

NAIROBI EVANGELICAL GRADUATE SCHOOL OF
THEOLOGY

THE EVANGELISTIC ENTERPRISES OF THE FIELD MINISTRIES
AT THE NAIROBI EVANGELICAL GRADUATE SCHOOL
OF THEOLOGY

BY

JACKSON K. MWAURA

JULY 2000

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BY:
JACKSON K. MWAURA

A Thesis submitted to the Graduate school
In partial fulfillment for the degree of
Masters of Arts in Missions

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July, 2000

Student's Declaration

THE EVANGELISTIC ENTERPRISES OF THE FIELD MINISTRIES AT THE
NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY

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

The views presented herein are not necessarily those of the Nairobi Evangelical
Graduate School of Theology or the Examiners

(signed)



Jackson Mwaura

July, 2000

ABSTRACT

This is a study into the evangelistic enterprises of the students at NEGST. The study also probes the cultural and ministerial problems the students encounter.

To achieve the purpose of the study, questionnaires were administered to Master's students. The research also conducted two interviews one with field ministry director and another with the professor who was teaching Evangelism, Dr. Rettew. Items in the questionnaire were mainly open ended. A response was obtained from forty five students out of the forty nine involved in field ministry. Extensive literature review was carried out in the areas of (1) Important of evangelism (2) The place of the Holy Spirit (3) mobilizing (4) and cultural conflict (5) contextualization.

The results of the findings which were directly answering the research questions are recorded in tables in chapter four.

The findings reveal that majority of the Master students at NEGST, are already equipped with the basic tools for evangelism before coming for their studies. However many do not train further on evangelism and have little interaction with the lost during their studies.

Based on the conclusions recommendations were made. The recommendations if implemented will help streamline the field ministries and motivate the students to be involved in outreach.

DEDICATION

Dedicated to

My late grandfather; Jackson Karuku

and

My parents: Serah and Wallace Mwaura

and

My sisters and only brother Njuguna

and

All Africans who believe, that it is Africa's time to
send out missionaries to the entire world.

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Special thanks goes to the Friday prayer group who have inspired me and kept praying with me.

I am very grateful to Pastor J. B. Masinde the General Secretary of Deliverance Church Kenya who recommended my coming to NEGST.

Special thanks to Pastor Moses Wachira and the entire leadership of Deliverance Church Ngong where I was doing my field ministry.

I am very grateful to the evangelistic group which the Lord enabled me to start at Ngong constituting of Patrick, George, Ciru, Odour and Nguire.

Lastly, but not least, special thanks to my parents for the money they contributed towards my coming to NEGST and my entire family members.

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CHAPTER ONE

INTRODUCTION

The Nairobi Evangelical Graduate School of Theology (N.E.G.S.T), teaches masters level courses in several areas of Christian studies. The school also offers diploma and certificate course in Christian Ministries Program mainly for women. The students come from different mainly African countries.

In order to achieve the goal of academic excellence and develop the ministries of the students, the masters program has a mandatory course of field ministries. This program is designed in order to have a balance between the academic aspect of ministry and the practical aspects. The students have the freedom to do their field ministries in any areas of their interest. The non-Kenyan students encounter a different cultural environment especially in language.

In their field ministries the students have a chance to interact with many people in different churches, within NEGST and around the shopping centers. The researcher intends to investigate the evangelistic enterprises of the students during their field ministries and as they interact around Nairobi during the time they are in NEGST for their studies.

Purpose Of The Study

This is an investigation into the evangelistic enterprises of the students at NEGST. The study also probes the cultural and ministerial problems the students encounter.

Research Questions

1. How prepared are the students to share the gospel before joining NEGST?
2. What do the students do for field ministries?
3. What are the cultural and other problems they encounter while doing personal evangelism?
4. How does the Field Ministries team help them to realize the need to reach unbelievers around them?
5. How does NEGST prepare students to reach non believers?

Significance Of The Study

The study is significant since the students training here will end up in ministries which are involved in reaching people through Bible distribution, teaching, and evangelism. The translation students may be required to share the gospel as they endeavor to do their noble work of translating the Bible, since some of the people groups without Bibles are also unreached. The Biblical studies students and Divinity students may end up in churches where members do not know the difference between church attendance and conversion and therefore a good preparation in evangelism would be vital. The Missions and Christian Education students cannot but be ready in season and out of season to share the gospel at any time.

The importance of the research is magnified due to the fact that the majority of the students are Africans and are living at a time when we need to sensitize fellow Africans to consider themselves missionaries in reaching the entire African continent.

The researcher hopes also that the findings and recommendations will encourage these students and the school to prepare for the evangelistic and cultural challenges and thus be able to communicate the Gospel effectively.

Limitations And Delimitations

The study will only focus on about 30-40 students currently studying at NEGST. The researcher will restrict the investigation to those students who have been taking field ministries every term.

Definition Of Terms

EVANGELISM:	Proclamation of the Gospel with a view to leading souls to Christ.
ENTERPRISES:	Activities in which the students get involved in their ministries.
FIELD MINISTRIES:	Practical aspects of the student studies and ministries.
CROSS CULTURAL:	Getting into a new cultural environment which has different values and worldview than ones own.
MISSIONS:	Any activity in which Christians are involved for world evangelization.

CHAPTER TWO

LITERATURE REVIEW

Importance Of Evangelism

Evangelism is the proclamation of salvation in Christ to those who do not believe in him, calling them to repentance and conversion, announcing forgiveness of sin and inviting them to become living members of Christ's earthly community and to begin a life of service to others in the power of the Holy Spirit (Bosch 1992, 10)

Bosch's definition immediately gives us a picture of people who need deliverance. There are indeed many troubles which humanity needs to be delivered, but the biggest of all is the problem of sin. The fact that the scriptures tell us that those who die without forgiveness of sins have eternally perished (Daniel 12:2), should awaken every member of the church to the case of evangelism

Paul's cry and prayer for his people, the Israelites, "I am speaking the truth in Christ, I am not lying, my conscience bears me witness in the Holy Spirit, that I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my brethren, my kinsmen by race" (Romans 9:1-3), shows the extent of anguish that he went through as he desired that they might be saved. He continued to say, "Brethren, my heart's desire and prayer to God for them is that they may be saved" (Romans 10:1). He knew that their salvation from sin had the priority over the political liberation. John Stott commenting on many people's lack of burden for souls says, "That few if any of us fill this inward agony is a mark of our spiritual immaturity (Stott, 1975, 36). He continues to say, "Granted then the priority of evangelism, how is

it to be defined? In a few words, *euangelizomai* means to bring or to announce the good news" (Stott 1975, 37).

