted to only the nucleus of the church.

Description of the Project Process

The project activities included the construction of a theological foundation, a review literature, the development and implementation of an intervention which was then evaluated, and the results were then reported through a particular research methodology and protocol.

Theological Reflection

In order to construct a theological premise for the employment of Jesus' method of evangelism, I decided to reflect on the concept of God being the first missionary and on the principles adopted in the Old Testament to draw humanity to Himself after they had rebelled against His express command. In addition, I also chose to consider the principles used by Christ and the apostles in the New Testament in bringing the Good News to the Jews and to the Gentiles who were not like them.

It is obvious that there are several biblical texts that could have been studied for our theological foundation about Jesus coming to our world for the purpose of saving Adam's race. However, I chose to use John 1:2, 9, 14; Rom 1:34; Gal 4:4; Phil 2:2–8 as, together, they portray the extent of God's willingness to save His rebellious children. Thus, the Son of God coming into our world is an indication of the depth of God's willingness to save a single soul (John 3:16 [NKJV]). This sacrifice of Jesus shows the relentless nature of God's mission to redeem humankind, which had its genesis after the fall of man in the Garden of Eden. Christ Jesus coming to this our world is a continuation of God's divine evangelistic assignment to rescue His creation.

To underpin the theological foundation, I also decided to study Gal 6; Gen 4:9; James 5:19–20 as they give a certain aspect of God's image and likeness created in humanity. God created humankind in His own image, and this image included creating and being in relationship (John 1:1–2 [NKJV]). This makes people one another's keeper, and it is, therefore, important for Christians to carry out this mandate by stepping out of their comfort zone to care for souls who are perishing by reaching even the unreachable.

Finally, seeing that Ellen White's (1942, 143) statement about getting the job

done by using Christ's method alone is often quoted, I wrapped up the theological foundation with a reflection on this statement which was the trigger of the project.

Review of Literature

A review of literature is important in surveying mission evangelism and for reaching people with the Good News of Jesus Christ as was undertaken in the past. Priority was given to current literature written within the last five to ten years in the fields of mission and evangelism. Nevertheless, literature from 1980s to 2000s has been featured due to its importance to the subject under discussion. I investigated literature related to biblical missiology: the mission of God, the mission of Christ, and the mission of the Christian church, especially the nature of missionary work. I also reviewed literature related to evangelism which included evangelistic methods used by the Christian church in the past century. The concept of worldview and its impact on sharing the gospel was also explored. I also studied literature associated with gospel contextualization and its benefits for multiethnic/multicultural/cross-cultural ministry, linking it with cultural intelligence and how they affect our ability in sharing the gospel with people who are not like us. I intentionally decided to pay limited attention to both the concept of worldview and cultural intelligence due to the lack of space.

Development of the Intervention

As remarked earlier, the intervention of this project emerged from a personal conviction that something perhaps was not right with MKI regarding how evangelism was observed, planned, and executed. The reinforcement of this conviction was Ellen White's (1942) statement: "Christ's method alone will give true success in reaching the

people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me' ” (143). This seems to be quoted very often at all meetings but is not seen in practice. I found this particularly disturbing and wanted to know the meaning of the statement and how it could be practiced by MKI. Having analyzed the situation, I decided to design the training in a way that would equip the church members to make Jesus's method practical. Based on the theological reflection and the literature review, I concluded that there was a need to have a holistic approach that would fulfil both the physical/material and the spiritual needs of the people.

Structure of the Intervention

The intervention was built around a training structure which was broken into four tasks using Richard Osmer's four practical theological interpretation which produced the state of MKI evangelism, the analysis of MKI evangelism, Total membership Involvement, and pragmatic action. This structure helped participants progress from awareness of the situation to analysis of the situation, to reflection on the situation, and to action that needed to be taken. Eleven theoretical objectives were developed for the training. Each task was allotted an hour and half which was spread over four Sabbaths within four weeks, making a total of six hours. At the end of the training, the members were asked to take an anonymous survey which was open to all baptized members willing to take part. A closed-ended interview was also conducted on 20 people who volunteered, whilst a restricted focus group discussion was done with eight of the nucleus members.

Research Methodology and Protocol

Appraising the intervention needed the establishment of the purpose of the research. Therefore, I chose to explore the perception of spiritual substance of the participants for making Jesus' method the bedrock of evangelism at MKI. A qualitative case study design was chosen to explore the phenomenon because of its ability to conduct an in-depth exploration of a sophisticated occurrence within a specific context (Rashid, Rashid, and Warraich 2019, 1), and its ability to allow participant to narrate their stories and describe their views of what is happening. This allowed me to come to terms with their actions (Baxter and Jack 2008, 545).

Except for the participants of the anonymous survey, all other participants—those interviewed and the focus group participants—signed an informed consent form, and measures were taken to maintain the confidentiality of the collected data in order to preserve the credibility and reliability of the study. The data collected was comprised of the participants' learning reflection, survey results, interviews, focus group discussion, and my field notes and observations. The data analysis was done using content analysis methods. The interpretative narrative of the intervention was done and is reported in chapter 5, while the overarching conclusions of the project are reported in chapter 6.

Definition of Terms

There was a determination to define specialized terms that appeared in the text. However, some terms used have special meanings and may need to be defined from the onset.

Participants is a term that denotes the individual church members who were willing to participate in the project and actually did so. This includes members who participated in the anonymous survey, interview, and/or focus group.

Intentionality in philosophy “is the power of minds and mental states to be about, to represent, or to stand for, things, properties, and states of affairs. To say of an individual’s mental states that they have intentionality is to say that they are mental representations or that they have contents” (Jacob 2019). However, intentionality as used in the context of this project refers to the fact of being deliberate.

Purposeful is the quality of having or showing determination and perseverance, and being resolute, steadfast, ambitious, and enthusiastic in the pursuance of assignment to get it done.

Assignment here refers to the task which need to be carried forward in order to realize a desire goal. For example, making disciples is a task, Christ’s dying to save the human race, and the act of creation are all tasks.

Mission is the purpose behind the assignment. For instance, the reason Christians should make disciples, the purpose why Christ came to the earth in human form all culminate in the purpose of creation. In other words, the purpose for creating the world and humanity was the God’s mission.

Nucleus in this context refers to the number of people who formed the group or the company which was organized into a church. Thus, they are the baptized believers who were prepared to assume the responsibilities of the organized church (Secretariat, General Conference of Seventh-day Adventists 2015, 36).

Summary

This is a brief introduction; however, it gives a bird's-eye view of the challenges MKI faces when it comes to evangelizing their neighbors, establishing their presence in their multiethnic/multicultural community, and finding out how they can mitigate these problems by using the method of Jesus Christ. The interpretative analysis of this project was planned and hoped to provide individual participants with insight and self-awareness as the followers of Jesus Christ, and an awareness of the spiritual impact they would acquire by making evangelism a lifestyle.

CHAPTER TWO
BIBLICAL AND THEOLOGICAL REFLECTION
OF EVANGELISM

This chapter will reflect on biblical and theological themes that are significant for understanding evangelism. It is intended to develop a viable biblical principle for evangelism systematically from important passages in both the Old and New Testaments, and in selected statements of Ellen White. The chapter is divided into five sections with summaries: the incarnational ministry, relationship and community, the God of all nations, reconciliation and restoration, Christ's method, and the summary section which will focus on the application of the principles and understanding gained from the reflected passages to the context of Milton Keynes International Seventh-day Adventist Church (MKI).

**Incarnational Ministry (John 1:2, 9, 14; Mark 8:29;
Rom 1:34; Gal 4:4; Phil 2:2–8)**

Incarnational ministry cannot be dealt with properly without first considering incarnation as a concept.

The Concept of Incarnation

Incarnation in Christian doctrine teaches that God became human, divine became flesh in the form of Christ Jesus born of the virgin Mary through the power of the Holy

Spirit. In other words, God assumed human nature. The term “incarnation,” according to the *Encyclopedia Britannica*, is derived from a Latin word *caro*, which means “flesh,” and “may refer to the moment when this union of the divine nature of the second person of the Trinity with the human nature became flesh”(Petruzzello n.d.). This resonates with the prologue of the gospel of John, which reads, “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. And the Word was made flesh and dwelt among us” (John 1:1–3, 14 [KJV]) and “was born of a woman” (Gal 4:4 [NKJV]).

“The fact is incarnation is two natures in one person”(Rodríguez 2019, 26).

Gulley (2012) agreed with Rodríguez that “the incarnation was a creation of a different kind” (13), for God acted in it, and the Creator of the universe became a baby, a part of what He had created, in order to save all humanity. The incarnation is concerned with God searching for humanity to redeem people and to realize His purpose for the creation and, in a sense, teaching humanity how to be one another’s keeper. This is the ministry of God that required the Son of God, Someone with the same nature with God, to “immerse Himself” in the human race. In fact, the incarnation is about God being with us and serves as a model for our evangelism today. In the following section, we will consider the incarnational ministry, what it is, and how it works in today’s context.

Incarnational Ministry

McKnight (2012) defined ministry as a “participation in what God is doing to reconcile the world to himself—through Jesus Christ in the Spirit.” Therefore, incarnational ministry requires leaving one’s comfort zone to participate in what God is

doing to reconcile the world to Himself. Thus, incarnational ministry requires one to seek the welfare or the good of others other than that of themselves. Someone defined incarnational ministry as being and engaging with people and living a “life of Christlikeness”(Houdmann 2022). As Christ took the form of human nature and came to the earth to involve Himself in the culture of the human race in order to reveal the Father, so incarnational ministry requires people to immerse themselves in a local culture or context and “become Jesus” to that culture (Houdmann 2022).

Incarnational ministry seeks to focus on and embrace “up close and personal” ministries. “Just as the Son of God took on human flesh and came into our world,” it is vital that “the love of God and the gospel of Christ [be] ‘incarnated’ or embodied by the person ministering” (Houdmann 2022). Incarnational ministry does not require us to die on a cross as Jesus did or expect a dove to descend on us or hear the Father’s voice from heaven saying, “This my son/daughter whom I am well pleased,” or be borne by a virgin. Instead, it requires us to adopt the culture to which we are ministering and “become Jesus” within, embracing those aspects which are not contrary to the tenets of Christianity.

Incarnation ministry requires us to leave our comfort zones. Before God became flesh as recounted in the New Testament (NT), the Old Testament (OT) provided enough evidence of the Triune God searching for and desiring to dwell with or among His people and to care for them. This makes Him the first Missionary in human history. In the following section, we will reflect on God as the first Missionary, and some of the instances in which He expressed His desire to be with His people to engage with them.

God, the First Missionary

The biblical account is clear that, in the beginning, God created the heavens and the earth (the universe) with its contents, including beings created in His own image and likeness on the sixth literal day (Genesis 1 and 2). They were created to enjoy the company of the Triune God and to participate in Their inner circle as loved and wanted (Gulley 2012, 88–91). This means they were created to have a permanent, flourishing relationship with their Creator and with one another. The fact that God created human beings suggests that He is in a different realm, and the universe is apart from Himself.

However, despite this, His purpose and desire is to have a personal and intimate relationship with His finite creation so that the knowledge of God would spread over the entire universe, a duty enshrined in the “image and the likeness of God.” Burnett (2014) observed that “in God’s religion, his image would also be his priest and king” (1). As a king, Adam exercised his dominion over the earth by naming the animals; he also manifested this in his responsibility to work and care for the earth (Bartholomew and Goheen 2006, 16). As a priest, Adam was to serve and teach and inculcate the fear of God in his progenitors or descendants so that as they spread over the earth, God’s image, likeness, nature, and character would also spread and eclipse the universe (Deut. 6:6–9 [NKJV]). Thus, they would fill the earth with the knowledge of God (Gen 1:28 [NKJV]).

However, this would depend on human fidelity to the law that governs the Creation. According to White (1958), the man and his wife had been placed under probation: “They could obey and live forever or disobey and perish” (52–53). It is well documented in Genesis 2 and 3 that God had regular communion with the first couple in the Garden of Eden. However, after sin, mankind was driven from their Eden home with

no access to return. Sin had broken their relationship with God, and they could not stand in His presence. They fled in terror and hid from their Creator and Friend (White 1958, 57). Sin is not just a rebel act against the law of God, but a broken relationship (Gulley 2012, 393).

However, God did not abandon this agenda, but rather intensified His efforts to rescue the situation in two phases: first, to redeem humanity from the clutches and power of Satan and from the dominion of sin (Rom 6:14 [NKJV]) and second, to realize His purpose for creation—a perfect relationship with creatures so they could fulfil their commission of filling the earth with the glory, fame, and knowledge of God. As a result, God has been searching for humanity ever since.

The Creator left His comfort zone to search for the human race and to be with them to realize His purpose for creation. This makes Him the first and the ultimate Missionary in human history and serves as a model of evangelism. As has been chronicled in Gen 3:9, “The LORD God called unto Adam, and said unto him, ‘Where art thou?’” (KJV). The ensuing conversation between God and humanity, leading to the sacrifice of a lamb and clothing the nakedness of the first couple with its skin, is a model of incarnational ministry.

Whenever sin seems to cover or wipe away the knowledge and glory of from the earth, God raised up someone to uphold and dispense the knowledge of God to the rest of the people. In fact, before Christ became flesh or born by the virgin as ultimate example, God in diverse ways and manners had invisibly dwelt with, and made his intensions known to humanity. The call of Abraham and building of the tabernacle in the wilderness are classical examples which need be to be investigated.

The Call of Abram

God has always desired that His presence would be with His people and creation. In the Garden, He used to have face-to-face communion with Adam and Eve (Beale 2018). This is supported by Birkenstock (2008). However, this became impossible after sin, for “no man shall see the face of God and live” (Exod 33:20 [NKJV]). Therefore, God decided to use human agencies as channels to draw and disseminate His blessing on the human race until the special and ultimate revelation—the coming of Jesus Christ.

For this reason, after Cain had killed Abel, who was to be the lineage of the promise seed, God gave them another son, Seth, which means “He set or appointed” or “replacement” (Brand, Draper, and England 2003, 2801). From the descendants of Seth, God choose Noah, a righteous man, to save mankind from the destruction of the antediluvian world. In Gen 12, God called Abraham, a descendant of Shem, the son of Noah, to leave his country, family, and father’s house, and thus, to his inheritance and his comfort zone to go to a place where he could be on God’s business (Gen 12 [KJV]).

According to White (1958), although Abraham was surrounded by all kinds of corruption and apostasy, he was faithful to God. His character was peculiar, differing from all the world. In a special sense, Abraham was connected to heaven (White 1958, 120) and was receiving communication from God. As an inheritor of divine trust, imitator and beloved of God (Eph 5:1 [NKJV]), Abraham was to share this revelation to other people. Consequently, God sent him a way to live a life of example among strangers so that he might “walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God,” that they (the strangers) would come to know the God of Abraham (Col 1:10 [KJV]).

However, charity begins at home, so one would expect God not to send Abraham from his inheritance but would have instructed him to teach the fear of God to his own people and his father's house. However, it is noted, "The influence of kindred and friends would have interfered with the training which the Lord would have given him" (White 1958, 120). Thus, a life of ease would have hindered the development of the image of God which the Lord inculcated in him. In addition, as Jesus' statement indicates in the gospels, "A prophet is not without honor, but in his own country, and among his own kin, and in his own house" (Mark 6:4 [KJV]). God chose Abraham and made him the keeper of His law for future generations. In a nutshell, the call of Abraham and whatever it entailed, is an example of incarnational ministry.

The Building of the Tabernacle

The descendants of Abraham, through Jacob the son of Isaac, the son Abraham, became Israel. Israel spent four hundred years in servitude in Egypt. God remembered His promised to Abraham in Exod 2:24 and sent Moses to deliver them so that they could worship Him. In the wilderness, after their deliverance, God said to Moses, "And let them make me a sanctuary; that I may dwell among them" (Exod 25:8 [KJV]). God had a reason for asking that a sanctuary/tabernacle be made for Him among the people He had taken to be own. "The tabernacle was not made for man, but for God . . . to satisfy his desire for intimate union and fellowship with His people" (Bailey 2013, 9). This raises some important theological questions for reflection. Is God's heart restless until He finds His rest in His people like human beings who are restless until we find our rest in God? Does God need us to be who He is? Does God's love for His people need to be reciprocal?

These important questions are beyond the scope of this paper. However, they have been dealt with intensively by Peckham (2015). He stated that God does not need us. However, His love persistently draws humans to Him and calls individuals to respond freely and “thus enter into a reciprocal continuous love relationship of mutual delight” (Peckham 2015, 65–66.) Piper (2015) added that “God has no need for us to meet. No, he glorifies himself in meeting our needs.” Gulley (2012) agreed that because “God is a Trinity in eternal, reciprocal love, there was no inner necessary to create anyone in order to love” (36) and that people were “made by God to enjoy the overflow of the love of the relational Trinity as if taken up to participate in their inner circle as loved and wanted” (391).

According to Bailey (2013), the sanctuary among the people of God had two important purposes. First, it was to “fulfil the longing in the heart of the Holy God to re-establish with His people the fellowship that was lost when Adam sinned” (7). This was noted by Joseph S. Kidder when he said that “God created us because He felt lonely and desired our company,” and that the intimacy between and humanity manifested itself way back in the garden of Eden, but when Adam and Eve sinned, they hid themselves from the divine closeness (Kidder 2009, 14, 15).

This must be understood in the context that God has life in Himself and He is life. Without Him, humanity is lifeless. In other words, God wanted to dwell among His people so that He could impart life and goodness to them. Second, God wanted to dwell among them “to teach His people His ways,” as Bailey (2013) noted by quoting Ps 77:13: “Thy way, O God, is in the sanctuary” (7). By imparting life and teaching them His ways,

God wanted them to teach the rest of the world His ways so His fame and glory would fill the earth.

This is implied in the following text: “And ye shall be unto me a kingdom of priests, and a holy nation” (Exod 19:6 [KJV]). God created the world and humans out of the abundance of His love with the purpose of lavishing this love on creation through permanent and unbroken relationship with humanity. Although sin had caused havoc, the sanctuary among the people was a sign and an assurance that God was with His people because it was a habitation for the Creator as the King and the God of His people, assuring them of the presence of God (Jer 7:4 [NKJV]).

In addition, it was a symbol that, one day, God would dwell with His people. Isaiah 7:14 (NKJV) and Matt 1:23 (NKJV) say: “Behold, a virgin shall be with child, and bear a Son, and they shall call His name Immanuel, which is translated, ‘God with us.’” The sanctuary connects humanity to God, the King of the universe, and humanity to each other as the song of salvation in Isa 26 depicts which was re-interpreted in the parable of the great banquet by Jesus. We read this text in light of the incarnation of Jesus Christ. Nevertheless, the substance of this text is that the Creator, the Holy and Almighty God Himself, always wants to and will dwell with His rebellious, disobedient, and sinful humanity in order to teach them His ways unto salvation and transform them into His image and likeness once again. This is no doubt a lesson for incarnational evangelism.

Summary

The popular view of the incarnation is that God took the form of humanity. This finds its foundation and meaning in the first gospel promise pronounced in Gen 3:15. In that text, we deduce the perfect and the ultimate model of incarnational ministry which

can also serve as a model of multiethnic/multicultural and cross-cultural evangelism—God, the Creator, coming down to mingle with sinful humanity with the purpose of saving them. Thus, Jesus crossing the heaven to earth is the ultimate example for multiethnic/multicultural and cross-cultural missionaries and it is incarnational (Fisher 2015, 18). Fisher noted the following: “Just as Christ was incarnated as a person, so missionaries, it can be said, need to incarnate themselves into a new context as did Jesus. Christians cannot be newborns physically though, they can learn the language and culture of their new context in such a way that they can behave like one who was born in that context.”(Moreau, as cited in Fisher 2015, 3).

As Christ “entered into human living personally, and from his own experience learned what it is like to live as human” (Gulley 2012, 437), so Christians should enter into a new context to do as Christ did. Incarnation means entering into someone’s situation and, from your experience, learn what it is to be like that person. In fact, Christ’s coming down from heaven to live as a human on this earth is an example for all His followers to engage in evangelism. Incarnational ministry requires leaving and becoming and being and doing. In the next section, we will consider the Triune God as the source of all relationships and community.

Relationship and Community (John 1:1; Gen 1:27)

Relationship and community are two related terms, but they are not the same. Relationship is “the way in which two or more people or things are connected” (Nazeer 2021), whereas community is a “group of people living in the same place or having a particular characteristic in common” (Ryan 2020). These two terms complement each other as they have their source in the Triune God. We will consider this from Scripture in

the following section because the Triune God is the foundation of relationship and community.

The Triune God

In John 1:1–3, we read, “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made” (KJV). This text contains a lot of information that need to be unpacked. First, the phrase, “in the beginning was the Word,” explains that long before whatever is called the “beginning” became the beginning, the Word existed. In other words, before there was “beginning,” the Word was. It throws light on the origin of the Word “eternal.” The second phrase, “the Word was with God,” indicates that the Word was not alone but was with God—suggesting that the Word was in relationship or communion with God. This relationship brings to the forefront the actual and real identity of the Word as God. It must be noted that the Triune God—Father, Son, and Holy Spirit—are one God and it is against tritheism, the belief in the three Persons of the Trinity as three distinct Gods (Gulley 2012, 5).

The action of the Triune God brought about the creation of the world. John is clear that the Father created the world through the Son, and this agrees with what Paul said in Col 1:15–16: “Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him” (NKJV). In addition, in the creation account in the book of Genesis, the Holy Spirit played an important role in the creation of the world as He was hovering over the deep as observed in Gen 1:2 (KJV). Furthermore, Gen

1:26 reads: “And God said, let us make man in our image, after our likeness” (KJV). This suggests that the Triune God had been in communion long before anything called the beginning, and that Christ had eternally experienced an inner-Trinitarian history (Gulley 2012, 5–6).

Humankind

As we have observed so far, the Triune God was in a relationship before the creation of the world and, subsequently, the creation of human beings in Their own image and likeness. The “image and likeness” is understood from different angles, but one aspect of it is relationship and community. The biblical account is that God said, “Let us make man in our image, after our likeness”; “So God created man in His *own* image, in the image of God created he him; male and female created he them” (Gen 1:26–27 [KJV]). As noted, God did not create the world by Himself alone, so He did not create Adam to be alone. In other words, because God was in a relationship, He created Adam also to be in a relationship.

The oneness of the Triune God is also noted in this instruction: “Therefore shall a man leave his father and his mother and shall cleave unto his wife: and they shall be one flesh” (Gen 2:24 [KJV]). The truth is that we are made for relationship and community. Most of Christ’s parables in the Gospels were given to bring home how God desires His representatives to be one and also to be their brother’s keepers. For instance, reflecting on the parables of the lost sheep, a woman and the lost coin, and the prodigal son, all chronicled in Luke 15:32, it becomes clear that the three parables were emphasizing God’s concern for people who have left the community, and His celebration when the lost is found or returned home. In addition, Christ’s last prayer for His disciples and, for

that matter, all who would believe in Him and His truth (John 17:11) that they might be one as He and the Father were One placed emphasis on how importance relationship and community is to God. If God Himself expresses His utmost love and concern to each individual, then, much more should the church do her part in bring people together under the Cross (Mags 2017). It is interesting to note that God wants humanity to live in relationship and in community to exhibit His oneness in the world as His representatives. In fact, it can be concluded that the chaotic situation of the world is because of the broken relationship with one another and humanity's separation from God.

Summary

The Triune God is the source of relationship and community, and it is part of His image and likeness in which He created humanity with the purpose that they would live together in a relationship and community as long as they were connected to Him, as their Creator; by doing so, mankind would reflect God. God never created humans to be alone or the Scripture would not have said, "Let us make man in our image and likeness." It is because the Triune God is in relationship and community that He wants His representatives on earth to exhibit this aspect of His image and likeness to realize who they are, thus, their real nature. The fact is that mankind's living in relationship and community highlights three things: their origin, fulfilment of God's purpose for them, and then, their real identity as children or people of God.

**The God of All Nations (Ps 86:8–10; 87:4; Isa 2:4;
14:26; 49:6; Luke 2:31; Acts 17:26; Rev 22:2)**

There is biblical foundation to support the assertion that God, the Creator of the heavens, the earth, the sea, and all that is within them, is the God of all nations. However,

what does it mean to say God is the God of all nations? According to Piper (1999), this means four things. First, this God created all the nations, and they were made for Him. Second, God will redeem a people for Himself out of every nation. Third, God is ready to justify anyone, anywhere, from any nation through faith alone in Jesus Christ. Fourth, God aims to be known by all the nations in the world. Before we consider the four points above in detail, it would be helpful to add a fifth point, that being the God of all nations also means He is the Judge of all nations. Now, let us consider these points individually.

God, Who Created All the Nations

In the book of Isaiah, God claims the ownership of the nations since He is the Creator (40:21–26; 66:2 [KJV]). In Paul’s argument with the Epicureans and stoics and the philosophers in Athens in Acts 17:22–34, he expounded that God has “made of one blood all nations of men for to dwell on all the face of the earth” (Acts 17:26 [KJV]). Paul was very clear that every individual, ethnic group, or people wherever they may be on the planet belongs to God because He created and cares for them. The fact that people are unaware of or reject/oppose this fact does not negate it. David the Psalmist said, “All nations whom thou hast made shall come and worship before thee, O Lord; And shall glorify thy name for thou art great and does wondrous things: Thou art God alone” (Psalm 86:9–10 [KJV]). To David, there was no god except One, and He made every nation whether the nation in question was aware of it or not.

God will Redeem a People for Himself Out of Every Nation

This refers to the fact that God is in the business of saving people without partiality and favoritism, but everyone who responds to His gracious call will be

redeemed. God does not despise people based on their ethnicity, language spoken, or tribal differences, but pursues them with love and grace unto repentance. It is interesting to observe that redemption in this context does not happen in a group. As John reiterates in his gospel, “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved” (John 3:16–17 [NKJV]).

Paraphrasing this text would read, “God loved the nations and gave Himself that whosoever believes in Him would be redeemed for eternal life.” The emphatic word is “whosoever.” The Apostle Peter, for his part, stated: “Truly I understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him” (Acts 10:34, 45 [ESV]). This is concrete evidence that God is not going to save any nation, any denomination, or any ethnic or cultural group, but individuals from such entities who do what is right and acceptable in His sight. This is because He is the God of all nations and all people. This is again expressed by the Psalmist:

I will make mention of Rahab and Babylon to them that know me. Behold Philistia, and Tyre, with Ethiopia; This man was born there. And of Zion it shall be said, This and that man was born in her: And the highest himself shall establish her. The LORD shall count, when he writes up the people, that this man was born there. As well the singers as the players on instruments shall be there.... (Psalms 87:4–7 [KJV])

God is ready to justify anyone from any nation through faith alone in Jesus Christ. The key phrase that must be considered critically is “faith alone in Jesus Christ.” The fact that God will not justify groups, but individuals from any nation should indicate that there is a standard by which these individuals would be justified, and that is by “faith

alone in Jesus Christ.” However, what does “faith alone in Jesus Christ” mean? This brings human rebellion and a divine solution to mind. The Scripture portrays that the human race is in rebellion against God. The Scriptures are clear that the wages of rebellion or sin is death (Rom 6:23 [ESV]), and it follows from this that the entire human race has been sentenced to death, “for all have sinned” (Rom 3:23 [ESV]).

However, God, who does not want humanity to perish, offered a gift of grace to the human race; anyone from anywhere who accepts this gift will live. This gift from God is the life of Christ which was exchanged on the cross for the life of humanity. In other words, Christ died the death of the entire human race on the cross, and anyone believing this is justified by God. Therefore, “faith alone in Jesus Christ” means the belief that Christ Jesus died instead of humanity and has taken the punishment of human rebellion upon Himself.

This belief must be demonstrated in the actions of a believer (John 14:15 [NKJV]). God declares anyone from anywhere who believes this as righteous, and that individual begins a new life (2 Cor 5:17 [ESV]). This declaration of God cannot be achieved by anyone’s effort, but by accepting or believing that Christ died for him/her. This was reiterated by the Apostle Paul as there is now no condemnation for those who believe this, because they are in Christ Jesus (Rom 8:1 [NIV]).

God Aims to be Known by All the Nations

It should be clear and understood that God’s desire to be known by all nations is in the context of creation and His salvific acts. In other words, He desires to be known as the only one true God of creation and salvation of the human race (Heb 12:2 [ESV]). The Psalmist said,

That thy way may be known upon earth, Thy saving health among all nations. Let the people praise thee, O God; Let all the people praise thee. O let the nations be glad and sing for joy: For thou shalt judge the people righteously and govern the nations upon earth. Selah. Let the people praise thee, O God; Let all the people praise thee. Then shall the earth yield her increase; And God, even our own God, shall bless us. God shall bless us; And all the ends of the earth shall fear him. (Ps 67:1–7 [KJV])

God aims to be known by all the nations for their own advantage, not His. When the nations come to know God, it brings salvation, health, and gladness to them, and the earth or the nations also yield their increase. In prophesying about the first advent of Christ, Isaiah said God would give Christ as a light to the Gentiles and that He might be the salvation of God to the ends of the earth (Isa 49:6 [NKJV]).

In talking about the salvation of the world, God predicted through the same prophet how He would be known by the people of the nations and draw near to Him in worship: “Keep ye judgment and do justice: For my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, And the son of man that layeth hold on it; That keepeth the sabbath from polluting it, and keepeth his hand from doing any evil” (Isa 56:1–2 [KJV]). He encouraged those who would join themselves to Him not to think the Lord would cast them away for any reason, but that He “will give them an everlasting name, that shall not be cut off” (Isa 56:5 [NKJV]).

In addition, the sons of the stranger who join themselves to the LORD, to serve him, and to love the name of the Lord, to be his servants; everyone who keeps from polluting the Sabbath and takes hold of His covenant; He will bring them to His holy mountain and make them joyful in His house of prayer (Isa 56:1–7). Knowing and worshipping the true God is not an exclusive privilege accorded to any nation or people—whether Jews or Gentile—it is for all who are willing to respond to the terms and conditions noted in the Scripture text above.

This means that salvation is not exclusive, but inclusive. In Rom 3:29–30, Paul argues that the God who justifies by faith is not only for the Jews but for Gentiles, also. He, as One God, has only one way of justifying people—by faith in Christ. It can, therefore, be inferred that there is only one God, with only one standard for all with regards to how people are saved. In the commonwealth of the kingdom of God, there is no segregation; all are welcomed and included.

The Judge of All Nations

In Isa 14:26–27, we read: “This is the purpose that is purposed upon the whole earth: And this is the hand that is stretched out upon all the nations. For the LORD of hosts hath purposed, and who shall disannul it? And his hand is stretched out, and who shall turn it back?” (NKJV). In paraphrasing the text, we can say that God has a purpose for the earth, and no one can dismiss it. He has stretched out His hands, and no one can turn it back. This indicates that God controls the all the nations on the earth. It is, therefore, not surprising that He alone judges all the nations, as indicated by the Psalmist: “Arise, O God, judge the earth for you shall inherit all the nations” (Ps 82:8 [NKJV]). This was repeated when David said, “He shall judge among the heathen (Ps 110:6 [NKJV]). Joel the prophet also indicated that God would sit to judge all the nations (Joel 3:12 [LEB]). There are many scriptural texts that suggest that God is the judge of all nations, but because of time and space, all these texts cannot be listed here. The gist of what is being said here is that God is the Judge for all people because He created, sustains, and control all nations.

