

NAIROBI EVANGELICAL GRADUATE SCHOOL OF  
THEOLOGY

TEACHING THE CONCEPT OF SALVATION  
TO CHILDREN OF FIVE TO TWELVE YEARS OLD

BY

PIUS M. WAWIRE

JULY, 1999

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PIUS M. WAWIRE

A Thesis submitted to the Graduate School in partial  
fulfillment of the requirements for the Degree of  
Master of Arts in Christian Education

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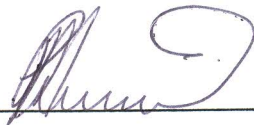
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## Declaration

### TEACHING THE CONCEPT OF SALVATION TO CHILDREN OF FIVE TO TWELVE YEARS OLD

I declare that this is my original work and has not been submitted to any other college or University for academic credit.

Signed: \_\_\_\_\_



Mr. Pius Majimbo Wawire

Date: July, 1999

## ABSTRACT

The purpose of this research was to study the biblical basis of teaching the concept of salvation to children of ages five to twelve years old, and to find out the teaching methods that will facilitate the learning of this concepts, with the intention of making recommendations towards improving children's ministry at the Kenya Assemblies of God church, Bahati.

The main areas of inquiry which were foundational to this study are, children's church workers and precedents derived from the review of related literature.

Two instruments, a questionnaire and interview questions were formulated. The questionnaire consisted of closed-ended and open-ended Questions. The information gathered were analyzed and summarized by use of various tables and graphs where necessary.

The findings of the study revealed the following about children's ministry at the Kenya Assemblies of God church, Bahati:

1. The church of the Kenya Assemblies of God, Bahati has a strong children's ministry programme but there is a need for the leadership to set well defined goals which should be made known to every worker in the Children's church.
2. There is an intentional effort on the part of workers in the children's church to teach the concept of salvation to children. The children demonstrated their level of comprehension as they answered the questions in the interview. Due to the cognitive difference between children of five to seven and eight to twelve, the teaching methods will vary. The former understand and retain biblical information in story form, hence the teacher should learn how to effectively use story telling method. The latter can understand ideas and specific topics and can recall factual content. Hence the teacher must learn to use a variety of teaching methods including storytelling.
3. Though the teachers are aware of many other teaching methods apart from drama, Bible study projects, skits, general singing, puppets, and Bible games, they should be trained to use other teaching methods.

The writer recommends that the leaders set clearly defined goals for the children's church, teachers training on how to use teaching methods relevant to cognitive level of the child and that teachers be trained in understanding children cognitive development.

## **DEDICATION**

This work is dedicated to my wife Jecintah Muthoni, my children Salome Nekesa, Kevin Wawire, and all Sunday school teachers who have committed themselves to leading children to the saving knowledge of our Lord Jesus Christ

**Because God loves Children.**

## **ACKNOWLEDGMENT**

To God be the glory, honor and adoration for being my Ebenezer (Thus far the Lord has brought me). I could not have made it without His providence upon my life.

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## CHAPTER 1

### INTRODUCTION

Kenya Assemblies of God (KAG), Bahati Church in Nairobi, Kenya is one of the many churches that emphasize ministry to children. At the moment, they have a Children's Church which has a membership of over one thousand children. The population of children in Kenya is increasing rapidly and the church is faced with the challenge of nurturing these children in the ways of the Lord. As such, many programs have been introduced in churches in order to teach children about God. Various ways have been applied to teach children the concept of salvation. These children are required to make a definite decision to accept Jesus as their personal Savior. Bahati KAG children's ministry has experienced children coming in great numbers when the invitation to accept Christ is given.

Dresselhaus asks, "who of us has not watched with excitement as children have gone forward to accept Jesus as their Savior and then wondered later if those same children really understood what had happened?"<sup>1</sup> This generates more questions such as, was their decision genuine? Is it worth the painstaking, the money and other resources of the church to reach and teach children the concept of salvation?

Eldridge strongly suggests that, "today's boys and girls need Jesus. They still need a teacher who will love them and teach them about God"<sup>2</sup> The teaching should be done in the best way possible, using the right methods, the

language appropriate to the child's level of understanding, and providing appropriate learning activities to strengthen what the child has learned. "We must seek ways to teach and nurture children in their knowledge and understanding so that when the time is right, they will respond to God's call in their lives."<sup>3</sup>

## **Problem Statement**

The cognitive development of the child and how the concept of salvation is presented create interest for this study. There is need to investigate whether it is necessary to teach the concept of salvation to children from five to twelve years old and to find out what teaching methods are used to facilitate proper learning of this concept.

## **Purpose of this Study**

The purpose of the research was to study the biblical basis of teaching the concept of salvation to children between the ages of five to twelve years old, and to find out the teaching methods that will facilitate the learning of this concept.

## **Research Questions**

To accomplish the purpose of this study the researcher used the following questions.

1. What is the biblical basis for teaching the concept of salvation to the children of five to twelve years old?
2. What is the understanding of the children of ages five to twelve years on the concept of salvation?
3. What learning activities are provided to strengthen children who have made a decision to accept Jesus as their personal Savior?
4. What are the teaching methods used by the teachers for explaining the concept of salvation to the children of five to twelve years old?

## **Significance of the Study**

There is very little study that has been done in the area of teaching children of five to twelve years of age the concept of salvation. Therefore this study will contribute to the academic world due to the scarcity of research in this area. Researchers who want to study more will find this research helpful. The understanding of those in children's ministry on teaching the concept of salvation to children from five to twelve years of age will be refined. From the recommendations of this research, children's workers will be motivated to use a variety of creative teaching methods in teaching the concept of salvation.

## **Delimitations**

This study was delimited to the children at the Kenya Assemblies of God Church, Bahati who have accepted Jesus Christ as their personal Savior. The research was further delimited to children of ages ranging from five to twelve years old.

## END NOTES

1. Dresselhaus, L. Richard, *Teaching for Decision* (Springfield Missouri: Gospel Publishing House, 1973), p. 11
2. Eldridge, Daryl, *Teaching Ministry of the Church*, (Nashville: Broadman and Holman Publishers, 1995), p. 238
3. *ibid.*

## CHAPTER 2

### LITERATURE REVIEW

There is a growing population all over the world. As the world population grows there arises the need to reach those that are not evangelized with the gospel of Jesus Christ. This is now causing churches to reexamine Matthew 28:19-20 afresh. It says, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. And teaching them to obey everything I have commanded you. And surely I will be with you to the end of the age."

The great commission quoted above is inclusive. All people groups are included in the great commission. Children are included in this great plan of salvation. They should have their share of the gospel.

#### **Biblical Basis of teaching Children**

The Bible puts a strong emphasis on teaching children. According to Deuteronomy 6:6-8, God told the children of Israel to learn carefully the laws of God and put them in their hearts, then teach them diligently to their children. Parents were commanded to teach God's Word diligently to their

children throughout the day, in every place, and in every circumstance. The Word of God was to be consistently before them and their children.

God's Word warns us that if children are not taught, future generations will cease to follow His Word. Psalms 78:1-8 says:

Give ear, O my people, to my laws; Incline your ears to the words of my mouth. I will open my mouth in a parable; I will utter dark sayings of old, which we have heard and known, and our fathers have told us. We will not hide them from their children, telling to the generations to come the praises of the Lord, and His strength and His wonderful works that He has done. For He established a testimony in Jacob, and appointed a law in Israel, which He commanded our father, that they should make them known to their children; that the generation to come might know them, the children who would be born, that they may arise and declare them to their children, that they may set their hope in God, and not forget the works of God, but keep His commandments; and may not be like their father, a stubborn and rebellious generation, a generation that did not set its heart aright, and whose spirit was not faithful to God.