The media is full of bad news, reporting of accidents, divorces, murders and coups. The church has the mandate to declare the good news. "To evangelize is 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. Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the historical, biblical Christ as savior and Lord, with a view of persuading people to come to him personally and to be reconciled to God" (Watson 1977, 26). In evangelizing we declare freedom to those bound by the power of sin, we proclaim forgiveness and we announce that there is hope for those oppressed by Satan. Robert Fern defines evangelism as "The proclamation of Christ Jesus in the power of the Holy Spirit that man should come to put their trust as savior and serving him as Lord of personal life in the corporate life of the church." When people come to know Jesus and put their faith in him their lives get transformed and enjoy fellowship with other believers. The Lord does not delight in the death of a wicked man (Ezekiel 33:1).

The Lord Jesus described his mission by the words "for the son of man is come to seek and save that which is lost" Luke 19:10. Chafer argues that this concise statement included both his finished work upon the cross (John 19:30) and his finished work in the world (Acts 1:1). Chafer continues to say "while the work of divine undertaking was accomplished only through His finished work on the cross, there are aspects of the work

of seeking them which were committed to his followers and which are part of his unfinished work in the world" (Chafer 1919, 3). The mission of the Lord was to seek the lost. Jesus left his comfort in heaven and humbled himself even to the death of the cross.

Christ's first instruction to his new followers in the first chapter of Mark was, "Come ye after me, and I will make you to become fishers of men." His last instructions on this earth to his disciples were, "But ye shall receive power, after the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Christ thus began and ended with a command to be witnesses and fishers of men (Kennedy 1983, 2).

The Lord called the disciples to train them to evangelize and he filled them with the spirit after he ascended to give them the enabling power. Paul while writing to the Ephesians says that God chose us before the foundation of the world (Ephesians 1:4). This salvation as R. B. Kuiper puts it "was conceived by the father in eternity who planned to send his son to redeem the lost men" (Kuiper 1918, 14). The prophets foresaw the coming of the Messiah and as the Bible says "They spoke of the grace that was to be revealed and desired to know the times but it was declared to them that what they preached was for generations to come (1 Peter 1:10-12).

The Place of The Holy Spirit in Evangelism

Gerald L. Borchert brings out the role of the Holy Spirit clearly when he says, "If the proclamation of the gospel depended on the consistent strength of human resources, the evangelistic mission of the church would be a blissful failure clearly God does not use his people because they are strong or perfect instead he uses them and inspires them (with the Holy Ghost) to confidence in the midst of their doubts" (Borchert 1976, 83). God uses vessels of clay that the glory may return to him after the work is done. Peter declares that

the Gospel was preached through the Holy Ghost from heaven (1 Peter 1:12). "The Holy Ghost came as a promise from the father in the day of Pentecost is God's master act in bestowing on his followers the passion and equipment necessary to evangelize the world.

The immediate soul winning results of Pentecost were revealed in the spirit filled Christians of the early church who went everywhere to win men for Christ" (Lewis 1983, 10).

The Baptism of the Holy Ghost made the church to be consumed with a zeal to do the will of God. The church that is ablaze with the Holy Ghost fire feels consumed when it sees the eternal implications of the people who may die without the Lord Jesus. The Lord commanded the disciples to wait for the promise before moving. The Holy Ghost brings the implications of the cross of Jesus to believers and sets them on fire to go proclaiming what Jesus has done.

"The blinding or veiling of the minds and hearts of men and women mentioned in 2 Cor. 4:3,4, causes a universal incapacity to comprehend the way of salvation, and is imposed upon unregenerate man by the arch enemy of God in his attempts to hinder the purpose of God in redemption. It is a condition of mind of which man has no power" (Chafer 1919, 57). This situation calls all witnesses to completely rely upon the spirit of God for the mission of the Gospel is first to the hearts of men and women. We can not rely on our own understanding to remove the darkness in their hearts. Chafer continues to say that because of this great darkness in the hearts and minds of people, the conviction of the spirit is vital for the sinner to acknowledge that he is lost (John 16:7-11). Man with his religiosity does not feel lost, in fact he believes that he knows the way to God, "for the heart of man is deceitful above all things."

The "driving force" of the New Testament church to evangelize, then was not

simply outward desire to obey the Great Commission; (in fact there is some indication that the leaders at least, were slow to understand the full implication of the commission), it was the personal presence and power of the promised Holy Spirit that inspired and inflamed the disciples and sent them "everywhere preaching the word" (Sanstha 1966, 20). The disciples could not go without the presence of the Spirit to drive them along and direct them. They had to pray and wait for the Spirit. The church needs to wait and pray to be empowered, and that the Spirit of God may go ahead convicting the hearts of men and women. The fact that the hearts are not just empty but are filled with powers of religiosity or secularism calls for the church to arise in prayer trusting God to clear the way. People will not just be waiting to be harvested but may show conscious or unconscious resistance.

The Place of Prayer

The church should not only pray to receive the spirit but they should pray without ceasing (Thess. 5:17). Wesley Duewel in his book "Touch the World Through Prayer", says "the Holy Spirit is the spirit of prayer. He prays directly, speaking with the Father and the Son. He also prays indirectly, praying through you, the believer. It is the nature of God the Son and God the Spirit to pray. They ever live to pray. Just as God has ordained that you join Christ in intercession for His will to be done on earth, so He has ordained that the Holy Spirit should enable, guide and empower your intercession" (Duewel 1984, 45). This empowerment is necessary and gives God glory as John Piper has put it "The one who gives the power gets the glory. Thus prayer safeguards the supremacy of God in missions while linking us with endless grace for every need" (Piper 1993, 41). As we continue contacting heaven without ceasing we honor God and we receive power. Piper continues to say:

Paul was deeply aware that the success of his mission was the Lord's work and not his own. He said, "I will not venture to speak of anything except what Christ has wrought through me to win obedience from the Gentiles by word and deed, by the power of signs and wonders, by the power of the Holy Spirit" (Romans 15:19-18).

Paul's passion as always was to focus all glory on the supremacy of Christ in the mission of the church (Piper 1993, 54).

Prayer indeed shows trust in God and makes God happy.

It is amazing that the task has been given to feeble folk (Henderson 1980, 172).

This is to ensure that they realize their weakness and trust God for empowerment to the glory of God. The work of evangelism must always be directed towards giving God all glory and honor. Genuine repentance is the work of the Spirit and not the evangelist. The theme of John the Baptist's evangelism was the kingdom of God, that is the comprehensive theme we must lay hold of, to give our efforts their true New Testament flavor. The demand of the kingdom is that we repent and come to terms with the Lord. The promises are that the Lord welcomes the helpless, the penitent, those who come to him in love and trust (Henderson 1980, 38). The Lord taught his disciples to pray "Our father who art in heaven, hallowed be thy name, thy kingdom come" (Matthew 6: 9-10). The church has not only the mandate to reach the world but to pray for the kingdom of God. The church should be an interceding church for the world. When a body of believers becomes inward looking even their prayers are inward looking and not crying for the lost world. It is the will of God that the church should be praying without ceasing in order to keep the fire of the spirit burning.