Exclusiveness and Inclusiveness

It has been argued that all are welcomed and included in the kingdom of God, and this nullifies any argument of exclusivity. Nevertheless, it is obvious in both the Old Testament and New Testament that the Israelites were exclusively chosen by God: “And ye shall be unto me a kingdom of priests, and a holy nation” (Exod 19:6 [KJV]). Peter repeated almost the exact text to the believers in Christ when he was reminding them of their special status in Christ: “But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light” (1 Pet 2:9 [NKJV]). In addition, Scripture speaks about a remnant who is exclusive (Rev 14:12–20).

It is undoubtedly true that Israel, as a nation, was exclusively chosen by God in the same way believers in Christ, through whom we have the remnant spoken off by Revelation, have been called by God. However, this exclusivity is by adoption into God’s family through accepting and following Christ Jesus. It is important to state emphatically here that the exclusiveness of any group does not depend on how perfectly they keep or obey the commandment of God, but rather, based on their adoption by God and their acceptance of following Jesus Christ. Obedience to the commandment of God must be seen as the result or the by-product of living with a new identity in Christ (Rom 8:15 [NKJV]).

A careful study of the three texts above shows a trend and why God chooses people or groups of people exclusively. For instance, before Exod 19:6, v. 5 gives the reason for the exclusive appointment of Israel: “Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all

people: for all the earth is mine” (Exod 19:5 [KJV]). The whole earth is God’s, but He chose Israel exclusively not unto salvation, but to be the keeper of His oracles and teach them to the rest of the nations.

This principle applies to any other group exclusively called, appointed, or chosen by God. According to Peter, believers in Christ are special in proclaiming the praises of Him who called them out of darkness into His marvelous light. The remnant (the remains of the adopted or chosen people), is also exclusive in a sense that as a by-product of their adoption into the family of God, they will keep the commandments of God and have the faith of Jesus Christ and exhibit that in the proclamation the three angels’ messages to the world. In fact, God has shown time and again that He exclusively chooses people, not for their sake, but rather, that through them, He can include all people into His kingdom. This recalls the notion that God aims to save everyone as the God of everyone and of all nations.

Summary

God has absolute control over the earth and over all nations. This is because He created them, and they belong to Him. He does not discriminate against the people He has created. Although the earth and, for that matter, every nation have gone from Him into the captivity of sin, He aims to be known by them all, to redeem a people for Himself. How does God achieve this? He exclusively appoints or calls the few who have known Him and gives them the responsibility to carry out His mandate by preaching His word, and He justifies those who believe, whether Jew or Gentile.

As Paul said, faith comes by hearing, and hearing by the word of God, but “how then shall they call on him in whom they have not believed? and how shall they believe

in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent” (Rom 10:14–15 [NKJV]). Thus, exclusively appointed people are for the benefit of the rest of the people from all nations, as God is ready to justify anyone from any nation through faith alone in Jesus Christ.

**Reconciliation and Restoration (Col 3:13; Acts 3:19; Heb 12:14;
Rom 11:15; 2 Cor 5:18-21; Matt 18:15–17**

In this section, we will consider the reconciliation and restoration between God and humanity and between humanity and humanity.

Reconciliation

Reconciliation is an aspect of Christian soteriology, and it is at the end that our universe, including humanity, will no longer be estranged from God because of sin. It is the result of the atonement of Christ Jesus. In his second epistle to the Corinthians, the Apostle Paul unequivocally asserted: “And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation” (2 Cor 5:18–19 [KJV]).

He emphasized this message by entreating believers to see themselves as ambassadors of Christ for reconciliation. He argued: “Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (2 Cor 5:20–21 [KJV]). An exploration of this text brings to view what God has done, is doing, and will be doing. Sin had alienated humanity from God and people from each other. Thus, humanity became the enemy of

God and, as a result, people have become the enemies of one another because of sin (Rom 5:10 [NKJV]) and deserve the vengeance of God.

However, because of what Christ has done, the human race has been forgiven and reconciled to God. The text says that for this reason, Christ has committed to us, believers, the work of reconciliation. The Apostle could not have overstated the importance of this work to the Colossians: “Forbearing one another, and forgiving one another, if any man has a quarrel against any: even as Christ forgave you, so also do ye” (Col 3:13 [KJV]). It is, therefore, imperative for believers to pursue this all-important work to fulfil their role as ambassadors of Christ. The gist of the text is that anyone who believes in Christ Jesus (believes in His name and what He has done for the world) has been reconciled to God and, as a result, has been given a solemn responsibility as representatives of Christ to reconcile those who have not yet believed in Him. In other words, true believers are responsible for the reconciliation that needs to happen between themselves and others and are representatives for reconciliation between unbelievers and God.

In a reflection, Gulley (2012) observed that “Jews and Gentiles have been made one in Christ” who has abrogated in His flesh the law of separation and has created in Himself one humanity out of two, having made “peace in one body to reconcile both of them to God through the Cross....” (Ephesians 2:11-16). In fact, this “redemption-reconciliation” goes beyond this universe, “for it has everything to do with resolving the cosmic controversy in order to restore the universe to its pre-controversy state” (441).

Restoration

Restoration is depicted as an image of returning or bringing something back to its

former position or state. It is a consistent and repeated theme throughout the Scriptures, showing how God will restore our universe, including the human race, to its original state of creation. Tryon (2018) noted: “From Genesis to Revelation, the Bible is filled with rich images of healing and restoration—it is a consistent and persistent theme in both the Old and New Testaments” (2). To her, restoration was foundational for comprehending the fall of humanity and God’s redemption story. She articulated, “This theme of restoration provides a foundation for correctly understanding sin and suffering, God’s plan for His creation, and His unstoppable quest to save His people and restore them to His image” (2).

It is only after reconciliation, healing, and restoration take place between God and humanity and between humanity themselves, as well as things “that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers” (Col 1:16 [NKJV]) that we can exclaim that salvation has reached its climax. It is important to note that humanity has been restored to their former state with God as His children, and therefore, they can call God their Father (Rom 8:15 [NKJV]; Gal 4:6 [NKJV]). Thus, Gulley (2012) observed, “The Cross is presented as having restored the proper relationship of humans to God, and human to fellow humans (488).

Summary

In reconciliation, God forgives and does not impute the sins of His people upon them since Christ bore their sin and its punishment on the cross. In restoration, the wholeness of the entire cosmos, including created beings, which was lost through sin is restored. This means the likeness and the image which humanity lost through sin has

come back, and therefore, they are no more aliens to the glory and the kingdom of God (Eph 2:19 [NKJV]).

Christ's Method Alone

White (1942) stated, "Christ's method alone will give true success in reaching the people" (143). She continued, "The Savior mingled with people as one who desired their good. He showed sympathy for them, ministered to their needs, and won their confidence. Then He invited them, 'Follow Me.'"(143). This statement has been over quoted. It is heard at every gathering of Seventh-day Adventists, whether pastors or laymen.

However, what did White mean with this statement, and what does the Bible says about the method used by Christ as our Mentor? To Ellen White, Jesus mingled with people, desired their good, showed them sympathy, ministered to their needs, and afterwards invited them to follow Him. This ensured the success of Christ's ministry on earth as He won the trust and confidence of the people. It is believed that if the Church wants to succeed in reaching people with the gospel today, then it must systematically and meticulously follow this method. The questions that beg for answers are these: How did Christ mingle with the people? What indicates that He desired their good? How did He show them sympathy and minister to their needs? How can the church follow His example today?

Christ Mingled with the People

Christ was always seen out of His comfort zone meeting the people where they were in order to impact their lives both physically and spiritually. In fact, He came down

from heaven be a part of and be seen with humanity with the purpose of drawing them to God. This was also evident in His ministry in Palestine. He was always on the move from town to town and city to city, searching and teaching the people the way to salvation. For instance, He placed and made Himself available to all kinds of people in society—Jews and non-Jews, rich and poor. He was a Jew, yet He associated freely with Samaritans and Gentiles. “He slept with them under their roof, ate with them at their table” (White 1942, 26). In making this practical, the Church must not always be found in a building; it must go into the community searching and engaging the people with the Word of God where they are without recognizing “distinction of nationality, rank or creed” (White 1942, 25).

Christ Desired Their Good

Every aspect of Christ’s ministry indicated He desired the wellbeing, both physical and spiritual of His audience. Although Christ was much concerned about the spiritual needs of the people, He did not neglect their physical needs. In fact, He realized that the physical, if not dealt with, could be an impediment or obstacle to the flow of spiritual blessings, and sought to deal with it whenever and wherever there was an opportunity. For this reason, He was always seen fulfilling the immediate needs of the people. For instance, He healed the sick, fed the hungry, delivered those in chains, and all these were not end to themselves, but paved ways for the ultimate need for the people to be fulfilled. This is far from the social gospel which is just needs fulfilling without intention of conversion because Christ bade the people follow Him.

White (1942) observed that in His ministry, Christ “devoted more time to healing the sick than to preaching” and this “testified to the truth of His word”(19). The healing of the sick was not an end in itself, but in order to teach the eternal truth of God which

saves. Our world today, like that of Jesus, is not immune to disease and pestilence, and the Church can take advantage of this fact with its health message which seems to be downplayed these days. Almost everyone in our communities and neighborhood has some sort of health challenges, and none of them, be they Muslim, Hindu, Sikh, Christian, or any other religion, will turn away the efforts of the Church in providing remedies for their infirmities. The health message should spearhead every evangelistic effort of the church because, like Christ's healing ministry, it will pave the way for the eternal gospel of salvation.

Christ's Demonstration of Sympathy

The ministry of Jesus had no bounds. It knew no rich nor poor, freed, or bound, insider nor ostracized, Jew nor Gentile, because to Him, "all have sinned and come short of the glory of God" (Rom 3:23 [KJV]). Christ sympathized with the entire human race for He understood the human condition and that no one has an advantage over another. They have all sinned and need the help of God whether rich or poor, Jew or Gentile.

Burton (2016) observed how Christ's sympathy is illustrated in the saga of the widow of Nain. The story unfolds that the dead boy was the only child of the woman. Jesus perceived her perplexity and considered that all her hope had gone, and He "had compassion on her" (Luke 7:13 [ESV]). This compassion was translated into action by touching the dead boy and bringing him back to life, although in the Mosaic Law, such an action as touching a corpse would defile Him (Num 19:11 [NKJV]).

According to Burton (2016), "it is worth noting that this act is not only a miracle, but also an act of social justice" because widows were among the vulnerable demographic. It is also observed that Christ's sympathy is beyond emotional pity or

sorrow because it finds expression in action (Burton 2016). This is a great lesson for the church that it is not enough just to feel pity for the vulnerable in the community or neighborhood, but that this must be translated into action by helping and giving hope to the people. The Church can do this in diverse ways including feeding the poor and homeless and defending the defenseless.

Christ's Personal Ministry

When we talk about Christ's method alone, we almost forget to mention and consider His personal ministry style. However, Scripture is clear that personal ministry is in the center of Christ's ministry. After calling the disciples to follow Him, Christ spent time preparing men and women to become future disciples to carry the Good News about the oncoming kingdom to towns and villages. In Luke 9 and 10, Christ gave an important lesson about the effective way of reaching people with the Good News. In Luke 9, after training and equipping them, Christ sent the twelve disciples two by two to go and preach the kingdom of God. This trend is repeated in Luke 10 when He sent the seventy disciples two by two, also to preach the kingdom of God. The lesson is that there is effectiveness in reaching people on a personal level.

White (2002) noted that the Word of God is a seed and that Christ came to sow His word, the seed of truth, in the world (19). This is a type of personal ministry principles taught by the Master. As White recognized, "in that first promise spoken to our fallen race in Eden, Christ was sowing the gospel seed. However, it is to His personal ministry among men and to the work which He thus established that the parable of the Sower especially applies (White 2002, 19). White used this to remind the church of the importance of using the principles of Jesus's method. Jesus' own personal ministry and

His sending out the twelve and seventy disciples to preach the kingdom of God are examples to us today. Individuals must be properly trained and taught how they can, on their own levels, preach or share the gospel in their neighborhood.

Summary

Ellen White's statement, "Christ's method alone," seems to be taken at face value, which does not do justice to what she was trying to say. As a result, the phrase is always quoted, but the real gem has not yet been translated into action. It seems that the word "method" in the singular has caused people to have the notion of a single method. However, it is important to note that Christ did not employ a single method in His ministry. He approached every situation differently, and, as such, employed different methods. "Christ's method alone" is an umbrella statement which, if carefully analyzed, embraces all the approaches Christ Jesus adopted in His ministry, including personal ministry.

CHAPTER THREE

LITERATURE REVIEW

Introduction

Milton Keynes International is an ethnic Seventh-day Adventist church located in a multiethnic and multicultural neighborhood, but it is not able to evangelize its neighbors. This is because its method of evangelism is tied to importing speakers from abroad to hold three-week evangelistic seminars. This is not because of any language barrier as the church has a tradition of using two languages, *Twi* and English, with translation for service. However, this is due to the fact that evangelism is seen as an event, the pastor's business. The individual church member does not see evangelism as a way of life, and the church waits too long to invite neighbors without having previous contact. As a result, the church spends a lot of money for evangelism but baptizes few and has trouble retaining those who are baptized.

My pastoral observation indicates a few contributing factors. First, Jesus' model of evangelism is not practiced. Second, the church does not know how to penetrate into its multiethnic and multicultural neighborhood. Third, members do not see the importance of creating relationships in the neighborhood and find it difficult inviting people to the church. Statistics show that 11 people have been baptized during the past five years. Only one person is from the outside the church, while 10 are home grown. None of these is from its multiethnic and multicultural neighborhood.

As part of building a foundation to find a solution to the problem, I have selected literature related to church and mission, evangelism, multiethnic/multicultural/cross-cultural, “worldview” (a concept which has occupied philosophers for centuries), and contextualization of the gospel. The documents selected include those older than five years because they are foundational to the subject at hand.

For easy reading and coherence of thought, this chapter has been divided into four sections: the mission, the theory of evangelism, the concept of worldview, and contextualization of the gospel. Each topic may have sub-topics as necessary, followed by a summary of the section.

The organization of this paper is based on the philosophy that there is a connection between mission and evangelism. Thus, without mission, there would be no evangelism and there would be no church. In addition, for the church to carry out effective evangelism in our world today in fulfillment of the Great Commission, it is expedient to know the role worldview can play and how contextualizing the gospel can yield an enormous reward for the church’s efforts. As evangelism is involved in getting the gospel message to people of different ethnicities, cultures, and worldviews, it is vital to consider the concept of worldview, and multiethnic/multicultural/cross-cultural ministry so that the church can learn how to present and make the gospel meaningful to different people. The paper has been intentionally arranged this way because it is assumed that this will help the flow of ideas in a very sequential and articulate manner and also make the text easy to read. We will now turn to the first part of the paper, the mission.

The Mission

Mission is a common word, but difficult to define. We hear about mission

statements of organizations, mission trips, world-wide mission, mission conferences, the mission of God, the mission of Jesus, and the mission of the people of God, but what is it that is called mission? According to scholars, Mission is “deceptively complex and potentially divisive and trickier to define” (DeYoung and Gilbert 2011, 16).

Mission is not a biblical word like *gospel*, *atonement*, and the like where a word study could be done to find its biblical meaning. According to the *Oxford English Dictionary*, the term *mission* originated ecclesiastically in the mid-16th century from the Latin *missio*, from *mittere*, denoting *sending* (*Oxford English Dictionary*, 2nd ed., s.v. "mission").

Most scholars have based their definition of mission on this idea of sending. As noted by Kirk (1999), mission has been perceived primarily as something which is done in unchurched territories, that is, in foreign lands overseas with the aim of establishing churches (20). In other words, a religious organization sends out people to spread its faith. DeYoung and Gilbert (2011) captured this perfectly when they stated that “mission has been used to refer to Christians sent out cross-culturally to convert non-Christians and plant church” (18). This suggests that mission is considered as an assignment or task to be accomplished. This leads to questions such as the following: What is next when the assignment is done, or the task is accomplished? Why is it necessary to accomplish the task? Every task needing to be accomplished has a purpose for its accomplishment. No assignment needs completion for completion’s sake.

Mission is defined as “an important goal or purpose that accompanied by conviction” (*Collins English Dictionary and Thesaurus*, 2nd ed., s.v. "Mission."). Wright (2010) defined mission in the same vein as a “long-term purpose or goal that is to be

achieved through proximate objectives and planned actions” (92). He defined the term this way because for him, it created room to accommodate secondary missions in the view of “specific tasks assigned to a person or group that are to be accomplished as steps toward the wider mission” (268). His definition suggests there are missions within the mission. In other words, there is a subset of missions under the grand mission.

This makes perfect sense. This scenario will help buttress this stand. In a church where there are several departments or ministries, each ministry has its own mission feeding into the bigger mission of the Church. In the same vein, a Church Conference or head office will have many churches under its care. These churches will have their localized missions, which will, in turn, feed into the bigger overarching mission of the Conference. The definition of mission as an assignment, bringing to mind the church’s sending people out cross-culturally to convert non-Christians and plant churches may not be justified (DeYoung and Gilbert 2011, 18).

Why? This is because the church begins to lose focus of its purpose of existence and its position as the agent in God’s hands for His mission, and rather become the sender. Bartholomew and Goheen (2006) noted that all Christians are given the task to spread the news of the king (134). Furthermore, scholars are in consensus that the answer is found in the Gospels themselves, the Great Commission in Matt 28:19–20): “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age” (ESV).

We believe the mandate of the Christian church in the world is to make disciples. Why is it necessary to make disciples? What purpose is there behind disciples-making?

Kirk (1999) was convinced it was to fulfil the purpose of God in the world (75). We deduce from this that the mission is not an assignment or task that needs to be accomplished, but the “Why” behind the completion of the task or assignment. Thus, this is what makes the completion of the assignment very necessary. In other words, the church exists in the world to make disciples in the world for a reason, and that reason is fulfilling the mission of God. What is the mission of God in the world that required Christ to be incarnated and required the church to make disciples? It is important to note that this study uses “purpose/intention” and “mission” of God interchangeably because I am convinced they mean the same thing.

The Mission of God

God’s mission is directly related to the world as it focuses on redemption and the re-creation of humanity and of the cosmos (Mayer 2012, 116). In the same vein, Forster (2014) believed God’s mission was directly related to our world as He desires to “heal the World’s brokenness, and he opens the way to fully restore his original intent.” However, since the mission of God begins with God, we cannot begin to talk about the mission of God without first identifying who God is.

Philosophically, “God is necessarily morally perfect” and to “deny this is to contradict what is entailed in God’s being ‘God’” (Thiselton 2014, 197). “God is that than which no greater can be conceived” (118). “Behind all other finite causes stood the One Necessary Being who is neither cause or contingent” (117). To sum up, God is the One Necessary Being behind all finite causes. This definition presupposes that the world has a cause, and therefore every change in the universe is attributed to a divine Being who is changeless (119). In addition, Hopkins (1998) noted the apologists’ argument that God is

the mover of the world and that he made all things in the world: the visible and invisible (45). Adding his voice, Činčala (2016) reiterated that the Christian understanding of God is based on the reasonably well established, biblically grounded doctrine of the Triune God (1), that is, the Father, Son, and Holy Spirit. Each entity of the Trinity is uniquely involved in missional action, and the differences in their roles are rather complimentary (Činčala 2016, 4).

The Triune God does not prove Himself in the Scriptures. However, believers in the existence of this Triune God have identified many clues in the Scriptures that, by inference, point to a divine Agency or Being as the maker of all things (Thiselton 2014, 118). Thus, for Christians, there is sufficient and clear evidence in Scripture that this God created the universe and everything in it, including humans (Isa 45:12 [NKJV]; Gen 1:1–31 [NKJV]; Heb 11:3 [NKJV]; Col 1:16 [NKJV]; Gen 2:1–25 [NKJV]). This study looks at the concept of God from the Christian perspective as the Creator of the heavens and the earth, the sea and everything in them (Ps 146:6 [NKJV]; Rev 14:7 [NKJV]). Why, then, did God create the universe? Finding a solution to this question will permit us to carefully consider God’s activities in the world and in human history and will lead us to identify the mission of God.

According to the book of Isaiah, God did not create the world to be empty. It had an intention/purpose, and that was for it to be inhabited (Isa 45:18 [NKJV]). This purpose is expounded on in Genesis 1:26–28 where it states that God created humankind in His own image and His likeness. However, what does it mean to be created in the image and likeness of God? According to Bartholomew and Goheen (2006), the entire universe is the kingdom of God, and He intended for humanity to live forever in fellowship with Him and

in harmony with the rest of creation, to be fulfilled and be happy in our calling to understand, enjoy, and develop His good earth (16). The image (and likeness, which means the same thing) of God is often interpreted from a physiological point of view, thus, in terms of form and appearance. This concept of the image of God is often inferred to the external and visible features of humanity (Barry et al. 2016, 8). This interpretation, as noted by Heiser, was because of the “fact that the Hebrew word for “image,” *tselem*, was used for idols in the ancient world, and so refers to a physical form; that its use in Gen 1:26–27 is partnered with *demuth* (likeness); and that in Gen 5:3, both words are used to describe that Adam “fathered a son in his own likeness, after his image—Seth” (Barry et al. 2016, 8).

This fact is indisputable; however, it must be emphasized that God’s image is far beyond physiological features, the external and visible form and appearance, and therefore, limiting the image of God in this way fails to bring to bear the very vital characteristics of God implanted in humankind in terms of our role and responsibility. The “image of God” shows our place in the universe and distinguishes humanity from other creatures. It is recognized that “though God is infinite Creator and humanity merely part of his finite creation, there is something fundamentally similar between them” (Bartholomew and Goheen 2006,13–14). Bartholomew and Goheen observed that having created humanity in His image, God goes ahead to elucidate what the phrase “image of God” in man is all about in second part of Gen 1:26 and 28: “And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth . . . Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the heavens

and over every living thing that moves on the earth” (NKJV).

Reflecting on these texts, it can be concluded that “the fundamental similarity between God and humanity is the humankind’s unique vocation, their calling or commissioning by God himself” (Bartholomew and Goheen 2006, 14). Thus “under God, humanity is to rule over all non-human part of creation . . . much as God is the Supreme Ruler over all” (Bartholomew and Goheen 2006, 14). The phrase, “to have dominion and to rule” brings to mind the element of kingship. It is only kings who have dominion to rule. However, it is understood that “dominion and rule” have negative connotations in our world today. This is because humanity has employed dominion and rulership to oppress one another and abuse the ecosystem by way of exploitation and destruction of the environment. “Dominion and rule” in this context do not mean what is understood today.

It suggests that humanity is delegated with dominion from God in order to care for His creation. Humanity is a steward and must act within the principles of stewardship, which is acting on behalf of and according to the owner’s will. In this case, the will of the Owner is to care for and protect His creation, not to exploit and endanger it. At the climax of his creation, God observed everything He had made, and it was good (Gen 1:31 [NKJV]). Thus, God considered the entire universe created and everything was good for the purpose it had been created. But why is it that in this current situation everything seems to be so bad? The state of affairs in the world today is due to the entrance of sin, the intruder in the perfect kingdom of God which has cast dust on God’s plans and seems to thwart His purpose of creation which was to live in eternal harmony with His creation, without sin, whereby humanity serves as His delegates and under-kings.

As a consequence of sin, the image of God in humanity has been marred and

tarnished beyond recognition, and this has had a ripple effects on the entire creation (Bartholomew and Goheen 2006, 25). These authors made it explicitly clear that God has been on an assignment to reconcile and to restore His creation to Himself so that His original intention/purpose/mission and vision for creation would be fulfilled. The long-awaited mission of God is His desire to see His image in humanity and therefore, despite what sin has done, He has taken steps to reconcile us to Himself that we can live perfectly in harmony with Him and, as His under-kings, care for His creation.

The reconciliation and restoration, according to Rom 8:22–24, do not end with humanity, but with the entire creation. This raises the question as to how and when God plans to fulfill this mission. Some scholars suggest that the call of Abram (Abraham) found in Gen 12:1–3 is the beginning of the Goods News, a beautiful revelation of God’s mission. It is argued that this is found in the grand plan of redemption and God’s plans to bless the world (DeYoung and Gilbert 2011, 30).

However, White (1980) gave the impression that God responded right after the fall of humanity and just as sin entered the world (39). This is earlier than the call of Abraham. This was buttressed by Bartholomew and Goheen (2006) in their reflection on Gen 3:15. They conceded that the revelation of God’s mission is found in His actively seeking man right after the fall (24). They believed that God did not give up His purpose for His creation and kingdom even after the fall (25). They observed that the blessing and gospel (Good News) was first proclaimed in the prophetic promise about the offspring (Seed) of the woman who would crush the head of the serpent (25). This is the gospel embedded in the prophecy given to Adam and Eve before Abraham and, therefore, makes them the first

recipients of God's promise to bless all nations by which the world would be reconciled and restored to His glory and purpose.

In this promise, Jesus' death, resurrection, and victory over evil and sin were foretold. The promise given to Abraham to be a blessing to all nations was not given in a vacuum; it resonated the prophecy given to Adam and Eve (Gen 3:15). This suggests that the ultimate Seed referred to in both promises is in reference to Jesus Christ by whom Satan would be conquered and by whom creation would be reconciled and restored to the fulfillment of God's original mission. The following section will consider why Jesus Christ had to come to the world.

The Mission of Jesus Christ

A recent study by Schreiter and Jørgensen (2013) suggests that Christ came to proclaim salvation, the greatest gift of God which is liberation from everything that oppresses life, a gift that brings both healing and reconciliation. Scholars agree that God's mission was fully enacted in Christ Jesus, and that it is quite explicit in Jesus' own utterances (Heiser 2016). In Luke 4:18, we read, "The Spirit of the Lord is upon me, because he has anointed me to proclaim good news (the Gospel) to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favor." It is agreed that this is the Mission Statement of Christ Jesus (DeYoung and Gilbert 2011, 38). Therefore, we cannot go looking for the mission of Christ Jesus anywhere else. Jesus said He was sent with a purpose, to proclaim the Good News or the gospel to the poor, to proclaim liberty to the captives and recovering of sight to the blind, to free the oppressed, and to proclaim the year of the Lord's favor. What do these phrases mean and suggest?

According to Wiersbe (1996), Jesus applied all of these phrases to His own ministry because “He had certainly brought Good News of salvation to bankrupt sinners and healing to brokenhearted and rejected people. He had delivered many from blindness and from bondage to demons and disease. Indeed, the year of the Lord’s favor is in reference to a spiritual ‘Year of Jubilee’ for the nation of Israel” (184). This makes it interesting to explore further.

Proclaim the Gospel to the Poor

What is the gospel, and what is it all about? Who are the poor in this context? The word *gospel* is derived from the Greek word *Ευαγγέλιο*. It means good news, joyful or glad tidings. Gorman (2015) believed the gospel (the good news) defines the life of the individual Christian and the life of the church as a whole (1). Healy (2008) stated that “Good News is a past event, but a promise that God is coming to save his people” (29). This, therefore, suggests that Jesus came to announce the purpose of God, that is, to save the world from sin to Himself. This is Good News, indeed, and He did this by His death and resurrection.

According to Slaughter and Wallis (2010), “The gospel is good news for the poor. If it is not working to benefit the poor and oppressed, then it is not the gospel! Jesus calls His followers to a lifestyle of sacrificial mission, giving ourselves with Him for God’s redemptive work in the world” (35). However, who are the poor? DeYoung and Gilbert (2011) suggested that the poor is the mission statement of Jesus focused on the material destitute and the downtrodden and made Him both Messiah and Social Liberator. In other words, Jesus is a transformer of the social structure with the intention of returning the creation back to Shalom (DeYoung and Gilbert 2011, 39). This gives the impression that

the poor in question is literal and a reference to the materially destitute.

This seems to be supported by James' statement, "Religion that is pure and undefiled before God the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world" (James 1:27 NKJV.) In this vein, Slaughter and Wallis (2010) quoted Matt 25:33–40 in support of the fact that the poor in the Jesus' mission statement is not metaphorical:

Then the King will say to those on his right, "Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, ... 'Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.'" (45)

However, in as much as Christ had compassion and provided some physical needs for the people, the Beatitudes in Matt 5:1–12 (NKJV) and Luke 6:20–23 (NKJV) seem to suggest otherwise. The context and other scriptural texts such as Matt 26:11: "For you always have the poor with you, but you will not always have me" (NKJV) and the context of Isaiah 61 which was quoted by Jesus underscore the fact that the poor in this context are not literal. Thus, the word *poor* in the text is used metaphorically to mean people who are devoid and deprived of the image of God. It is sinners who are spiritually destitute and, therefore, need the saving grace of God. Spiritual destitution is the foundation of all kinds of poor. It is those spiritually poor whom Jesus came to save and has commissioned the church to continue with His saving activities on earth. Thus, the church must align its activities with this mission of Jesus.

Proclaim Liberty to the Captives and Recovering of Sight to the Blind

It is unconceivable to take the captives and blind in Jesus' mission statement

literally. If it is taken literally, the Good News to the literally poor would be prosperity (Wade 2013, 34). Nevertheless, it is true that Jesus gave sight to the literally blind and healed dozens of literally sick people. However, nowhere is it recorded that He literally freed people from their prisons. Even John the Baptist was not freed from his prison. The captives and blind are, therefore, in reference to those who have been captives of Satan in body, mind, and spirit (Nichol 1980, 728).

Set at Liberty the Oppressed

Indeed, Christ Jesus set free the demon possessed. He did not literally set the Jewish nation, which was under the oppression of the Romans, at liberty. Therefore, it would be incorrect to take this literally instead of prophetically or in a spiritual sense. Since the inception of sin in our world, humanity and the universe-at-large have been under the severe oppression of sin. However, the coming of Jesus has freed us, and this freedom would be finalized with the eradication of sin. This is echoed in John 8:32: “Then you will know the truth, and the truth will set you free” (NKJV).

Proclaim the Year of the Lord’s Favor

Some agree that the year of the Lord’s favor or the acceptable year of the Lord is in reference to the gospel age (Nichol 1980, 729). Others suggest it is the period in which the Lord is pleased to show extraordinary kindness and favor to sinful human beings (Godet 2018, 94). In any case, there is no doubt that the acceptable year of the Lord’s favor is the Messianic period which comes with the blessings of Jehovah’s satisfaction for His people. Thus, a period in which the Lord God fulfils His promise in Gen 3:15 and makes known His plan of rescue to the sinful world.

I would argue that although Jesus Christ had compassion on the materially poor, physically sick and broken, the outcast and neglected, His main concern was to announce the mission of God, which begins with reconciliation and restoration of His creation to its original state. This is a complete healing of the universe. If Christ healed the lame, opened the eyes of the blind, and even resurrected the dead, all these actions were not an end in themselves; His main goal typified or epitomized God's intention for His creation.

In a nutshell, God's creation is in the bondage of sin, and He has taken steps to rescue it. These steps are seen in the actions He has embarked on since the genesis of the fall. The notable ones which stand out in His attempt is His call to the human race: "Where are you?" and the promise of a Seed of the Woman found in Gen 3:15. These were followed by the call of Noah, the call of Abraham, the appointment of Israel, the coming of the Messiah, the appointment of the church. All these agencies and promises worked or are working towards the achievement of God's Mission, the redemption of creation, as the ultimate conclusion to the problem (Bruinsma 2009, 28–29). We shall now turn our attention on the mission of the church: the last agent of God in the world.

The Mission of the Church

The mission of the church: what is it, and how does it relate to the mission of Christ Jesus and the mission of God?