According to the Bible, the responsibility of teaching the young ones in the way of the Lord is placed upon the parents. "Not hide" is used in terms of let them know by way of teaching. The book of Proverbs suggests that teaching children when they are young, is equipping them with the values that will be the guiding principles of their lives when they are old. To that end we are exhorted not to hide God's statutes from children.

On the same note the writer of the book of Judges gives an example of the consequences of the old generation not taking on the responsibility of teaching the younger generation the commandments of God. The Israelite leaders who outlived Joshua served the Lord. However, the generation that arose after the leaders did not know the Lord. Chapter two verses eleven and twelve say,



Then the children of Israel did evil in the sight of the Lord, and served the Baals; and they forsook the Lord God of their fathers who had brought them out of the land of Egypt.

From the above scriptures we gather that training children in the way of the Lord is important. That is why God commanded the children of Israel to educate their children as we read in Proverbs 6:22, "train a child in the way he should go; and when he is old, he will not turn away from it" (NIV). Instruction of the children should not be left to chance.

Paul, in the new Testament, recommended Timothy because of the knowledge he had gained in his childhood. "...from a child thou has known the holy Scripture, which is able to make thee wise unto salvation through faith which is in Christ" (II Timothy 3:15).

If we teach children the word of God, we will be laying a strong foundation for them. Commenting on this Doharty says,

Experience with children teaches us that it is dangerous to wait until the child is grown before teaching him the word of God and the claims of Christ. Materialism, atheism, sects and crime are trying to win the children and influence them for evil. They do not wait until the children are grown.<sup>1</sup>

He adds that "childhood is that part of life when one is most open to influence and teaching, that part of life one learns much of all he will ever know and that period of life when one's basic personality and habits are formed."<sup>2</sup> Hence, it is important to teach the children all they need to know about God, including the subject of salvation and to seek to point them to Christ who is the only sure foundation for a life of purpose and of value, and for the life lived to the glory of God.<sup>3</sup>

## The Theology of Children

Children have a theology. It might not be as complicated as that of the adults. Richards has the following to say concerning the programs for children,

At first church preschool programmes were developed without too much thought about theology. It was more or less taken for granted that children didn't need to learn about God just yet, but they did need to develop emotionally.<sup>4</sup>

If we take this stand, then the Bible is an adult's book written by adults for adults<sup>5</sup> that cannot be understood by children. It is true that much of the Bible is beyond children, but God does have something to say in His word for children (six to eleven years old), and it is the adult's task to communicate what God is actually saying to them.<sup>6</sup>

What should be done to make sure that the child understands the many truths that are beyond his comprehension? There are several factors that Richards provides which a children's Bible teacher must recognize:

1. Teaching should relate to a child's present needs and experience.
2. The teachings must be true to God's word. Children should not be taught truths that they need to unlearn when they have grown.
3. Teaching must make revelation relevant on the child's own level.<sup>7</sup>

Even after observing the above factors, how to teach children about God and salvation in a manner that they understand still remains unresolved. Hendricks suggests that we should teach "very simply and very kindly." He insists that "good theology is an act or a word in which deep reality is easily

demonstrated or understood."<sup>8</sup>

That means the teacher should carefully select the words used in teaching children. The words should be at the level of children. They can understand the language if used in their context and level of comprehension. Hendricks puts it more strongly that:

Most adults use an inherited holy language when speaking about God. This language about God needs to be passed on to the child. In order to pass on our theology to our children, we must put aside our holy talk. That is not easy. Unless we translate our inherited language about God into act - word language which the child can grasp, we are not helping that child towards understanding.<sup>9</sup>

Hendricks is right in the sense that many people are at one of the two extremes of this dilemma. On one side there are those who will use words like justification, born again, redemption. They do not get good teaching results because those terms need a lot of clarification. On the other hand, there are those who try to teach these terms. Since children can not comprehend them, they conclude that children have difficulty in learning concepts. There has to be a balance such that children are not neglected on the pretext that they can not understand concepts about God. This leads us to discuss another important section of this study.

## **Teaching Methods**

In order to get the desired results in teaching children, proper teaching methods should be employed. An essential fact for teachers is the importance of communicating on the child's level of understanding.

Children of ages five to twelve, in normal cases, would have begun to

learn on the concrete operational level and also are capable of logical thought. They are literal in thinking. That will mean that terms will be taken at face value - what they literally mean.<sup>10</sup>

In the book "Childhood Education in the Church," edited by Roy B. Zuck and Robert E. Clark, Hayes says

Speaking with controversy, the subject of child conversion prompts debate and discussion. This issue is one of theology as well as methodology. It is one of faith as well as feeling, dogma as well as response, crisis as well as process. It is at the core of our faith and is the root of true Christian education.<sup>11</sup>

In order to get a good response, teaching methods used to communicate the truth should be carefully selected. Hayes suggests the following methods for presenting the gospel message to the child.

1. Teach by example.
2. Reading and discussing values which come from that reading.
3. Shared experience, for example, family trips
4. Conversation. It is a pipeline between your mind and heart and the mind and heart of the child.
5. Music and singing. Great truths about God can be easily learned this way.
6. Picture reading. This is attention grasping
  - a. Wordless book by Child Evangelism Fellowship
  - b. The Gospel glove"<sup>12</sup>

To be able to pass on effectively the biblical message to the children, the teacher must not only know the content but also the best teaching method as a tool to explain the information. He should be able to select the method that will be effective. "The selection depends on the abilities of the teacher, the characteristics and needs of the pupil, the teaching material, available equipment and facilities."<sup>13</sup>

Daryl Eldridge suggests the following methods and their functions for teaching children:

*Storytelling.* Children are imaginative. They love stories, Bible stories, classical tales, role play and pantomime will capture their attention and stimulate their thinking. Through Bible stories children learn about the joys and problems of human relationships. Stories of God-motivated heroes provide role models for young lives.

*Dramatics.* Story playing, drama, skits, role play, mime, finger plays, and action rhymes all have value in helping children apply what they learn. As they put themselves in the shoes of other people, they begin to think and feel as other people do. Presenting is part of children's growth and provides them with the opportunity to act out their feelings and impressions. Pretending also serves the very important function of revealing the children's thoughts to the teacher.<sup>14</sup>

*Questions.* Daryl suggests that questions are used by teachers as a means to stimulate interest, test knowledge, help students express their thoughts, and review past learning. Factual questions and thought questions stimulate thought and deepen understanding. Bible games make use of questions to review material.<sup>15</sup>

*Discussion, or guided conversation* with children is another teaching method. This kind of teaching encourages students to participate in learning, share their ideas, test their knowledge, and get feedback from the teacher. Children love to talk and they love to express their ideas. Discussion gives them the chance to talk about concepts, which reinforces their knowledge.<sup>16</sup> The teacher should be well prepared when using this method and should know how to guide the conversation.

Concerning *Projects and Creative activities*, Daryl says:

Projects help learners to "do" something related to their learning. Whether inside or outside of class, learners spend time actively involved in creating a plan and carrying it to completion. Research activities using Bible handbooks, dictionaries, maps, atlases, and books involve children in understanding and playing Bible truths.