Mobilizing Believers to Reach The World

Peter Wagner in his book, *"Leading Your Church to Growth"*, asks "How is the good news of salvation through Jesus Christ to be communicated to the Lost?" (Wagner

1986, 19), and this is a question that all members of the church of Jesus Christ should ask themselves. He continued to answer this question by asserting that,

Jesus himself is not doing it, nor will He. He has chosen to delegate that responsibility to His followers. At one point He compared the lost people of the world to harvest fields and commended His disciples to "pray the Lord of the harvest to send laborers into harvest" (Matt. 9:38). (Wagner 1986, 19)

God expects the members of the church everywhere to be agents in reaping.

Donald McGavran says "A responsible member discovers where he or she fits in the Body, which is composed of many parts, each having its place. The Apostle Paul wrote that when each part works as it should, the whole body grows. God gives gifts to Christians for evangelism and ministry. As individual Christians discover their gifts and use them, the Body functions as it was meant to function. The lost are seen and found. Discovering and using one's gifts is part of being a responsible member" (McGavran and Arn 1977, 52).

The members of our body work together for the growth and well being of the body. There is no part which works for the detriment of the body, all endeavor to work for the good of the entire body. Church members everywhere should desire to see the church growing in size to the glory of God. McGavran and Arn continue to say, "A responsible member lives in the world as a Christian. The surroundings of some parts of the Body of Christ often have social, economic, educational and governmental aspects that are displeasing to God. The responsible members endeavors to change these and to bring God's mercy and justice and bear on the disturbed world" (McGavran and Arn 1977, 52).

Resolute Christians are not going to be stopped by failures and high costs. Sometimes in trying to win souls there are costs to be paid.

The protest banner on one of the main avenues of New Delhi read "welcome to the Pope, but conversion is a crime" (Karuna 1999, 6). Such reports discourage many a

would be missionary and even the consequences of being burnt alive in India may reduce the number of missionaries doing evangelistic work. Others may opt to compromise and just do some good work in a place like India.

"These obstacles are there to be surmounted road blocks are there to be circumvented or dynamited. A movement started by crucifixion cannot be stopped by inconveniences" (McGavran and Arn 1981, 99). A disciple is a follower, and the disciples of Christ must be ready to go through the road which the master has gone ahead. "It was the purpose of Christ to use His disciples to win the world for Himself. Thus Jesus instituted the church for this very purpose He intends that His church shall perform many other tasks, but it's supreme task is to bring the lost to Christ" (Autrey 1961, 50). Thus bringing the lost to Christ is the work of everyone in the church.

"The cost that was paid by God at the cross is the greatest with eternal implications. The greatest work on earth is bringing men to Jesus " (Hicks 1981, 5). When we look at the early church after the Lord ascended and gave the final command for them to reach the world of their time. "It was not going to be easy conquest, many would suffer persecution and martyrdom in the battle, yet no matter how great the trials through which the people would pass, and how many temporal skirmishes were lost in the struggle the ultimate victory was certain. His church will win in the end. Nothing can permanently prevail against it or be strong to its detriment, or hold against it" (Coleman 1969, 102). Jesus said "I will build my church, and the gates of hell shall not prevail" (Matt. 16: 18). This kind of conviction will act as motivation for the church to continue in its big task regardless of the threats that are made. The enormity of the task confronting the Christ followers is very big. "God's plan for every person and every fellowship of believers is that they, individually and collectively, physically and verbally, present the Good News"

(Hogue 1971, 18). The church must take its responsibility seriously and evangelize the world. Glenn Smith comments on a study carried out by Strachan .

Ken Strachan of the Latin America Mission made a study of the fastest growing movements in their fields: the communists, the Jehovah Witnesses, and the Pentecostal churches. Their common denominator was obviously not their message. The three groups are respectively an anti Christian ideology, a heretic cult, a Christian fellowship. Strachan concluded that the growth of any movement is directly proportional to its ability to mobilize its entire membership for continuous evangelistic action (Smith 1985, 77).

The entire body of Christ must indeed be mobilized in order to reach the big number of non-believers some of whom are also propagating their own convictions such as the Muslims and the Jehovah Witnesses. "The Great Commission is a command for the church to eagerly obey as a love response to the God who has already poured out so much love for her. Every Christian of all time and of every place and culture has both the privilege and responsibility to be a Great Commission Christian" (Johnstone 1998, 25). It is a call for every Christian, everywhere, and at all time.

However, some people who believe in salvation by grace, apart from works, actually teach that the Great Commission is not relevant today. Some argue that this responsibility was given only to apostles, - not to all Christians. Others teach that the Great Commission involved a "Kingdom Message" and will be fulfilled by Jewish believers after the church has been removed from the earth (Gertz 1985, 73). However the word of God to Timothy that the church is the pillar and ground of the truth (1 Timothy 3:15) cannot allow the church to just assume a passive position. The church is for all generations and not the apostles alone and thus I agree with what Bisagno, Chafin and Freeman say that "a New Testament church is a veritable stronghold of truth and therefore every Christian, every New Testament church is a steward of the truth (Bisagno, Chafin and Freeman 1970, 103).

There is much talk about human rights. No human being can say, I don't have a right to believe in Christ. By grace all are invited. In the generation preceding the time of William Carey and Andrew Fuller, there was a certain Mr. Brine who maintained that it was only regenerate or born again people whom God commanded to believe. He reasoned that God would not command what fallen sinners were unable to do (Hulse 1986, 56). It was God's duty to save whoever he wanted according to Mr. Brine, man has no responsibility. Such an argument is dangerous since it removes the churches' responsibility to declare the word. Freedom of the will is constitutional faculty of the human soul, whereby it always exercises its volitions, in other words the will of man functions as it pleases. This liberty of will is essential to free agency, and is possessed by all free agents, good or bad, or they could not; be held accountable (Hulse 1986, 61). The believers should not ponder to negotiate on whether to go or not; the mandate is very clear. These debates arise out of a lack of faith which manifests in man trying to rationalize his passivity rather than fully trusting God As the Proverb has admonished "Trust in the Lord with all your heart and lean not on your own understanding" (Prov. 3:5).

How do we reconcile the doctrines of grace with evangelism, election is a truth for which we have to be exceedingly thankful (2 Thess. 2:13) without which nobody would be saved (Romans 5:6). The universal preaching of the gospel is the means of gathering God's elect. How can they hear without someone preaching to them (Romans 5: 10). "God's secretive will is one of those things which belong to himself and not for us to pry into, but God's revealed will belongs to us and to our children" (Hulse 1986, 69). It is certain that if we are not convinced that God truly loves everyone and that he intends all men to be saved our efforts will be half-hearted. God commands all men everywhere to repent (Acts 17:20). "God fits the man for the place and the place for the man, there is an

hour for the voice and a voice for the hour" (Hulse 1986, 144). Each Christian must respond to God's summons and say "here I am, Lord, send me."