Scholars are not in agreement as to what the mission of the church is. Some believe that the mission of the church cannot be segregated from the mission of God, for the mission of the church "flows from the prior mission of God" (Wright 2010, 24). According to Wright, there are so many kinds of missions. He points out that there are a couple of activities that the church can engage in as part of its life in the world and as a way of

participating in God's mission (25). This perspective was shared by Gorman (2015) when he agreed that "the life of the Church and the life of the Christian is, correspondingly, a retelling and reinterpreting the gospel story in order to fulfil its part in the mission of God. Thus, mission is the life-blood of the church as without it the church will cease to exist, and the world would have no access to the gospel story (1). This perspective considers mission from a broader standpoint of view. It looks at the mission of God as the umbrella of missions, under which there are other missions, including the mission of Jesus and the mission of the church.

However, this viewpoint is not without opposition. On the contrary, Yoon (2007) believed ever since it was voiced, that the Great Commission had served the primary goal of the church and order—mission and evangelism (2). Most scholars and theologians agree with Yoon. However, DeYoung and Gilbert (2011) pushed this further. They viewed the mission of the church as a "specific task or assignment the church is sent into the world to accomplish" and that it "is not about everything a Christian would do as a partner with God in His mission to redeem the world" (20). They argued that the mission of the church is different from that of God. God's mission was to restore the world or to send Christ Jesus to die for sinners, and that is not the mission of the church. The church has a specific mission, they argued, and that is making disciples of Jesus Christ to the glory of the Father (DeYoung and Gilbert 2011, 2).

Here a dichotomy is created between the mission of God, the mission of Christ, and the mission of the church. The argument from DeYoung and Gilbert (2011) about the mission of the church points to the specific task in the Great Commission. They stated, "The mission of the church is summed up in the Great Commission passage"; thus, "the

church is sent to the world to witness to Jesus by proclaiming the Gospel and making disciple of all nations” (26). They emphasized the fact that the mission, “is not everything we do in Jesus’ name, nor everything we do in obedience to Christ” (29). This gives the impression that the “specific mission” they refer to is active and direct engagement in the proclamation of the gospel to make disciples.

Aside from this, all other activities engaged in by the church is outside God’s specific commission given to the church. For instance, if the church decides to embark on a community service activity or provides some needs for an orphanage or children’s home or blesses people in Jesus’ name, these may not be considered as part in mission of the church. Nevertheless, it is believed that each argument may be right depending on how the authors consider it. Wright’s (2010) argument was based on his understanding that mission started with God in the Old Testament. Wright contended that “God has a mission and that is the purpose why the world was created” (24).

This seems to have been thwarted by sin. However, in working to materialize his vision and for that mission, the church exists. Thus, the church’s mission is God’s own mission. The church embraces the mission of God by faithfully following Christ Jesus into the world. In fact, it must be the mind and heart of everything the church does (Newton, 2018, 24). Schulz (2009) also acknowledged that “the triune God is the subject of mission and, as the church pursues her mission, everything she does emanates from God and reflects His being” (Mengsteab 2018, 233). Therefore, the church has no mission of its own. Livingston (2013) believed the following:

The church is God’s kingdom community, acting as a witness to and an instrument of the coming reign of God. The church is God’s alternative community, simultaneously set apart from the world but also existing for the sake of the world, exemplifying the radical implications of Christ’s new community. It is also God’s reconciled and

reconciling community, serving as a sign and embodiment of God's love in Christ for the world. (390)

If that is the case, then any activity the church engages in is a way to bring the mission of God to its completion. On the other hand, DeYoung and Gilbert (2011) proposed we look at mission from the New Testament perspective. Although they accepted the fact that there are indications of God's desire to bless the nations in the Old Testament, there is no intentional cross-cultural mission as seen in the New Testament (DeYoung and Gilbert 2011, 42). This is because "God's old covenant people are never exhorted to engage in intentional cross-cultural mission" (DeYoung and Gilbert 2011, 42).

However, the fact that DeYoung and Gilbert (2011) did not see intentional cross-cultural mission in the OT does not mean cross-cultural mission did not exist, although the method used may have been different from what we know now and also different from that of the Early Church. For instance, there is evidence that prophets were sent to speak the word of God to both Israel and other nations. The saga of Jonah, the prophet, is a clear example of intentional cross-cultural evangelism in the OT. As we shall see in the multiethnic/multicultural/cross-cultural section, God always sent His prophets both to the covenant people and also to other nations in the OT, and that serves as an example for the church in the NT since "mission has to do with the very heart of ecclesiology" (Bruinsma 2009, 177).

Summary

The mission of God is the umbrella mission under which all other missions take shape. In other words, it is the larger mission pot which all other missions feed into. If that is the case, then God determines how His mission should be carried out in the world.

Murdaugh (2014) made this assertion with the recognition of the words of David Bosch: “It is not the church which undertakes mission; it is the *missio Dei* which constitutes the church” (7). Thus, without the mission of God, the church ceases to exist, for “God equips and encourages each of us to reach further than the next pew” (Murdaugh 2014, 7). It is God who provides the tools and capabilities to do the work that would realize His mission. Christ’s mission is God’s mission and therefore, God ordered the steps of Christ to go forth in this world to fulfil His mission.

In the same manner, the church’s mission, is Christ’s mission. Therefore, Christ has not only given the church the Great Commission, but also a powerful and definite method to carry out the Great Commission: making disciples to make disciples and to make disciples (Tae Kim Kon 2010, 8). Jesus came to the world to exhibit God’s purpose for creating the universe. In the same way, the church was created to carry out the purpose of God. In fact, the mission is the lifeblood of the church, and if there was no mission, there would be no church. Therefore, every action and activity of the church must be part of and directed toward achieving the mission.

As Christ’s mission was determined and shaped by the overall mission of God (John 6:38, NKJV), so the church’s mission must be in line with the mission of Jesus Christ. No wonder Slaughter and Wallis (2010) exhorted the church “to bring good news to the poor, release to the captives, and freedom to the oppressed. The church is called to be a mission outpost, living out Christ’s ideals in today’s world (25). The fact is that the church’s mission is Jesus’ mission carried out by believers, and it focuses on marrying evangelism and social transformation together (Murdaugh 2014, 35). The mission of the Christian church is its commitment to participate in God’s process of reconciliation and

restoration which will culminate in the redemption of God's creation.

As noted by Gorman (2015), "Paul believed God had a mission in the world and that not only he and his colleagues alone, but also the churches he founded and/or pastored were supposed to participate in that mission" (22). Marcelo (2016) also observed that "it is fundamental that the church keeps mission at the forefront of its self-understanding because without mission there is no movement, and the community dies" (10). The following section deals with how the church engages in God's process of reconciliation and restoration through disciple making.

Theory of Evangelism

Evangelism is derived from the biblical Greek word *εὐαγγέλιον*, transliterated, *euangelion*, which means "good news." From this, several definitions for evangelism have been derived from different perspectives. For instance, Kim (2012) observed a number of these different understandings, including that of Anglicans' D. T. Niles and that of the Lausanne Covenant. Summarizing their definitions, he said it could be noted that evangelism is to "present Christ Jesus in the power of the Holy Spirit, that men shall come to put their trust in God through Him, to accept Him as their Saviour, and serve Him as their King in the fellowship of His Church" (33). Thus to D. T. Niles, evangelism was witnessing. He described evangelism as "a beggar telling another beggar where to get food" (Yoon 2007, 203).

However, for the Lausanne Covenant, it was to "spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as the reigning Lord He now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe" (as cited in Kim 2012, 24). Newton (2016) also

defined the term as “proclaiming the gospel of our Lord Jesus in life’s places and spaces where the church is not in charge” (25). According to Goodacre (2009), the “gospel” is a word derived from the old Anglo-Saxon words *God spell*, the Greek *evangelion: good news*.

All these definitions are in line with the general understanding of evangelism as the act of preaching or proclaiming the *euangelion/gospel/good news*. As stated above, the gospel is God’s actions to fulfil His mission in the history of humanity and the universe. Byrd (2009 or 2018) hit the nail on the head when he defined evangelism as “a process that incorporates self-renouncement and pursues on the part of God’s will” (15–16). The will of God incorporates the activities and actions (strategies) God has embarked on to redeem the world since it was invaded and marred by sin. These strategies include His search and call out to humanity: “Where are you?” the call of Noah, the call of Abraham, the appointment of Israel, the coming of Christ Jesus, and the appointment of the Christian church.

All these individuals and agencies were called with the purpose of announcing the mission of God in the world. In other words, to evangelize the world. That is, to bring the Good News of hope to the lost world so that God’s purpose for His creation will still stand despite how far miserable and devastated sin has rendered it. In fact, evangelism had its foundation with the Triune God in the OT (Mengsteab 2018, 230) as this was recognized right after the world had fallen into sin. This makes God the first Evangelist as He was the first to carry the Good News and the news of hope to the fallen universe. He did this by searching for the fallen pair and giving them the promise and prophecy of hope (Gen 3:15 [KJV]). How should this Good News of hope be carried out in our world today? The next

section studies the methods devised to carry out this Good News, and that is what I call evangelism methodology.

Evangelism Methodology

Since the Christian church is an agency or community appointed for the mission of God, it is important how the church carries the Good News into the world (Gonçalves 2005, 168). Evangelism methodology is the how or the systematic process by which the church carries the Good News into the world. Byrd (2009) added that because evangelism is the primary function of the church, the church must devise an appropriate and effective means and methods to communicate the gospel to the world at all times (12–13).

This suggests that the church is indispensable in the world. Thus, the church has a responsibility to let every generation hear the Good News, and this is a massive challenge for the church. Thus, how does the church meet this challenge? Yoon (2007) recognized that “Christians have tirelessly sought to deliver the gospel message to the ends of the earth through various evangelistic methods” (2). This section considers some of the evangelistic methods employed by the church to reach the world with the gospel.

In the Book of Acts

We cannot begin to talk about the evangelistic techniques Christians have used to spread the gospel throughout the centuries without first looking at the book of Acts. The book of Acts of the Apostle depicts the numerical growth of the Early Christian Church “under the guidance of the Lord Jesus Christ and the power of the Holy Spirit” (Kidder 2011, 20) even in the midst of internal and external problems (Rutledge 1974, 30). No doubt the early church was an evangelistic outreach, and each believer was to reach out,

crossing national and cultural barriers to bring the gospel to people and to bring others to Christ (Kidder 2011, 22). There are various forms of evangelism used in the book of Acts; however, for clarity's sake, I have grouped five categories as noted by Polhill (2001): preaching, individual witnessing, ministering to people's needs, teaching, and involvement of the church (11).

Preaching

In the book of Acts, preaching took place in many contexts ranging from public settings to regular Sabbath worship gatherings. For instance, after the Holy Spirit had descended on the disciples (Acts 2), and the people were amazed, some doubting and mocking, thinking they were full of new wine, Peter stood up and preached the good news, and the same day three thousand souls were added. Preaching also took place in the synagogues, and at times out of the synagogues, for instance, by the riverside as noted in Acts 16:13.

Individual and Two-Pair Witnessing

In contrast to preaching, which is seen as public evangelism, there were also individual and pair witnessing in the book of Acts. This is where the disciples went out to evangelize two by two, replicating what Jesus did with the twelve and seventy disciples (Luke 9 and 10, respectively). For instance, we see Peter and John (Acts 13:1–11); Paul and Barnabas (Acts 15:36–39); and Paul and Silas (Acts 16:16–34). At times, the number was more than two, as when John Mark accompanied Paul and Barnabas (Acts 15:36–39). This practice was not common to the apostles only, but also to the laity. For example, as Polhill (2001) noted, “Priscilla and Aquila . . . worked with Paul in Corinth and carried on

the work in Ephesus in his absence,” as recorded in Acts 18:18, 24–28 (12). In addition, during the persecution, the believers had scattered and went about preaching the Word at the slightest opportunity.

Ministering to People’s Needs

Ministering to people’s needs was one of the forms the apostles used for evangelism. Throughout the book of Acts, one could not fail to see how signs and wonders, in the form of healing the sick and deliverance of demon-possessed, were means of evangelism. The signs and wonders were pointing to the power and authority of the One through whose name they were accomplished (Polhill 2001, 12).

Involvement of Church

Right from the day of Pentecost, “Christ-centered, Holy Spirit-empowered, and balanced in its relational aspect,” all the disciples got involved with spreading the gospel (Kidder 2011, 73). What we notice in Acts 2:42–47 is remarkable, as every believer was involved in the fellowship, breaking bread, and praying; they were all together and had all things in common. The genuineness of the relational aspect led people to sell their possessions and goods and share among themselves as each had needs. Through this, God added people who should be saved to the church daily.

Teaching

As Kidder noted, Jesus defined “teaching as training for a way of life, not as transferring information from one mind to another”; “His teaching ministry was more about building new people for a new way of life” (Kidder 2011, 48). This method is in the book of Acts as Paul “often used teaching to introduce people to the message of salvation

in Christ. This was particularly true of his work among the Jews. He would engage them in study of Old Testament texts that pointed to Christ. Especially noteworthy among Paul's "Bible students" were the "Jews of Berea"(Polhill 2001, 13).

Publication and Literature Distribution

It is a well-known fact that books, Christian literature, and the other printed materials help in spreading the gospel. It is well documented in United States history how books and other printed materials carried across the Atlantic during the colonial times helped spread the Good News in America ("Evangelism" n.d.). In recounting the method employed to spread the gospel in non-Protestant territories, it has been stated how Christian literature played a vital role by watering the grounds and preparing the way before evangelists were brought in with their messages. Marcelo (2016) related, "Through lay members and literature the message was planted in the new territory even before the organization (The Church) officially approached that part of the American continent" (205). This is an important phenomenon, and we believe it did not happen only in America, but also all over the world as the church and its agencies did well to translate and publish the Bible and Christian literature in many languages such as Portuguese and Spanish in order to reach people with the gospel in their own context.

Radio and Television Evangelism

Radio and television have played a vital role in Christian evangelism. With the inception of radio in the 20th century, evangelists turned to the airwaves to preach the gospel ("Evangelism" n.d.). Marcelo (2016) stressed the important role radio played as he documented the effort of one Christian denomination to reach the world with the gospel:

“Radio broadcasting took different forms in different places and times regarding time, content, power, and response, but it became more and more significant” (238). It has been noted that people were prepared and enrolled in radio and television correspondence schools (Marcelo 2016, 234). As has been noted, by 1942, a host of Christian lectures were broadcast by a number of radio stations across the North American continent, and it was deemed the “appropriate time to plan large radio broadcasts in South America” (Marcelo 2016, 238).

Television evangelism was added to radio evangelism during the 1940s and 1950s, at which time, evangelists began to convey their message (“Evangelism” n.d.). For instance, Marcelo noted that television programs were launched in Brazil in 1962, and this was expanded to 505 weekly broadcasts and six telecasts with local trained evangelists taking charge of conveying the gospel in the local language (Marcelo 2016, 238). This method was extended to non-Christian territories. For instance, in reporting how Japanese were responding to evangelism, Lawson (1982) said, “Many Japanese have now willingly opened their living rooms to the gospel [through] a weekly series of animated Bible stories on prime-time television” (76).

Despite this, an assessment conducted on the effects of television evangelism in Christian territories revealed a different story. As reported by the New York Times, “viewers of religious programs were mostly people who attended churches and made contributions to religious organizations” (Kerr 1984, 2). This suggests that it was people who were already Christians who watched television evangelism, and that Tele-evangelism does not reach the targeted audience, unbelievers. It was also found that this method was reaching a small segment of people.

The uneducated and the poor, the educated young, and the working-rich who do not watch religious programs were left behind (Kerr 1984, 2). The report stated that people generally did not consider the electronic method of evangelism as different from the more traditional methods like public evangelism, but as an addition and more complimentary (Kerr 1984, 3). This is because they share the same features as public evangelism.

Public Evangelism (Preaching)

Public evangelism is considered the most widely used traditional method of evangelism. Thomas (1999) observed that the church has depended for a long time on only public evangelism to share the gospel without change, although society has changed drastically (1). The method of public evangelism was born in the modern era and was effectively employed to reach the modern mind-set, one with worldviews which include “objective rationalism, subject/object dualism, non-teleological determinism, autonomous individualism, scientific and technological objectivism, and optimistic progressivism” (Gonçalves 2005, 34). This method proclaims and verbalizes the gospel as indispensable components of Christian witness to persuade and to convert souls (Kim 2012, 87). The public evangelism method, as Thomas (1999) put it, takes the form of “advertising, drawing crowds to mass meeting, music, prayer, preaching a series of sermon and inviting people to accept Christ” (1). This method of evangelism advocates a one-way proclamation of the gospel (Kim 2012, 82), and did work perfectly with success for the modern worldview (Thomas 1999, 38).

However, there has been a generational and cultural shift, and this method has become less and less effective in reaching people for Christ. Robertson (2010) observed that as “the world changes, the church often fails to meet these changes and, as a result, it

has lapsed into a situation where it is stagnant and declining” (67). Gonçalves (2005) concurred that there is a paradigm shift in the world from the modern condition to the postmodern era, and this transition has no doubt impacted how the gospel is proclaimed (68). The modernity referred to here is, as Kim (2012) called it, “the philosophy, epistemology, and worldview of modernism, a worldview characterized by the belief that there no objective truth, and that truth relatively exists”(45). This worldview refrains from public evangelism and any evangelical method that seems to present Jesus Christ and the gospel as the only true way to salvation.

This is because the postmodern culture means the “rejection of certain central features of the modern project, such as its quest for certain, objective, and universal knowledge, along with its dualism and its assumption of the inherent goodness of knowledge” (Kim 2012, 41). Postmodernism has thrown everything modernism stood for into a bin and this has affected the way the gospel is perceived and received. Thus, public evangelism and all other evangelistic methods that seem to present the gospel as the only objective truth for salvation have lost their effectiveness in the postmodern and secular world. This, no doubt, has alarmed some scholars to call for a reassessment and development of strategy and method to reach the postmodern mind (Gonçalves 2005, 172). This call has been answered by the emergent church project which has observed the evangelistic impotence of public and other monologue (i.e., sermon-based) evangelistic methods of the church for 21st century postmodern culture and has proposed alternatives which include social ministry, two-way conversation and storytelling, relational, and friendship. However, these are not without criticism. We now turn our attention to consider what each one of these methods stand for.

Social Ministry

According to Davis (1983), social ministry is “the activities carried out by redeemed individuals called by God to proclaim the good news, to minister to the needy, and to seek justice for all” (Davis 1983, 523). She emphasized that by participating in social ministry, Christians carry out the mission of the church. For his part, Kim (2012) described social ministry as a godly lifestyle which is a “non-verbal means of communicating the gospel” (56). In expressing the importance of social ministry, Chessun (2012) reiterated, “The Church is in the business of healing, following the example, and in the name of Christ, whose ministry of healing is described in intimate detail in the Gospels both one to one as well as corporately for the whole community—a sign of the kingdom of justice, peace and healing” (2).

He noted that in working out an effective method for contemporary evangelism, the church must focus and stress a “contemporary understanding of what is meant by ‘the word made flesh’” (2). Thus, here Chessun proposed that social ministry underscores the Christian call to make disciples by “living out” or “being,” not by “doing” (proclaiming), and in so doing, make the word of God incarnated or personified (3). The fact here is that social ministry is “on the journey” to fulfil all the social needs of the people. However, Kim (2012) believed that social ministries were severely limited in their ability to convey a message with clarity and precision” (44).

He was not against this method of evangelism; however, as Robertson (2010) resonated, social gospel evangelists “desire to minister to suffering people; notwithstanding, their ministry does not emphasize personal salvation” (11). It was even noted by White (2017) that the Church of England has signaled to “its members that it does

more harm than good for them to speak openly about their faith when it comes to spreading Christianity” or the gospel (White 2017, 113). This suggests that believers are encouraged to downplay their faith to focus on fulfilling the social needs of the people at the expense of proselyting and making disciples of Jesus.

This resonates with Pope Francis’ criticism of proselytization. As noted, he cautioned, “You are not a ‘disciple of Jesus’ if you try to convert non-believers” (Swarajya 2019). In an attempt to advocate a new outreach strategy, Pope Francis repeated, “Never, never bring the gospel by proselytizing; if someone says they are a disciple of Jesus and comes to you with proselytism, they are not a disciple of Jesus” (Swarajya 2019). On the contrary, Kim argued that the proclamation of the gospel cannot be replaced either by godliness or social service (Kim 2012, 56). Nevertheless, he believed that proclaiming or “verbalizing the gospel without genuine love and humble service may certainly undermine the credibility of a witness” (Kim 2012, 56).

Storytelling

The contemporary and postmodern mind-set is characterized with a rejection of the overarching story that seems to elucidate every aspect of life. However, as noted by Gonçalves (2005), it embraces a series of overabundance stories that even contradict each other (247). This challenges the church in presenting the gospel to the postmodern culture as it claims a universal narrative which is considered arrogance and judgmental by the minds of postmodern people. Nevertheless, according to Simmons (2006), story has the power to persuade and influence (1).

She observed that “is the oldest tool of influence in human history” and as such, “it is a way to get deep into the mind and touch the heart of the most defensive

adversary...obstructing your path to achieve what you want to achieve” (xix). This presupposes that if the church learns to package its message in a story, it will have the power to persuade and influence the minds of the postmodern. Despite the fact that the postmodern culture does not believe in metanarrative, it does not suggest that postmoderns do not believe in individual stories. They do; however, they confine the stories to local and not universal context (Gonçalves 2005, 252–252). According to Gonçalves, although the postmodern mind rejects metanarrative, it longs to understand a bigger picture of what life is all about due to the curious nature of humanity to find meaning. Therefore, storytelling can serve as an effective instrument in reaching postmodern hearts with the gospel (Gonçalves 2005, 251).

It is recommended that for effective evangelism of postmodern minds, the church should find opportunities in which individual stories can be compared and transformed by the story of God. This is because when the story of God begins to challenge the individual stories, the postmodern mind would be touched (Gonçalves 2005, 252).

Dialogue

This is a method advocated by the postmodern culture and proponents of the emerging church as a way of evangelizing unbelievers. With this method, believers and unbelievers have a two-way conversation (dialogue) in which both parties learn from each other how to discover the truth (Gonçalves 2005, 233). According to White (2017), “if we are going to talk to someone and listen to someone and learn from someone . . . let’s talk, listen, and learn from those who have not been Christians, the much less churched. After all, they are the true mission field” (147). Thus, there must be a point of concord between both parties. For this reason, as noted, evangelists for the emerging church choose to define

the way the gospel is presented differently in order to avoid a monologue presentation of the gospel.

They perceive that public and other traditional evangelistic methods take the form of monologue which, to them, does not work effectively in the postmodern culture (Robertson 2010, 4). Therefore, they propose replacing preaching with dialogue. Robertson observed that proponents of the dialogue methodology view preaching in any form as “obtrusive, loud, offensive, and obnoxious”(Robertson 2010, 67). I had a personal experience with a young lady who told me she did not want to be talked to/at, but instead talked with. This seems to support the idea that the postmodern mind-set sees preaching and other monologue methods of presenting the gospel as imposing oneself, arrogant, offensive, and judgmental. This is a consequence of the movement that does not believe that the church is the sole possessor of truth, but instead, sees truth to be everywhere and to be subjective and relative (Burge and Djupe 2017, 3).

Although dialogue as a concept of evangelistic methodology, it seems to be practiced by the proponents of the emergent church. However, as Robertson (2010) admitted, they seldom “practice dialogue for evangelistic purposes” (52). He argued that the nature of dialogue these evangelists talk about is devoid of intentional evangelistic strategy since “they rarely dialogue so that a person hears the gospel and responds accordingly” (75). As Crowe (2017) observed in her blog, this type of dialogue stems from the belief that in order to reach unbelievers, the church must go and figure out what their needs are and then (attempt) to meet those needs without presenting the gospel if that is not already contained in their needs.

However, to Robinson (2012), true evangelism must be characterized by more than

dialogue; it must have a purpose to invite people into “worshipful obedience as a part of God’s story” (38). By this, he agreed that any form of evangelism may be valid; however, it ceases to be fulfilling the biblical mandate if it is not carried out in a “biblically evangelistic manner—intentionally leading people to a salvation experience” (Robertson 2010, 77). This is because an evangelistic strategy is enacted intentionally in order to achieve the end result of the presentation of the gospel and the conversion of souls (Robertson 2010, 77).

Relational Evangelism

As defined by Johnson Murdaugh (2014), relational evangelism is “witnessing and inviting people to become disciples in the context of friendships” and is in reference to a community of belongingness (11). She stressed that

an expression of friendship and love, it is always open and honest, compassionate, and understanding, and it never uses tricks or aggressive methods. It is not, as some might think, making friends to witness. It is making friends because God told his followers to love their neighbors as themselves. Relational or Friendship evangelism is just one of the ways disciples show this love. It is not the only way; however, no other way is more important. (11)

Gonçalves (2005) observed that the postmodern person needs such evangelistic methods if they will ever be won. This is because postmodern persons are in search of relationship and friendship due to the dysfunctional nature of their families (225). In agreement with Gonçalves, Robertson (2010) stated, “Relational and friendship evangelism are contemporary methods Christians must use to share Christ with others” (79). This is because, as he noted, “the postmodern world seeks close community” and intimacy (79).

Gonçalves (2005) described this intimacy as having horizontal and vertical

dimensions. Thus, a dimension towards a human relationship and a relationship towards the sacred or the spiritual is, in effect, a relationship with God and belonging to a community of believers (226). The vertical dimension (man-God relationship) must impact the horizontal dimension (man-man relationship). This is because the biggest reason people share their faith or witness is their passion for God. Thus, when people have a better relationship with God, the more passion they would have for God, and the more they would love to share God's love with others.

Murdaugh (2014) reiterated that “friendship evangelism within the church should be an opportunity where multicultural, cross-cultural fellowship should take place, and positive spiritual relationships are developed” (90). For her, “evangelism is a form of compassion” since it is telling “friends and neighbors from whom they can find help for their deepest needs—Jesus Christ” (6). To buttress her point, she was unequivocally clear that practicing relational evangelism in action and in words would mean, “Don't worry. 'for I am here for you'” (41).

She believed that “Christians can continue to encourage neighbors with good deeds and words” (41), but should not, in this way, attempt to convert or win them. This underscores why she defined relational evangelism as “witnessing and inviting people to become disciples in the context of friendships,” not in the context of salvation. For her it was okay when Christians were not driven or motivated by duty but by love in helping the unchurched, since that was the only way they could be sure they pleased God. This is clear in her own words: “Believers have doubts about what they are doing to please God, however, as Christians work outwardly expressing their benevolence, all that will change” (41).

This echoes the social ministry evangelism discussed above where purpose is to meet the material needs of the people but does not emphasize personal salvation with God. It also rings the bell of salvation by works. Furthermore, it may be argued that even love is a duty of a true Christian for the Scriptures say to love your neighbor as yourself (Matt 12:31 [NKJV]), and that no one can please God with outward show, but instead, by faith (Heb 11:6 [NKJV]). The fact is that the nature of relational evangelism portrayed by Murdaugh (2014) seems to contradict White's (2017) theology of evangelism which argues that grace and truth must work together for an authentic evangelism (White 2017, 114). In other words, Christians must be motivated to exhibit compassion, love, and kindness to their neighbors and unbelievers and, at the same time, challenge them with real talk about sin (114).

Summary

In summary, evangelism is about bringing or proclaiming good tidings to the world without hope. These tidings are about the mission of God which is reconciliation and restoration of His creation to Himself. This also envisions the restoration of God's image in humanity and will ultimately make it possible for humankind to live at peace with God. The strategies of God to achieve this are evident in the history of redemption that began with His search for fallen humanity, giving promises, and calling individuals and groups as agencies to carry forward His mandates. For instance, the OT presents us with God's search for humanity after sin, the promise of the Seed (Jesus Christ) to eradicate evil and sin, and the calling of Abraham and his posterity.

In the NT, there is the fulfillment of the promise in Christ Jesus and His subsequent appointment of the church with the Great Commission. All these were geared towards the

achievement of the mission of God. In order to fulfill its role, the church has devised methods to carry out its mandate, the Great Commission. However, it is imperative to note that for a long time, the church has used public and other monologue evangelistic methods which worked effectively and perfectly for the modern era and the past generations. However, these have proved to be ineffective in the postmodern and contemporary culture. In other words, these methods have lost their viability and effectiveness with the contemporary generation due to a generational and cultural shift. This has called for new and fresh methods to be developed to fill the vacuum, for “God does not want his spokespeople relying on the past techniques or methodologies” (McNeal 2011, 20).

However, the new evangelistic methods proposed have their own challenges in meeting the needs of contemporary culture and, at the same time, staying true and faithful to the Christian ethos. We next turn to consider how the church can present the gospel to an audience with different worldviews, but before we do that, it is important to define what worldview is as used in this paper.

The Concept of Worldview

For the sake of this study, we will take a little time and space to expound on the concept of worldview as it is often misunderstood and mistreated. According to Rusbult (n.d.), a worldview is a “mental model of reality—a comprehensive framework of ideas and attitudes about the world, ourselves, and life, a system of beliefs, a system of personally customized theories about the world and how it works—with answers for a wide range of questions.” Thus, “a view of the world, used for living in the world.” In the same vein, Naugle (2002) believed a worldview was “the whole manner of conceiving the

entire system of things, natural and moral of which we are part” (8). For his part, Smith (2005) said:

A worldview consists of a series of assumptions/presuppositions that a person holds about reality. It is consciously or subconsciously; affects the way a person evaluates every aspect of reality. Every person adheres to some sort of worldview, although one person may not be as consciously aware of it as another person. These presuppositions affect the thinking of every person in the world. It logically follows that the way a person thinks affects what a person does.

In support of the above, Anderson (2014) defined a worldview as “an overall view of the world. It’s not a physical view of the world (12), but rather, a “philosophical view, an all-encompassing perspective on everything that exists and matters to us” (100). In a similar tone, Sire (1997) said a worldview “is a set of presuppositions (assumptions which may be true, partially true or entirely false) which we hold (consciously or unconsciously, consistently or inconsistently about the basic makeup of our world” (16).

These definitions suggest that worldview is a concept of how one sees the world in terms of how it operates and why things happen the way they do. Funk (2001) rightly put it this way: “One’s worldview can be referred to as one’s philosophy of life, mindset, outlook on life, formula for life, ideology, faith, or even religion.” Činčala (2018) described worldview as a LifeApp. Thus, it is an invisible software which is built in each one of us and impacts the way we feel, think, and act (7–8) In other words, “it is an operational system that help us run our everyday life” (Činčala 2018, 22). As he explained, his analogy of worldview as a LifeApp and operational system helps and “allows us to access specific pieces of information or perform specific tasks” in life (Činčala 2018, 7). Anderson (2014) stressed that it is a pair of spectacles with colored lenses that affect what people see and how they see it.

In a nutshell, it is the background assumptions about God and the origin of nature,

human beings, and the universe at large. In fact, one's behavior, attitudes, values, beliefs, and culture do not happen in a vacuum, but are influenced by one's outlook of the world. People with different worldviews will interpret the world differently. In that case, it is important to investigate how the concept of worldview impacts the gospel. However, before this is done, it is expedient to know where people acquire their worldview and how their worldview can be transformed, if that is possible.

The Formation and Transformation of Worldview

Where do people get their worldview? Can a worldview be transformed?

According to Smith (2017), "every human being has a worldview." Anderson (2014) said that worldview is "like belly buttons—everyone has one but we don't talk about them very often" (12). Smith (2017) reiterated that worldview "is acquired and exercised with no intention or attention." If that is the case, then the question is, "Where do they acquire it from?"