Creative writing, music activities, constructive arts and crafts, and mosaics are all creative activities. Creative activities bring new dimensions into learning experiences. Children become active in creating and expressing themselves. Creative activities make learning more enjoyable, lasting, and meaningful. They get opportunities for self-expression and they instill pride in accomplishment.<sup>17</sup>

These are a few examples of teaching methods that can be used. The best approach for teaching is one that will be according to the age level of the children. A variety of methods or learning activities is important for children. The methods or "creative activities also provide a change of pace in learning and help the child relieve physical restlessness with meaningful activities."<sup>18</sup>

### **Presenting the Gospel to Children**

The methods mentioned above are very general. Presenting the gospel to children needs specific activities. Central to any teaching method which a teacher may select should be the message of salvation. Bill Kuert in his book *"Children's Ministry Manual"* suggests an outline of the truths which need to be shared with a child when presenting God's plan of salvation:

1. The living God loves us - John 3:16
2. We are sinners - *Romans* 3:23
3. *God made a way* for us to be forgiven - I Corinthians 15:3,4
4. We must receive Jesus as our Savior from sin - John 1:12
5. We can know we are saved - Acts 16: 31.<sup>19</sup>

Each of the items in the above outline can be explained using various teaching methods, for example storytelling, drama, and illustrated picture.

Child Evangelism Fellowship (CEF) uses a similar outline but in a more graphic way. They call it a "*Gospel Glove*." This is a colored cellophane (plastic) glove that is worn on the hand with a five-point plan of salvation (Appendix F).<sup>20</sup>

The same message of salvation can be presented to the child using the "Wordless book." This book has the primary colors which represent different items in the salvation plan as follows:

1. Black - Sin
2. Red - the blood of Jesus
3. White - washed by the blood
4. Green - Christian growth
5. Gold - a promise of Jesus to come again and take Christians to heaven where they will walk on the streets of gold in heaven.<sup>21</sup>

The Life Ministry of the Campus Crusade have "*The Four Spiritual Laws*."<sup>22</sup> This is a booklet which contains pictures without words. Children enjoy this because it stretches their imaginations.

### **Age Of Accountability**

Another area of concern in teaching children the concept of salvation is the age of accountability. There are many questions asked about a child receiving salvation. For example, When should a child be held responsible for sin? When should a child accept Jesus Christ as Savior? When should he/she cope with divine grace?

The subject centering around the age of accountability is not in the Scripture. The age of accountability is defined as the age at which the child begins to distinguish between wrong and right. A specific age is not the main agenda. Children vary in their development process. In this respect Edward

Hayes suggests that the issue is accountability and not an exact age. The age at which a declaration of faith is possible and to be expected is a relative matter. This is as difficult as it is to assert that a given age is the proper one for a declaration of faith as it is to declare a particular age is the correct one at which to be married.<sup>23</sup>

The debate concerning the age of accountability can not be solved easily because it extends beyond child development into doctrinal and theological convictions. One's belief concerning salvation in general determines how one views salvation for children. The Biblical basis of salvation is faith in the Lord Jesus (Acts 16:31).

### **Summary of Literature Review**

In this section the researcher discussed the Biblical Basis of teaching children and leading them to the saving knowledge of our Lord Jesus Christ. The emphasis was given in God's command to adults to teach the children. Various teaching methods were also discussed. The teaching method to be used to communicate the message of salvation to children should be carefully selected. Regarding the level of language, the teacher's main task is to communicate, hence the language used must match the child's level of understanding.



## END NOTES

1. Doharty, Sam, *The Biblical Basis of Child Evangelism*, (Kuchzimmer: European C.E.F Center, 1981), 57

2. *ibid.*

3. Richard O. Lawrence, *Creative Bible Teaching*, (Chicago: The Moody Bible Institute, 1970), 149

4. *ibid.*, 179

5. *ibid.*

6. *ibid.*, 182-184

7. *ibid.*

8. Hendricks, William, *Moral and Religious Growth*, (Clifford Ingle, ed. Nashville Tennessee: Broadman Press, 1970), 11

9. *ibid.*, 400

10. *ibid.*, 405

11. Hayes, Edwards L., "*Evangelism of Children.*" edited by Roy B. Zuck and Robert E. Clark. *Childhood Education in the Church*, (Chicago: Moody Press, 1975), 153

12. *ibid.*

13. *Teaching Techniques for Church Education* (Wheaton, Ill: Evangelical Teacher Training Association, 1974), 20

14. Eldridge, Daryl, *Teaching Ministry of the Church* (Nashville: Broadman and Holman Publishers, 1995), 237

15. *ibid.*, 237

16. *ibid.*,

17. *ibid.*

18. *ibid.*

19. Kuert, Bill, *Children's Ministry Manual* (Nairobi: Evangel Publishing Press, 1997), 36.

20. *Children's Ministry Resource Bible*. (Nashville :Thomas Nelson Publishers, 1993, xxvi - xxx

21. *ibid.*

22. *The Four Spiritual Laws* (Life Ministry)

## CHAPTER 3

### METHODOLOGY

#### **Population**

The population consists of the children at Kenya Assemblies of God, Bahati Church. The number of the children at this church is about one thousand. The children who attend this church are both members' and nonmembers' children. About ninety percent go to school and ten percent are those whose parents cannot afford to take them to school. All of these children come from the estates near the church (Jericho, Bahati, Buru Buru, Hamsa, Makongeni, and Shauri Moyo in Nairobi).

The church also has a children's ministry program. This program is divided into two departments. The first department is Sunday school and the second is the Children's Church. Within six years, the Children's Church attendance grew up to 1000 children every Sunday. As a department, the Children's Church has a Pastor for children and 19 adult workers. The Children's Church Pastor is the overall leader and is answerable to the senior Pastor.

#### **Sample**

The sample consisted of children selected non randomly. The researcher selected the sample based on the following factors. The availability of the child, recommendation of teachers and the willingness of the child to be interviewed. For the purpose of this study 40 children were interviewed: Fifteen children of ages five to six, fifteen children of ages seven to nine, and ten

children of ages ten to twelve who all have accepted Jesus Christ as their personal Savior. Interviewing children of this age meant for the researcher to be sensitive and to allow them to feel relaxed and not be intimidated.

### **Designing the Instrument**

The first instrument for this study was interview questions. The researcher conducted an interview with a selected number of children ranging from the ages of five to twelve years old from Kenya Assemblies of God, Bahati. The purpose was to ascertain their understanding of the concept of salvation. The selections were from two groups (1) children of ages 5-8 years old and (2) children of ages 9-12 years old.

The second instrument that was used to gather information was a questionnaire which was administered to Children's Church workers (See Appendix A).

Two steps were taken for constructing the questions for the interview. First, the literature related to the topic was reviewed. The researcher wrote four research questions from which the questions for the interview were constructed. Second, two N.E.G.S.T students who had completed the research course were asked to go through the question to check if the items were clear and useful to the research. Their recommendations were included. Upon their recommendations the interview questions were revised.

### **Pilot Testing**

Three Children's Church workers from Kenya Assemblies of God, Bahati were given the forms. The purpose of the pilot test was to see whether the questions are clear and valid.

Regarding the interview questions for the children, four children (ages ranging from 5 - 12 years old) from Kenya Assemblies of God, Bahati Church were interviewed by the researcher to see if the children understood them and gave the desired responses.