The ultimate purpose in all that Christ did was that, in all that he taught his disciples they would be soul winners. The narrative of Acts of the apostles provides an inspiring record of the explosive growth of the church during the first century and the first thirty years of existence. Peter in the Jewish world, Philip in Samaria and Paul among the Gentiles of the Roman Empire all gave top priority to preaching the good news of Jesus Christ, establishing churches and to hold up the new converts (Calver 1984, 27). The early church knew its first priority, the end-time church should indeed know better its priority since the Lord will not come until the Gospel is preached to all the nations (Matthew 24: 14). The good news that the powers of death had been defeated angered their earthly surrogates (Fackre 1975, 60) but despite the opposition the early church continued even with more vigor.

The endeavor to get the church moving as an army there is a need for every believer to realize "that in the framework of the gospel message itself the basic theme of the Gospel mission is not a secondary one alongside many others. Rather it is the basic fundamental theme giving rise to all the rest and shedding light on them" (Comblin 1977, 7). Many may ask this question, what constitutes a call? Mildred Cable answers this question very clearly, "It is the summons of God to your spirit for a special task and service (Cable 1990, 20). Cable continues to expound that the call cannot be perceived through the senses nor reason but it comes when one allows the breadth of God to flow in one's spirit and the spirit of man feels, understands, knows and responds. The father of modern missions, William Carey discovered his call through plodding. He declared that "He could plod" and placed this plodding into the hands of Christ (Walker 1989, 42). A

Christian should be prayerful and quick to listen to be able to hear the voice of God at every time. While we become good listeners, we will hear the Holy Spirit directing us to reach specific people around us or far away.

Gerhard Nehls says that the enthusiasm for the kingdom of God is lacking because there is so little enthusiasm for the King (Nehls 1997, 2). If we focus on the King of Kings and delight in his ways we will know and desire to do his will. We cannot evade responsibility for our reaction to God's revelation (Packer 1961, 25). The responsibility to share the Good News lies squarely upon us and we need not debate but act and act now as Jude says "pulling them out of fire . . ." (Jude 1:23).

Cultural Conflict in Mission Work

In the recent years, there has been a great interest in studying the behavior of people, whom we try to reach in missions. This is important so that there is no alienation created by us for not being culturally sensitive. Paul Hiebert says, "The growing awareness of the fundamental differences between cultures has raised a host of new questions about cross-cultural communication, incarnational ministries, contextualization, and the relationship between theology and social cultural contexts" (Hiebert 1994, 9). As we endeavor to share the good news with people of other tribes and nations we need not only to be good in scriptures but to understand the social cultural context, so that we can communicate the gospel to them in ways they understand. "In a most practical way, the cross cultural worker - evangelist, church planter, teacher, nurse, community developer, linguist, literary worker, translator - will discover the social roots of interpersonal conflict endemic to living and working with people of different cultural and social heritages" (Lingenfelter 1994, 21). Too often missionaries do not take time to understand the people

they serve. Hiebert commenting on past missionaries says

Past missionaries often understood the scriptures well, but not the people they served. Consequently the message was often not understood by the people, the churches they planted were a lien and as a result, remained dependent on outside support for existence. Missionaries brought with them, not only the gospel, but also Western cultures, and often they failed to differentiate between the two. Many rejected Christ because they rejected the foreignness of the missionary message (Hiebert 1994, 10)

There is a need to understand the people of Kenya. Spread all across this vast land astride the Equator, many have had to adapt their cultures to the terrain in which they live - sometimes green and fertile, often harsh and arid (Amin, Willets and Tettley 1997, 7). The country of Kenya has its own elaborate cultural systems which cannot just be generalized as African culture. Cultural differences lead to misunderstandings, as people move from one culture to another, particularly when the same behavior has different meanings.

"People everywhere tend to look at their own culture as most suitable or best and that of others as uncivilized" (Hiebert 1992, 38). They have an integrated system of learned behavior patterns which are characteristic of their society. Kraft puts it this way:

Each of us is thus shaped in the non-biological portion of our being by the culture into which we are. We are shaped by a culture transmitted to us by adults in our life. Humans thus may be regarded as culture shaped and culture transmitting beings. But we are not only shaped by and participate in the transmission of culture, we also influence it and contribute to its reshaping" (Kraft 1997, 47).

With this clear understanding, we will proceed to not only study our own culture, but also of those we interact with.

There are sound theological reasons for committing ourselves to understand other cultures and appreciate them wherever possible. Making that commitment will unfold for us new and wonderful dimensions of God's character, for our God can be properly revealed through diversity" (Elmer 1993, 13). Elmer continues to say that we cannot love

people we don't understand. Love requires some understanding of its object. Love is therefore culturally defined. We have to love people in their context and not geocentrically. Cultural conflict arises out of our own ignorance and assumptions based on our own cultures. In our global village, cultures and racial groups are increasingly bumping into each other, causing misunderstanding and conflict. Cultural differences, coupled with everyone's natural tendency to "do it my way" make conflict inevitable. This means that the ability to understand and respond wisely to conflict becomes a compelling priority for survival, peace and happiness in the emerging world of business, travel and mission (Elmer 1993, 21). Cultural conflict calls for us to reconsider our approach to others in day to day intervention, it implies that we be quick to listen and slow to speak (James 1:17). Listening is not an easy thing, especially when we have to listen to people we consider as a mission field. The attitude of "know it all" make us want to talk and talk and do very little listening.

The term, "culture" is an abstract concept. It must be conceptualized as involvement in living. Professor John S. Mbiti at the Pan African Christian Leadership Assembly Nairobi 1976 gave a working definition of culture as "the human pattern of life in response to men's environment expressed in physical terms such as Agriculture, Arts, Technology, in inter-human relations such as institutions, laws, customs, and in forms of reflection on the total reality of life such as language, philosophy, religion, spiritual values, worldviews" (Nichols 1979, 15). Here we can infer that cultural behavior is not biologically transmitted but it is learned through conscious and unconscious instruction by parents, teachers and elders. Culture is dynamic and can keep changing; the community's capacity to adopt to change may either modify it or bring about a cultural shock. However, the reality of the spiritual kingdom of God and of Satan and his kingdom is an

expected assumption of the biblical writers. "The reality of the conflict between the supra-cultural and the cultural is all important in any adequate understanding of the issues of cross-cultural communication. Culture is never neutral. Religion is never purely a human affair, but an encounter with the supra-cultural realm of Satan" (Nichols 1979, 15). Indeed culture is an interaction between the humanistic sphere and the spiritual sphere. The behavioral patterns that emerge cannot be wholly attributed to man, some have origin from heaven and some from hell. This is true when we consider that the human body can be a dwelling place of either God or demons depending on where man has yielded.