If worldview is a LifeApp, then it is assumed that people get their worldview at the genesis of their lives. This LifeApp needs to be upgraded in the later stages of their lives as they interact and experience life in the world around them. In short, God created humans with a worldview which "starts to operate after each person is conceived" (Činčala 2018, 7). Thus, their worldview gets transformed. For instance, children are born with a certain worldview, but as they are being brought up under various circumstances, they have no control over what the parent inculcate in them, where they live, the school they attend, the food they eat, and so forth. They would have their worldviews transformed in such settings (Smith 2017). As people come face to face with the reality around them, their worldviews get transformed.

In the process of upgrading worldview, what takes place is the deconstruction of the existing worldview and reconstruction of a new version, and this is a lifelong process. As noted by Činčala (2018), Wilkens & Mark L. “believe[d] the construction of LifeApp is a long-term process, an ongoing journey of examining and evaluating” one’s experience in the world they live in (8). This is important because a worldview helps people interpret and make sense of their world (Činčala 2018). No Christian can be effective in presenting the gospel to people with different worldviews until they have been trained to think in worldview terms (Nash 2010, 14). The best thing Christians can do to help people achieve a better understanding of their worldview is by eliminating inconsistencies in their worldview and also by presenting the gospel as “new information that will help fill gaps in their conceptual system” (Nash 2010, 16–17).

Impact of Worldview on Sharing the Gospel

Thus, how does worldview impact the sharing of the gospel? Iowa State University had this to say:

If our worldview is the way we make sense of the world and our place in that world, any change that threatens that worldview also threatens our existence as a being. If what people have come to believe and understand is no longer relevant, perhaps they are no longer relevant. And being creatures who want to be relevant and enjoys the comfort of the predictable, they therefore, resist this change rather than embrace the unknown of something different. Instead they try to control the change and manipulate the situation to maintain the status quo. (Iowa State University n.d.)

The quote above is evidence of how difficult it is to share the gospel with people with different worldviews. Thus, how should the gospel be shared with people different from us in terms of worldview? Smith (2017) recommended that Christians should critically examine what they hold as their Christian worldview and dispose of any personal assumptions based on their experiences and instead, start with the basis of Christianity. In

other words, Christians may need to change their worldview and accept only that they need to change in order to relate to their friends with different worldview (Iowa State University n.d.). This does not mean that Christians should abandon the tenet of Christianity but call Christians to scrutinize and unpack the box of their worldview and adhere only to those which are the basis of Christianity if they want to reach people with different worldviews.

Christianity, as known today, has journeyed through the centuries and, as a result, the basis of it has been shrouded by theories and assumptions which are foreign. This has given a false image to Christianity, and there is a need to rid the institution from such an unwanted image. While this may be difficult at first, it is achievable when Christians stick to the basis of Christianity. They should not “assert their own agenda but the agenda of God and should refuse to become the issue. They are just messengers of the master” (McNeal 2011, 16). Cable (2016) also suggested that Christians need to introduce the gospel differently to people with different worldview and need to be aware that what they say may be processed through their worldview filters; as a result, what they hear may not be what you mean to say.

In other words, this supposes that in sharing the gospel, we must keep in mind the fact that our audience may have different worldviews and, therefore, perceive things differently from our point of view. This will facilitate the approach in delivering the gospel truth in a way that would bring conviction to the audience. Christians can only share the gospel effectively with those from different worldviews when they consciously and intentionally make every effort to learn and know how to share the gospel in ways that make sense from other people’s worldview perspective. Cable (2016) nailed it on the head: “We want to shake up their worldview, but we have to be able to communicate first.”

In fact, the gospel is life transforming and, therefore, a worldview changer if presented effectively. Thus, if Christians can bring the real gem of Christianity out and live by it, there are real and genuine people out there with different worldviews who will embrace it like never before.

Summary

Every human being has a default LifeApp—worldview—and this affects how they see and react to the world. This, no doubt, affects how they consider the gospel. However, in the case of life, this default setting gets upgraded through experiences in life. Thus, depending on the experiences, their worldview might lead them to see the world from a certain perspective. In other words, people believe what they believe because of certain experiences they have had in life. If experience is an effective tool to transform one's worldview, then Christians will be in a good position if they intentionally present their message in a way that will attract the audience to experience the power and joy of the gospel for themselves. Nash (2010) put it this way: Christians should be able to present their worldview as something which is without self-contradiction, but a provider of solutions to many of the problems in the world (20). We now turn our attention to how the church can contextualize the gospel to meet the needs of different audiences.

Contextualization of the Gospel

Contextualization of the gospel refers to the implementation of the gospel in culturally appropriate manner (Gonçalves 2005, 179). Hatcher (2004) concluded: “In bringing the gospel to the nations, a strategy for evangelism that can sufficiently locate itself within the more comprehensive missional strategy of contextualization is vital” (vi).

Adding his voice, Livermore (2009) noted that it is living out the gospel in this specific place among people who are different from you (44). However, it seems that this is a problem because history says that missionaries have always imposed their cultural beliefs and worldviews on their unbelieving audience. It is well documented that working with people from different cultural backgrounds is very challenging (Ng, Dyne, and Ang 2012, 29).

Mullis (2018) also noted that it was a recognized challenge for the Christian church to share the gospel in ways that are clear and meaningful to audiences with different worldviews without imposing their own culture and worldview on the targeted audience (67). Livermore (2009) recognized the fact that there are a lot of ministry initiatives that have failed and fallen flat due to differences in cultural beliefs and worldviews (12). He continued that “some of the greatest controversies entangling many churches and ministries today revolve around the issue of contextualizing the gospel to various cultural contexts” (19).

This overarching problem has called for scholars to investigate how the gospel can be contextualized, tailored to suit the audience without compromising the fundamental tenets of the gospel. It has been observed that for authentic gospel contextualization to take place, it must be based on the Word of God and directed by the call to evangelize the world (Gonçalves 2005, 178). In other words, contextualization of the gospel that ignores or deletes the ethos of the gospel may not be deemed as authentic and genuine. True gospel contextualization must be based upon the unchanging and everlasting truth of the gospel and be free from any culturally bound elements and biases of the presenter. Thus, the church must discern the “elements in the Christian faith which are biblical and timeless”

and those which are not, and therefore subject to amendment (Gonçalves 2005, 179).

It is believed this could only be achieved when the church knows and accepts the fact that scriptural truth remains unchanged and timeless. However, the mode and methods of delivery change with time. This will ensure the authenticity of Scripture and also the relevance of the gospel to the culture (Gonçalves 2005, 180). In addition, the church must show love and interest in meeting audiences' felt needs and, as a result, build bridges before transmitting the distinctive Christian doctrines (Marcelo, 2016, 226). How can the church engage in such a venture? This requires us to consider what multiethnic/multicultural/cross-cultural evangelism is, and what cultural intelligence and its role in mission are in such a context.

The Gospel in Multiethnic/Multicultural/Cross-Cultural Context

Plueddemann (2009) observed that the hope for the mission of the worldwide church depends on an effective multiethnic/multicultural/cross-cultural approach (11). He expounded on the fact that a multicultural ministry calls for different attitudes and skills, restraint in passing judgment, and having the ability to recognize the fact that familiar situations need to be approached differently (11). However, what exactly is a multiethnic/multicultural/cross-cultural understanding and context? In April 2004, BBC News Online interviewed several thinkers.

During this interview, the interviewer asked for a short definition of *multiculturalism*. One of the thinkers, Lord Parekh (2004), a professor and political philosopher said, "Multiculturalism is sometimes taken to mean that different cultural communities should live in their own ways of life in a self-contained manner" (Parekh 2004). Another thinker, Ruth Lea (2004), Director of the Centre for Policy Studies, defined

“multiculturalism as diversity: where people have their own cultural beliefs and they happily coexist—but there is a common thread to hold society together” (Lea 2004). Boa (2006) defined multiculturalism in three ways: First, it is recognizing the rights of people from different “ethnic, racial, geographical, linguistic, and social roots to political freedom, economic opportunity, and societal toleration.” Second, it is “rectifying political and economic injustice by pursuing policies that ensure freedom and opportunity for all people.” Third, “multiculturalism means fostering a genuine respect for diverse cultural expressions such as music, art, literature, and dance, and diverse cultural traditions in such matters as education, the family, and work. Such respect does not mean ignoring moral or spiritual failings reflected in these cultural expressions and traditions.”

From the definitions above, multiethnic/multicultural/cross-cultural ministry could be described as many dissimilar ethnicities and cultures coexisting alongside each other and being held together by a common denominator. Our society is not homogeneous and as such, both leading (in the context of church ministry) and evangelism become complex and difficult due to the different values involved (Hibbert and Hibbert 2014, 105). However, if evangelism is done well, the gospel can be the common denominator, the thread that binds everyone together. God loves and appreciates diversity and wants people of every ethnicity and culture to be evangelized. In the words of Murdaugh (2014), “Evangelism addresses concerns for people from all cultures”(35).

According to Patten (2013), God supports multiethnic/multiculturalism because He is the author of diversity (196). Hibbert and Hibbert (2014) agreed with Patten’s assertion. They stated, “Diversity is God-created” and “inherent in God’s design of the world is infinite variety” (46). They observed that in God’s creation, no two genes or two people

are identical and “even identical twins are not the same” (49). In expounding his thesis, Patten (2013) was convinced that diversity was an integral part of God’s creation. This is clear in the composition of Israel. His argument was that both the OT and the NT are full of evidence in support of his assertion (196–199).

Patten (2013) was convinced that the nation of Israel in the OT was multicultural in nature. In his analysis, it is that noticed the “people-group leaving Egypt was broader than merely the biological descendants of Abraham” (198). For instance, the son of Aaron, Eleazer, married a daughter of Putiel and had Phinehas, which was an Egyptian term meaning Cush, thus giving the impression that they were Cushites and outside the lineage of Abraham (Patten 2013, 198). In addition, Scripture is clear that there was a mixed multitude who also went up with Israel from Egypt (Exod 12:38 [KJV]).

The point remains that there is an established fact that biblical Israel was multicultural in nature. Patten concurred “that God’s will for his creation is diversity rather than homogeneity” and that despite this, human beings “strive for unity and fear diversity” because “human beings like to be with people with whom they share familiar traits” (Patten 2013, 196). He supported this argument by stating that before Abraham and his family emerged on the scene of the biblical drama, there was evidence that affirmed the “existence of a diversity of people, and that people groups is intrinsic to the plan and purpose of God” (195). “This is reflected in Gen. 1-11, culminating in the table of Nations in chapter 10 and the scattering of nations in chapter 11” (Patten 2013, 195). In the NT, the ministries of Christ and the apostles ran through the same vein as the OT.

There were multicultural dimensions of the church in the NT and many cross-cultural encounters of apostles with the gospel. The Greco-Roman world of the NT was

predominantly multiethnic and multicultural in its social constituency (Patten 2013). This is supported by the fact that “there were a significant number of people from different people-groups (Gentiles) living in, or passing through, Palestine at this time” and so in Acts 8:27, the “Chancellor of the Exchequer” of Ethiopia visited Jerusalem to worship (Patten 2013, 203). Limited space does not permit us to examine all the relevant NT texts in surveying the multiethnic/multicultural/cross-cultural encounters of the gospel. Nevertheless, one cannot ignore the multiethnic/multicultural nature of the ministries of Jesus Christ and the apostles in the NT (Rohrbaugh 2006, 73).

Blount and Tisdale (2001) asserted that Christ Jesus is a “preacher of multicultural worship” (16). Patten (2013) agreed with this assertion and added that although Christ’s twelve disciples were all Jews, His ministry was not restricted to the Jews but was extended to Gentiles. This makes Him the Messiah not only for Jews, but also for non-Jews “and therefore continues the theme that is evident in the OT of God’s blessing for people of all nations” (Patten 2013, 204). The happenings in Acts 2 is evidence of God’s “ultimate intention to unite people from every tribe and language and people and nation” (Patten 2013, 206).

In the formation of the Early Church, as seen in the book of Acts, there was unity, not uniformity, in diversity, in hearing and receiving the gospel, The audience heard the same gospel in their own language and repented. Nevertheless, this unity was soon challenged by the complaint of the Hellenists against the Hebrews because their widows were being neglected in the daily distribution (Acts 6:1). This called for action from the twelve disciples to appoint the seven deacons to maintain the unity of the church. As observed by Patten (2013) in summary of his reflection, “Jesus shifted the emphasis

towards reaching out to those of other ethnic and cultural backgrounds. This inevitably led to the early church becoming a multicultural community with all the intercultural issues that arose” (206–207). In the next section, we will look at cultural intelligence and its role in proclaiming the gospel.

Cultural Intelligence and Its Role in Mission

According to Earley and Ang (2003), cultural intelligence is “a person’s capability to adapt effectively to new cultural context”; it is a “concept where the locus of intelligence is positioned at the interaction between the individual and the environment” (58). A recent study on the subject found that “cultural intelligence is globally recognized as a way of assessing and improving effectiveness in the cross-cultural situations” (Otaigbe 2016, 67). Presbitero (2018) believed that cultural intelligence plays an important role by mediating the relationship between culturally diverse people (105).

This was buttressed by his assertion that the global world today needs working professionals who have the capability to adapt and to work effectively with “culturally diverse people or in an international context” (105). It is recognized that the global business world cannot flourish without cultural intelligence since it is indispensable in effective multicultural/cross-cultural interactions. If the concept of cultural intelligence is so important in the world of business and economics, then Livermore (2009) was right when he said that “nowhere does cultural intelligence finds a better home than in the Christian faith” (18).

Adding his voice, Rah (2010) asserted that cultural intelligence requires individuals to investigate deeper into “the biblical, theological, cultural, and sociological issues as well as understanding the practical elements of cross-cultural ministry” (14). This is because the

world is now a global village with its diversity in culture and worldviews. Nevertheless, the eternal gospel needs to be proclaimed to “all those who live on the earth; to every nation, tribe, language and people” (Rev 14:6 [NKJV]). Cultural intelligence cannot be ignored if effective-whole worldwide evangelism is to take place. This is because cultural intelligence is the foundation for loving and reaching people who are different from us (Livermore 2009, 76). It is unfortunate that missionaries without cultural intelligence have “gone into foreign lands insisting that locals adopt dress, use music, and build churches that mirror their own” (Livermore 2009, 19).

This is a cultural imposition which has often led to failures or resulted in the eradication of rich local cultures, which are not necessarily against the tenet of gospel, but otherwise, could have added their richness to the message the local people received. If cultural intelligence is the foundation of loving and reaching out to those different from us, then one would not be wrong to say Jesus Christ was or is culturally intelligent. This is because He first loved and reached out to humanity, although different at all levels.

The Culturally Intelligent Christ

Jesus Christ is seen as culturally intelligent (Livermore 2009, 244.) This was supported by Somasundram (2014): “In Jesus Christ, we find the personification of a culturally intelligent person” (9). This is because the incarnation of Christ exhibits His love for and capability to relate to those who are not like Him and contextualizes the gospel to us in a way that is understandable and relevant to humanity. In His ministry, Christ ministered in a multiethnic/multicultural/cross-cultural context as He ministered to both Jews and non-Jews. However, He made His message relevant to suit each group without any compromise. This means both Jews and Gentiles were given the chance to experience

God's kingdom without any particular ethnicity without being given any advantage whatsoever over the other (Boa 2006).

This supposes that Christ tore down all barriers that served as obstacles to the gospel, be it ethnic, national, cultural, or social. The fact that Christ did this is a lesson for the church to learn from in order to reach out to people who are different from us. How did Christ, as a Jew, employ His cultural intelligence to reach out to others from a different perspective of culture? Did He water down the ethos of cultures and promote a cultureless gospel? Or should the gospel be uncritically accepting of every cultural value whatsoever? Through the analysis of Christ's ministry in the cultures of His days, Livermore (2009) observed that Christ's cultural intelligence helped Him to embrace, protest, announce, and demonstrate the gospel (38).

Christ did not promote or preach a cultureless gospel because he always presented the message in the medium of a culture. Nevertheless, Christ embraced cultural elements in His ministry that were in line with the gospel; at the same time, He worked against those cultural elements that seemed to contradict the gospel. For instance, Mark 2:13–17 records the fact that Jesus dined with tax collectors and sinners. This was taboo in society. Christ also lived in His culture through "words and deed." Thus, His words and deed challenged both Jewish "fundamentalists" and "liberals" of that culture as He sought to read between the cultural lines of His time (Livermore 2009, 38).

In the gospel of John, we read: "The Word became flesh and dwelt among us" (John 1:14 [NKJV]). In this text, we see that Jesus' deeds justified His words. In other words, Jesus did not only preach or announce the gospel, but also demonstrated it. This makes the culturally intelligent Christ to be seen as the Ruler of all cultures, and therefore

requires humanity to entrust and submit themselves to Him, instead of relying upon their “false self-sufficiency of their proud cultures” (Boa 2006). The story of Jesus’ cultural intelligence did not end with His death. Although it has been observed that Christ’s claim of universal authority over all cultures is the most troubling and “politically incorrect” aspect of the Christian faith, it is non-negotiable” (Boa 2006). The Early Church had to mitigate this through the Greco-Roman world by using the skills of cultural intelligence. The Apostle Paul was well noted for this. How did he do it?

The Culturally Intelligent Apostle

Scholars believe that Christ, through the Holy Spirit, used three notable incidents in the book of Acts as lessons for the Early Church to be culturally intelligent in order to win souls in their multiethnic/multicultural/cross-cultural settings. All these three were included in Patten’s (2013) observation; they are Peter’s vision recorded in Acts 10:9–23 where it says that “God does not show favoritisms but welcomes men from every nation,” the council convened in Jerusalem (Acts 15) to come out with one mind on whether circumcision was essential for salvation of the Gentiles, and the founding for the Philippian church recounted in Acts 16:11–40 (Patten 2013, 206).

Nevertheless, the Apostle Paul is recognized as one of the most culturally intelligent apostles in the Early Church (Somasundram 2014, 22). In Acts 22:22 to 23:11, he was unequivocally clear about his Roman citizenship which suggests that Paul was familiar with “Greek culture, philosophy, and literature, and this is captured in the didactic style of his letters and in his allusions to other religions” (Somasundram 2014, 25). In addition, Paul’s “occasional quotations from Greek poets reveal his understanding of the Greco-Roman worldview” (Somasundram 2014, 25). Nevertheless, Paul also claimed to

have Jewish roots, which was obvious, and as such, was very acquainted with Jewish culture.

The fact is that he was not just a Jew, but a Pharisee who upheld Judaism and its culture in the highest regard. Despite this, Paul embraced whatever element was helpful in advancing the gospel from both cultures and vice-versa. For instance, in his encounter with the Athenians in Acts 17:23, the Apostle exhibited his cultural intelligence by showing respect and, at the same time, taking advantage of their ignorance of the UNKNOWN GOD to bring the Good News to his audience. The culturally intelligent Paul was a man of moments. He was always aware of his contexts and seize the opportunity of “his status as both a Jew and a Roman citizen to minister to both Jewish and Roman audiences” (Somasundram 2014, 4).

Summary

The gospel needs to be contextualized to meet the needs of different groups of people in society. The real contextualization in this sense must be devoid from compromise. It simply suggests and recognizes that there are diverse groups of people whose needs are different, and they must hear the salvation message without any cultural entanglements. Thus, the “one size fits all” scenario needs to be avoided in a multiethnic/multicultural/cross-cultural context.

This is important because God loves all people despite their culture and ethnicity. He embraces diversity because He is the author of it. There is more than enough evidence of multiethnic/multicultural/cross-cultural awareness and involvement in both OT and NT that cannot be overemphasized. Thus, as Hsu (2015) put it, “God moves his people in cross-cultural encounter, migration, diaspora, exodus. It’s His way of blessing all nations.”

In other words, biblical Israel was believed to be multiethnic/multicultural/cross-cultural in nature, and as we know, the NT is also filled with multiethnic/multicultural/cross-cultural dynamics. Like Christ Jesus, the Apostle Paul, for instance, adopted a multiethnic approach in his ministry, and by doing so, contextualized the gospel to meet the needs of his multiethnic/multicultural audiences. In such a context, his cultural intelligence played an important role as an essential tool for the effective propagation of the gospel. Cultural intelligence is, therefore, vital for promoting God's agenda in today's multiethnic/multicultural/cross-cultural world because "it is rooted in a theology of God's incarnation through Jesus" (Somasundram 2014, 9).

Conclusion

The major ideas, principles, theories, and methods that I have learned in the literature review which I will use to create the solution to address the problem include the following:

First, the distinction between mission and evangelism. It is obvious from the review that mission is not the assignment, but the purpose behind the assignment as defined above. This supposes that God assigned to Himself the ultimate assignment of creation with a certain purpose in mind which is the mission of God; that purpose, as we have seen from the review, is that His creation would exist forever and ever, without sin and death, and in harmony. However, due to the wrong choice of humanity, the mission of God seems not to be fulfilled. Sin has brought death, misery, and hopelessness to creation. Nevertheless, the *euangelion*, the Good News, is that God has taken upon Himself another assignment to reconcile and restore humanity to Himself despite what humanity's wrong choice has brought about; separation and straying from God. This is the Good News, for humanity

was doomed for annihilation, but has now been given a second chance to live forever. Evangelism, on the other hand, is the act of spreading this Good News throughout the universe with the ultimate intention of engaging the entire creation with the mission of God.

Second, the church has no mission of its own, only that which is God's. Ministers of the gospel are often heard saying, "My mission"; however, no minister has a mission of his or her own since all missions culminate in the mission of God. In other words, there is no mission independent from the mission of God. The call of Abraham to be a blessing to all nations, the institution of Israel as a nation, the coming of Christ Jesus as the promised Seed and the Messiah, and His subsequent institution of the NT church with the Great Commission all aimed at one single but overarching and important goal: to fulfill the purpose of God for His creation.

Subsequently, the Christian church got its inspiration for the mission from the "healing and reconciling ministry of Jesus Christ as a model to follow in their lives every day" in order to play its part in God's wider vision (Schreiter and Jørgensen 2013, ix). Therefore, the MKI SDA Church would be taught to understand the value of being a church in the neighborhood: why they exist and are placed in the multiethnic/multicultural/cross-cultural neighborhood. They exist to play their part in the bigger picture in fulfilling the mission of God. This may resonate with the MKI SDA Church, but it does not exist for itself; it exists to champion the purpose of God. Without it, the church ceases to exist.

Third, multiethnic/multicultural/cross-cultural ministry is biblical. This ministry is divinely ordained; God is the author of ethnicity and culture. Thus, God loves and

embraces diversity, and it is an important lesson for the church on God's errands to pursue the way of God. This can only be possible when the church learns from Jesus and how He related to the cultures of His days and dealt with people from different cultures. Christ was able to minister cross-culturally because of His cultural intelligence. The apostle Paul is also known of his ability in this sphere of Cultural Intelligence, and this is noted in his ministries as the apostle for the Gentiles. The method used by both Jesus and Paul in their multiethnic/multicultural/cross-cultural ministry context has been described as embracing and protesting.

Both Jesus and Paul embraced cultural values that did not necessarily challenge or go against the ethos of the gospel, while at the same time protesting the values that seemed to contradict the gospel. This is a lesson for the Christian church at large in the 21st century, and MKI church is not exempt. The members should be trained on the concept of cultural intelligence since this will give them a lens through which they might understand their level of cultural intelligence and highlight areas that need improvement for quality interaction with people who are not like them (Otaigbe 2016, 43). This would also help to equip them to connect with people from other ethnic groups at all levels with the gospel.

In other words, the church would have to develop a new breed of leaders who can see beyond the surface-level of cultural differences. Thus, another generation of church leaders and evangelists would be developed to continue looking for new ways to contextualize the gospel for their neighbors as "the practice of tailoring the format of the gospel to fit the needs of the audience was always the undergirding principle of evangelistic method" (Marcelo 2016, 229).

Fourth is the proper and genuine contextualization of the gospel. It has been clear

from the review that contextualization of the gospel does not mean compromise. The true tenet of the gospel is timeless and unchanged from generation to generation. However, the mode and method of delivering the gospel truth changes with time and generations. If this is not understood, cultural beliefs could be mixed with the message and be taken as part of the gospel. This is seen throughout the history of Christianity where Western missionaries sent to developing countries took their way of living as part of the gospel. Genuine gospel contextualization is one which is free from any cultural beliefs but presents the gospel in a culturally appropriate manner.

Fifth, the gospel must be presented holistically. Holistic in this case means announcement/proclamation and demonstration of the gospel simultaneously. The literature has revealed that some scholars have come up with what is called social ministry or gospel. This ministry seeks to fulfill the physical and material needs of the people to the detriment of the gospel of repentance and salvation.

The church must, therefore, devise and engage in an effective model of evangelism after that of Christ Jesus to help their neighbors experience the gospel for themselves in their own ethnicity and culture. This model of evangelism must be relevant and appeal to the neighbors and meet their needs holistically. In other words, there must be an intentional effort to present the gospel holistically as Jesus did in order to meet the physical and spiritual needs of the people. Thus, any evangelistic methods adopted must have its focus on bringing people to the kingdom of God while not neglecting their needs—physical, emotional, psychological, and so forth.

It is important to give heed to all their needs because, as Ellen White stated, “It is not always the most learned presentation of God’s truth that convicts the soul. Not by

eloquence or logic are men's heart reached, but by the sweet influences of good actions inspired by the Holy Spirit which operate quietly yet surely in transforming and developing" (White 1943, 169). For example, if the relational method is adopted, it must be looked at from the perspective of Jesus Christ: meeting the emotional/relational and physical needs, which is quite significant and able to open doors for spiritual conversations and to provide for spiritual needs. This is to be done holistically.

Thus, every method will need to be intentional and purposeful, and therefore, care needs to be taken to avoid segregation into social gospel and the gospel of repentance. This is because although Christ Jesus had deep compassion for the poor, the sick, the dispossessed, and the outcasts of society and provided for their needs, all that was towards the highest purpose, their spiritual needs—salvation. Therefore, any evangelism methodology adopted must be wholistic: incorporating the fulfilling of spiritual, physical, and emotional/relational needs, while the physical needs serve as a bridge for carrying the message to the people for their salvation.

This means announcing and living out the message and making the gospel authentic. This can be done when the church creates authentic/significant relationships with their neighbors through communal programs which are advantageous to the community. This method is not making friends for friendship's sake, but must be real and authentic, having genuine love for the people. This will exhibit the love and interest the church has in supporting their needs (for example, foodbanks and providing shelter for homeless in the neighborhood). Such initiatives will serve as bridges for the gospel but will not be an end in themselves.

CHAPTER FOUR

DESCRIPTION OF THE INTERVENTION

Introduction

This project proposes that using Jesus' approach will reshape how evangelism is done in MKI SDA Church. As noted in the literature review, there are several methods the Christian church has used in spreading the Good News. In the 20th century, publication and distribution of literature, radio, television, as well as public evangelism were deemed to be effective in reaching people for conversion. However, their effectiveness has eroded in the 21st century due to the "culture" of postmodernism.

This has led some scholars to propose a new approach which seems to meet the physical and material needs of people at the expense of their spiritual needs. Nonetheless, it is believed that employing Christ's method will help MKI to evangelize and meet both needs of their multiethnic/multicultural neighbors. The intervention described in this chapter was an attempt to mend the disparity and sought to explore its impact and significance. The chapter is divided into four sections: ministry profile, development of intervention, description of intervention and the outlines of research methodology and protocol.

Profile of the Ministry Context

Melton Keynes International Seventh-day Adventist Church is an ethnic church

located in Bletchley, a multicultural/multiethnic community. The church has a vision to reach out and share the gospel of Jesus Christ to all people including indigenous British and other ethnic communities. They focus on celebrating God through joyful worship and by strengthening each other through fellowship and care.

The church has been in Milton Keynes for twelve years but less than a year in its current neighborhood. However, none of the neighborhood residents are members of the church. (For the past six years, eleven people have been baptized, but only one is from outside the church, while the rest are home grown.

The adults, youth/young adults, and early teens all worship together. The adult church is composed mainly of first-generation immigrants from Ghana, although there are a few other nationalities. The church uses both a Ghanaian language called *Twi* and English for both worship service and sermon. During the church service, *Twi* is translated into English or vice-versa. This church organizes evangelistic campaigns twice a year with the agenda of winning more souls. However, they end up winning no one from outside the church but and only baptize their children. It has been observed that the church is unable to evangelize its neighbors and sees evangelism as an event. This is because although the church talks about the approach of Jesus in their ministry, this is barely seen in their practice.

Development of the Intervention

Christ's method of evangelism in reaching a diversity of people is at the center of this project. At the heart of this study is a conviction that there is something the MKI church is not doing right. This conviction grew out of frequent repetitions of Ellen G. White's statement, "Christ's method alone," which does not seem to be seen in practice

(White, 1942, 143). This caused desperation in me to know what White really meant by this profound statement and how the church aligned its evangelistic strategy with it. A carefully consideration of White's statement and the context in which it was said suggested that perhaps the church has yet to understand fully and appreciate the impact and significance of this statement.

After having observed and spoken to members of this church, the impression one might get was that Christ was probably always in the synagogue every Sabbath from morning until evening preaching to the same people of His kind, as if He fostered exclusiveness and segregation and His ministry did not extend to His multiethnic/multicultural neighbors. In a nutshell, despite being quoted frequently, Christ's methodology was hardly seen in practice. Creating an intervention began by reviewing and analyzing the church's existing evangelism process and how it contributes to the intervention.

The Current Evangelism Process

As far as evangelism was concerned, the main method the church normally used could be described as the "Closed-Door Method" (CDM). The CDM is where the church decides to hold an evangelistic effort in a closed-door venue. This venue can be the place of worship or a rented public hall. With this method, speakers are invited from abroad to hold two- or three-week campaigns. The church members are encouraged and expected to invite friends and loved ones to come and listen to the preacher. The details of the individuals being invited are collected with the purpose of creating contacts and a connection. Members are then asked to be responsible and to shepherd these individuals. This responsibility almost always rests with the Personal and Deaconry Ministries. They

are expected to contact and nurture these prospective members after the program. There is always time allotted to mingle with these prospects after each night presentation. The underlying assumption for this is that the invitees will feel at home and become interested in being part of the church family.

Before developing an intervention, a situational analysis of the CDM was completed and an evaluation of evangelism data available from 2010–2020 was done. This was done in order to identify strengths and weaknesses of the CDM, as well as to draw attention to opportunities and dangers related to the design of the intervention. This would also help to urge MKI church members to adopt and embrace the intervention to bridge the gap and to reach out to their multicultural/multiethnic neighbors with the gospel.

The first strength that emerged was inviting high-profile guest speakers. As noted in his blog, Seed (2011) suggested that inviting high-profile guest speakers has numerous benefits, including creating a “heighten incentive for the members to invite friends.” It is believed that inviting high-profile speaker for evangelistic efforts intensifies the church members’ willingness and efforts to bring people which otherwise may not be the case. In fact, high-profile guest speakers not only draw new members but also motivate backsliders to return to the church (Seed 2011). In addition, there is no doubt that guest speakers bring new insights and perspectives to the presentation of the gospel, and this is an added benefit of the CDM.

The second strength was nurturing. When it is well planned and executed, the CDM has the ability of personalizing rapport with the invitees since the old members could be assigned to foster the newcomers. Thus, with the consent of the individual

invitees, personal information is collected for the purpose of doing follow-up and building rapport and trust which could lead to conversion.