### **Entry**

The researcher obtained a letter of introduction from the Academic Dean of NEGST to introduce the researcher to the members of the population (Appendix C). The researcher hand delivered the letter so that he may have the opportunity to talk to the leaders concerned. The researcher was given a written permission to go on with the study (Appendix D).

### **Research Design**

For this research, information was gathered by distributing a questionnaire for the Children's Church workers and children were interviewed. This was a descriptive study. For this study, four research questions were used.

**RQ #1** *What is the biblical basis for teaching the concept of salvation to the children of five to twelve years old?*

The purpose of this question was to investigate the biblical basis of teaching children. The researcher intended to find out through the literature review if there is sufficient biblical basis for those in children's ministry to teach the children the concept of salvation. Questionnaire item four was to provide information from the field research.

*RQ #2 What is the understanding of the children of ages five to twelve years on the concept of salvation?*

This question sought to help the researcher to find out the children's ability to retain the message of salvation. Their understanding was assessed based on the words they used as they explained their story when they received Jesus Christ as their personal Savior (Appendix B, item 2). Appendix A, item 5 provides the information from the teacher's point of view. This was to find out if the teachers use similar words as they teach the concept of salvation. From the children, the researcher expected those interviewed to use phrases like, "I accepted Jesus Christ as my personal Savior, Jesus came into my heart, Jesus is my savior, I became a child of God, I love Jesus." At the same time the researcher wanted to know if all the children were aware of their relationship with Jesus.

*RQ #3 What learning activities are provided to strengthen children who have made a decision to accept Jesus as their personal Savior?*

This question sought to find out what programs the Kenya Assemblies of God, Bahati Church has put in place to help to nurture children spiritually after they have accepted Jesus as their personal savior. Appendix A, question numbers 2 and 6 addressed this aspect. Appendix B, question 7 was also intended to provide similar information from the interview with the children. There was comparison between what the workers suggest and what the children say in order to find compatibility.

*RQ #4 What are the teaching methods used by the teachers for explaining the concept of salvation to the children of five to twelve years old?*

The purpose of this research question was to find out what teaching methods are used to explain the concept of salvation to the children. The researcher identified different teaching methods from the literature review. In appendix A, question number 9 sought to find out from the teachers which methods they use. The purpose of this question was to gather information on methods, in addition to the literature review. Giving more teaching methods to choose from helped the researcher to know to what extent the teachers are utilizing a variety of methods as they teach the children. As such, the list consisted of commonly used methods, as well as those not well known.

### **Administering the Instrument**

The researcher made an appointment with the Children's Church workers on a Sunday when all were available and distributed the questionnaire to them.

Conducting the Interviews with children was done on two Sundays. On the first Sunday, the researcher concentrated on the first group (5-8 year olds) and the second Sunday was for the second group (9-12 year olds). Dividing the group in two helped the younger children (ages 5-8) not to be restless and nervous during the interview. Both groups were asked the same questions. The researcher got two workers from Bahati Church who helped to ensure that every child interviewed did not rejoin the group. The researcher was the only one who interviewed the children.

## Method of Data Analysis

The findings from the results of the questionnaire and the interviews were analyzed. The questionnaire which was used in this study has ten items. Some of the items are open-ended and some are closed-ended. As such both the quantitative and qualitative methods of analysis were used. The responses to the open-ended questions on the questionnaire for the Children's Church workers and all the interview questions for the children were treated qualitatively. The responses to the closed-ended items on the questionnaire were treated quantitatively.

When the teachers report similar answers to a particular question, the response was indicated in a table form. The example below serves as a guide for analysis.

### Example 1.

*Question: What Bible verses do you use to explain the concept of salvation to the children?*

Table analysis from the response:

| <b>Bible verse</b> | <b>Number of teachers</b> |
|--------------------|---------------------------|
| John 3:16          | 14                        |
| Romans 3:23        | 12                        |
| Philippians 4:     | 6                         |

## CHAPTER 4

### DATA ANALYSIS AND INTERPRETATION OF FINDINGS

The purpose of this research was to study the biblical basis of teaching the concept of salvation to children between the ages of five to twelve years old, and to find out the teaching methods that will facilitate the learning of this concept.

In this chapter, attempt is made to analyze the data and discuss the findings based on the research carried out at Kenya Assemblies of God Church, Bahati. The research question has been stated and appropriate tables have been employed to analyze the findings. A total of Nineteen questionnaires were distributed to the Children's Church workers and forty children of ages ranging from five to twelve years were interviewed.

#### Questionnaire Returns

The returns of the questionnaires are as follows:

*Table 1: Questionnaire returns*

| N=19 | Number sent out | Number returned | % Returned |
|------|-----------------|-----------------|------------|
|      | 19              | 19              | 100        |

Table 1 shows the rate of returns of the questionnaire distributed at Kenya Assemblies of God Church, Bahati in this study. The response was 100%.



## **Biblical basis of teaching Children**

### *General information: Goals for Children's Church*

The church workers listed the following as the goal of having the Children's Church at Bahati KAG Church:

1. To bring the children to the full knowledge of the Savior in a personal way.
2. To nourish and disciple them.
3. To reach all the children with the gospel.
4. To bring children to Christ by teaching them the Word of God and what God expects them to do according to His plan.
5. To bring them up in the training and instruction of the Lord.
6. To train children in the way of the Lord.
7. To help children appreciate the church.
8. To prepare children for future church leadership; the kids will be the Pastors, preachers, Church leaders in the near future.
9. To preach the gospel of Christ.
10. To lead the children to Christ.
11. To make them ambassadors for Christ.
12. To prepare them for the return of Christ.
13. To teach the children God's Word and win them to Christ.
14. To know and understand that there is God and He is real.
15. To teach them respect for God and other people.

Responses from teachers are summarized in two words: evangelism and discipleship. Table 2 gives a percentage of suggested goals related to evangelism and discipleship.

Table 3 implies that 84.21% of the teachers are not sure of what the Children's Church program is trying to accomplish. Though they have an idea, each one is trying to accomplish the unclear goals. There is need therefore that the intended goals of the Children's Church be put in writing so that teachers are able to subscribe to them. This will be beneficial for evaluation of the program.

#### *Adults Church's support to fulfill the Children Church's goals*

The teachers strongly agreed that the adult church helps the Children's Church to accomplish the goals. Among the things they suggest to show the strong support they get are: The Senior Pastor promotes the children's ministry from the pulpit; he provides necessary literature, public address system and moral support. A special hall for Children's Church was built through the senior pastor's effort. The leadership has allowed and organized for children to feature in the adult's Church. Meetings such as Kid's crusades, Bible club and Christmas cantata have been encouraged. On various occasions, children are allowed to participate in the adult's Church. Children have been given their own full time pastor who oversees the whole program and is paid. There is financial support for the needs of the Children's Church.

#### *Teaching the concept of salvation*

All the teachers confirmed that they teach the concept of salvation to children. Table 4 shows their response. But they differed slightly as to the frequency.

*Table 4: Teaching the concept of Salvation*

|                   |        |       |        |
|-------------------|--------|-------|--------|
| Frequency         | Always | often | Rarely |
| Number of Choices | 11     | 2     | 0      |

Table 4 then clearly shows that there is an intentional effort on the part of the teachers to teach the concept of salvation to the children.

*RQ 1. What is the biblical basis for teaching the concept of salvation to the children of five to twelve years old?*

A variety of scripture verses are used by the teachers to explain the concept of salvation to the children. Table 5 below indicates the passage of scripture and the number of teachers who selected it.