Culture is the most important factor that separates man from other animals. Many species of animals exhibit social traits. Humanity everywhere has been able to organize in different groupings which may be differentiated by class, race, ethnicity or other factors to be able to manifest a behavior entirely different from other groups. All countries have their caste systems. Sometimes the barriers are linguistic differences, economic differences or other types of cultural differences (Coggins 1977, 5). The different cultural groups develop their way of interpreting phenomena. "Each culture is characterized by a different system of concepts" (Sperber 1996, 67). This calls for a clear definition of terms while trying to communicate the precious word which the Bible says that through the word men are born again (1 Pet. 1:2) and without being born again no man can see the kingdom of God (John 3:3).

Evangelistic Strategies

God in his infinite wisdom and unlimited power has used many ways to be able to draw men unto himself. "More people have become Christians in the last thirty-three years than in any other one-third of a century since Pentecost. Each week, some 1600 new

congregations are launched. Each day, some 63,000 people become professing Christians" (Hunter 1988, 1). Some of the best opportunities for evangelism occur quite naturally in ordinary settings. Personal evangelism can be conducted everywhere. Watson puts it this way, "Eloquent speeches, visual aids, films, seminars and discussion groups are, after acts no substitute for the daily unspectacular witness of the rank and file Christian. If that witness is consistent and open, then no improvement in tactics or strategy will be better as a means of winning people for Christ. If it is not, then no evangelistic program, no matter how ambitious or sophisticated, will make the slightest impact. That is the lesson we have been slow to learn" (Watson 1977, 99). As we continue to get into contact with non-believers we need to share the gospel. Watson says of interaction in a university setting, "I have observed again and again, in different parts of the world, that the impact of a university mission varies according to the degree of contact which Christian students have with non-Christians. When, as so often has happened, Christians have withdrawn into a kind of closed, evangelical, monastic community, then, however good the organization and publicity, the impact of the mission is negligible. But when Christian students take their full part in university life, and are known and respected in the university, then their friends come to the mission and are receptive to the message" (Watson 1977, 99). The people in a theological college need to deliberately make relationship and contacts with non-believers around them. The people who are not saved will just not be waiting for conversion, we must deliberately make efforts to come up with methods to reach them - methods that are relevant.

The plea of our time is for relevance. And I want to be relevant! All of us do! Yes we make a plea for relevance. But I sometimes think that this means to say to modern man what he wants to say, to confirm his ego and flatter his self image, which is another way to say "identify with our age," or to join it. But I would remind you that he who marries the spirit of his own age is ever destined to be a

widow in the next. There is a spirit and a truth that transcends any age (Job and Bales 1970, 60).

In our endeavor to be relevant we have to be careful that we don't say to the unbelievers what they are yearning to hear just to please them. What is of great importance is the message, the content of the Gospel.

There was no one set pattern which should be a blue print for evangelism in every generation. What is necessary however is a kind of training either formal or informal. "To show what he meant, Jesus gathered disciples around him while he ministered to the world. Hence a few were always learning and observing (Coleman 1982, 10). The Lord did not use one particular method but he kept listening to the spirit because his context would keep changing. He was not doing things ritually, but kept adjusting. Three times He opened the eyes of the blind, but in different ways. He applied mud once, He told blind Bartimaeus to receive his sight and He touched another man twice.

When people are trained to evangelize they don't just scatter the seed of the word. They also are sensitive to have abiding fruit. "The evangelistic task, therefore falls short of its objective unless it relates new converts to local congregations of believers (Gerber 1973, 14). People who just share without concern may be doing God's work without love and it would be like a mother giving birth and neglecting the new child. There needs to be love for those we evangelize and care. Sometimes our love may have to be expressed by sharing material things; sometimes we have Christ's concern for personal and social sufferings of humanity and we accept our responsibility as Christians and as evangelists to do our utmost to alleviate human need (Graham 1980, 115). Our love for others may need to be demonstrated through helping the poor at times. The situation may require us to use our money and maybe deny ourselves of some luxuries.

Teaching Evangelism

A capable teacher can produce an evangelistic atmosphere in the classroom. He should be concerned for the salvation of his students, and confront them in the course of his teaching. The Holy Spirit often uses this knowledge of Christ's claim as a basis on which to move in the lives of the students (Towns 1983, 23).

The teacher must himself have a heart for the lost in secular schools and in theological schools. He should ask for God's presence and anticipate it in class. A teacher must be alert to the class needs and be sensitive to those in presenting the lesson. Towns continues to say "There is no teaching without learning. Unless change takes place in the life of the student, the student has not learned. He may repeat Bible verses or even verbalize a prayer for salvation, but if there is no inner change, there is no spiritual learning" (Towns 1983, 23). The teacher-evangelist should be guiding the student into learning experiences that prepare him for salvation or to evangelize others.

A teacher should be an example to those around him or her. When a teacher expresses the life of Christ many people may be attracted to his or her life style. The Apostle Paul says to the Thessalonians, "For our Gospel did not come to you in word only, but also in the power and in the Holy Spirit and with full conviction, just as you know what kind of men we proved to be among you for your sake." (1Thess. 1:5). Paul's life as well as his speech was a presentation of the Gospel. The world is not interested in theory, but in reality. One compassionate, loving life will accomplish far more than a thousand well-prepared sermons." (Verwer 1980,19). Unfortunately, some teachers do not embody in themselves the concern for others whom they teach. "Role playing is one of the first teaching techniques that stimulate personal understanding." (Southard 1962,173).

A teacher who goes out with the students for visitation and participates with them challenges them more than the one who just gives them the encouragement to go but does

not go himself. When training evangelists, the instructor who goes out with students leaves a more lasting impact than the one who just gives instruction in class." Personal guidance of individual laymen is the first step of pastoral supervision. (Southard 1962, 176). Since the commission is so demanding, it would make the work easier when the teacher prepares the students for the evangelistic mandate.

The Importance of Contextualization

The missionary's ultimate goal in communication has always been to present the supracultural message of the gospel in culturally relevant terms. (Hesselgrave and Edward 1989, 1).

There is a need to package the eternal gospel in a way it will be accepted in different contexts. Hiebert points out that contextualization avoided the foreignness of a gospel dressed in western clothes and that had not been understood. He notes that it avoided the ethnocentrism of a monocultural approach by taking cultural differences seriously and by affirming the good in cultures (Hiebert 1994, 84).

It was important therefore to note the need to learn the context. However, he cautioned that "Embracing an uncritical contextualization, however, had its problems. Obviously the denial of absolutes and of the truth of the gospel itself runs counter to the core Christian claims of the truth of the gospel and the uniqueness of Christ (Hiebert 1994, 84). It therefore requires critical evaluation to be able to separate the absolutes of scripture and cultured values.

"The Christian communicator has an understanding of the Gospel and is motivated by his love for Christ to express that understanding to someone else. He desires the recipient to understand it and act upon it. It is possible that the recipient who lives within

another culture and has a distinct language will not receive the message intended" (Coggins 1978, 24). A missionary who understands how serious it is to distort the message of God either consciously or unconsciously, will do all he can to communicate effectively. He will not just pass over the message to his hearers but will be careful to enhance his/her communication. It means one carrying his cross and following the Lord. Jesus' human nature was being severely tempted to avoid the horror of the cross and the separation from God the father which the cross would mean (O' Donovan 1996, 66).