The third strength which was observed was the huge effort or momentum with which such events are carried forward during a space of two to three weeks.

In summary, it was concluded that the stated strengths could be brought forward into the design of the intervention. Nevertheless, a few weaknesses were observed in the evaluation of the CDM. Paramount among them was “speaker-oriented pedagogy” (Johnson 1999, 273). This takes place when the gospel presentations are propositional and monological. It is an “I preach, you listen” model of presentation. Thus, the speakers develop and execute their sermons/presentations around a given theme, and all that the audience must do is just listen. There is little or no room for interaction, and this is exactly what the postmodern mind rejects as it may also not be every engaging.

The second weakness of the CDM is that it is expensive. There is a huge money involvement in terms of advertising and printing flyers for distribution as invitations. In addition, since MKI has no church building, there is the need to rent a hall for the total number of days the program will take place. Furthermore, inviting high-profile guest speakers no doubt costs a large amount of money in terms of hotel bookings and honorarium.

A third weakness is that evangelism is seen as a yearly event instead of a life-time process. As noted in chapter 3, evangelism is a process, not an event. It can be a series of activities performed in one’s own life which has a combined effect of bringing people to Christ. This activity may include a series of conversations and even a series of individual events (EvangelismCoach, 2019). Evangelism is the life blood of a church and, therefore,

must be a lifestyle of the members. However, the existing method lacks this concept.

A fourth weakness was that the current method is not all inclusive and all involving. It was observed that a few church members carry out the work of evangelism on their shoulders while the majority look on as spectators. Thus, there is no TMI because the method consciously or unconsciously encourages a culture of spectatorship and numbs members' desire to share their faith. However, the Great Commission was not given to a few willing people, but to the entire community of believers.

A fifth weakness is that members do not know how to make friends with their neighbors, people from different ethnicities or cultures, and prepare them for harvest. Thus, there are no relational terms between the members and their multiethnic/multicultural neighbors and, therefore, they cannot invite them when this event is organized.

A sixth weakness is that there is always the possibility that even individuals who have shown interest may never be contacted after the program, and there are those who will never attend CDM gatherings. Here again, it was concluded that designing a new evangelistic process based on Christ's model could address these weaknesses.

Adjusting the way and manner evangelism is conducted in MKI will present a few opportunities. The first is that evangelism would be seen in the context of a process, not an event restricted to a venue. Thus, peoples' perception about evangelism would be corrected. Second, this would ensure TMI since evangelism will not be seen as the burden of the few. It would encourage members to feel obliged to get involved and halt the indifferent attitude towards evangelism as some other people's business. It would make members recognize evangelism as a lifestyle. Thus, members would understand

evangelism in the context of being, not doing. This would reenforce the view that each member is an evangelist, and that people can carry the gospel during their daily work schedules.

In addition, this would afford the opportunity to train people on simple but effective techniques of sharing their faith in a friendly and cordial manner without judging people who are not like them. Thus, their cultural intelligence would be enhanced.

On the other hand, there is a fear this may not succeed, as usually happens when trying something new. Aside from this, it may also be seen like “rocking the boat,” which may cause some discomfort and resistance from members who may not be ready to leave their comfort zones. People usually make a great deal of artifacts, and when these artifacts are removed, they feel as if they have been deprived of their hope. This always causes trouble which, in turn, can be a cause for unpopularity.

As observed by Grys (2021), whoever “tries to name or address the dysfunction in an organization will be not popular because enough important people like the situation exactly as it is, whatever they may say about it, or it would not be the way it is.” Nevertheless, changing how evangelism is planned and executed could equip the church members spiritually and socially, prepare them to take up their roles as disciples and disciple makers in reaching out to people from different ethnic and cultural backgrounds in the community, and also meet their needs holistically. This demands a holistic approach.

A Holistic Approach

As noted earlier, the literature review revealed major ideas, principles, theories,

and methods the Christian church has used in spreading the Good News in modern and the postmodern eras. We also noticed the disparity between the approaches used in each era respectively. It is, therefore, imperative for MKI to adopt an evangelistic approach that seeks to create a content of its own that will seek to reach people from multiethnic/multicultural backgrounds while, at the same time, balancing views to bridge the gap. In view of this, the task in creating intervention was to formulate a complete framework that would pull the two ends together in a single approach.

Intentional Purposeful Relational Model

As noted earlier in chapter 3, relational evangelism involves witnessing and inviting people to become followers of Jesus (Murdaugh 2014, 12). Relational evangelism expresses friendship and love with openness, authenticity, and honesty. Relational evangelism has been adapted for use in this intervention; however, we have chosen to integrate intentionality and purpose. The rationale was to deviate slightly from how it had been portrayed and give the impression that Christians can encourage neighbors with good deeds and words, thus creating relationships, but not in the context of conversion (Murdaugh 2014, 41). The truth is that without being intentional and purposeful, relational evangelism would be only one of many approaches of social gospel.

As we reflected on the theological foundation, it was evident that the themes and concepts we have been working with elaborate elements of the Intentional Purposeful Relational Model (IPRM) which is also seen in Christ's method. In fact, Jesus' method is nothing but creating and mending relationship between God and humanity with the intention and purpose of saving. This was evidenced in His ministry to diverse groups of

people who were not like Him. As noted in Jesus' method described by Ellen White, there are four themes: (a) mingling to save, (b) desire to connect, (c) sympathy and otherness, and (d) relationship and personal ministry.

Mingling to Save

Christ's intention in mingling with humanity did not start on earth. It is something that began with the Triune God imbedded in the creation story. As Alcorn (2010) noted, the statement in Gen 3:8 seems to imply that God often came down and walked with Adam and Eve in the Garden of Eden in the cool of the day. This suggests closeness and intimacy and fellowship. In other words, God used to socialize with humanity before the fall. It was the interruption of sin that cut short this divine mingling. The incarnation was a symbol of reinstated divine mingling, socializing, or divine blending with humanity, and this played out in Christ's ministry. By socializing, Christ established networks and contacts to draw closer to people and to give them the eternal gospel which saves.

Desire to Connect

The salvation of humankind was the ultimate inspiration for Christ's incarnation. The desire to save people from their shame and wretchedness motivated Christ to leave His comfort zone to come to the earth to pay the ultimate price for the redemption of the human race. Thus, Christ's desire to save was actioned by becoming one of us and sacrificing Himself in our stead. Roennfeldt (2017) reiterated that Christ had always desired to connect with humanity one way or the other (58). His desire to connect was not new in the NT and had no bound or restriction to any locality. There is evidence of this concept in the OT. For instance, the Psalmist endorsed God's desire that His salvation be

known by all nations and that “He has remembered His lovingkindness and His faithfulness to the house of Israel; and all the ends of the earth have seen the salvation of our God” (Ps 67:2 [NKJV]; Ps 98:3 [NKJV]). This resonated in Isa 40:5 and 52:10 and was cited by Luke in the NT: “And all flesh shall see the salvation of God” (Luke 3:6 [NKJV]).

Otherness and Sympathy of Christ

As we have been made aware, God’s or Christ’s desire to connect and to save is not restrictive. Therefore, His compassion is not only for those like Him (and for that, it was rational, even though He was a Jew), Christ did not restrict His ministry to His own people, but showed mercy and sympathized with others, those from different ethnicities and cultures. Diversity of culture was not an obstacle to His ministry as He also valued non-Jews as candidates for salvation. It is interesting to know that Christ’s ministry was and is multiethnic/multicultural, and cross-cultural in nature. In fact, this is not surprising because, as God, He authored diversity and, therefore, embraced it in His ministry. To Jesus, the gospel of salvation is all inclusive; the only caveat is belief in Him. Through His ministry, Jesus taught us the importance of having high cultural intelligence. Due to His high cultural intelligence, Christ’s multiethnic/multicultural and cross-cultural ministry was highly effective. As a result, the Gentiles-Greeks began to seek Him (John 12:20–26 [NKJV]).

Relationship and Personal Ministry

Payne (2019) said that personal ministry “involves forming a loving relationship with another individual with the aim of mutual growth in Christian understanding,

obedience, and service of others.” According to Michael Mbui, Director of the Personal Ministry Department of the South England Conference, personal ministry “aims to inspire all ministers, ministry leaders and members within our territory to pursue the mission and vision of Christ for their lives and their communities” (Michael Mbui n.d.). Thus, by integrating the definitions above, we see that personal ministry is about creating interpersonal relationships with other individuals, inspiring them to grow in their encounter and experience with God, and then having a ripple effect on their lives. Through His ministry, Christ showed us the nature of personal ministry before there was any definition coined for it.

As observed by Marriner (2016), in choosing His first disciples, Jesus invited them to have a personal relationship with Him with the phrase, “Come and see” as an answer to their question, “Where do you live?” (67). Having connected and engaged with Jesus, the disciples were taught something which equipped them to go and multiply. This is seen throughout Jesus’ ministry whether through healing or preaching the Word. For instance, the principle of personal ministry was seen in Jesus’ encounter with the Samaritan woman at the well and healing the demon-possessed man (John 4:7–42; Mark 5:19 [NKJV]). In a nutshell, personal ministry is about becoming “Jesus for somebody” (Seventh-day Adventist Church, 2020, 46).

Description of the Intervention

Having recounted the development of the intervention, what follows is a comprehensive description of the intervention by explaining its four phases chronologically. This section describes the intervention which included methodology, structure, and content.

Methodology, Structure, and Learning Outcome

In designing the intervention, Osmer's (2008) four tasks of practical theology were adopted: descriptive, interpretative, normative, and strategic. These require us to ask four basic but important and strategic questions respectively (11). The first asks, "What is going on?" With this question, attention was focused on the evangelism situation at MKI to gather important data and concepts (Yeagley 2015, 78). Second, the interpretative task sought to interpret the MKI evangelism situation by asking, "Why is it going on like this? Why do we have this problem at MKI?" This helped us understand why the situation was happening or its cause. The third, the normative task, sought to answer this question: "What should be happening or going on?" This demanded examination, reflection, and evaluation to discern God's will for the present realities. The fourth, the strategic task, answered the question, "How might we respond?" This demanded action to respond strategically and pragmatically to the situation which could yield a positive impact.

These four tasks were used to structure the design and content of the intervention, and they correspond respectively to the following four tasks: state of MKI evangelism, critical analysis of MKI evangelism, total involvement of members, and pragmatic action that needs to be taken.

The program began by first reminding the church where I had arrived in the Doctor of Ministry program and how they could support by participating in the study. On the following Sabbath afternoon, an hour was used to introduce the course to the church. Each task was allotted an hour and half each for four Sabbaths over four weeks—a total of six hours. This climaxed with an anonymous survey, an open-closed interview, and a

focus group discussion. The survey was open to all the church members to participate freely and answer questions on their reflections and experiences. The interview was conducted, via phone, with 20 people who volunteered, and thus became the “sample.” In addition, the focus group involved a selected number of people, between six and 10, who were guided through a discussion by a moderator to explore a variety of different questions regarding the MKI church mission and the nature of its evangelism. The participants of the interview, and the focus group were asked to complete an Informed Consent Form.

There were several theoretical learning outcomes: (a) understanding the concept and the definition of evangelism; (b) reflecting and knowing the state of evangelism at MKI; (c) telling the difference between event and lifestyle in the context of evangelism and confirming which one of them the current MKI evangelism falls under; (d) being aware of and understanding Jesus’ approach to evangelism; (e) being able to describe and characterize Christ’s method in a single word or phrase; (f) being able to review, analyze, and evaluate the current vision and mission (assignment) statement about whether they aligned with the mission of Jesus, and for that matter, the vision of God; (g) discovering and assessing their own cultural values and determining which to embrace or protest; (h) being able to boost individual cultural intelligence and creating interpersonal and authentic relationship with someone from a different ethnic or cultural group; (i) being equipped and having confidence to share their faith; and (j) having the desire to get involved.

Task One (Descriptive): The State of MKI Evangelism

The first task of the program was designed to help the church members become

aware of the state of the church in terms of evangelizing their neighborhood, winning souls for the kingdom of God, and fulfilling the vision of the church. The presentation started with a review of the church's mission statement and an introduction of evangelism and discipleship, including some foundational definitions and concepts. The presentation continued to examine some approaches or methods outlined in the literature review (chapter 3) and then climaxed with the presentation of Christ's method.

During this task, the members were asked to do an anonymous survey exhibiting how the church and individuals' approach to evangelism aligned with that of Jesus? The survey report (Appendix C) was made available to the church.

Task Two (Interpretative): Critical Analysis

The second task was designed to help members study and understand the biblical teaching on the church's work for evangelism. In the light of that teaching, they then needed to reflect on and evaluate their own effectiveness in winning souls. Here, the presentation included important questions and gave an overview/synopsis/brief summary of the theology of Jesus' method from the Gospels.

During this task, the members were asked to provide answers to the key questions which dealt with initial preparation, seed sowing and connection, and presence. Thus, how thorough the preparation toward evangelism is. This was done in the context of farm and farmer analogy (preparing the land, sowing the seed, cultivating (connection and presence) and harvesting).

Task Three (Normative): Total Involvement

The third task dealt with helping members to apply the knowledge acquired in the

critical analysis to their lives and in the church. This involved learning how to make evangelism a process, not an event, in other words, seeing evangelism as a lifestyle.

During this task, the members were made to understand that no one is a spectator and that, through baptism, we were all ordained and accepted the call to go and multiply. The members were encouraged to employ their talents to win souls for God, and the church was educated to appoint officers using a talent-based plus commitment system.

Task Four (Strategic): Pragmatic Action

In the fourth task, church members were encouraged to move out of their pews, to move out of their comfort zones, and step into the community and neighborhood. This required taking appropriate action. Here, the presentation had two targets: internal and external.

Internal

The presentation focused on equipping members to be confident and intentional in creating relationship with people from diverse cultures and ethnicities and on sharing their faith by using the *Three Circle Life Conversational Guide* developed by Brett Ricley (2018).

External

The external presentation focused on how MKI could be relevant to the community and the neighborhood. This involved activities which could be planned and executed to meet the needs of the members of the community. They could send a message to the neighbors about the love and care of the church and win the confidence of the neighbors. The activities included were a community cleaning-up, an inter-faith

meeting, a meeting needs project/ministry, a well-being project, a foodbank project, and a health expo. A health expo has the potential of leading all community engagement because “the Savior made each work of healing an occasion for implanting divine principles in the mind and soul. This was the purpose of His work. He imparted earthly blessings, that He might incline the hearts of men to receive the gospel of His grace” (White 1942, 20).

Research Methodology and Protocol

The intervention was evaluated, and the results reported using research methodology and protocol that was built into the project.

Research Aim, Design, and Sample

The aim of this project was to explore the benefits of employing Christ’s method for evangelism in MKI. This was intended to support the church to find ways to connect to its multiethnic and multicultural neighborhood and to make members aware of the importance of creating an authentic, interpersonal relationship with neighbors.

This project used a qualitative case study design because this approach facilitates the exploration of the phenomenon within its context, in this case, evangelism in MKI by using a variety of data source (Baxter and Jack 2008, 547). According to Rashid, Rashid, and Warraich, the “qualitative case study methodology enables researchers to conduct an in-depth exploration of intricate phenomena within some specific context” (1).

As Baxter and Jack (2008) noted, there is a “close collaboration between the researcher and the participant, while enabling participants to tell their stories. Through these stories the participants are able to describe their views of reality, and this enables

the researcher to better understand the participants' actions" (545). Milton Keynes International Church is a limited context and, therefore, my unit of analysis (545).

Disclosure of My Position and Bias

In this study, I was both the researcher and facilitator of the intervention. This meant that I participated fully in the intervention in both roles. In addition to this, I was the church pastor and, therefore, had to be conscious of my influence on the church members. Furthermore, I am a Ghanaian, born and raised a Jehovah's Witness, and had my education in both public and Adventist educational systems. I recognized the fact that these characteristics might differentiate me from members who were Ghanaians, born and raised as Seventh-day Adventists, and had their education exclusively in the Adventist education system, although it might resonate with those who have had similar experiences.

Detailed Study Procedures

The intervention participation and data collection took place within four months, February 5 to May 15, 2022. Training for the church members took place on the four following Sabbath afternoons: February 5, 12, 19, and 26, 2022. Due to the lack of a place of worship, face-to-face meetings were limited, if not impossible. Therefore, all training meetings were virtual, except one, February 26, 2022. Nevertheless, there were telephone conversations at times to solicit the views of some members which were incorporated into the intervention. Analysis was done in two ways.

First, participants' experiences were monitored by asking them to reflect on some question/s at the end of every task. In task one, members were asked about their level of

awareness of the responsibility of the church and members to the community and neighbors in the context of representing and presenting Christ to them in the fulfilment of the church's assignment. In task two, they were asked what their single dominant thought of Jesus' method was and how the church aligned its evangelistic strategy to it.

In task three, they were asked what value they had gained from that task for their spiritual growth. In the fourth task, they were asked how confident they and the church were in incorporating Christ's method in the evangelistic strategy of MKI? Second, a research journal was used to record field notes and observations, but this was not exclusive to WhatsApp messages.

Confidentiality

Field notes and transcriptions were securely saved on my personal computer with password protection.

Internal and External Validity

In order to ensure internal validity, avoid any bias, and increase the credibility of this project, multiple methods of data collection were used and triangulated (written reflections, my notes, and observation). In addition, member-checking, where the reporter serves as a check throughout the process, was adopted. In addition, my own biases were disclosed, and the participatory modes of research—where members have the opportunity to be involved and to check and verify the interpretations and conclusions—were used (Creswell and Creswell 2018, 184).

To increase the external validity of the project, I disclosed my position and participation level in the research and provided a narrative account of data collection,

categorization, and interpretation in order to permit users or readers to decide the level of commonalities with the situation and how the findings may be employed in their own context (Merriam 1998, 172).

Data Analysis and Interpretation

In order to make sense of the data collected, they were analyzed by using a qualitative method of content analysis which involved several components (Elo and Kyngas 2008, 114). This included the following: continual reflection about the data throughout the study, transcribing memos, making interpretation, generating reports, asking general questions and developing analysis from the information, and generating categories of data by coding process (Creswell and Creswell 2018, 95).

Conclusion and Recommendations

For several years now, MKI had been organizing evangelistic campaigns to spread the gospel of Christ Jesus in its multiethnic and multicultural community with the aim of making disciples as mandated in the Great Commission in Matt 28:19 and fulfilling the statement of the mission of the church. However, the effort had not yielded much despite the huge money involved in its organization. It was believed this situation could be rectified if the church implemented Christ's method.

The intervention was developed to aid the church to understand and appreciate the deeper meaning of Christ's method in order to employ it to fulfil its mandate. In designing the intervention, the existing evangelistic strategy was aligned with insight from Jesus' method as seen in the Gospels.

In order to develop methodology for the intervention, practical theology was

amalgamated which permitted members to step into four different tasks of the intervention which corresponded respectively to awareness, analysis, reflection, and action.

To ensure a proper description of the members' experiences, the data collected were analyzed and interpreted using a qualitative case study method. The study explored how church members could be equipped to engage with the community and people from different cultures and ethnicities. It also sought to devise various means to meet both the physical and the spiritual needs of the people.

I recommend that other pastors of ethnic churches encountering similar challenges conduct similar research in their own churches to ascertain how they can implement Christ's method of evangelism in their multiethnic and multicultural community. It is anticipated that such work could either confirm this research, expand it, or perhaps refute it.

CHAPTER FIVE

NARRATIVE OF THE INTERVENTION IMPLEMENTATION

Introduction

It is believed that using the intentional purposeful relational model based on Christ's method can help reshape how evangelism is planned and executed in MKI in reaching out to their multicultural/multiethnic community to win souls. This chapter gives a chronological narrative of the implementation of the intervention developed to achieve this aim.

Over the course of four months, from February 5 to May 15, 2022, I organized training for the church after which I conducted an anonymous survey (March 6–20, 2022), closed-end interview (March 27–April 24, 2022), and focus group discussion (May 1–15, 2022). The anonymous survey was to provide data about the general opinion of the state of evangelism at MKI and was open to all members who wanted to participate in the project. At the end of two weeks, 50 responses were received. The closed-ended interview was restricted to 20 people who were members of MKI. It was conducted via telephone to ascertain the opinions and feelings regarding MKI's evangelism strategy and the proposal to adopt Jesus' method of evangelism at MKI. It lasted for four weeks. The focus group was limited to eight people who were part of the nucleus of the church and were willing to be part of the study.

I moderated and guided the group through the discussion to explore a variety of

different questions regarding mission and evangelism at MKI and considered the ministry of Jesus and His method. It is important to note that the 20 people interviewed and the eight individuals for the focus group were mutually exclusive. However, what would church members and participants say they were learning through this training process? How would they value the process for their spirituality and their Christian lives in the fulfilment of their mission? Constructed from learning reflections written by participants after each of the four tasks phases, as well as from feedback received from a focus group, interview, and anonymous survey offered at the end of the training, this qualitative description (with a brief quantitative profile) aimed to present an account of learning and change through the eyes of the participants over the length of the implementation of the project.

Each section of this chapter—state of MKI evangelism, critical analysis of MKI evangelism, total involvement of the members, and pragmatic action—began with questions selected mainly from the focus group, the interview, and the training sections tailored to solicit participants’ perspectives following their experience in each segment of the training.

Task One: State of MKI Evangelism: February 5–12, 2022

In the eyes of the church members who participated in this project, what was the general concept of evangelism? How did they see evangelism at MKI as a whole or what are the MKI practices? Were they satisfied with the planning and the execution of evangelism at MKI? Did they participate in evangelism? How did they perceive the relationship between MKI and the Milton Keynes community?

This section was designed to investigate the participants’ awareness of the state of

evangelism in their church, their understanding of its mission and evangelism, and the relationship of MKI's mission and the mission of God, as well as how this manifested in their multicultural/multiethnic community and provided an approach to rethink evangelism.

What came about was a description of participants who seemed to understand the concept of evangelism and the mission of MKI, but somehow, struggled to reconcile this with the individual's purpose of being in the church. It was also noticed that MKI's mission was focused on certain groups of people and, therefore, lacked strategy to engage with people who were not in that category.

Mission Discrepancy and Target Audience

In the anonymous survey (Appendix C), almost 74% of the participants believed it was the mission of MKI as a whole to make disciples of Jesus Christ of all people regardless of their culture and ethnicity. Despite this understanding, however, it was baffling to learn from the survey that 80% of the participants believed they were in MKI to study the Word of God and prepare themselves for heaven while 52% believed they were in the church to make disciples of Jesus and 30% believed they were there to socialize and fellowship. This was a clear indication that there was a disparity between church members' understanding of the mission of the church as the body of Christ and an individual's purpose of being part of this body.

It seems that although members believed the purpose of the church was to make disciples of Jesus in order to feed into the mission of Christ and the mission of God, the individual priority was their own salvation, and the church mission was secondary. Why this disparity? As Enock suggested, "The obvious reason may be that we are not properly

taught of our primary responsibility of being a Christian. All I was taught is how to become a Seventh-day Adventist by studying and believing the 28 Fundamental Beliefs. I was not taught disciple making at my baptismal class.” This may be a reason individuals struggle to reconcile their purposes in the Church with the Church’s mission. Contrary to this, another participant, Hanson, made a personal confession, “Though I’m baptized, and know about Matthew 28 as part of my responsibility, it’s difficult sharing my faith knowing people will not listen.” This, consequently, reflects their participation of evangelism on both personal and corporate levels.

To study the Word of God and to ready oneself for the kingdom of God sounds so selfish and egotistic which does not inspire and motivate one to engage in witnessing and propagating the Good News of Jesus Christ. The fear of not being listened to may be a factor. The fact is this seemed to provide the reason why almost 64% believed MKI was not fulfilling its mission in Milton Keynes as a community.

In the focus group discussion, another phenomenon surfaced, and that was the purpose or mission why MKI came to be in the Milton Keynes community despite the fact that there were already two existing Seventh-day Adventist churches there. The nucleus (the founding members) of MKI replied, “Our purpose was to target Ghanaian in Milton Keynes community, especially those who were Adventists but for some reasons stopped going to Adventist church and had joined themselves to other Ghanaian non-Adventist churches like Pentecostal, Assemblies of God, and others.”

In other words, the mission of the group, which later became MKI, was to reclaim Ghanaian Adventists who had stopped going to Seventh-day Adventist churches for some reasons best known to them. This was also echoed by Yvonne in the interview reflection

when she reiterated “Our target seems to be only Ghanaians.” This provides the reason why almost 59% of the participants in the survey indicated that MKI was not necessarily fulfilling the mission of God and they realized how expedient it was to amend and rephrase the MKI mission statement to be in alignment with the mission of Jesus Christ and the mission of God which targets everyone who believes. As Jane noticed, “It seems our mission affects our motivation to engage in evangelism.” Another participant, Kwame, suggested, “We can target all people and win them, and those who may not be comfortable with our way of worship could be handed over to our sister SDA churches, Fishermead and Bletchley, both in Milton Keynes.”

Membership Growth and Survival

The result of the anonymous survey revealed that almost 74% of the membership of MKI was by transfer; 18.4% were the nucleus members before its organization eleven years ago, while 8.2% is the membership who entered the church through baptism. Thus, since its organization as a church, MKI has only grown 8.2% of its membership by baptism. It is interesting to note that in all these groups, there is not one person who is non-Ghanaian and the 8.2% baptized include the home-grown members, that is, young people brought up in the church.

These percentages are very significant because they give a clear picture of how well MKI is doing in terms of evangelism. In addition, the percentages highlight a few concerns, which may include the effectiveness of the approach being used and the future survival of this church. As Jonell reflected, “We have had evangelism ever since the inception of this church using different approaches, but they seem not to work.” She continued, “The members’ attitude towards evangelism is good, but the approach is not

good.” Joe who is a manager in his professional life lamented, “Not enough planning; evangelism has become a routine that we do for doing’s sake,” while Kay, a young adult, noted, “I feel we limit ourselves to the church building, not going out with the gospel. I have never seen us going out.” Such reflections demand that something be done to ensure growth and survival of MKI. Although baptism may not be a comprehensive benchmark of how well a church is doing in term of evangelism, we cannot ignore the role it plays in the growth of a church. Any church that is engaged in effective evangelism will definitely add new souls from outside the church and ensure its future survival.

Internal vs Community Engagement

The survey also considered how relevant MKI had been in the community, and with this question, approximately 63% unambiguously stated there was no relationship between the church and the community. Thus, MKI has not been relevant in its community. Some of the written reflections provided by the participants through the survey and the interview about this situation are below: Agyei observed, “There haven’t been many initiatives involving the community”; Luckycia noted, “We are only Ghanaians and there is no one from the community who is a member of the church, and our membership does not reflect the community.”

Adding his reflection, Fergus said, “I see no relationship between the church and our community because we do not organize any program purposely for the community, though we go to the community to share leaflets and religious tracts when we want to have an evangelistic campaign.” Peter added his reflection: “There is no visible relationship between the church and the community. The community does not benefit from the church because there is nothing the church is doing in the community.” Rejoice,

one of the young people, also added her reflection: “We are seen in the community only during the Global Young Day event or an evangelistic campaign. There is a very big gap between the church and the community as the church seems to have disconnected from the community. The community has not had any experience with the church because the church presence is not felt in the community.” These reflections portray a church that is inward-looking at the expense of the people in the community.

In the interview, the participants were asked to say what MKI would be remembered for in or by the community should the church disappear the next day. Almost all the 20 people interviewed seemed to give similar answers: “If the church disappears tomorrow, it would be hardly noticeable as the church lives for itself.” For instance, Enock said, “I don’t think there is anything the community will remember the church for should it disappear tomorrow.” Fosuah said, “For now, I don’t think there is anything they (the church) can be remembered for should it disappear tomorrow.” Luckycia’s comment seemed to be an affirmation of these sentiments.

Such reflections, though pathetic, actually reflect the reality of the relationship that exists between MKI and its multicultural/multiethnic community. Nevertheless, Rejoice again reflected, “The youth sometimes go and share leaflets at the Town Centre, but because the church has failed to support the community, getting people from the community to be part of the church family has been impossible, even non-Adventist Ghanaians, let alone non-Ghanaians.” Such comments were also reflected in the results of the anonymous survey’s overall rating of the relationship between MKI and its neighborhood. The participants were asked to rate this on a scale of 1 to 10 with 1 being the lowest and 10 being the highest. The greatest number of responses on the scale

was 4, which was approximately 26% of the sample. The second greatest were 3 and 5, which received approximately 17% each, followed by 2 (11.6%) and 6 (11.6%). The remaining ratings of 7, 8, 9, and 10 had 7%, 2.3%, 2.3%, and 0% respectively. This rating is not surprising as Enock reflected, “I don’t think there is any relationship existing between the community and the church. The church hasn’t gotten any impact on the community.”

Event-Oriented Mindset

Through the survey and the interview, it became apparent that the members felt the nature of MKI evangelism seems to be restricted within the walls of the place of worship, and some individual members felt uncomfortable. For instance, when asked in the interview, “What is your experience of evangelism at MKI Church?” some reflections received were very revealing and insightful. These included the following: “We have had evangelism since the inception of this church using difference approaches, but it seems they don’t work,” said Jonell.

Serwah, who was part of the nucleus, reflected, “We are not winning souls through our evangelistic campaigns. I feel we do campaigns for ourselves. Every year we do evangelism, but the participation of members is not encouraging.” Asomani, a former Jehovah’s Witness, recounted his personal reflection: “The way I understand evangelism is not how I see it at MKI. We want people to come to us instead of us going to them. Our way of evangelism is within the church with a fixed time like a two-week-long program.”

Such responses give a clear picture of evangelism as an event in the minds of members. It can be deduced from the various reflections that evangelism at MKI is

nothing routine or part of the church and members' normal daily life activities. This is because an evangelistic campaign is done as an annual ritual with a particular period of time in mind and with the purpose of inviting people to come into the church hall and listen. Thus, it means having an experience which is outside their normal way of life. According to Peer (2022), it is the nature of event to have a fixed timescale.

Task Two: Critical Analysis of MKI Evangelism: February 12–20, 2022

Task two was designed to investigate the following questions. What may happen when MKI church members are trained and equipped to use Jesus' method of evangelism? What may result when every church member begins to recognize evangelism as a lifestyle? What will happen when key ministries like health, music, and youth (Pathfinder, Adventurer, Master Guide) spearhead the church's corporate outreach? Through the training and reflection of this task, what surfaced from the participants' experiences was significant for their spirituality and their self-understanding as followers of Jesus Christ (social life).

Outside the Building Walls

During the period of the intervention, most of the participants realized that although they were enthusiastic about evangelism, they had not seriously engaged in it because they considered evangelism as event that happened in a building for a particular period of time. As employees who are always busy at work, they were unable to attend evangelistic campaigns organized by the church. Fosuah, a psychiatric nurse, commented, "I do get involve but not often because of my work schedule." Those who claimed to get involved in MKI evangelism participated only in activities like praying, coordination in

the building, and sharing leaflets to invite people during campaigns. Jonell indicated, “I assist in the setting up of our virtual platform, and I lead the prayer section and song ministry,” while Yvonne claimed, “I attend all evangelistic campaigns and invite other people (Ghanaians) to attend.” In addition to these, others also thought the evangelism done by MKI was for the church members (a revival) because the mode adopted by the church was in-door. As Agyei reflected, “We always hold our campaign meetings in-doors.”