*Table 5: Scriptures used to teach the concept of salvation*

|                     |           |           |           |           |                |           |            |
|---------------------|-----------|-----------|-----------|-----------|----------------|-----------|------------|
| Scripture passage   | John 3:16 | Rom. 6:23 | Rom. 3:23 | Eph. 1:13 | Mark 16:1<br>6 | Phil. 4:4 | I Cor. 2:9 |
| Frequency of choice | 19        | 4         | 5         | 1         | 1              | 1         | 1          |

|                     |             |             |            |                   |                |                |
|---------------------|-------------|-------------|------------|-------------------|----------------|----------------|
| Scripture passage   | Matt. 18:10 | Matt. 21:28 | Rom. 10:13 | Psalms 148:12-13; | Psalms 149:2,3 | Deut. 31:12-13 |
| Frequency of choice | 1           | 1           | 1          | 1                 | 1              | 1              |

Table 5 shows that 100% of the teachers used John 3:16 as the basis of explaining the concept of salvation to the children. 70% of the teachers used both John 3:16 and Romans 3:23. This shows that the teachers in Kenya

Table 5 shows that 100% of the teachers used John 3:16 as the basis of explaining the concept of salvation to the children. 70% of the teachers used both John 3:16 and Romans 3:23. This shows that the teachers in Kenya Assemblies of God Church, Bahati have sufficient biblical support in teaching the concept of salvation to the children. John 3:16, Romans 6:23 and Romans 3:23 were most frequently used, with the support of the other mentioned verses, they provide sufficient biblical foundation for teaching children the concept of salvation. The teachers provided the following list of words and phrases that they use to explain the concept of salvation (See table 6 next page).

*Table 6: Key Words/phrases used to explain the concept of salvation*

| Key Words/phrases  | Explanation  |
|--|--|
| Sin, All have Sinned, sinners, Sinners will perish, Sin is bad | The wrong thing that people do that make God unhappy, Everyone has done something wrong against God. Some have not asked God for forgiveness |
| Love, God is love, Love of God                                 | God is love, He loves everyone and he wants all to be his friends, His love is greater than that of our parents.                             |
| Disobedience   | Refusing to do things that will make God happy   |
| Forgiveness, Forgiveness of sin                                | God accepting people who say they are sorry and makes them His friends   |
| Abundant life  | Jesus gives an endless life  |

The explanation of the words and phrases in table 6 is in a language that children can understand. For example the word "forgiveness" is explained as "God accepting people who say they are sorry and makes them His friends."

*RQ 2. What is the understanding of the children of ages five to twelve years on the concept of salvation?*

By this question, the researcher sought to know whether the children being taught the concept of salvation understand the messages. The responses from the questionnaire showed that teachers use question and answers after the lesson to know whether the children have understood the concept or not. The other indication that the children understand the concept is the response when asked to make a decision to accept Jesus as savior and Lord. The change in behavior, testimony from their parents and the teachers were other indications that the children understood the concept of salvation.

Question two on the interview (see Appendix B) was meant to assess if the children of five to twelve years can explain in their own words their salvation experience. Table 7 shows the responses from children

Table 7: Difference in explaining salvation experience

|            | Responses |    |    |    |
|------------|-----------|----|----|----|
|            | A         | %  | B  | %  |
| 5-7 years  | 5         | 25 | 15 | 75 |
| 8-12 years | 17        | 85 | 3  | 15 |

Key:

A: Able to explain

B: Not Able to explain

The response from the interview revealed that, in the age bracket of five to seven years old, five children out of twenty interviewed were able to explain their salvation experience. Fifteen out of the twenty interviewed did not

give any response. This indicates that 75% of the children between the ages of five to seven may not be able to explain their salvation experience.

On the other hand, from children of ages 8-12, seventeen children out of twenty who were interviewed were able to explain their salvation experience and even tell when they actually accepted Jesus as their personal Savior. This number will add up to 85% of the children interviewed including this age bracket. Only three children, which is 15%, could not give response to this question. The children who comprised the eighty five percent were able even to narrate how they gave their lives to Jesus. Among other terms and phrases they used were: "I gave my life to Jesus; I asked Jesus to come into my heart; Jesus forgave my sins; Jesus washed away my sin; I am now a child of God; and Jesus is my friend." These are very significant words to be used by children of that age.

The interview showed that children of lower ages, that is five to seven, can also understand the salvation concept if only it can be explained in a language they can understand since we still find a few who were able to explain their salvation experience, though the percentage is still small. At the same time children of ages eight to twelve can understand better the concept of salvation, but still it has to be explained or taught in a language they are able to understand. As we have pointed out above, the percentage of those who can explain their salvation concept is higher. The interview revealed that those who had given their lives to Christ had various reasons and came from different circumstances. Some accepted Jesus as their personal Savior while in the church; others at home were led to Jesus by their parents and others in open crusades. Others accepted Jesus after watching the Jesus film. God can talk to children in different circumstances and through different people. However, since the study was conducted among children who attend Kenya

different circumstances. Some accepted Jesus as their personal Savior while in the church; others at home were led to Jesus by their parents and others in open crusades. Others accepted Jesus after watching the Jesus film. God can talk to children in different circumstances and through different people. However, since the study was conducted among children who attend Kenya Assemblies of God Church, Bahati, most children said they were led to the Lord by the help of the Children’s Church Pastor. Table 8 and chart 1 on the next page illustrates how children interviewed came to accept Jesus as their personal savior and the percentage they represent.

*Table 8: How children accepted Jesus as their savior*

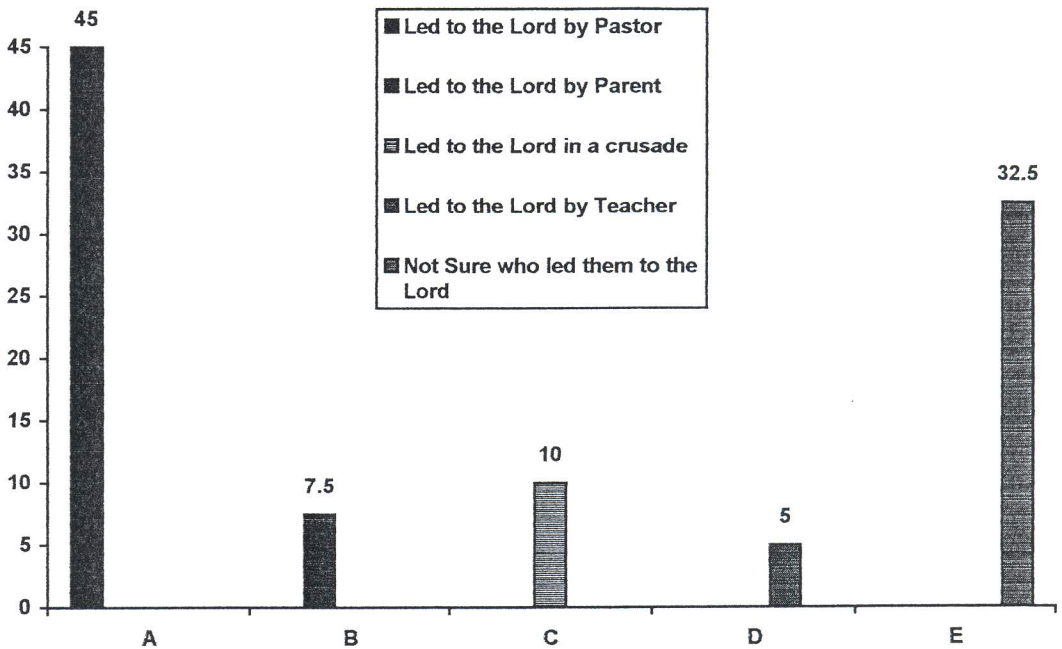
| N=40      | A  |    | B |     | C |    | D |   | E  |      |
|-----------|----|----|---|-----|---|----|---|---|----|------|
|           |    | %  |   | %   |   | %  |   | % |    | %    |
| Frequency | 18 | 45 | 3 | 7.5 | 4 | 10 | 2 | 5 | 13 | 32.5 |

Key for table 8 and chart 1:

- A. Led to the Lord by the pastor
- B. Led to the Lord by the parent
- C. Led to the Lord in a Crusade
- D. Led to the Lord by a Sunday school teacher
- E. Uncertain about who led them to the Lord



Chart 1: How children accepted Jesus as their savior.