Since similar actions may be interpreted differently in different cultures it is vital for a missionary to take time and understand the interpretation of words and meanings. Wrong actions within a good intent may lead to a breakdown of communication. A missionary needs to approach his work with a good mind to understand, and with a humble heart. "People's behavior is framed according to a set of cultural ideas. That set of ideas constitutes the overall design of tapestry. In order to understand their economic behavior, their political behavior, and their social behavior, one must understand the system of cultural meanings which permeates these institutions (Rosman and Rubel 1995, 57). This understanding may take days, months or years depending on the difference between the communicator's culture and the receptor's culture. "Jesus spent 30 years humbly identifying with His people group, the Aramaic Galilean Jews of Nazareth. Living and working among them as a member of the community. He entered fully into their experience and unique way of looking at life. His teaching ministry that followed bears ample witness to His acute, empathetic understanding of his people group. His parables, drawn as they were from the mystic lifestyle of the Galilean towns and countryside, enthralled His hearers as no sermons have since" (Schisky and Culbert 1976, 15).

Contextualization of the Gospel does not mean being too familiar with people but

it means identifying with them in order to be understood. At times a missionary may need to establish a point of contact in order to develop trust between him and the people he is reaching. "People group thinking is an approach to ministry - it refers to that process by which those engaged in evangelism and social service first become conscious of the diversity of people groups in their society. They then design and carry out ministry efforts to take into account the uniqueness of the particular group or groups which they have chosen to work with" (Robb 1994, 13). The missionaries to India did not bother to understand their mission field.

Allegations of conversions by fraudulent means have been made in areas dominated by poverty and illiteracy. Strident demands were made for a ban on conversions. These were accompanied by calls for an apology by the Pope for forced conversions undertaken by the Portuguese and their persecution of Hinduism through the inquisition in the 16th century (Karuna 1999, 6).

The effects of these forced conversions are now felt in India after hundreds of years and we need to learn a lesson that ministry is not by our own might but it is the doing of the Lord. We need also to be gentle with people and this will only happen when we try to understand them.

Since some cultures are so much entangled with the supracultural world of demons, it is therefore necessary for the missionary to approach the mission field from the supernatural level of God's power. When Satan manifests through the veil of culture we need not use carnal weapons since the word of God is clear that "our weapons are mighty through God to pulling down strongholds, casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ" (2 Cor. 10:4-5). Some people will develop a pattern of argument or a line of thought whose origin is the demonic world and unless this hold is broken then all

our preaching and contextualization would be in vain. There is mighty power in the name of Jesus.

Full cultural objectivity is impossible, but an awareness of our selective ethnocentrism is very helpful. A missionary must make conscious efforts of accepting others different from him. Some missionaries have been known to be extremely reticent to welcome nationals into their home. It is not long before nationals begin to realize that they are not welcome in missionary's home. "Since all mankind is created in the image of God, we do well to practice respect towards others and replace that attitude with one of the openness and acceptance" (Reed 1985, 26).

It follows quite naturally that if that message is to continue touching people through our agency, we have to continue the incarnation process. Through us God must become Asian or African, black or brown, poor or sophisticated (Bevans 1996, 8). Christians going to any country must desire to be like Jesus and therefore those coming to Kenya should try to discover how Jesus could have been if he were a Kenyan. The incarnation unmistakably demonstrates God's intention to make himself known from within the human situation. Because of the very nature of the Gospel, we know this Gospel as only a message contextualized in culture (Padilla 1979, 286). There is therefore, a need to express the Gospel within a cultural framework which exists so as to make sense. Everywhere, as nations continue to fight for more freedom, as groups and individuals we are challenged to be better listeners.

Preachers today are torn apart, not by horses pulling in two directions, but by conflicting forces within the role of ministry. They have a demanding message to share with a people who resist external demands on their time and their lives. They have a message of moral absolutes to preach to people who believe everyone has the *right to do his own thing as long as it doesn't infringe on the rights of someone else*. They have a message of eternal truth to preach to people who are consumed by temporal matters. In short, the concern and demands of our hearers are often in

direct conflict with a preacher's own personal sense of call, mission and urgency (Lewis 1983, 119).

A missionary needs to strive to contextualize his message but in so doing should not compromise biblical absolutes with cultural entities. The God of mission hates partiality, the missionary while identifying with people groups should not be seen to be on the side of oppressors and concerning the oppressors God is not neutral, he is partisan, in solidarity with those who are denied justice (Saayman and Kritzing 1996, 43). The incarnation model left by Jesus of Nazareth is indeed the best while engaging in cross cultural ministry. It is a model of sober mindedness, humility, grace and purity. Indeed it is an excellent balance between truth and love to the glory of God and the well being of humanity.

CHAPTER THREE

METHODOLOGY

To achieve the purpose of the study as stated in chapter one, questionnaires were administered to the Master's students. The researcher also conducted two interviews, one with the Field Ministries Director and another one with the professor in charge of Evangelism. Some letters circulating around the school on the necessity of making a mission to Egypt were also helpful and informative.

Population

The population consisted of Master's students who are involved in field ministries. The programs, which the students get involved in are Masters in Divinity and different emphasizes in the Masters of Arts program. These are Translation. Studies, Christian Education, Church History, Biblical Studies and Missions. This population was forty nine in number. Of the forty nine, only seven are female. Only one of these women is single. There are a total of eight unmarried males. The youngest in the population was 27 years while the oldest was 51. Most of them are still active and productive in their lives.

Sampling

There was no sampling because the population was quite small. There are 49 students who have been taking field ministries. The MTh students do not take field ministries and therefore were not included.

Designing The Instruments

The instruments that were used to gather information were of two kinds. The main tools were the questionnaires, which were distributed to all the Master's students involved in field ministries. This is included as Appendix I. The questionnaire had nine items developed by the researcher. Items were mainly open-ended. This was to enable the respondents to say what they had in mind in their own words. The questionnaires were administered directly to the Master's students and many of them returned them personally while some students placed them in the researcher's pigeonhole.

The second instrument was the interview schedule. One interview schedule was administered to the Field Ministries Director. The interview sought to know the scope of the field ministries and if there are any motivations for the students to engage in evangelistic enterprises. A mission planned to Ivola, Kakamega helped to give more light on the impact of the field ministries on the Masters students to engage in missions. This mission was planned when the researcher was collecting data. The interview with the Field Ministries Director appears as "Appendix II" at the appendix.

The second interview schedule was administered to the professor in charge of evangelism. Due to time constraints he opted to fill it rather than to answer the questions orally. However it is still labeled as an interview schedule because he briefed the researcher on the answers he had given. The interview schedule appears in the appendix as "Appendix III". The interview sought to know the goals of the course of evangelism and the response of the evangelistic project which goes together with the course. The researcher who was also taking the course on evangelism was also a participant observer as he together with some students carried out an evangelistic project at Nyumbani Children's Home among the HIV orphans.