After the critical analysis, the participants began to realize that evangelism is a lifestyle which cannot be confined within walls. They also noted that if evangelism is a lifestyle, then the members of the church are supposed to be evangelists wherever they are and in whatever they do. As Rejoice commented, “I have come to the realization that evangelism is about being rather than doing.” There was also a shift in decision by others. For instance, Lucrecia decided, “I have to make my work place my evangelism field and this applies to every church member, because when we do, we would be sowing the seed of the gospel which we shall harvest later.”

This will fulfill the verb “Go” in the Great Commission. Observing critically, Jane also expressed her view: “What I can say is having a campaign within the building’s walls has its own merit in the evangelism process but depending on it alone has not and will not help. For me, I see campaigns as harvest time, but if you do not plant, you cannot harvest. That makes a lot of sense.”

Lack of Socialization and Tact

During the analysis, the participants were asked to consider why MKI has been doing evangelism ever since its organization (11 years ago) using the current approach

and had not made any gains in soul winning even from among the small Ghanaian community. Some observations of the participants from the interview chronicled below are very discerning. For instance, Ruth reflected, “Most of us do not patronize the invitation of our non-Adventist colleagues and since we do not honor their invitations to their weddings, birthdays, funerals, parties, and other occasions on the Sabbath, they also do not come to our church when we invite them.” Serwah noted, “Most of us our friends are Adventists,” and Kay nailed it together with his comment: “We do not mingle much with non-Adventists.” In addition, Dan believed that since Twi is the prominent language used with inconsistent translation. This might be a factor. He observed, “The language is still Ghanaian, and interpretation is not consistent.” There are several situations that can be deduced from the above reflections.

First, members have learned the reason their efforts of inviting people and giving out leaflets are not yielding. They do not show courtesy to honor invitations from other people and violate the admonition in Luke 6:31 (NLV): “Do to others as you would like them to do to you.” In fact, Ama agreed to this when she reiterated, “Weddings, birthdays, funerals are valuable occasion in the Ghanaian community and to turn down an invitation does not give a positive signal. The obvious interpretation to such gesture would be ‘I don’t care,’ ‘I’m too busy for this,’ ‘This is not important for me.’

Consequently, with these interpretations, it is obvious why people likewise do not honor invitations to the evangelistic programs.” This is fair because we cannot reap where we have not sowed, and if they do not mingle and care for others in things they value, how can they positively honor their invitations? Another participant, Kwame, concluded with his reflection, “We should first visit people when they invite us to their

churches and programs before you can win their attention and confidence.”

Second, there is a lack of non-Adventist relationships and friendships, and this has been a factor in the people’s inability to succeed in their invitation to others or to share their faith in an effective manner. Nevertheless, this seems to be a smaller problem of a bigger problem—interfaith engagement. As Passuello (2008) acknowledged, “Every problem no matter how apparently simple it may be, comes with a long list of assumptions attached. Many of these assumptions may be inaccurate and could make your problem statement inadequate or even misguided.” Thus, interfaith engagement has been the bigger problem that confronts Seventh-day Adventists.

This has produced a certain kind of phobia among Adventists of which MKI members have had their fair share. That is, some Adventists prefer to be within Adventist bubbles for fear of getting diluted or losing their flavor when they mingle with people who are not like them. This was noted as perhaps the obvious reason members do not have non-Adventist friends. However, this impedes ability and makes it impossible for the church and the members to fulfil their divine mandate. This was observed by Hanson in the interview: “If we cannot mingle with people who are not like us for the fear of losing our flavor, then we cannot fulfil our mission.” Ganoune Diop, director of Public

Affairs and Religious Liberty (PARL) for the Seventh-day Adventist world church, acknowledged from 1 Peter 3:15 in *Adventist Review* during an interview: “We must be prepared to meet political leaders, Christian leaders, other religious leaders, atheists, and to be able to give an account of the faith that is within us. There is no way we can complete our biblical mandate if we exclude groups or individuals from the reach of our witness” (PARL 2016). A participant in the survey, (Betty), also noted, “Yes, we

have to mingle with the people like the way Jesus Christ did.

Third, the problem of language divides. As a migrant ethnic Ghanaian church, MKI predominantly uses Twi, a Ghanaian language almost throughout the worship services, beginning with Sabbath School through the worship service. However, when non-Ghanaian- or non-Twi-speaking persons are present, English translation is done for their benefit, and vice-versa when the speaker speaks English and not Twi.

Nevertheless, during the focus group discussion, some participants, Jones and Mavis, were concerned about the comfort of the non-Ghanaians present, and inquired, “Since translation has not been the culture of MKI, how would non-Ghanaians feel when they (non-Twi-speaking friends and visitors) realize it’s because of them that the church goes through the hassle of translation?” In response to this question, Jessica proposed that “translation must then become the culture of MKI and must be consistent throughout whether there is a non-Ghanaian or not” as this would help the church prepare translators and equip them, thereby adopting the culture of translation.

The reality is that MKI members want to maintain and instill in their young ones their culture through the language. Arthur referred to the quote of Nelson Mandela: “If you talk to a man in a language he understands, that goes to his head. If you talk to him in his language, that goes to his heart,” meaning that if the church wants the Word of God to be understood and to sink down in the hearts of the members, including the youth and the children, then Twi is the option. However, another participant, Ankomah, expressed her conviction that “the young people/children may be Ghanaians by blood, but their language may not be necessarily a Ghanaian language and using Twi may not only uncomfortably affect the non-Ghanaians, but also our own young people born and bred in

the UK.” Despite this, it was also observed that there are members who genuinely cannot speak or understand English and therefore, there is a need to be intentional to satisfy everyone by making every effort to use both languages, Twi and English, concurrently throughout the church service but that this must be consistent.

**Task Three: Total Membership Involvement:
February 20–27, 2022**

If Jesus’ method can be used to shape MKI evangelism, then the TMI of the church is required. How can members be involved in evangelism in their daily lives? What needs to be changed in the attitudes of the church and individuals when it comes evangelism? What can MKI leadership do to ensure TMI? Total membership involvement seeks to explore how the highest percentage (100%) of TMI can be achieved.

In the survey, 59.2% claimed they involved themselves in evangelism, while approximately 41% responded they did not participate in evangelism at all. Meanwhile, almost 100% of the membership of the church claimed to be confident in sharing their faith. In the course of the intervention, what emerged from the participants’ reflections was a picture of huge potentials for church members’ understanding which needs to be shaped and improved to enhance MKI evangelism. What also emerged from the reflections were the challenges that face individual church members and the church as a corporate body in sharing the gospel.

Everyone an Evangelist Everywhere

Reflecting on MKI members’ involvement in evangelism, most participants expressed that their work did not permit them to attend evangelistic campaigns organized

by the church, and this was considered as indifferent attitude or low interest among those individuals. This is not surprising because with the event-oriented mindset, evangelism is held in a building where people are expected to attend and listen, and those who could not make it would be branded as not showing interest. However, after the participants were made to understand evangelism as a lifestyle, that is, as a way of being, and not doing, they were motivated to engage in evangelism wherever they were—for instance, at work, at school/university, and in any social environment including their communities. As Mavis expressed during the focus group discussion, “I have to make my work place my evangelism field and this applies to every church member.”

However, this could not be achieved without encouraging personal witnessing among members. People may not have to attend or bring people to evangelistic campaigns in the church before they are seen as doing evangelism. However, they can impact lives wherever they are and win souls for Christ. As White (1880) noted, “There are many who will not go to church to hear the truth preached. By personal efforts in simplicity and wisdom these might be persuaded to turn their feet to the house of God” (130). Ankomah could not stress this enough in her reflection: “We must change our methodology of evangelism, organizing programs that will meet the needs of the people in the community and should encourage personal witnessing and evangelism by making members to understanding evangelism is a lifestyle and not one-off program as we have known.”

Change of Mind and Attitude

Evangelism had been seen by members as a business of the few. As Nana expressed it in the focus group discussion, “It’s the business of the few people (PM and

Evangelism Committee), making the rest spectators.” However, as Esther commented, “To be honest, I have come to understand there is no spectator in the church for we all have a part to play. It does not matter how minimal the effort is, it can contribute to the major whole.” This reflection resonated with Ellen White’s (1880) comment: “There are many things that persons may do if they only have a mind to work” (130). In fact, there is a lot people can do when it comes to evangelism if they only have a mind to get involved in God’s mission. As the saying goes, “Where there’s a will, there’s a way.” Another participant in the discussion, Dan, observed that, “when the mind is transformed and conformed to that of Jesus as Phil 2:5 (NKJV) portrays, then the sacrificial love of Jesus which we have experienced will serve as a motivation to sacrifice for others by doing everything we can to show them Christ.” This is because Jesus sacrificed for us, so we are to sacrifice for one another (Osmer 2008, 150).

New Understanding of Their Mission

As noted in chapter 1, and reiterated during the focus group discussion, MKI was started with the mission of catering to the Ghanaian community, especially those Ghanaian Adventists who could not attend Fishermead and Bletchley SDA churches because of not being able to speak or understand the English language properly or because of not feeling comfortable in the Church. In other words, MKI was created as a safe space for a certain group, Ghanaians to be specific.

As we noticed in chapter 3, the mission of God is directly related to the whole world; it is universal and non-discriminatory, just like the mission of Jesus Christ. Therefore, every Christian church mission must be aligned with the mission of Jesus and that of God. Anything less than this cannot be considered as the ultimate mission of God.

As Fosuah expressed in the interview, “MKI Church can be on a road to slow death unless we get new understanding of our mission, and this must be in line with the ultimate mission of God.” Ironically, it seemed that the members were somehow concerned about losing some kind of uniqueness. However, paradoxically, participants in focus group discussion thought that this would ensure sharing the bigger uniqueness of Christ as the people of God. As Osmer (2008) also commented, losing part of their identity would represent a chance to gain a more biblical and authentic understanding of true uniqueness (176), and would ensure the survival of MKI in the future beyond the Ghanaian community.

It was observed that a new understanding of mission would also ensure and enhance the MKI ministry of presence in the community as church members consider it to be part of their mission and divine mandate to bring Christ and the gospel into the community. As captured by a participant in the survey, “Establishing our presence in the community will mean entering the relational context in which we try to make sense of our existence in the community.”

Personal and Gifts-Based Ministry

The most frequent theme that was expressed by participants was redefining personal ministry. According to participants, personal ministry has long been seen as a department headed by one or two persons around whom everything moves, and without them nothing moves. A participant reflected, “If personal ministry remains as it has been in the past where the church looks to the leaders to draw programs to be followed by others, then there will not be much progress.” However, as was observed by Jones in the focus group discussion, “Personal ministry should be given into the hands of individual

church members where each person uses their own God-given talents or gifts to impact the lives of people wherever they are and whomever they meet, and not only Ghanaians or only in the church.” This is truly what Personal Ministry should be; where individuals are empowered to use their own talent to change lives in their community or neighborhood and give reports to the leaders appointed by the church so they can be supported when the need arises. Although baptism and getting new members’ names into the church records may not happen in the near future, the seeds of righteousness will nonetheless have been sowed and will be harvested in due season.

The Appointment of Youth

Milton Keynes International Church, as described in chapter 1, is a young church and is full of energetic young people who are ready to use what they have if given the opportunity. The church will do well if it taps into the youthful energy of its members. However, as one youth, Kay, commented, “As a young person, I am not involved much because there are not many opportunities, but I do get the opportunity during the Global Youth Day which comes once a year.” Another young person, Faith, resonated, “For the past five/six years, I have been involved in the organization of the Global Youth Day outreach programs and wish we could have it more often.”

The vision of tapping into the vibrancy of the young people was also captured by Ellen White: “The Lord has appointed the youth to be his helping hand” (White 1902, 30), and “With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!” (White 1952, 271). She continued, “Youthful talent, well organized and well trained, is needed in our churches. The youth will do something with their

overflowing energies. Unless these energies are directed into right channels, they will be used by the youth in a way that will hurt their own spirituality and prove an injury to those with whom they associate” (White 1915, 211). This calls for the youth to be interested in the work of God and come to the knowledge that the Lord expects them to use their talents for the advancement of His cause. Thus, “they must be taught how to labor for the Master. They must be trained, disciplined, drilled, in the best methods of winning souls to Christ. Teach them to try in a quiet, unpretending way to help their young companions” (White 1915, 210).

Young people must be appointed during church election to fill positions in various ministries in the church and be empowered to employ their gifts as they are guided by adults. Ellen White again had this to say: “Let different branches of missionary effort be systematically laid out, in which they (the young people) may take part and let them be given instruction and help. Thus, they will learn to work for God” (White 1915, 210). In ensuring TMI, young people cannot be left out, “Involving everyone especially, we the young people is extremely important because the future of church is us as the adult always say,” Kay commented.

Mitigating Internal and External Forces

Like any other church, MKI faces the external challenge of a changing social context, as well as the internal challenge of helping the congregation to rework their identity and mission beyond their Ghanaian context in which their culture is the center of influence and power (Osmer 2008, 176). At times, the social context of today at times makes it difficult, if not impossible, for individuals to manifest and share what they believe and speak of their faith inasmuch as it is seen as bigotry, arrogance and a

nuisance. In the interview, Baffour recounted his personal experience of being accused and reported to the police by neighbors in his reflection, “I’m very confident in sharing my faith with people who are not like me. For instance, I used to share my faith and religious books in my community until I was accused of religious harassment in which the police even got involved. Thank God the case died by itself,” he said. Such was the real social context challenge.

However, every challenge comes with opportunity, and that is what Jesus cautioned in the book of Matthew, “Behold, I send you out as sheep in the midst of wolves. Therefore, be wise as serpents and harmless as doves” (Matt 10:16 [NKJV])’ We also need to “be ready to give defence to everyone who ask you the reason of your hope” (1 Pet 3:15 [NKJV]). Ama commented, “One needs to be open-minded yet discerning as Jesus was; not being judgmental, showing compassion to all people.” Baffour added, “We must be humble as Jesus was and make people feel we are one of their own. For Jesus made people know that He was for their good. He humbled Himself always.” Reflections such as these are a clear indication that members have become aware of how to abate some external forces.

According to Agyei in the interview, it seems not owning or possessing a permanent place of worship is a major internal force that has been hampering the church ability when it comes to evangelism. He observed, “We don’t have our building and we move around a lot, and the rented halls come with a time caveat that make us do things in a rush and does not allow us enough time to do what we have to for evangelism.” Nevertheless, this challenge is not without opportunity because as members have realized, evangelism is not an event which must always be held in a building. Not owning

a building and moving around should not be challenge, but instead, an opportunity to spread the gospel to sub-communities in and around Milton Keynes for “He [Jesus] spread the gospel wherever He went and was,” as a participant in the survey noticed when asked to comment on how MKI can improve evangelism.

**Task Four: Pragmatic Action: February 17–
March 6, 2022**

Now that MKI has realized and aligned its mission with the mission of Jesus and God which seeks to bring everyone whether a Ghanaian or otherwise, to the saving grace of God through the spreading of the gospel message and worship and fellowship, how would MKI carry out its mission in its present social context, involving every individual church member? What role do the church leaders have to play in guiding the church to achieve its mission which is the mission of Jesus and mission of God, and what change needs to take place? The pragmatic action task session was designed to survey these questions.

In the anonymous survey, 59.2% claimed to do their bit on personal levels, however this does not reflect the reality on the ground. Nevertheless, there is something positive in this response and that is the willingness of the members to carry forward the mission of the Church. However, something may be lacking. In reflecting on Jesus as the finest Evangelist the world has ever known and His method as the embodiment of all methods of how to achieve the ultimate mission of God, it became obvious from the participants’ reflections that teaching and training, compassion and relational orientation, which were motivated by the principle of intentionality, were foundational to Jesus’ ministry, and these may provide an approach to rethink evangelism at MKI.

Teaching and Training

As observed by Dan in the focus group, “To Christ, teaching and training is indispensable in bringing His message to people and achieving the mission of God. This is obvious in the calling of His disciples in the Gospels. In the Gospels, Jesus said, “Follow Me, and I will make you fishers of men” (Matt. 4:19 [NKJV]); “Follow Me, and I will make you become fishers of men” (Mark 1:17 [NKJV]).

The Greek words employed in this context of Matthew and Mark were *δεῦτε* (*deute*) which is the adverb translated. “Come here,” and *ὀπίσω* (*opisō*), translated “after.” This is an invitation to the disciples to behave like Him (Jesus), and for His part, He would transform them to be fishers of men. As noted by Cheyne (2012), this was

His training method. They would simply be with Him and learn by watching Him. They would travel with Him, eat with Him, worship with Him, minister with Him, listen to Him, question him, see how he handled opposition, see how He handled money, see how he coped with tiredness. By being with Him they would learn how to be like Him.”

Through this process, Jesus demonstrated to His disciples that teaching and training is fundamental in bringing the gospel to the people and achieving the mission which the church has no option but to follow. Baffour said in the interview that “training and teaching can equip and inspire TMI and that it should begin with the baptismal candidates and not exclude the existing members inculcating into them how to relate and make friends with people, especially those with different cultures and ethnicities.

This will help to reach people who are not like us in our community.” He believed “teaching and training must include how to direct social and current affairs conversations to spiritual conversation, directing the minds of people to recognize God’s

leading hand in the world affairs, how to conduct and lead simple Bible study with the unchurched.”

However, this training did not come as a surprise to George and Mark who had previously undertaken discipleship training with the Conference of South England. Nevertheless, they were of the view the training had reinforced their views and positions when it came to how to reach out with the gospel. Mark’s feedback for the training was that “some of the things said in this training are not necessarily new to some of us, but they confirmed how I see things should be if we want to achieve our mission, which is the mission of Jesus Christ and the mission of God.” Now, people have begun to recognize that the mission of God never changes, and the principles behind how to achieve this mission is the same. What is left is to put them to work.

On a personal level, George exclaimed how he had caught a vision: “I now see that apart from individual church members making evangelism a lifestyle, there is an important role some ministries/departments in the church like Pathfinders and Adventurers, Music, Health, and Women and Men’s ministries can play in reaching their multicultural/multiethnic community.” Dan shared his insight that “Pathfinder ministry, for instance, should be finding ways for the church to share Jesus in the community as the name “Pathfinder” implies. They should not sit on the pews waiting for programs of events.”

In fact, in the survey, one respondent, Isaac, said that a few activities the Pathfinders, under Youth ministry, could use to find or create paths in the community on which the church will walk on to take the gospel to the people. These included “turning the regular Sunday football training into a permanent Keep Fit Club open to the

community regardless of denomination, culture, or ethnicity.” He surely believes this can be a very effective way of somehow bridging the gap between the church and its multicultural/ethnic community.

Compassion in Action

Most participants expressed their compassion at heart and how they want to share the Good News with people in their circles and in their community, but how should they do it? As Asomani confessed, “I find it uneasy to start conversations and friendships with people, though I love people.” Reflecting on Jesus’ method and employing it can facilitate putting into action the compassion of their hearts. Compassion in this context means empathy, concern, kindness, kind-heartedness, and benevolence. These were clearly evidenced in Jesus’ ministry.

Ruth noted, “If Jesus was able to mingle, it’s because He was compassionate at heart and was actioning it.” She then referred to Jesus’ words chronicled in Matthew and in Luke: “For out of the abundance of the heart the mouth speaketh” (Matt 12:34 [KJV]; “A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh” (Luke 6:45 [KJV])).

It is one thing to be compassionate at heart and it is another to put it into action. Jesus exhibited His compassion by first coming to the sinful human race and by being incarnated. Second, He did it by healing the sick and by feeding the needy and poor. Although the church may not be able to touch and heal in a dramatic manner as Jesus literally did, the church can bring other and varied healing to people in the community: the sick, feed the hungry, the needy and the poor through its various ministries like

Health and Community Ministries. As Enock observed, “Most people are not ready to listen to the gospel and may not even honor the invitation to attend our church. However, they would be happy and already to come along to health events and programs to check their health status for free. It is, therefore, imperative to bring health to the forefront of every evangelistic program.” Ama expressed her enthusiasm: “I would love to get involved in the health expos which are well-planned to support our community because this will serve not as a means in themselves, but to do as Christ did in winning people’s hearts for God.”

It was also noted from participants’ reflection that the music and prayer ministries can do wonders in psychological and emotional healing. As noted by Nana, “The music ministry, in conjunction with the prayer ministry, must arrange an appointment with local community care homes to sing for their clients and also pray for those who need prayers.” In fact, the impact of music on health, as researchers have recognized, cannot be overstated. Lee and Davidson (2017) believed “the current data add new data to the building pool of evidence that singing can bring group cohesion, a sense of being part of something larger than the self, and offers physical health and wellbeing benefits” (12). Prayer ministry has been found to have a positive impact on health (Andrade and Radhakrishnan 2009, 250).

It is believed that prayer may result in the improvement in health and healing through one or more of several mechanisms, and that different types of meditation have been shown to result in psychological and biological changes that are actually or potentially associated with improved health (Andrade and Radhakrishnan 2009, 251). For instance, according to these authors, meditation, as a form of prayer, has been found to

result in “clinically significant reduction in resting as well as ambulatory blood pressure, to reduce heart rate, to result in cardiorespiratory synchronization, to alter levels of melatonin and serotonin, to suppress corticostriatal glutamatergic neurotransmission, to boost the immune response to decrease the levels of reactive oxygen species as measured by ultraweak photon emission” (248).

In addition, it is able to lessen “stress and promote positive mood states, to reduce anxiety and pain and enhance self-esteem, and to have a favorable influence on overall and spiritual quality of life in late-stage disease” (Andrade and Radhakrishnan 2009, 248). It is interesting to discover that spiritual meditation is excellent in reducing anxiety and improving positive mood, spiritual health, spiritual experiences and also, tolerance to pain than secular meditation and relaxation (Andrade and Radhakrishnan 2009, 249). Participants reported that music and prayer were the bedrock of the church; however, they were confronted with the fact that this had been internalized to benefit the members and it was about time this benefit was extended to the people in the care homes and the community as part of achieving our mission.

In addition, friendship was also noted to be a powerful carrier of compassion. There are a lot of people in our community who are very lonely and just need a little kindness. On a personal level, Jessica confessed,

I have realized that a little kindness, a little chat and showing interest in people is enough to draw them into my circles. For instance, there are a lot of lonely elderly Whites and Caribbeans people in my neighborhood, I will try what I have learnt on them by buying them some nice flowers to try my chance if they may accept my friendship, and if they do, it will be a great in-roads for a good friendship.

This may positively impact their lives. Robinson (2021) noted Amber O’Brien’s assertion: “Good friends bring so many colors of happiness in your life by relieving stress, giving

comfort, and removing loneliness”; she agreed that “healthy friendships are also linked to better cardiovascular health, lower blood pressure, less depression, and a longer life. So, it never hurts to try to make new friends.”

Jones noted that we have been saved to save, “Our compassion for people who have no hope after this world should challenge us to step outside our comfort zone and do things which we wouldn’t normally do. We are comfortable sitting on pews in the church receiving and enjoying the wonderful messages Sabbath-in Sabbath-out without given a thought of people in our community,” he said. Ankomah who has a friend she has been studying the Bible with shared her inspiration: “It’s very painful for me to imagine my best friends, or my relatives passing on to their graves without having hope in Jesus. I feel it’s my duty and a right thing for me to share with people the wonderful love of God. This training has actually motivated me to do more and have opened my eyes to numerous ways I can improve what I’m doing now.”

Amendment in Worship Service—Community Oriented

Participants believe there should be changes in the way MKI does worship. For instance, Esther commented, “Our Sabbath worship service should be made more attractive and compelling, making it appealing to both Ghanaians and non-Ghanaians alike. Our services are too long and tiring with too many announcements.” She continued, “Since Sabbath is the only day many of us are less busy, we can spend few hours in the building and go out in pairs to share the message in the community and return with a report of our experiences.” In adding her voice, Mavis observed, “The quality of time we spend with each other in the church is better than the quantity after we go home without making any effort to make an impact and difference in people’s lives in the community.”

These reflections from the participants truly call for transformational leadership as such changes will affect the core worship structure of MKI.

A participant believed that if MKI wants to support the community, then the church must first assess the needs of the community. Yvonne observed in the interview, “We can’t just go into the community to meet the needs of the people without first finding out what their needs are. We can’t pretend to know people needs without asking them.” Rejoice observed, “There are a lot of activities we can do for the community as I have understood from this training, but we have to know what kind of activity will interest those in the community. Jesus knew the needs of the people He helped, and yet at times asked them what they wanted Him to do for them.”

The fact is Jesus did not do the same thing for everybody all the time, but satisfied individuals according to their needs. As Faith commented, “Jesus in His in ministry did not feed all the people all the time. When the people needed food, He provided; when they need healing, He healed them; and when they needed deliverance from demonic spirit, He delivered them.” She explained further, “There are different people in the community with different needs and we should be mindful who our targets are. That doesn’t mean we should target everybody because quality is better than quantity.”

In the focus group discussion, Jones suggested there should be a need to create interpersonal, social, and interactive relationship with the purpose of knowing and fulfilling the needs of the people. He remarked, “Though we at times give food to homeless in the community, this should not be only physical needs or food which happens once in a blue moon. This training has been clear that there is a lot more we can do to establish our presence in the community and I’m happy to be part of such project.”

He noted from Jesus' ministry, "This was truly obvious in the ministry of Jesus; wherever He went—on the streets, in the public gathering, in the synagogue, in the marketplace, He sought opportunities to minister to their needs." Cockram (n.d.) captured this beautifully: "Jesus met the needs he saw in the world around him with God's love, grace, and power, often taking his disciples with him as he did."

Digital Evangelism

In the focus group, those with an interest in media expressed their sentiments about beginning their own digital evangelism and encouraged the church to go digital. To them, as Domm (2019) noted, "promoting the good news of the gospel and the teachings of Jesus Christ in the digital space using corresponding technologies to persuade others to adopt Christian beliefs" can carry the message to many places as Jesus did during His time." The participants believed that every church program should be done with outsiders in mind—the Communication and Media team should design flyers for every program and promote the programs on our various social media platforms. Members could share such posts with family and friends.

Two individuals, Esther, and Jessica, who had no knowledge when it came to media, even expressed their passion to be trained so they could be involved in digital evangelism. Jessica shared, "I will be pleased if I'm given the opportunity to be trained in communication & media so I can support the church if it begins digital evangelism," Esther stated, "In the era we live, digital evangelism may be the way forward for reaching many people. However, this will require very well planned and coordinated programs else; otherwise, it will put people off rather on media platforms."

The Principle of Intentionality

The principle of intentionality in the context of Jesus' method is not philosophical or psychological (Jacob 2019), but instead, the consciousness and deliberateness underlined Jesus' ministry, without which Jesus would have done whatever He did in His ministry haphazardly. Jesus's intention underlay whatever activity in His ministry, whether healing, feeding the hungry, raising the dead; they were all not an end in themselves, but instead, to make known the love of God for the sinful and dying race of Adam and His power to save. As noted by Cheyne (2012),

“Jesus was very clear about His intention; very clear about His task; very clear about what He strove to achieve.” At the very genesis of His ministry, Jesus knew exactly what He wanted the end product to be. He was going to make fishers of people (Cheyne 2012). He healed the sick, touched the lepers, fed the hungry, and opened blind eyes and deaf ears, but He also proclaimed the Kingdom of God, inviting people to turn from their old ways toward new life (Cockram n.d.).

This vision was captured by Dan when he suggested in the discussion that “whatever activity the church engages in the community, we should have the mind and the intention of Jesus because we are in that sense, being Christ to them, bringing the kingdom of God to them.” It was supported by Jones when he said, “This model must be deeply embedded in MKI Church members' understandings as the core tasks of being a church of Christ.”

Earnest Prayer

The role of earnest prayer is central to soul winning as seen in the book of Acts. Before the Holy Spirit descended, the disciples were in the upper room praying. As

Mercado (2020) observed, “the church does not just need methods to grow; it needs power: God’s power” (Nelson Mercado 2020, 7). How do we get this power? It is through prayer. Among the four elements mentioned in Acts 2:42, it is only prayer that goes beyond the disciples. As we know, prayer is indispensable in evangelism; without it, the Holy Spirit cannot use us to evangelize and win souls. The fact is that prayer is crucial to experience the power of God and the Holy Spirit because it is “a basic, fundamental link with God whereby we ask God, and He gives” (Mercado 2020, 8). Visions, strategies, methods, and plans are important. However, without the Holy Spirit, they are worthless as they are powerless to fulfil the mandate. Prayer, indeed, is the key to success in evangelism and winning souls as we cannot convert people without God’s divine intervention (Mercado 2020, 8).

Conclusions

This chapter epitomizes the views of the participants of the project who seemed to embrace the idea of reshaping MKI evangelism, using Jesus’ method in reaching out to multicultural/multiethnic neighbours; however, at different level, they lacked the strategy of engagement. The perceived value derived from this intervention included first the increase in awareness of evangelism as a process, and therefore a lifestyle—not a one-off program or event. Participants also became aware of the disparity between the mission of MKI and that of the mission of Jesus and God, and the expediency to amend and align it with the mission of Jesus and God.

Second, the participants’ experiences were significant for their spirituality and self-awareness as followers of Christ. When given the opportunity to reflect critically and theologically on the concept of evangelism as sharing the Good News of God, the

participants became aware and satisfied with so many ways they could individually engage in evangelism wherever they might be. Third, the participants became aware of the huge potentials of MKI which could be used to shape evangelism using Jesus' method as a corporate body.

Another value derived from this intervention centered on the participants' understanding of the principle of intentionality. This must be the bedrock of every action or activity undertaken in the community or neighborhood by the church or individual; either it is creating relationship, feeding the hungry, or doing any other community-oriented program. It was observed that this would guide actions from being done haphazardly for doing's sake. The rationale is that without being intentional in presenting Christ and His message of saving grace, whatever activity rendered in the community will fall into the social gospel category and would be an end in themselves.

Examining the learning reflection of the participants throughout the implementation period, one could not fail to notice transformational learning taking place as the participants seemed to adjust their thinking based on the new information (Western Governors University, 2020). For instance, comments such as "We must change our methodology of evangelism and organize programs that will meet the needs of the community and we should encourage personal witnessing and evangelism by making member understand that evangelism is a lifestyle, not a one-off program" from Ankomah and "All members and ministries must be involved in the planning, promotion, and execution of evangelist campaigns and should also be willing to learn from other people and their cultures, and we must be opened-minded people," as noted by

Angelina during the feedback session of the training. These are signs of positive

change. Another comment from Dorothy: “More outreach must be done; visit to care homes and hospital, having soup kitchen for the homeless in the community, and involving everyone especially us, the young people, is extremely important because we, the youth, are the future of the church.” There was also the suggestion of having more engagement with the community, not focusing on baptism, but making Christ known to the community and people. All this indicates a paradigm shift in the minds of the participants on how evangelism should be done and seen.

CHAPTER SIX

EVALUATE THE INTERVENTION

Summary of the Project Manuscript

This project strived to influence and improve how evangelism is planned and executed at Milton Keynes International Church by constructing training for the local participants based on Jesus' method of evangelism. How Jesus did His ministry right from His baptism to His ascension was presented and special attention was paid to how He recruited and trained disciples to carry out the work after Him. In addition, His engagement with the community and people who were not like Him, coupled with His intentionality, underlay all His dealings with the people inspired by His mission was considered. The result was that it focused on how the participants saw evangelism as motivated by mission and how to make evangelism a lifestyle. The trainees were encouraged to consider evangelism through the eyes of a farmer where the farmer clears the land, plants the seeds, and then waits until harvest time when the matured crops are harvested to barns. They were inspired to involve themselves in the process of evangelism as a divine mandate of every Christian.