The implication of table 8 and chart 1 is that 67.5% of the children interviewed were certain not only of their salvation experience but also of persons who helped them to come to the saving knowledge of Jesus.

Question four of the interview (see Appendix B) sought to assess the children's retention of important verse from the Bible. The children were asked to say their favorite Bible verse. To reduce any tension, the researcher gave the interviewees a puppet to use it to say the memory verses. Table 9 shows the responses from children categorized into the two age brackets.

Table 9: Difference in remembering Bible information

|            | Responses |    |   |    |    |    |
|------------|-----------|----|---|----|----|----|
|            | A         | %  | B | %  | C  | %  |
| 5-7 years  | 1         | 5  | 4 | 20 | 15 | 75 |
| 8-12 years | 14        | 70 | 4 | 20 | 2  | 10 |

Key: A = Very good response  
 B = Good responses

There were notable differences again between ages five to seven and ages eight to twelve. 75% of children of ages five to seven years could not remember a particular verse in the Bible. Instead they could recite or recall Bible stories. Among the Bible stories that were mentioned were David and Goliath, story of Samson; the Birth of Jesus; Daniel in the lions' den, story of Shadrach, Meshach and Abednego, crossing the Red sea and conquest of the promised land. 20% of these children could only remember either words in a mixed up order or recall the reference but were unable to recite the words. Only five percent of the children in this age group managed to say a verse and recite the words of the verse correctly. This is clearly illustrated in Chart 2.

Chart 2: Difference in remembering Bible verses

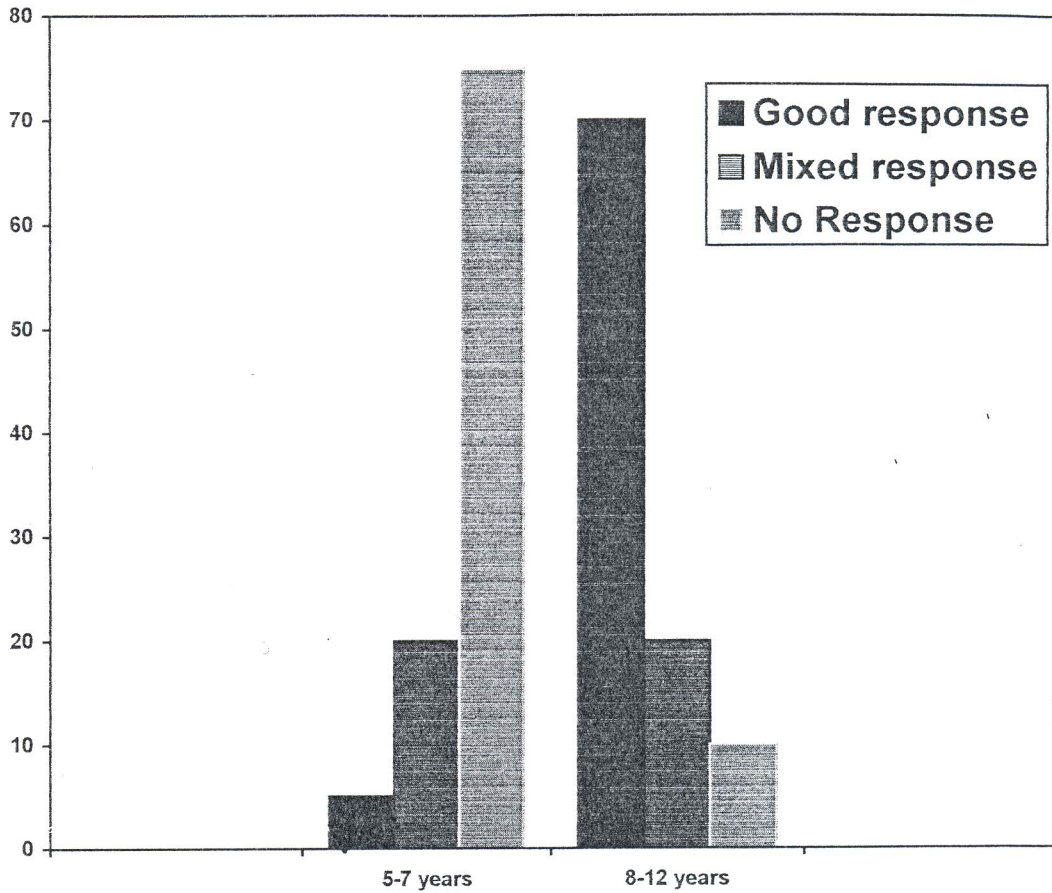


Chart 2 indicates that 70% of the children interviewed in the age bracket of eight to twelve years were able to recite the Bible verses and specific reference. That is 50% higher than age five to seven. 20% of children of ages eight to twelve had difficulty in reciting biblical information. They only recalled a few words of the verse or say the reference but not the words. 10% did not give any response.

The finds above reveal two things. First, teachers dealing with children of ages 5-7 should utilize the storytelling teaching method, since the children of this age retain information in the form of story. They find it difficult to remember specific verses (see table 9). Second, teachers dealing with children of ages 8-12 should use a variety of teaching methods since children of this age group can retain more biblical information and they can remember

specific words and Bible references. Hence, using a variety of teaching methods will facilitate proper learning of the concept of salvation.

*RQ 3. What learning activities are provided to strengthen children who have made a decision to accept Jesus as their personal Savior?*

The purpose of this question was to find out what the church is doing to disciple those children who received Jesus Christ as their personal Savior. Question six of the questionnaire (Appendix A) and question seven of the interview (Appendix B) deal with research question above. Table 10 on the following page shows the responses from the workers and the children.

*Table 10: Programmes provided to help nurture children who have accepted Jesus as Savior.*

|          | Learning activities provided                       | choices |
|----------|--|---------|
| Workers  | Follow up after accepting Jesus as personal savior | 10      |
|          | Saturday Bible Club                                | 19      |
|          | Bible study in Sunday School                       | 19      |
|          | Junior Church                                      | 19      |
| Children | Bible Club   | 22      |
|          | Missionettes                                       | 2       |
|          | Choir  | 15      |
|          | Sunday School                                      | 32      |
|          | Junior Church                                      | 34      |
|          | Drama  | 4       |
|          | Cantata  | 3       |

There is a strong agreement between the workers and the children on what is offered by the church as a means of helping children to grow spiritually. All the workers agreed on the existence of Sunday School programme, Junior Church and Saturday Bible Club. Only ten teachers suggested that children who have accepted Jesus as their personal savior should be followed up so as to help them strengthen their faith in Jesus. The programmes which scored the highest were Junior Church, Sunday school and Bible Club respectively.