In formulating the items on the questionnaire and interview schedules to researcher identified from the literature review, the need for all Christians to be involved in evangelism, the need for the studies to encourage the students to evangelize and the need for the students to be culturally sensitive while reaching out to the non-believers. The researcher therefore based the construction of the instruments on these factors.

Administering the Instruments

The researcher distributed the questionnaires to the respondents who are students of NEGST. The respondents self-administered the questionnaires. The questionnaires had a 91% return-rate. The interview schedules were conducted first to the Field Ministry Director. The professor in charge of the evangelism course filled the interview schedule and briefed the researcher on the answers he had given.

Methods of Data Analysis

The questionnaires consisted of nine items. Most of the questions were open-ended. Both qualitative and quantitative methods of analysis were conducted for the questionnaires. The responses to closed-ended questions are treated quantitatively. In quantitative analysis, data are studied for the purpose of deriving certain general patterns. The responses to closed ended questions are presented in summary form using tables.

The questions of the interview schedule were analyzed qualitatively, grouping them together with the related questions in the questionnaires. Each item of the questionnaire is analyzed on its own.

Research Design

The students were asked how they have been equipped and have participated in evangelism. The Field Ministry Director and the professor of evangelism were asked how the school was equipping and motivating students to be involved in the work of evangelism.

Pilot Testing

The questionnaires were first handed to the members who were taking the evangelistic course. To ascertain validity and clarity of the questions. The members of the class who were about 12 were chosen because they are more likely to be sensitive to the

case of evangelism and would easily identify questions that were not relevant. The students pointed out that the questions were clear and valid.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

Findings are reported in five parts. The first part deals with the rate of return of the questionnaires and the findings on research question 1. Research question one inquires on the student's training and participation in evangelism before coming to NEGST. The second part deals with research question two. This question deals with the kinds of ministries that the NEGST students get involved in while doing field ministry. The third part which deals with research question three is on the cultural problems encountered by the students while doing personal evangelism. The fourth part deals with how the field ministries team help the students to realize the need to reach unbelievers around them and majors on research question four. The fifth part deals with research question five and is on how the school prepares students to reach non-believers.

Questionnaire Returns

Table 1 shows the rate of returns on the questionnaires distributed to the students. Overall 90.9% response was obtained. Out of the 49 masters students who have been doing field ministries, 45 of them returned the questionnaires. The female Master's students had 100% returns.

Table 1. Data of questionnaire return

	No of questionnaire send out	No. of Questionnaire returned	%
Male student	42	38	90.4%
Female student	7	7	100%
Total	49	45	90.0%

Research Question 1: How Prepared Are the Students to Share the Gospel before Coming to NEGST?

Table2. Student training and participation in evangelism before coming to NEGST

Those who have already trained for personal evangelism	30	66.6%
Those who have not trained for personal evangelism	15	33.3%

Table 2 shows that 66.6% of the respondents have been trained in evangelism before coming to NEGST , 33.3% of the respondents have never been trained in one- to-one evangelism.

table 3. Those who have participated in evangelism before coming to NEGST

Those who have participated	41	91.1%
Those who had not participated	4	8.9%

Table 3 shows that 91.1% of the respondents had participated in evangelism before coming to NEGST. Only 8.9% had not been involved in evangelism before coming to NEGST.

The students indicated that they were involved in friendship evangelism, door-to-door evangelism, teaching evangelism and mass evangelism or crusade evangelism. Some indicated that they had used the Jesus film while others had distributed tracts and other materials. Three of the students indicated that they had been involved in training evangelists and missionaries in a mission school. Many indicated that they were preaching with their local churches while some were involved with parachurch ministries. Three students indicated that they had been doing church planting, while seven said that they have been involved in crusades.

Research Question 2: What Do the Students Do for Field Ministries?

Table 4. Students' involvement in field ministry

Students who Minister in Church	Students reaching the unbelievers	Students not dealing with people
30	6	9
66.6 %	13.2%	19.8%

Table 4 shows that 30 of the students are involved in ministering within the church context in ministries such as pastoral, Sunday school and choir. Six are involved in reaching the lost during their field ministries such as in hospitals, door-to-door witnessing and open air meetings. Nine of the students enhance their ability to use computers and take lessons in driving as part of their field ministries. However only 12 students responded that they have never been involved in any kind of evangelism while in Kenya.

The data reveals that some of those involved in church ministry as part of their field

ministries get involved in person to person evangelism at other times. However 26.4% of all students never get involved in reaching the lost at any time.

Research Q. 3: What Are the Cultural and Other Problems They Encounter while Doing Personal Evangelism?

First let us see the number of student who have had cross cultural ministry outside their country.

Table 5. Students who encounter cultural problems

Students who indicated they had cultural problems while in Kenya	21	46.2%
Those who had no problem	24	53.8%

About half of the students have experienced cultural shock.

The cultural shocks are mainly in the language barrier and the food that people eat in Kenya.

Table 6. Mission outside home country (Kenya not inclusive)

Those who have not participated	27	60%
Those who have participated	18	40%

Before coming to Kenya. Table 6 shows that 40% of the respondents had been involved in evangelism outside their country while 60% had not been involved. The countries, which the students indicated, were as follows:

Africa 8 44.4%

Asia 2 11.1%

Table 7. Number of countries visited

Continent	No. of countries visited	% of total
Africa	8	44.4%
Europe	5	27.8%
North America	3	16.7%
Asia	2	11.1%

Most of the countries visited were in Africa. The least visited continent was Asia.

Incidentally the greatest area of need is the continent of Asia where we have the biggest number of the unreached in the world. The Hindus, Buddhists and majority of Muslims are in this continent. A breakdown of the countries that the students have gone for missions is as follows:

Northern Africa	1
Southern Africa	1
Eastern Africa	2 (Apart from Kenya)
Western Africa	3
Central Africa	1

There was only one female student who has gone out for missions outside her country.

There was only one female student who has gone out for missions outside her country. It is evident that many students have not been involved in ministry outside their countries. Most of the students who indicated that they had been outside their country and shared the Gospel had not gone out for the purpose of ministry, they only shared the Gospel as they went ahead with either education or other businesses.

During the mission to Egypt there were four churches where we preached at different times, this was because we only had two interpreters who could understand English. The researcher's findings and interpretation will be stated fully in this chapter after data collection and analysis.

Research Question 4: How Does the Field Ministries Team Help Them to Realize the Need to Reach Unbelievers around Them?

The interview with the Field Ministries Director revealed the following facts.

1. The students set goals for their own field ministries
2. Students are not put in any particular ministry since some are already under the assignment of their churches.
3. The field ministry department does not emphasize evangelism because it aims at promoting the different talents of students.