The four tasks of the training—the state of MKI evangelism, critical analysis of MKI evangelism, total membership involvement, and pragmatic action—were structured using Osmer's (2008) practical theological interpretation circle which helped the participants progress from one stage to another. Thus, from awareness to analysis to

reflection and then to action. The participants were given the opportunity to take part in an interview, anonymous survey, and focus group discussion and reflected on their learning experience in each task at the end of the training. The qualitative data from these reflections plus my own written notes and observation were incorporated in the study.

Description of Method Used to Evaluate the Intervention

This section describes how the intervention data in chapter 5 were evaluated and interpreted along with the narrative of the resulting conclusions and outcomes.

Evaluation Method

The valuation was done using a qualitative case study research design where written and transcribed data were appraised by the process of content analysis. This involved recording, organizing, and reflecting on data as they emerged throughout the process by relating them with my own observations and reflection and then conducting a close examination of the final data using an encrypting process to identify common themes that emerged from the participants reflections through the training phase. The next step was the organization of these identified themes into a chronological or sequential narrative with supplementary interpretations. The findings and conclusions were then deduced analytically from the data, with special consideration given to the number of coded passages conforming to a particular theme and paying attention to the significance of individual reflections.

As observed in chapter 4, a qualitative case-study-design approach facilitates the exploration of the phenomenon and enables researchers to conduct an in-depth investigation of intricate phenomena within some specific context. The quantitative

design, as in the case of this anonymous survey, was descriptive and was used to comprehend the context of the research, and in this case, MKI. As such, the analysis and interpretation of data in this study were conducted not for the purpose of testing propositions which can be generalized to a broader population, but instead, to provide an insightful phenomenon to for MKI.

Interpretation of Data (Chapter 5)

A careful investigation of the data unveiled multiple related themes throughout each of the four tasks. For instance, data collected during the first task, the state of MKI evangelism, revealed that participants seemed to understand the concept of evangelism—sharing or propagating the gospel and the mission of MKI church—but somehow, struggled to reconcile this with individual’s purpose of being part of the church—reading oneself for eternity. It was also noticed that MKI mission did not represent the full mission of God and Jesus, and this had adversely impacted how the church carried out evangelism. Participants expressed their dissatisfaction about how evangelism was planned and executed at MKI Church—as an annual event.

During the first task, participants began to observe the importance of MKI’ amending its mission to align it with that of God’s and Jesus’ ultimate mission and evangelism as a lifestyle. Most participants spoke of an increase in their awareness of how using the method of Jesus and making evangelism a lifestyle could help MKI fulfill its divine mandate. Participants in task two became much more aware of the significance of their self-understanding as followers Jesus Christ, and its impact on their spirituality. The potential of the church which needed to be enhanced and directed to improve MKI evangelism was noted in task three. In task four, it was discovered that teaching and

training, compassion and relational orientation, underlay by the principle of intentionality, must be the bedrock if MKI is going to follow Jesus' model of evangelism.

Conclusions From the Data (Chapter 5)

Based on the learning reflections, the nature of the training, and participants' engagement with it, perceived values were gained. These gained values included increased awareness of evangelism as daily processes of our lives where every church member has a part to play rather than an event where few members become the actors and the rest are spectators. The participants became aware of the reason why MKI was organized and how this consciously or unconsciously affected and influenced their mission which failed to portray the exact mission of Jesus and God.

Therefore, it became necessary to amend and align it to the ultimate mission of God. The participants' experiences and their self-awareness as disciples of Christ Jesus became vital for their spirituality and the realization that there are a number of ways each individual can satisfactorily share the gospel. The principle of intentionality was also unveiled as one of the important values that should be under every action and activity—for instance, feeding the poor, undertaken by MKI as they seek to step outside their comfort zone to their multicultural/multiethnic community to win souls for God. The participants reported changes in their preferences, perspectives, and practices during the course of training suggesting the conclusion that some level of transformational learning took place as they attempted to rethink how to share the message of salvation.

Outcomes of the Intervention

Objectively, although the qualitative case study approach does not measure

results, the understanding acquired from this study gave enough assurance to say that further investigation into Jesus' method can be meticulously adopted as the lifeblood of the church where it can be tailored in every phase of evangelism. It was noticed that Osmer's (2008) theological interpretation circle employed in the intervention and the presentation of Jesus method as the way forward for MKI evangelism permitted the participants to reflect on how they can make evangelism their lifestyle and get involved in winning souls for God and supporting the church in breaking the wall into the community and register their presence. If participants continue in this course and implement the tenets gained from this study, MKI Church will no doubt be transformed.

It is obvious that seeds have been sown which is in alignment with what Jesus Christ did in His ministry, and this has even started to germinate with the recent Harps Chorale inauguration held on July 30, 2022. According to Edwin Owusu-Boateng, the leader, who was also a participant in the project, the Harps Chorale UK was established purposely for evangelism in the community. The theme for the inauguration, *Evangelism through Music*, was a reflection of the underlying objective of the group. In his inaugural address, Edwin said the group was organized to "galvanize the youth in using their energetic voices and strength to bring joy to the community and to sustain the flagging strengths of the youth." He narrated other reasons for founding the group:

We have formed the group (Harps Chorale) to bring all people of different communities together to break barriers of race, gender, age, nationality and enhance community cohesion and development. This means it does not matter one's ethnicity, culture religious affiliation and background, for Jesus is the focus and centre of the group and to Him we lift our voices. The Harps Chorale was formed to bring joy and legitimate hope to the hopeless and to lift up the downtrodden. Also, to bring home the lost and the lonely, to strengthen the frail, and heal the sick. (Edwin Owusu-Boateng, The Harps Choral, UK)

No doubt, the above is a clear indication of the positive impact the implementation of the intervention has begun to have on the minds of individual members and MKI as a whole.

The description of this case study is, in a sense, reenforcing Ellen G. White's statement on evangelism which is always on the lips of ministers and elders and church members: "Christ's method alone will give true success in reaching the people."

Another outcome of the study is that the gap between Ellen White's statement and the reality on the ground has been obvious and is now being bridged. The gaps between God's mission, MKI's official mission and the individual members purpose of being in the church also became apparent and amended. As a result, more people, especially young adults, have gotten involved in making evangelism their lifestyle. Although there is resistance from a few members who want to maintain the status quo, the number of people who are now involved in evangelism in one way or another has increased to about 29% compared to 12-15% before.

Summary of Other Conclusions

This section seeks to compile all the brief summaries of the theological, theoretical, and methodological conclusions reached in chapters 2, 3, and 4, in addition to the conclusion from the intervention data (chapter 5) in order to summarize the final, overarching conclusions.

Theological Conclusions (Chapter 2)

A study was done on the concept of incarnation to develop the theology of leaving our comfort zone to be among the people who are not like us with the single purpose of drawing them to God for salvation (John 1:2, 9, 14; Mark 8:29; Rom 1:34; Gal 4:4; Phil

2:2–8 were used as foundational texts as they provide the perfect and ultimate model of incarnational ministry. This is seen as Christ Jesus who, being God and Creator, came down to mingle with sinful humanity with the purpose of saving them. It was concluded that Christ's coming down from heaven to live as a human on this earth is an example for all His followers, to engage in evangelism.

A study was also undertaken on relationships and community based on two Scripture texts: John 1:1 and Gen 1:27. It was observed that God was not in isolation, but instead, was in a relationship and community and, as a result, created humanity to be in a relationship and community. It is part of His image and likeness that He created humanity with and, therefore, concluded that living in relationship and community highlights our origin, the fulfilment of God's purpose for us, and our real identity as children or people of God.

The biblical foundation of God as the God of all nations and people and the absolute Controller of the earth was also investigated using the following texts: Ps 86:8–10, 87:4; Isa 14:26, 49:6; 2:4; Luke 2:31; Acts 17:26; Rev 22:2. God loves all this creation and does not discriminate against any people as He wants all people to come to Him and be saved. For that reason, it was concluded that God's exclusive appointment of a certain group of people was for the benefit of the rest of the people from all nations, He (God) is ready to justify anyone from any nation through faith alone in Jesus Christ.

In addition, reconciliation and restoration was considered based on Col 3:13; Acts 3:19; Heb 12:14; Rom 11:15; 2 Cor 5:18–21; and Matt 18:15–17. Humanity had been separated from God by sin. However, through Christ's death, God has forgiven our sin, reconciled, and restored us to Himself as children of God, and has given us the ministry

of reconciliation and restoration which Jesus showed us in His ministry. A study was also done on Ellen White's statement about "Christ method alone" and it was concluded that this is an umbrella statement which does not refer to a single, most important method as people have taken it, but instead, describes all the approaches Christ Jesus adopted to gain the confidence of people in His ministry to win them to God for salvation.

Theoretical Conclusions (Chapter 3)

A literature review relating to evangelism was conducted. This literature covering different specialties, including church and mission, evangelism, multiethnic/multicultural/cross-cultural, the concept of "worldview," and contextualization of the gospel, have helped in gaining major ideas, principles, theories, and methods that have helped to create the solution to address the problem. From the review, it was concluded that there is a distinction between mission and evangelism. As mission is the purpose behind the assignment, God's mission is the purpose of His creation (assignment), that humanity would exist forever and ever without sin and death and in harmony with God's rule. The Good News is that after sin, God has taken upon Himself another assignment to reconcile and restore humanity to Himself despite the separation caused by humanity's straying from Him through wrong choices. Evangelism is the act of spreading this Good News throughout the universe with the ultimate intention of drawing all creation to fulfil the mission of God.

This led us to conclude that the church has no mission of its own but that of God, and there is no mission independent from the mission of God. A Christian church gets its inspiration for its mission from the "healing and reconciling ministry of Jesus Christ as a

model to follow in their lives every day” in order to play its part in the wider vision of God.

In addition, it was discovered that multiethnic/multicultural/cross-cultural ministry is a biblical concept because it was authored by God who loves and embraces diversity. This serves as a lesson for any church which is on God’s errands and desires to pursue the way of Christ which only becomes plausible when it learns to improve its cultural intelligence. This is because Christ was able to minister cross-culturally and dealt with people from different cultures because of His high cultural intelligence.

It was clear from the literature review that the gospel needs to be contextualized and this should not mean compromise. There should be a development of a new breed of leaders who can see beyond the surface-level of cultural differences and continue to look for new ways to contextualize the gospel for the neighbors and tailor the gospel to fit the needs of the people. It was concluded that the true tenet of the gospel is timeless and unchanged from generation to generation and that a genuine contextualization of the gospel must be free from any cultural beliefs but must present the gospel in a culturally appropriate manner without any compromise.

The review of literature revealed that some scholars have come up with what they called social ministry or gospel where the physical and material needs of the people are fulfilled to the detriment of the gospel of repentance and salvation. It was concluded that a holistic presentation of the gospel must adopt evangelism methodology which incorporates the fulfilling of physical, and emotional/relational, as well as spiritual needs, where the physical and other needs serve as a bridge for simultaneously carrying the message to the people for their salvation. The literature review generated a theoretical

approach—the IPRM which tried to equalize the two ends to portray the ministry of Jesus.

Methodological Conclusions (Chapter 4)

Having observed MKI and how evangelism has been conducted for years, it was concluded that the training organized was well-suited to create an awareness of the state of MKI evangelism and develop a model to help MKI spread the gospel of Christ Jesus in its multiethnic/multicultural community with the aim of fulfilling its divine mandate. The training was designed using the framework given in the second section of this chapter. It was discovered that the existing evangelistic strategy had features or facets that could be aligned with insight from Jesus' method as seen in the Gospels, and this combined the literature review and the theological reflection in a manner that had been hoped for. It was concluded that a qualitative case study approach of the research method would be best fitted for the intervention which was to explore how the members and the church as whole could be equipped to engage with the community and people from different cultures and ethnicities and meet both their physical and spiritual needs.

Final Overarching Conclusion

Cementing together the conclusions of chapters 2, 3, and 4, together with the conclusion of the interpretation of data from chapter 5, three or four overarching conclusions can be drawn.

First, we should not invent the wheel of evangelism. God was the first Missionary in the history of the redemption of humanity to fulfil His mission for creation after the interruption of sin. Therefore, it is imperative to learn from the chief Evangelist how to

make MKI evangelism effective. Of course, Jesus' method is God's, and it is the umbrella method which encompasses all methods of evangelism. Thus, under Christ's method fall all other evangelistic methods. In His ministry on earth, Jesus did not use only one method to reach people. Jesus met people in different situations with different approaches to minister to their needs. For instance, He healed the sick because they needed healing, and fed the hungry because they needed food.

This presupposes that using Jesus' method at MKI requires the church to know the needs of the people they want to help, which requires the creation of a rapport and relationship with them. This principle imbedded in Jesus' method can be extended and applied to different generations. This is because one evangelistic method cannot work for all generations just as different generations have different needs. Therefore, the church must meet those needs with different approaches.

Second, it became apparent that the gospel needs to be holistic, not divided. Thus, the Good News is not about fulfilling physical and temporal material needs only, but instead, providing the spiritual dimension and soteriological needs of the people. There may be a temptation to fulfill the needs of the people and neglect their spirituality or their spiritual needs. Then the church becomes a needs-fulfilling church. However, it must always bear in mind the fact that the gospel of Jesus is not a social gospel which seeks to fulfil only the temporal and physical needs of the people; Christ even recognized that people's needs may never be satisfied, for the poor shall always and continually be with us: "For you have the poor with you always, but Me you do not have always" (Matt 26:11 [NKJV]).

Milton Keynes International church should not just be a needs-fulfilling church,

but rather, one where Christ Jesus is seen calling people to salvation. In order to win souls for the kingdom of God, MKI must endeavor to make Christ and His saving grace the center of everything they do. This means every needs-fulfilling action taken must draw the minds of people to Christ as the center and focal point, and this must be MKI's motivation. To ensure this, now that people have become aware of the state of evangelism at MKI and Jesus' method, I plan to train and educate members continuously to make sure general agreement and heart commitment are achieved among members. Also, as a leader of the church, I will take the lead and rally members behind me.

Third, it became obvious that God is the author of ethnicity, culture, and diversity and therefore, multiethnic/multicultural ministry is not something bad to be run away from, but instead, must be embraced as God's way of bringing different people together under His own rule as the God of all nations, all tribes, all people, and all language. This, no doubt, requires the gospel to be genuinely contextualized without watering down the message of the gospel of salvation. This means there should be protest against individual cultural aspects that work against the gospel while, at the same time, embracing those that work together and affirm the gospel. All these will, indeed, require intentionality on the part of MKI.

Personal Transformation

A supplementary aspect of evaluating this project was to ruminate on its impact on my life as a researcher and a minister of the gospel. There are three changes that are worth mentioning.

First, I became aware of my cultural intelligence, which has been enhanced and enriched in the course of the project. I now feel much more confident in working in

different cultures or with people from different cultures and ethnicities. Not only is this true, but also working with both younger and older church members with cultural preferences, assumptions, and attitudes which are not the same as mine has been enlightening. In addition, I was able to see and recognize my own cultural baggage which I had been carrying but did not know about previously. Now I can embrace some aspects of my culture that affirm and, at the same time, protest against those aspects which conflict and shroud the gospel message.

Second, throughout the course of the research and writing, incredible things have been discovered. Some of these are the real meaning of using Jesus' method to win souls and the discovery of the social gospel which can easily be taken as the gospel of salvation, but in real terms, is not as it aims at fulfilling temporal and material needs to the detriment of spirituality and salvation.

Third, this has been an incredible journey for me since carrying out a project like this stimulates many ideas and insights, some of which are recommended in the next section. The period of completion of this project (2018-2022) also coincided with two discouraging events: the death of my father and redeployment, which affected my progress adversely so that I nearly quit. Nevertheless, meditation and reflection on both Rom 8:28 and 1 Cor 10:13, and the encouragement from my wife and mentor have been my comfort and encouragement during this seemingly difficult time; they helped me to determine and persevere and to understand the leading of the Spirit of God.

Recommendations

A number of recommendations have emerged for further action and research that need to be taken in the area of this project.

1. The literature review demonstrated a scarcity of Adventist scholarship in the area of biblical multiethnic/multicultural mission and contextualization of the gospel. I recommend that this gap be bridged by adopting multiethnic/multicultural mission and contextualization of the gospel as a topic for a symposium funded by the Ministerial Association of the General Conference of Seventh-day Adventists, especially as migration coupled with globalization are bringing people together from different parts of the world with different cultures.

2. The literature review also provided no evidence of cultural intelligence and its role in Adventist mission in the United Kingdom. Thus, I recommend that the Education Department of the Trans-European Division set up a committee to look into this and outline an Adventist approach to cultural intelligence and in its role in Adventist mission. It should be included in the development of a curriculum for Newbold College in the United Kingdom.

3. In addition, the literature review found few Adventist resources on how to employ Christ's mode of evangelism and discipleship apart from Ellen White's well-known statement which is often quoted as if just mingling with people and fulfilling their material needs can do the job. I recommend this statement be well and exegetically studied, and old and new members joining the church should be taught right from the beginning what actually constitutes Christ's method of mingling with the people and how to use them as Christ's disciple-makers to make other disciples. I plan to pursue this further by organizing seminars to focus on, educate, and instill these concepts in the church members, and also write articles on Christ Jesus' method based on the insights I have gained.

4. Given the views of the participants concerning many ministries or departments in the church and their individual objectives which are often not evangelistically mission-oriented, I recommend that investigation be conducted to survey the effectiveness and benefit of having so many ministries, and compare that with having fewer, for example four to five key ministries which will rally all the people behind them in a single, dominant and overarching objective which is to make disciples and achieve the mission of God. I plan to pilot this at MKI.

5. I recommend that this case study research serve as an invitation to others who are interested in using Christ's method in their context to conduct their own case studies in order to add to the insight gained. Thus, they would develop their interventions and report on the results in a qualitative approach as has been done here.

6. According to the comments received from the participants about the lack of inspiration from the church worship structure for mission, I recommend the structure of church service be reviewed and possibly a worship style be adopted that will inspire and motivate members to step out from their comfort zones on Sabbath and minister to people in community.

7. The underlying assumption of this study is that when we follow or imitate Jesus Christ's model of ministry on earth, the current dilemma of evangelism can be rectified, and success can be gained in winning souls for God. However, due to the limited space of this document, all the methods of Jesus could not be described fully. Therefore, I intend to study Jesus' method closely through the synoptic Gospels to gather completely every bit of the Master's approach that He used in His ministry.

8. Since the worldview of the participants has been shaken to the core, to make sure this does not relapse, there should be continual education to make the worldview change permanent.

9. Researching the worldview, values and needs of the people MKI church wants to reach was not possible to cover due to the limited time and space. Through this project we have discovered and helped MKI church to have the mindset of a missionary Church to help their neighbors come to Christ for salvation. However, it is important to understand better the worldview, values and needs of the people the MKI church want to reach. Christ as the role model had the privilege of understanding people and reading their minds whereas we are not. Therefore, in adopting His method, we must devise means to learn and understand better the unchurched including their worldview, values, and needs. This is a needed follow-up research.

10. A study should be carried out about why people need to implement Jesus' method, while taking into consideration the internal atmosphere and external factors of the church. There should be more training and testimonies for the new things to be embedded in the minds of the people. The laity need to be equipped to evangelize their community, to overcome the possible skepticism of those who are less receptive.

11. I will continue to educate the church to have a proper understanding of worship in order to improve the church's spiritual activities and mission. This will help the members to know and understand that worship is not an entertainment, that there are no spectators and performers in the church since we are all worshippers of God.

A Final Word

Why should MKI use Jesus' method of evangelism to remodel their evangelism in their multiethnic/multiethnic setting? Basically, this is because evangelism is about being Christ Jesus to people. However, this is impossible without adopting His approach of instilling confidence in them for the acceptance of the gospel. My hope is that Christ' method, as a flawless evangelistic example, will transform MKI by helping members to overcome cultural and social norms that work against the gospel of salvation, especially in an age where migration and globalization are on the increase. I anticipate that MKI will realize its weaknesses and deficiencies and shake off wrong attitudes and customs. By a determined endeavor, by correcting errors, and by conforming to the right principles of Jesus' method, it will ensure the winning of souls and the survival of the church beyond the Ghanaian context.

APPENDIX A

RESEARCH APPROVAL AND CONSENT FORMS



Milton Keynes International SDA Church
Sycamore Hall, Drayton Road, Bletchley
MK2 3RR
P. O. BOX 6375
MILTON KEYNES
Email: Mkinternationalsda@gmail.com

Institutional Review Board
Andrews University
4150 Administrative Drive, Room 322
Berrien Springs, MI 49104-0355

10th October 2021

Dear Sir/Madam,

Institutional Consent Letter


We would like to bring to your notice that the Church Board of Milton Keynes International has approved the implementation of the research of Pastor Sampson Osei Aboagye at the Milton Keynes International Church.

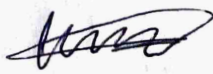
As we are aware, the topic of this research which the church has given approval for implementation is "Using Christ's Method: Reshaping Evangelism in Milton Keynes International Seventh-day Adventist Church".

We hope this consent letter would be accepted as the Milton Keynes International Church approval.

Truly yours,

(Sharon Asiedu Fosua)
Church Clerk
On behalf of Milton Keynes International

Sign: 
Sharon Asiedu Fosua
(Church Clerk)


Isaac Adjei Afoakwah
(First Elder)

January 18, 2022
Sampson Aboagye
Tel. +447786836202
Email: saboagye@secadventist.org.uk

RE: APPLICATION FOR APPROVAL OF RESEARCH INVOLVING HUMAN SUBJECTS

IRB Protocol #:22-005 Application Type: Original **Dept.:** Doctor Ministry
Review Category: Exempt **Action Taken:** Approved **Advisor:** David Penno
Title: Using Christ's method: Reshaping evangelism in Milton Keynes International Seventh-day Adventist Church.

Your IRB application for approval of research involving human subjects entitled: "*Using Christ's method: Reshaping evangelism in Milton Keynes International Seventh-day Adventist Church*" _IRB protocol # 22-005 has been evaluated and determined Exempt from IRB review under regulation CFR 46.104 (2)(i): Research that includes interview and survey procedures in which information obtained is recorded by the investigator in such a manner that the identity of the human subjects cannot readily be ascertained, directly or through identifiers linked to the subject. You may now proceed with your research.

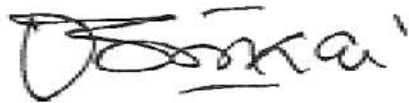
Please note that any future changes made to the study design and/or informed consent form require prior approval from the IRB before such changes can be implemented. In case you need to make changes please use the attached report form.

While there appears to be no more than minimum risks with your study, should an incidence occur that results in a research-related adverse reaction and/or physical injury, this must be reported immediately in writing to the IRB. Any research-related physical injury must also be reported immediately to the University Physician, Dr. Katherine, by calling (269) 473-2222.

We ask that you reference the protocol number in any future correspondence regarding this study for easy retrieval of information.

Best wishes in your research.

Sincerely,



Mordekai Ongo, PhD.
Research Integrity and Compliance Officer

Institutional Review Board – 8488 E Campus Circle Dr Room 234 - Berrien Springs, MI

49104-0355

Tel: (269) 471-6361 E-mail: irb@andrews.edu

Andrews University
Office of Research & Creative Scholarship

Certificate of Completion

Andrews University Office of Research & Creative Scholarship certifies that **Sampson Aboagye** successfully completed the National Institutes of Health (NIH) Web-based training course "Protecting Human Research Subjects".

Date of Completion: 09/30/2021

Certification Number: 18856



Informed Consent Form

Andrews University, Michigan USA

Seventh-Day Adventist Theological Seminary, Doctor of Ministry (DMin)

Informed Consent Form

Description Statement

The activity of this project involves research, which will take place at Milton Keynes International Seventh-day Adventist Church, Milton Keynes, U.K. This church is located in Bletchley, a multicultural/multiethnic community, considered one of the poorest suburbs of the city. It's a 11-year-old ethnic church with a baptized membership of 136. The Church struggles to bring the gospel to the community and to evangelize the neighbors, despite its mission to reach out and share the gospel with all people in Milton Keynes to win souls. For the past six years, 14 people have been baptized and out of this, only two people are from the outside the church, whilst the 12 are home grown.

Scope, Aims, Purposes, and Procedure

This project is limited Milton Keynes International Seventh-day Adventist Church (MKI), and the task is to develop and implement Christ Model of evangelism as a tool to help the Church reach out to the neighbors. The data collection involves Focus Group, and 6 to 10 people are invited to participate is a guided discussion on Mission, Evangelism at MKI Church, and Ministry of Jesus. The discussion will take place via Zoom moderated by the investigator. All answers will be treated confidentially. The meeting would be held once a week and will last for 1:45 at agreed day and time. The purpose of your participation, which will last for two months, is primarily to contribute to the research as to how Christ's method could be employed.

Foreseeable Benefits

This project will create awareness and make clear Christ's method of winning souls and help you and members of the church to get involve by making evangelism a lifestyle

instead of event; bring a paradigm shift on how evangelism could be done better. This benefit could be extended to other ethnic churches facing similar problem in the South England Conference, and all UK.

Alternative Procedures

There are no therapeutic procedures are involved in this research.

Statement on Confidentiality

This is voluntary participation and if you choose to participate, any data collected that has potential to identify you would be confidentially kept and maintained on a personal computer hard drive with a password protected, which means your privacy would be protected and will not be disclosed. If necessary, the information may be revealed in group form, or as individual examples, but not in a way that you may be identified.

Subjects' Rights or Related Matters

You are invited to participate in this project, and we are ready answers any query you may have, including your right to withdraw your involvement which you can do without any reprimand. The contact details: name, address/emails, and telephone numbers, of the persons you can contact should the need arises are provided below.

Statement on Voluntary Participation

Please note your involvement is voluntarily and not compulsion; your refusal to participate will cost you nothing. You may decide to discontinue at any time without penalty or loss of benefit to you. An impartial third party is presenting this request to avoid coercion, and you are not obliged to participate. Your participation is from your own willingness.

Risk of Injury

There is minimal or no risk of injury involve of this research.

Dated and Signatures

Date..... The Principal Investigator.....

Date..... The Subject.....

Date..... The Witness.....

Student: Sampson Osei Aboagye, 4 Lynstede, Basildon Essex, SS14 1TU, UK,

Telephone Number: 00447786836202, Email Address: saposai@yahoo.com

Advisor: Petr Cincala, PhD, Institute Of Church Ministry, Telephone Number:269-471-

3589 Email Address: Cincala@Andrews.eduj

Andrews University IRB

APPENDIX B

QUESTIONNAIRES

SURVEY QUESTIONS

Survey

Evangelism at Milton Keynes International Seventh-day Adventist Church

1. Milton Keynes International S.D.A. Church is 11years old. How long have you been in this church?

- 0- 5 years
- 6- 11 years

2. Please indicate your age group below:

- 0-20
- 21-30
- 31-40
- 41-50
- 51-60
- 61+

3. How did you become a member of the Milton Keynes International S.D.A. Church?

- Transfer
- Baptism
- Transfer & member of the nucleus (Core members only)

4. What is the mission of Milton Keynes International S.D.A. church?

- To convert Ghanaians in Milton Keynes and environs into Milton Keynes International S.D.A Church
- To make disciples of Jesus Christ from all people
- To preach the three angels' messages

5. Why are you a member of Milton Keynes International S.D.A. church?

- To Socialize and to Fellowship
- To study the word of God, and prepare myself for heaven
- To make disciples of Jesus Christ

6. How satisfied are you with Milton Keynes International S.D.A. Church evangelism method?

- Very Satisfied
- Satisfied
- Dissatisfied
- Very Dissatisfied

7. Do you think Milton Keynes International S.D.A. Church is fulfilling its mission?

- Yes
- No

8. Do you participate in evangelism?

- Yes
- No

9. Have you ever visited and invite friends to evangelistic program?

- Yes
- No

10. Have you ever brought a friend to an evangelistic program?

- Yes
- No

11. Do you think Milton Keynes International Church is ready to make changes to accept and accommodate people who are not Ghanaians, and from different culture?

- Yes
- No

12. Would you say Milton Keynes International has been relevant to the Milton Keynes Community?

- Yes (If yes give reasons)
- No (If no give reason)

13. How would you rate the overall level and quality of relationship between Milton Keynes International S.D.A Church and the Neighborhood?

☆☆☆☆☆☆☆☆ /10

14. Do you think Milton Keynes International S.D.A. Church uses Jesus Method of evangelism- Mingling with people?

- Yes
- No

Star 1 being the lowest, and 10 being the highest

INTERVIEW QUESTIONS

1. Tell me what you understand about evangelism?
2. What is your experience of evangelism Milton Keynes International Church?
3. Please describe the state of evangelism as you have known at Milton Keynes International S.D.A. Church
4. How do you feel about evangelism at Milton Keynes International S.D.A. Church during the years you have been in the church?
5. Can you describe the attitudes and approach of the Milton Keynes International S.D.A. Church members toward evangelism?
6. **What need to be changed in attitudes of the church and individuals when it comes evangelism?**
7. **Why MKI church has been doing evangelism ever since its organisation (11years ago), using the current approach and had not made any gains in soul winning even from among the small Ghanaian community**
8. Describe the relationship between Milton Keynes International S.D.A. Church and Milton Keynes Community.
9. Please tell me what Milton Keynes International S.D.A. Church would be remembered for in or by the community should the Church disappear tomorrow
10. Tell me in your own words your understanding of Jesus's method of evangelism
11. **What does mingle with the people means in Jesus' method of evangelism?**
12. Describe an aspect of Jesus' method you have seen in the evangelism strategy of Milton Keynes International S.D.A. Church.
13. Tell me more about your involvement in evangelism at Milton Keynes International S.D.A. Church.
14. *Tell me how confident you are to share your faith with people who are like you*
15. *Tell me how confident you are to share your faith with people who are not like you*

- 16. What may happen when MKI church members are trained and equipped to Jesus's method of evangelism?**
17. Describe how prepared is Milton Keynes International S.D.A. Church to accept and accommodate people from different ethnic and cultural background.
18. What do you think Milton Keynes International Church is doing right in terms of evangelising the people in the community?
19. Tell me what do you think Milton Keynes International S.D.A. Church is not doing right in terms evangelism?
20. Tell me **what role do the church leaders have to play in guiding the church to achieve its mission, and what change needs to take place?**

FOCUS GROUP QUESTIONS

1. Mission

- What is the mission of God?
- What is Jesus' mission (Luke 4:18)?
- Are you aware of the mission of Milton Keynes International S.D.A Church?
- How do you feel about it?
- Does the mission of Milton Keynes International S.D.A Church aligns with the mission of Jesus and the mission of God?
- If not, how could this be amended?