*RQ #4 What are the teaching methods used by the teachers for explaining the concept of salvation to the children of five to twelve years old?*

The purpose of research question number 4 was to find out what teaching methods were used to explain the concept of salvation to the children. The researcher identified different teaching methods from the literature review. In appendix A, question number 9 seeks to find out from the teachers which methods they used. The purpose of this question is to gather information on methods, in addition to the literature review. Giving more teaching methods to choose from will help the researcher to know to what extent the teachers were utilizing a variety of methods as they taught the children. As such, the list consists of commonly used methods, as well as those not well known. Table 10 on the next page indicates teachers' selection of teaching methods used to explain the concept of salvation.

Table 11: Teachers choice of teaching methods

| Methods  | Frequency | Percentage |
|--|-----------|------------|
| drama  | 15        | 78.9       |
| Bible Study Projects                             | 11        | 57.8       |
| Skits  | 9         | 47.3       |
| General singing                                  | 9         | 47.3       |
| Puppets  | 8         | 40         |
| Question and Answers                             | 8         | 40         |
| Bible games                                      | 7         | 36.8       |
| Chalkboard                                       | 4         | 21         |
| Problem solving                                  | 4         | 21         |
| Role play  | 4         | 21         |
| Recorded Stories                                 | 3         | 15.7       |
| Films  | 3         | 15.7       |
| Listening Teams                                  | 3         | 15.7       |
| Super movie                                      | 2         | 10.5       |
| Lyric response                                   | 2         | 10.5       |
| Charts   | 1         | 5.2        |
| Object lessons                                   | 1         | 5.2        |
| Film talk back                                   | 1         | 5.2        |
| Answer to questions posed by a contemporary song | 1         | 5.2        |
| Agree-Disagree                                   | 1         | 5.2        |
| Mix hymn and text                                | 1         | 5.2        |
| Interview  | 1         | 5.2        |
| Debate   | 1         | 5.2        |
| Panel  | 1         | 5.2        |
| Writing a song and put it to a familiar tune     | 1         | 5.2        |
| Play Reading                                     | 1         | 5.2        |
| Character comparison                             | 1         | 5.2        |
| Word puzzles                                     | 1         | 5.2        |
| Wordless book                                    | 1         | 5.2        |
| Silent film scripting                            | 1         | 5.2        |
| Research and report                              | 1         | 5.2        |
| Brainstorming                                    | 1         | 5.2        |
| Gospel hand                                      | 1         | 5.2        |
| Four spiritual laws                              | 1         | 5.2        |

Table 11 indicates that teachers in Kenya Assemblies of God Church, Bahati used a variety of teaching methods to explain the concept of Salvation.

Teaching methods that were widely used are: drama, Bible study methods, skits, general singing, use of puppets, questions and answers, and Bible games. Other teaching methods were selected by less than 10% of the teachers. For a church of 1000 and more children per Sunday, the researcher had expected the use of a variety of methods that are closely related to leading children to Christ, such as: the Wordless book, Gospel hand and the Four Spiritual Laws. But as table 11 indicates, they rated among the lowest.



## **CHAPTER 5**

### **CONCLUSIONS AND RECOMMENDATIONS**

The purpose of the research was to study the biblical basis of teaching the concept of salvation to children between the ages of five to twelve years old, and to find out the teaching methods that will facilitate the learning of this concept. This chapter deals with conclusions arrived at in chapter four and gives appropriate recommendations. In the attempt to arrive at the recommendations, the data from the questionnaire completed by the Children's Church workers at the Kenya assemblies of God Church were presented and analyzed.

The significance of this study is threefold:

1. To contribute to the academic world due to the scarcity of research in this area. Researchers who want to study more will find this research helpful.
2. To refine the understanding of those in children's ministry on teaching the concept of salvation to children from five to twelve years of age.
3. To motivate children's workers to use a variety of creative teaching methods in teaching the concept of salvation.

#### **Summary of Findings**

The following findings were revealed in the study:

## CHAPTER 5

### CONCLUSIONS AND RECOMMENDATIONS

The purpose of the research was to study the biblical basis of teaching the concept of salvation to children between the ages of five to twelve years old, and to find out the teaching methods that will facilitate the learning of this concept. This chapter deals with conclusions arrived at in chapter four and gives appropriate recommendations. In the attempt to arrive at the recommendations, the data from the questionnaire completed by the Children's Church workers at the Kenya assemblies of God Church were presented and analyzed.

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2. To refine the understanding of those in children's ministry on teaching the concept of salvation to children from five to twelve years of age.
3. To motivate children's workers to use a variety of creative teaching methods in teaching the concept of salvation.

#### **Summary of Findings**

The following findings were revealed in the study:

1. The unifying factor about the goals of the Children's Church at Kenya Assemblies of God Church, Bahati were evangelism and spiritual nurture(discipleship). Many teachers differed on the opinion as to what are the goals of the Church. The study revealed that the goals were not on record.
2. The Senior Pastor promoted children's ministry from the pulpit and allowed the children to feature in the adults' church programmes.
3. There was an intentional effort on the part of Children's Church workers to teach the concept of salvation to the children. This was stated in their suggestion concerning the goals of the Children's Church. The children interviewed proved this fact because 75% demonstrated that they had received Jesus as their personal savior.
4. The workers in the Children's Church at Kenya Assemblies of God, Bahati were biblical in their approach of teaching the concept of salvation to children of five to twelve years of age. The scriptures commonly used are John 3:16, which expresses the love of God for a sinner; Romans 3:23, which states the universality of sin and Romans 6:23, which shows the effects and the remedy from sin. This agrees with the biblical basis of teaching children the concept of salvation as it was stated in chapter two of this study, and emphasizes the value of teaching children which is explained in Proverbs 22:6, "Train up a child in the way he should go, and when he is old he will not depart from it."
5. The key words/phrases used to explain the concept of salvation to the children were derived from the scriptures used to teach the concept of

salvation. The teachers used suitable vocabulary to explain difficult terminologies related to the concept of salvation.

6. The study revealed that children of ages ranging from five to twelve years can understand the concept of salvation. However, the study further revealed that there is a notable difference between children of five to seven years and eight to twelve in the retention of biblical information. The former understood and retained the information in terms of stories but the latter could understand Bible information in terms of specific topics and relate them to relevant passages of scripture.
7. The ministries to children run by workers of the Children's Church, Bible Club and Sunday school scored highest on the list of the programmes provided by the church to nurture children who were new believers.
8. Drama, Bible study projects, skits, general singing, puppet shows, and Bible games were the most popular teaching methods used to facilitate the learning of salvation concept.

### **Recommendations**

In view of the findings of this study, the following recommendations have been made for the purpose of improving the children's ministry at the Kenya Assemblies of God Church, Bahati:

1. There is need for the church at Bahati to come up with a unified goal for the Children's Church. This goal should be on record and every teacher should be aware of this goal. Keeping a record of goals will help the teachers and leaders of the church to evaluate the effectiveness of the children's ministry.

2. The teachers of lower ages (five to seven years old) should be well trained to use storytelling method to explain the concept of salvation as well as other topics in the Bible. The research revealed that they remembered biblical information in story form not particularly specific references such as John 3:16. But for those teaching ages 8-12 years, they should be trained and encouraged to use various creative teaching methods. These children have a greater attention span and retention of facts.
3. There is an urgent need for the teachers to be trained in order to understand the cognitive developmental stages of a child. The training will equip the teachers to utilize the relevant teaching methods for appropriate age groups.
4. The teachers need further training in order to be exposed to new ideas and creative teaching.

### **Recommendation for further research**

There is need for research to be conducted in the following areas:

1. To examine the effectiveness of programs such as Bible club, Sunday school and missionettes, in nurturing those children who have accepted Jesus as their personal savior.
2. How to prepare children who have received Jesus as savior for service in the Church.

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## APPENDICES

### A: Children's Church Workers Questionnaire

Dear Children's Church Worker,

I would like to request for your help in completing this questionnaire. This is to establish the importance of teaching salvation concept to children aged between 5-12 years old. It is hoped that the study will refine the understanding of those involved in children's ministry. Kindly complete this questionnaire as best as possible by filling in the blanks or putting a tick on the appropriate responses.

1. What are the goals of Children's Church?

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These goals are:  written down  not written  not sure

2. How does your Church help you to accomplish the Children's Church goals?

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3. Do you teach salvation to children?

\_\_\_\_\_ Yes,                      \_\_\_\_\_ No

a. If yes how often?

\_\_\_\_\_ always                      \_\_\_\_\_ often                      \_\_\_\_\_ rarely

b. If no, why? Please explain.

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4. What Bible verses do you use to explain the concept of salvation to the children?

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5. What are the key words/phrases you use to explain the concept of salvation to the children of five to twelve years old? Please write down each word/phrase and its brief explanation.

a. \_\_\_\_\_

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b. \_\_\_\_\_

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c. \_\_\_\_\_

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d. \_\_\_\_\_

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6. What teaching/learning activities do you have in the church to strengthen the children who have accepted Christ as their personal Savior?

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7. What are some of the problems you have encountered as you explain the concept of salvation to the children?

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8. Have you gone through any training for children's ministry? Name the kind of training (e.g. seminar, camp e.t.c.) and the group that organized the training sessions.

a. \_\_\_\_\_

b. \_\_\_\_\_

c. \_\_\_\_\_

d. \_\_\_\_\_

9. On the list of teaching methods below, indicate by putting an X near the one you have used to explain the concept of salvation to children?

a. Story-telling      \_\_\_

b. Drama              \_\_\_

c. Role-play          \_\_\_

d. Music               \_\_\_

e. Puppets            \_\_\_

f. Objects lessons: (Gospel glove \_\_, Wordless book \_\_)

g. Others: Please specify \_\_\_\_\_  
\_\_\_\_\_

10. As a children's worker, what else can you add to this information that you think will enhance children's ministry in your church?

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## **B: Interview Questions for Children**

1. How long have you been coming to this Church?
2. Tell me your story when you accepted Jesus as your personal Savior?
3. Who prayed for you to accept Jesus as your savior?
4. Tell me your favorite verse from the Bible. Who taught you that verse?
5. Tell me about Jesus now that he is your friend?
6. What are some ways that you share God's love with your friends?
7. What activities do you participate in, in the church?

C: Letter from the Academic Dean



**NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY**

P.O. BOX 24686, NAIROBI, KENYA  
A Project of the Association of Evangelicals in Africa (AEA)

TEL: 254-2-882104/5, 882038  
FAX: 254-2-882906

30<sup>th</sup> July, 1998

Rev. Peter Njiri  
Senior Pastor, Kenya Assemblies of God  
Bahati  
P.O. Box 55869  
Nairobi

**RE: RESEARCH WORK**

Dear Rev. Njiri,

The bearer of this letter, Mr. Pius Wawire is a student at Nairobi Evangelical Graduate School of Theology and is doing research towards the completion of the Master of Arts in Christian Education programme. The research is on "*Teaching the Concept of Salvation to Children of Ages 5 - 12.*"

The School will very much appreciate whatever assistance you can give to his research.

Sincerely,

for: Earle A. Bowen Jr., PhD  
Academic Dean

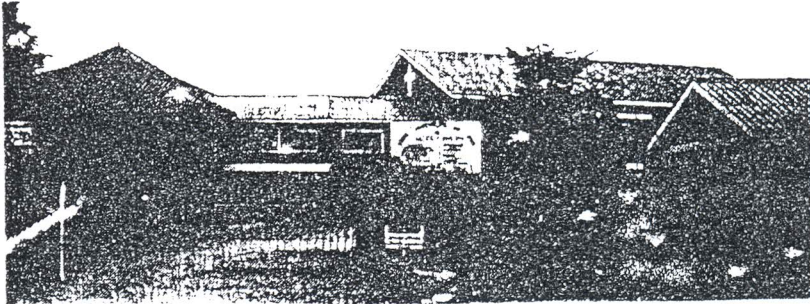
Under the direction of the Theological and Christian Education Commission (TCEC) of AEA.

D: Reply from the Pastor

# KENYA ASSEMBLIES OF GOD

BAHATI

Box 55869  
Nairobi, Kenya



Telephones:  
791547(off.)  
793693(home)  
Fax: 789377

1ST JULY 1998.

DR. EARL A. BOWEN, JR,  
ACADEMIC DEAN,  
NAIROBI EVANGELICAL GRADUATE  
SCHOOL OF THEOLOGY,  
P.O. BOX 24686,  
NAIROBI.

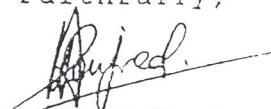
Dear Bowen,

REF: PIUS WAWIRE'S RESEARCH WORK

I received your request to allow your student Pius Wawire to do his research in our church.

Permission has been granted to him to do his field study on "Teaching the Concept of Salvation to Children of ages 5 - 12 years old."

Yours Faithfully,

  
REV. PETER G.W. NJIRI,  
SENIOR PASTOR KAG BAHATI.



**E: The Gospel Glove (by CEF)**





## Curriculum Vitae

### Personal information:

Name: Pius Majimbo Wawire  
Address: P. O. Box 8555, Nairobi, Kenya  
Tel: 8020388/802104/5  
Gender: Male  
Date of birth: June 6th, 1962  
Marital Status: Married

### Educational Background: (Post-secondary)

1983-1985 -Diploma in Bible and Theology (East Africa School of Theology)

1985-1987- Bachelor of Arts Degree (BA) (East Africa School of Theology)

1992- MACE Candidate (Nairobi Evangelical Graduate School of Theology)

### Positions & Ministerial Experience: Faculty:

East Africa School of Theology, Nairobi  
1987-present (11 years)

Assistant Pastor: KAG Mihango, Nairobi 1987-1989

Youth Pastor: KAG Mathera, Nairobi 1989-1990

Assistant Pastor in charge of children: KAG Buruburu, Nairobi, 1991 - present.

Manager Duplicating Department: East Africa School of Theology, Nairobi, 1987-1990

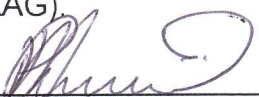
Book shop Manager: East Africa School of Theology, Nairobi, 1991-19994

Part time faculty: Christian Ministries Programme, Nairobi Evangelical Graduate School of theology, Nairobi, 1998

### Church Affiliation:

Ordained Minister With the Kenya Assemblies of God (KAG)

### Signature:

  
\_\_\_\_\_  
Pius Majimbo Wawire

July, 1999