2. Evangelism at MKI

- How would you describe the nature/state of evangelism at Milton Keynes International S.D.A Church? *(Descriptive)*
- Please give a detailed account as to how evangelism is conducted at Milton Keynes International S.D.A Church *(Descriptive)*
- What should be the nature/state of our evangelism if we want to reach out to our neighbors and win souls? *(Descriptive)*
- What is your experience (in terms of preparation, seed sowing and connection and presence) at Milton Keynes International S.D.A Church regarding our evangelism? *(Interpretative)*
- **What will happen when key ministries like health, music, youth (Pathfinder, Adventurer, Master Guide) spearhead the church's cooperate outreach?** *(Interpretative)*
- How effective is this model in reaching people who are different from you? *(Interpretative)*
- **What do you think may result at Milton Keynes International S.D.A Church should every church member begins to recognise evangelism as a lifestyle?** *(Interpretative)*

- **How can members involve in evangelism in their daily lives?**
- Is there anything Milton Keynes International S.D.A Church is not getting right in terms evangelism? *(Normative)*
- How would you describe Total Involvement in the Milton Keynes International S.D.A Church evangelism? *(Normative)*
- **What can MKI Church leadership do to ensure total membership involvement?**
(Strategy for action)

3. Ministry of Jesus *(Strategy for action)*

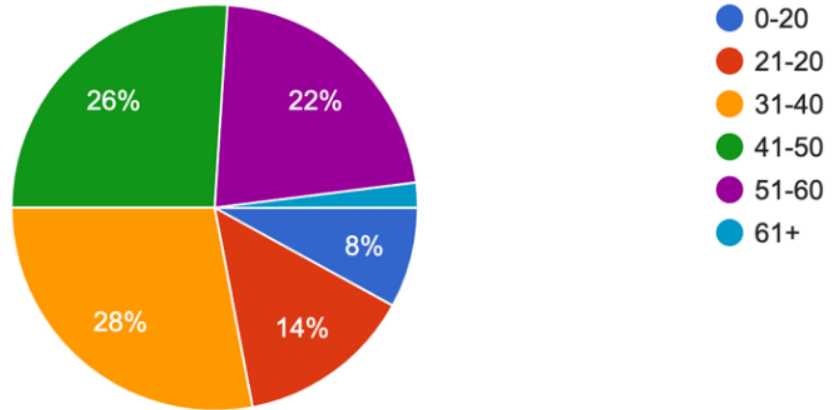
- Do you know the method of Jesus in reaching people with gospel (evangelism)?
- What is this method of Jesus?
- What does it mean to use the method of Jesus?
- What would you consider in MK evangelism method as Jesus' method?
- What are the potential challenges of adopting Jesus' method in Milton Keynes International S.D.A Church evangelism?
- What role can our health message play in evangelism in winning souls?
- **how would the church carry out its mission in its present social context, involving every individual church member?**
- Do you think new converts from different cultures will feel comfortable at Milton Keynes International S.D.A Church?
- As an ethnic church, is Milton Keynes International S.D.A Church prepared to make changes to accept and accommodates people from different cultures?

APPENDIX C

SURVEY RESULTS

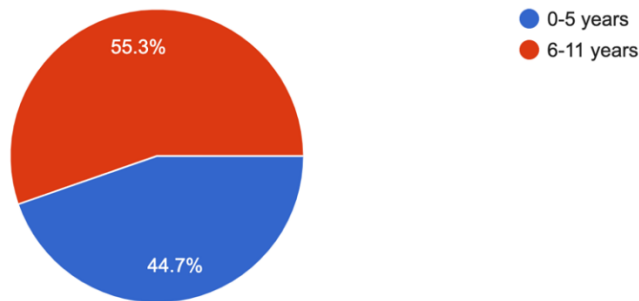
Please indicate your age group below:

50 responses



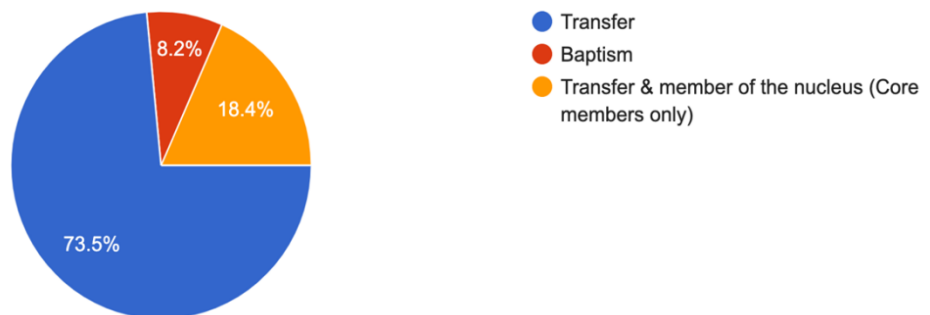
Milton Keynes International S.D.A. Church is 11 years old. How long have you been in this church?

47 responses



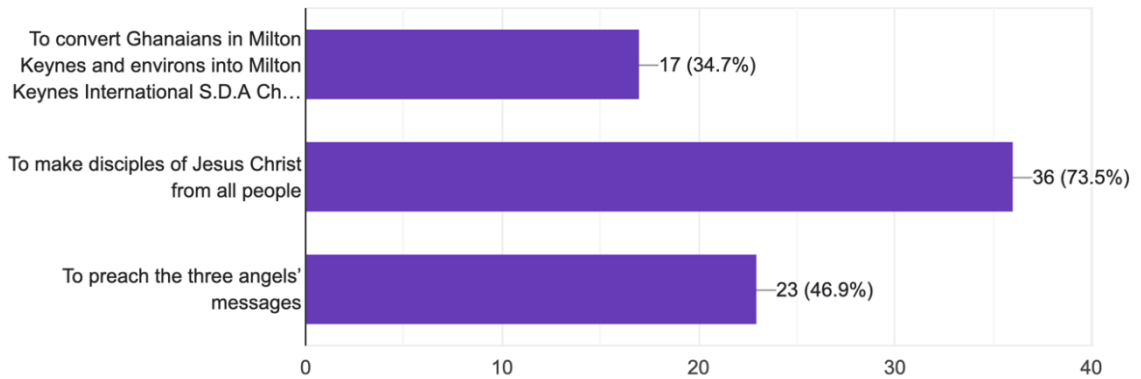
How did you become a member of the Milton Keynes International S.D.A. Church?

49 responses



What is the mission of Milton Keynes International S.D.A. church?

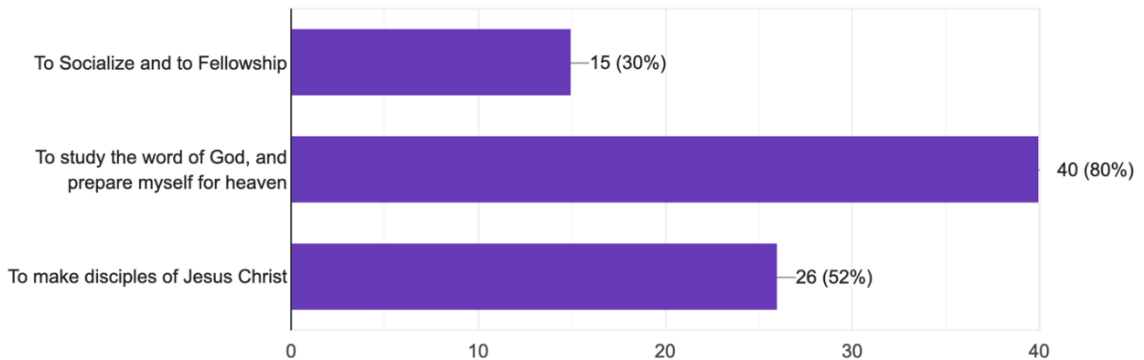
49 responses



In the above chart, in the anonymous survey 36, representing 73.5% responders believed the mission of MKI is to make disciple of Jesus Christ from all people. 23 responders representing 46.9% believe MKI mission is to proclaim the three angels' messages, whilst 17 responders, representing 34.7% said MKI is in place to convert Ghanaian in Milton Keynes and environs into MKI S.D.A. Church.

Why are you a member of Milton Keynes International S.D.A. church?

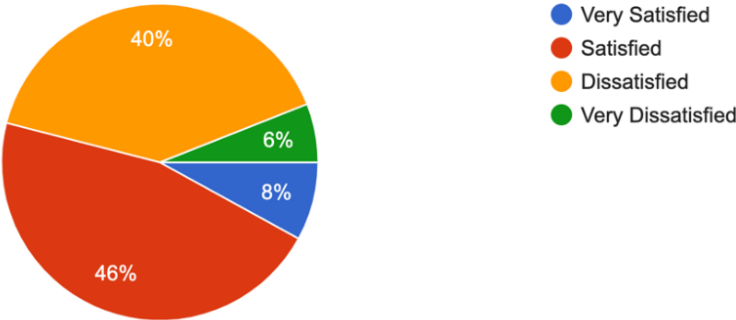
50 responses



On the above chart, 40 participants representing 80% said they are members of MKI because they want study the word of God to prepare themselves for heaven, 26 participants, which is 52% said they in the church to make disciples of Jesus, whilst 15 participants being 30%, said they are in the church to socialize and fellowship.

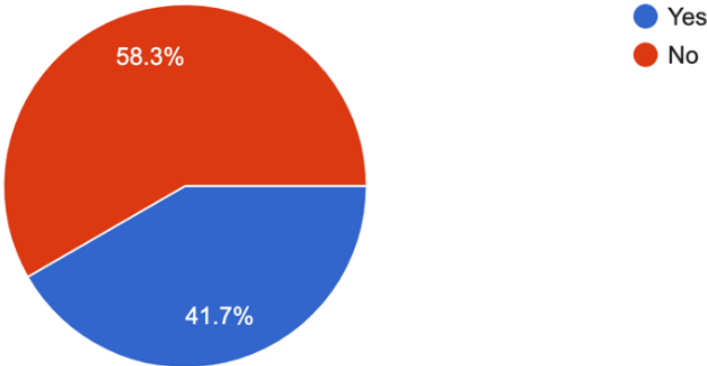
How satisfied are you with Milton Keynes International S.D.A. Church evangelism method?

50 responses



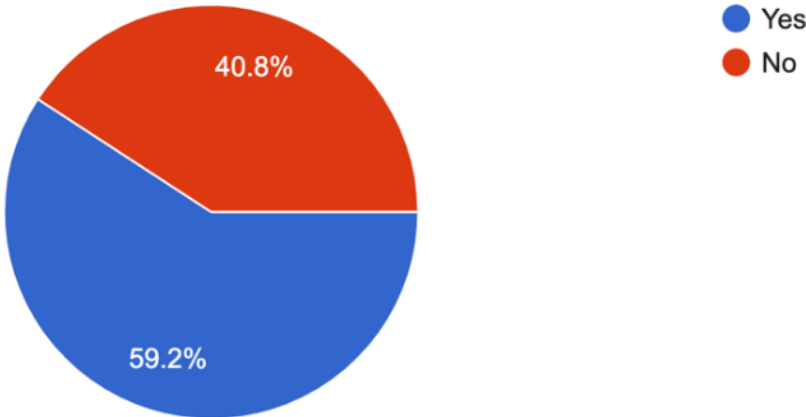
Do you think Milton Keynes International S.D.A. Church is fulfilling its mission?

48 responses



Do you participate in evangelism?

49 responses



If yes, how do you participate?

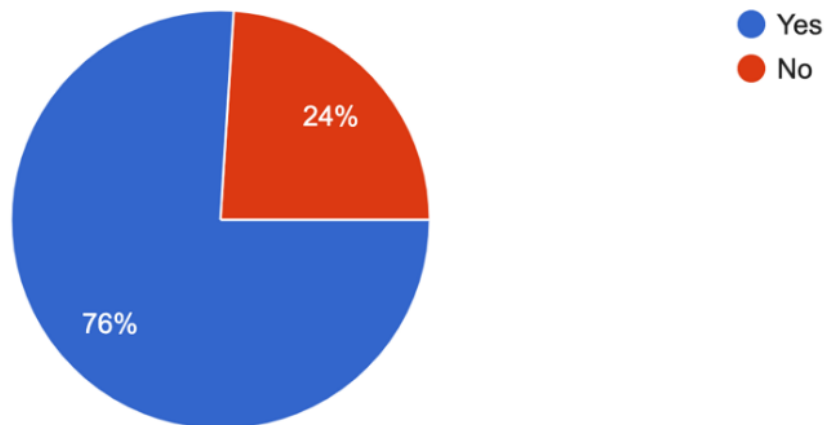
28 responses

- Getting on board with visiting friends of non-Adventists Also at workplace
- Sharing the word of God with friends and inviting them to fellowship with us.
- I normally share tracks when possible
- Sharing the gospel with friends
- Sharing of script
- Sharing Gospel tracks and inviting the recipients to evangelistic programme
- I share my life experience with friends and family and also my colleagues how I was before I had encountered with Christ and how I have become moreover I used the Bible as a point of conversion to share the love of Christ and his second coming through the three angels message, secondly I used my days off work to visit and sometimes involving them by giving them books such as Steps to Christ and sabbath school books for Bible discussions
- Attend bible study lessons and share with others
- Personal evangelism
- By inviting others to come and worship with us
- I share the Word of God with work colleagues and friends
- Talk people and share Steps to Christ to my colleagues and other people.
- In attendance, leading prayer group and invitation of friends.
- Inviting friends
- Sharing the gospel with friends in the community, Distribution of books and tracts, Visitation of non-Adventist needs, Pray for them.
- Involved in making decisions on evangelical campaign
- Daily through my way of life
- Individual sharing of the gospel and youth program
- Music department
- I tried to tell people about Christ.
- My own presence and I also invite friends
- Sharing my faith with people
- Through personal evangelism and tract sharing

- Follow up phone calls.
- By inviting people to our evangelistic programs and take part of our outreach and visitation
- Singing
- Whenever I have the opportunity I spread God's word and participate in church evangelism.
- I spread the word of God to people when I'm working.

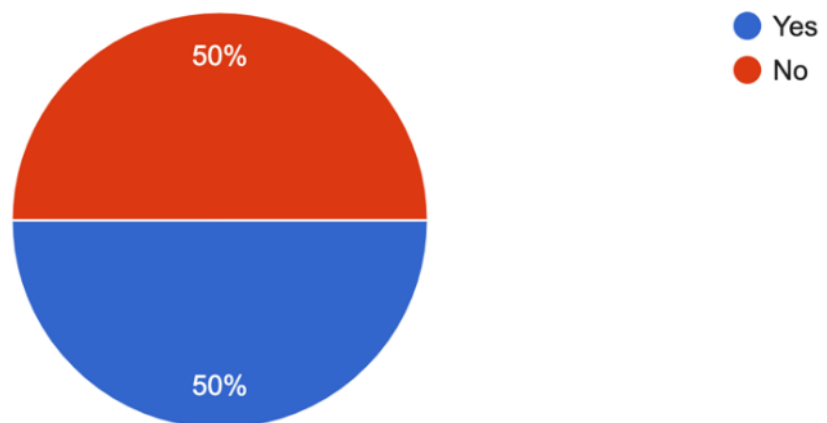
Have you ever visited and invite friends to evangelistic program?

50 responses



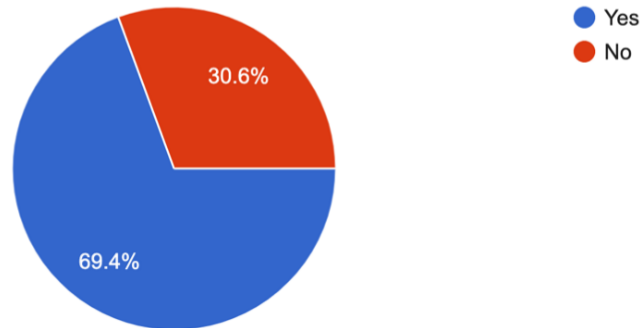
Have you ever brought a friend to an evangelistic program?

50 responses



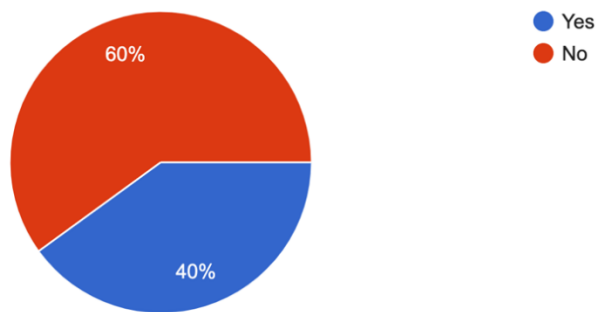
Do you think Milton Keynes International Church is ready to make changes to accept and accommodate people who are not Ghanaians, and from different culture?

49 responses



Would you say Milton Keynes International has been relevant to the Milton Keynes Community?

50 responses



Give your reasons for answering "yes" or "no" to the question above.

38 responses

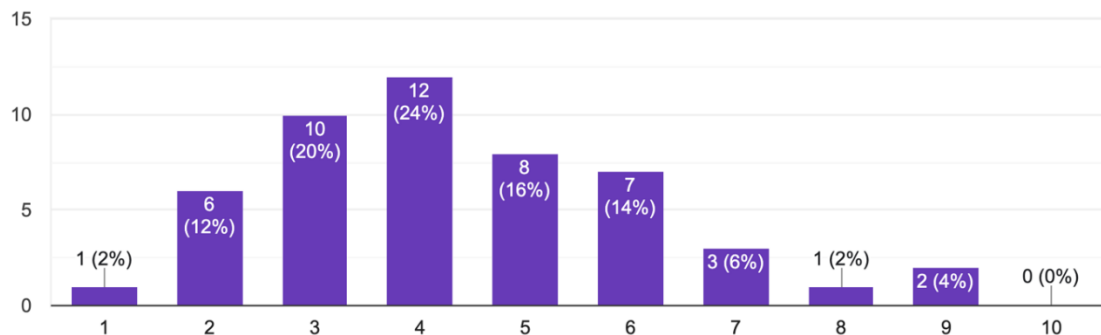
- Simply because we don't have our own permanent place of service, Moving here and there is affecting the need to help our community.
- At least more than 50 church members come to church every Sabbath.
- Because we don't contribute anything to the community.
- We go out and offer food and drinks to the community and Through immigration and health programs
- No community event has been held by the church
- Have not done much in the community
- The church sends food items and clothes to the needy

- The youth of the church sometimes organize to go to Milton Keynes Town Centre and feed the homeless and elderly people
- Because we have not went out to support the community and we have failed to bring more people to Christ
- I am not 100% convinced that the community knows our existence in Milton Keynes.
- We have registered ourselves with the council and we sometimes make donations to certain institutions
- I think we don't really do programs that engage the Milton Keynes community as a whole apart from Global Youth Day, which happens once a year
- I go to church every Saturday which I know people see as us even with our dress
- There haven't been many initiatives involving the community
- We don't really do much to show our identity to the community
- No, I don't think we done any significant think in our community.
- The church has not done well and doing well to bring the church into the community and again because we are not doing well using Jesus's methods to invite people to know Christ. And we as church are not adequately prepared for Christ.
- We are not known in the community we find ourselves
- The language is still Ghana
- The church impact is not known in the indigenous people.
- The community do not know the church
- MKISDAC has not made any impact on the MK community. The large MK community do not know of our existence apart from the Ghanaian Christian community. Even the immediate neighborhoods in which the church has been located have not known of our church.
- Could be because of Covid
- The community barely knows us. We do not do any programs that the community can benefit from. We hardly go out to share the word of God to others or to give out some pamphlet. We do not do any concert that the community can take part in.
- I don't mean no no, because we have tried over the years, however it's once in a blue moon when we go these activities regarding the community. So, my answer is like yes and no

- It provides a place of worship for the community
- I haven't heard from any report from anyone.
- The community don't know us as a church
- The church hasn't done anything for the community yet.
- We are known by the council, and we also organize activities to support the needy.
- We are only Ghanaians and there is no one from the community who is a member of the church (our membership does not reflect the community)
- We do community evangelism and sharing of food, clothes to the community.
- No involvement in community activities.
- By organizing Ghanaian Adventist especially, the youth whom most would not have been to church had it not been Milton Keynes International SDA.
- We are not doing enough for the community
- We serve the community through Global youth day.
- It's been around for a long time and people know about the church.

How would you rate the overall level and quality of relationship between Milton Keynes International S.D.A Church and the Neighborhood?

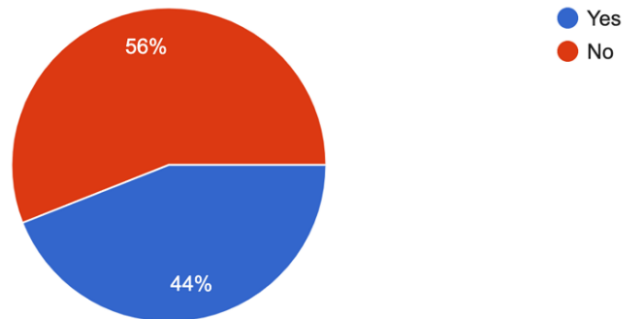
50 responses



The above chart shows the overall rating of relationship between MKI and its neighborhood, and it's clear that it's of its lowers. The highest being only 24%, thus 12 responders believe there is some kind of relationship between MKI and neighborhood.

Do you think Milton Keynes International S.D.A. Church uses Jesus Method of evangelism- Mingling with people?

50 responses



Do you have any suggestions or comments on how Milton Keynes International S.D.A. Church can improve how evangelism is conducted?

39 responses

- Going out and engaged 2x2 approach and report, Also given leaflets to those we meet during outings.
- We need to use Jesus' method by mingling with the people in the community, and our workplaces.
- We should first visit people when they invite us to their church program before you can win their attention.
- To use more of Jesus' method of evangelism
- More donations to the community will do
- We need to organize event and engage more in the community
- Share more Bible scripts and invite people
- Use numerous music sections and health programmes
- I think church should organize social events such as football games, volleyball and others to engage with the community so that we can mingle with them through that they can come to our mixed
- Do not judge those who are new to the church and those who have personal problems
- I think we need to start giving help to the community. It doesn't have to be anything big. We can visit care homes, go to the street, and share tracks and also giving out food if possible to the homeless people. By doing this, we'll be well presented in the

community and subsequently, people other than the Ghanaian will know our existence in the community.

- We aren't making serious impact in the community because we have no permanent place of worship

- Social media can be used for evangelism too. Such as YouTube, Facebook, and other social platforms.

- The church can train the members on how to do evangelism. After training we can go out to evangelize to people in the Milton Keynes community. We should also accept invites from other churches if need be, in that way when we are also doing something those same people will be able to come as well. Daily and weekly prayer for the people the church is trying to reach should also be taken into consideration

- Yes we have to mingle with people like the way Jesus Christ did.

- Doing more activities out of church hours with the community and for the community

- Mingle more with people outside the church so it can be easier to invite them for evangelist programme

- We should give gospel pamphlets to our neighbours put them in their letter boxes.

- Introduce ourselves to the community, by way of sending letters to them by post as Jehovah witness people do.

- I hold the view that we can do it only when the church is seen involving herself in community activities like charity donations, sharing books and magazines and church members participating in the invitations of people to church activities and formation of small groups.

- We have youths who can be utilized for evangelism

- Targeting non-Ghanaian members as well

- Making community campaign, Location of the church premises, Involving in community activities, Reaching the community with Adventist books.

- The church is to involve in community programs, The church premises should be known in the community.

- Some of the ways to improve and conduct evangelism are as follows: Advertise

Everything We Do Within The Church — Digital Evangelism. Every church program should be done with outsiders in mind. Each event is an opportunity to invite others to

participate. The Communication & Media team must design flyers for every program and promote on our various social media platforms. Members should share such posts with family and friends. Prison Ministry: There's a prison in Tattonhoe, a suburb of Milton Keynes called HMP Woodhill. MKI SDA Church can collaborate with our two sister churches — MK Central and West Bletchley — and get the Conference to train/equip members with skills for a permanent Prison Ministry on site. Literature distribution: Set up a Publishing Ministry. Order, share suitable books and tracks with colleagues at work and neighbours. Evangelism series in newspaper: Have a column in MK Citizen, One MK, where the church would write articles/ editorials on current news and trends affecting the community and country from Biblical perspective. Summer Cookouts: Have cookouts in the summer where smoothies and juices 🍹 would be served. The community would also be taught how to prepare healthy meals. We could have books on health to distribute to people. New Baby/Nursing Ministry: Adopt one maternity ward in MK where new mothers would be helped with supplies and also christened in our church. Establish a childcare centre where kids at a young age would be taught the Word. Keep Fit Club Turn the regular Sunday football training into a permanent Keep Fit Club opened to the community regardless of denomination.

We can go out also than always being indoors. We can even worship on parks when we are in summer. By so doing, people will get to know us, and we can share the gospel with them.

▸ We are too individualistic and do not care about other people especially those who do not have families/relatives in the church. You can pass a whole month and more without getting anyone to say hi or hello. If such an individual does not often come to church. That's all. So is like each one for himself, God for us all. We need to do more. If we are not able maintain those who are in already then what's the essence of reaching out to the community?

▸ go out and help spread the word not just in city centre, go to homeless places, schools, youth groups etc

▸ Yes

▸ The youth should be equipped and engaged

- My suggestion is that we should do their needs before giving the world to them.
 - Everyone should engage evangelism in their day to work, making evangelism a lifestyle
 - The church needs to go out every Sabbath afternoon to distribute leaflet to the community numbers.
 - We need to organize social activities that will attract people from the community to join the church
 - Members should be trained to do personal evangelism, and also be encouraged to get involved in evangelism.
 - I think that when we get some more gospel tract it will help spread the everlasting gospel.
 - Instead of evangelizing for new members, old members who are non-attendants should be sought.
 - The church needs to use divert ways in preaching the gospel through the traditional methods of evangelism where in a week or two the gospel would be preached and that is the end of the story.
 - Conduct research on how to evangelize effectively in this modern society.
- Evangelism has evolved but the church evangelistic method hasn't match that of the target group.
- We could send some leaflets out to houses and have the word of God written at the back.

APPENDIX D

CHURCH BULLETIN INSERT

Milton Keynes International Seventh-day Adventist Church

Announcements Volunteers Needed

Volunteers are needed to participate in a research project which would be implemented Milton Keynes International S.D.A. Church. If you want to participate, there are three ways you can do so, and these are general survey, focus group, and interview

General Survey

Every church member who wants to participate in the project can participate in the general survey anonymously. Through the survey, you will provide data about your opinion on how we have been conducting evangelism at Milton Keynes International S.D.A. Church.

Every member of Milton Keynes International S.D.A. Church can participate freely and voluntarily and can also withdraw at any time without incurring any penalty whatsoever.

You don't have to provide your name or anything that will identify who you are, which means you cannot be identified if you participate. This survey would be administered online through Survey Monkey, and it takes 4 minutes to complete the entire questionnaire. Your participation would be appreciated and be taken as your consent. You do not need to complete a consent form

Interview

The interview is also restrictive. It's limited to 20 only people. The interview would be conducted at Milton Keynes International S.D.A. Church via phone to ascertain your opinion and feelings regarding Milton Keynes International S.D.A. Church's evangelism strategy, and the proposal of adopting Jesus' method of evangelism at Milton Keynes International Church. If you want to volunteer to be interviewed, again please give your name to the church clerk. The first 20 people are likely to be considered first. And please note, all volunteers who will participate in the interview will have to sign an Informed Consent Form to indicate their consent to be interviewed.

General Criteria for the Participants for both Focus Group and Survey

- The participants must be members of the Milton Keynes International S.D.A. Church.
 - The participant must be adult, young adult, or youth.
 - Both male and female are considered.
- The individual who wants to participate must do so by his/her own will without any coercion, compulsion, or any pressure.
- The participants are at liberty to withdraw his/her involvement at any time they wish without any penalty.
- The individuals who want to participate willingly will have to sign an Informed Consent Form.
 - The information provided would be kept confidential

Please note: For all other church members who participate in the anonymous survey consent will be implied by your participation in the church events

APPENDIX E

TRAINING MATERIAL OUTLINE

A Holistic Approach to Evangelism at MKI Church

May 2022

Sampson O. Aboagye

GENERAL TRAINING INFORMATION

Venue Location: Milton Keynes International Church Place of Worship

Day/Time :

TRAINER CONTACT

Trainer : Sampson Osei Aboagye. MA, Theo.

Telephone: 00447786836202

Email: saboagye@secadventist.org.uk

Hours:

TRAINING DESCRIPTION

This training is to study Jesus' way of evangelism, and how this can influence the evangelism culture of Milton Keynes International SDA Church in order to respond to their post-modern, multiethnic/multicultural community with the gospel of Jesus Christ. The participants become aware of methods by which the gospel has reached millions over the centuries but have become ineffective in the post-modern culture- thereby mitigating this by the use of Jesus' method to win souls.

Prerequisite: Member of Milton Keynes International Church

TRAINING MATERIAL

1. This training program surveys Jesus' ministry on earth as chronicled in the gospels- Matthew, Mark, Luke, and John.
2. Ellen G. White Writings:
 - Acts of the Apostles
 - Ministry of Healing
 - Testimony of the Church Vol.9
 - Desire of Ages
 - The Review and Herald
 - Thoughts From the Mount of Blessing
 - Gospel Workers
 - Christ's Object Lessons

3. Other Sources:

- Byrd, Carlton P. 2018. *Contemporary Evangelism for the 21st Century*. Nampa, Canada: Pacific Press.
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OUTCOMES

- understanding the concept and the definition of evangelism,
- know the difference between event and lifestyle in the context of evangelism
- to reflect and know the state of evangelism at MKI,
- to be aware, and understand of Jesus' approach to evangelism,
- to be able to describe and epitomise Christ's method in a single word or phrase,
- be able to compare the vision and mission (assignment) of the church with the vision and the mission of Jesus and God,
- to discover and assess their own cultural values and determine which to embrace or protest,
- able to boost individual cultural intelligence, and creating interpersonal and authentic relationship with someone from different ethnic or cultural group,
- to be equipped and inspired to share their faith with people who are not like them,
- to be motivated to get involve.
- Apply the theoretical knowledge acquired

TOPIC

- February 5-12, 2022. - Overview of the Training
- General Concept of Evangelism
 - The Mission of God, Jesus, and the Church
 - Evangelism of Milton Keynes International S.D.A Church
 - Evangelism Strategy of Milton Keynes International Church
 - The Relationship Between the Church and the Community
 - Examination of Approaches

February 12-20, 2022. - Strategy and Methods of Jesus Christ
- A Lifestyles of Disciple of Jesus
- Equipping the Church Members for Mission
- The Individual Involvement in Outreach
- The Role of Ministries/Departments in the Church

February 20-27, 2022. - Total Membership Involvement
- The Needed Change in Practice
- The Church Leadership Role
- Election of Church and their Duties

February 17- March 6, 2022. - Reflection on Jesus Evangelism Success
- Reflection on the Early Church Success
- Cultural Intelligent

Anonymous Survey, Interview, Focus Group

March 6- 20, 2022 - An Anonymous Survey

March 27-April 24, 2022 - Closed-End Interview

May 1-15, 2022 - Focus Group Discussion

Policies

- The Anonymous survey was opened to every individual who had their membership at the Milton Keynes International Church and wanted to participate.
- The Focus Group discussion was restricted to only the member who were present when the group was organised into a church. Even with this, it was limited to only 6 to 10 people.
- The Close-End Interview was also restrictive. Only 20 individuals were allowed to participate. These individuals were the first 20 church members who at the initial stage showed their willingness

Trainer Profile

Sampson Osei Aboagye, MA., is an ordained pastor in the Seventh-day Adventist Church and a DMin. candidate in the Multiethnic/Multicultural Ministry cohort at the SDA Theological Seminary. He served as Associate church pastor for London Ghana Seventh-day Adventist Church for three years. Currently, he is the church pastor for Milton Keynes International, and Bedford Seventh-day Adventist churches since 2020. Since 2014, he has served as Associate Dean for Student Life at the University.

As a Ghana, and a migrant, he has spent much within the Ghanaian Seventh-day Adventist community in the United Kingdom for over fifteen years, reflecting on how his vibrant and community can break into other communities with the gospel and blending with non-Ghanaians as a body of Christ.

Other professional experiences included Lay pastor for church plant in Telford, United Kingdom which laid the foundation for his ministerial work

Sampson is married to Elizabeth Osei Aboagye who is currently pursuing nursing in the United Kingdom.

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CURRICULUM VITA

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