4. The field ministry encourages students to get involved in Students Council missions as part of their field ministry.
5. Some students are eager to do field ministry while some claim to be too busy with academic work.
6. French speaking students have had a problem getting places to do field ministry.,
7. The field ministry challenges students to do new things in order to advance for instance, try to reach the Muslims if one has never reached the Muslims.

The students responded as follows when asked how the field ministries has helped them to reach the lost.

Table 8. Students who have received field ministry help

Students who have received help	8	66%
Students who have never received help	16	44%

44% have never received any help while only 66% have. The students responded as follows when asked how they have gotten involved in Student Council missions.

Table 9. Students involved in NEGST missions

Students who have been involved	36	79.2%
Students who have never been involved	8	20.8%

20.8% indicated that they have never been involved in NEGST missions which are organized by the Student Council on behalf of the field ministry department. The Student Council plans missions and gets money from the field ministry account. The planned missions to Ivola did not take off even though the money had been approved. There were only two Masters students who had indicated that they would go among the group of 14 which consisted mainly of women doing Christian ministries and staff workers. The Student Council disowned a planned mission to Egypt as shown in Appendix V. They refused to release the money for the mission. The students however raised money from individuals and went ahead with the mission. About twenty souls came to the Lord during this mission to Egypt.

Research Question 5: How Does NEGST Prepare Students to Reach the Non-believers?

12 students indicated that they were taking the course of evangelism while 33 students were not directly involved in training to reach the lost.

Table 10. Students taking the course of evangelism

Students taking the course of evangelism	12	77%
Students not taking the course of evangelism	33	72.4%

27.4% were taking the course of evangelism offered at NEGST while 73.3% never took

the course or could have taken it previously as an elective.

The interview with the professor in charge of evangelism revealed the following facts.

1. The only course listed in the NEGST prospectus was a course described as “Personal Evangelism”. This was listed as a possible elective but has never really been offered or taught at NEGST.
2. The present course was planned to be offered with the understanding that it would be a “comprehensive” course on evangelism, which would present many essentials for effective evangelism.
3. The superficial or nominal nature of the Christian faith of many goes back to superficial evangelism and evangelism not related to the church.
4. The support of the chairman of the Missions Department was most helpful. However, since the course is only an elective and M.Div and MA students have limited electives many students who expressed interest were unable to include this in their programme.
5. The course had to be offered at the end of the day, between 4 and 6pm in order for any student to enrol at all.
6. Time as a factor. The term being only ten weeks, and the class confined to three hours

was limiting.

7. The limited availability and current materials on Evangelism required the lecturer to bring resources from USA.
8. Students appeared to apply a growing awareness of the many elements of effective evangelism as they planned and carried out their projects.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

The attempt in this study was to bring to light the evangelistic enterprise of the graduate students at NEGST. The research investigated the nature and scope of field ministries of the masters students. Attempt was also made to find out the cultural problems the student encounter while interacting in Kenya especially while witnessing. Based on the findings from this study recommendations were made.

In this chapter the researcher makes the conclusion based on his findings and makes recommendations. The recommendations if implemented will help to streamline the field ministries and motivate the students to be involved more in outreach. The researcher hopes that the contribution of this study in the missiological field is that the students in theological schools will take evangelism as vital even as they study different courses.

The students are adequately prepared to share the gospel before coming to NEGST, many of them are already equipped with the basics skills that are required to witness Christ prior to their studies at NEGST. It is clear from the findings the Masters' students are aware of the evangelistic mandate required of the church.

However, many of the students seem to be concentrating most of their ministries within the church context. The majority of the students do their field ministries either as pastors, Sunday school teachers or ushers. There are some who do not carry out field ministry work which directly involves people. These students look for anything that will

enable them to earn credit and call it field ministries. Some students in NEGST never reach out to the lost.

There are very few students who have had outside exposure in ministry. Since many have ministered in their own cultural setting where food, language and manner of dressing are familiar, the cultural shock they experience in Kenya is entirely new. Many students are from African countries where only one international language is spoken. That implies that before coming to Kenya, the students are not well prepared to encounter cultural shock in the area of language since Kiswahili, the language spoken by Kenyan masses, is strange to them. There is a great need to mobilize NEGST students to engage in evangelistic missions during their studies. There seems to be no proper communication between the field ministries team and the students. The Student Council missions attract little interest among Masters' students so we can conclude that the Student Council is not the best body to mobilize students for missions. Most of the Student Council missions rely on money given by field ministry and this does not give the student an opportunity to learn how to raise funds.

The course on evangelism is very vital but because it is only an elective, many students are unable to attend. Since there are many who are interested but have no opportunity to advance their evangelistic skills we can therefore conclude that most of the students who join NEGST with a zeal to share the gospel lack motivation because of the nature of their academic programmes. The fact that the master's program is very involving, the lack of further training in evangelism locks out some students from engaging in evangelism.

Recommendations

1. The Field Ministry Team should look for more opportunities to reach the lost rather than concentrating most of the students in churches where few or no conversions are registered.
2. Field ministry credits should not just be dished out without proper verification of student's involvement. Some students go for anything that is convenient in the name of field ministry. Things like driving and computer seem to be in the domain of personal interest rather than ministry involvement.
3. Prospective students who intend to join NEGST should be encouraged to study more about the Kenyan people and their culture French speaking students could be given a one week cultural orientation by the Missions Department. Since we have somebody in the school teaching English to women who intend to join the CMP programme, the same person could be fully utilised by allowing her to teach Swahili which is the language of the Kenyan masses.
4. The Missions Department should incorporate International languages as part of the course requirement. These languages should include German, French and Arabic. Many students have no international exposure, and training just for the sake of training will not bring about the desired fruit of outreach and cross cultural missions.
5. The Field Ministry Team should come up with a clear-cut Field Ministry Policy that

gives evangelism a priority. There should be weekly reports in the chapel on field ministry. The Field Ministry Team should work closely with the Missions Department in order to get the necessary assistance which will avoid the students being involved in ministry which do not reflect the graduate standard of the studies at NEGST.

6. The missions students should take over the responsibility of planning the Field Ministry missions which are currently planned by the Student Council. This will help in identifying the areas of need, it will bring the necessary expertise, and also help the missions students to be more practical in their studies. The conflicts like the one raised by the Student Council about the Egypt mission will be avoided. The students will also be in a better position to mobilize the entire NEGST body for missions.
7. A comprehensive course in evangelism should be a required aspect of the curriculum for all programs in a school of theology. Such a course with its extensive material to cover could well be a four-hour course. Further courses in such areas as personal skills cross cultural church planting could be offered. The faculty providing this teaching contribute to effective training for world evangelism by further study and research in order to become a resource in equipping the students for rapidly changing tasks of world evangelism in our world today.
8. To improve the course what could be done? First, the study of evangelism should become a major goal of the curriculum of schools of theology and be related supportive courses in other departments. Secondly, if such a study is considered essential to equipping Christians to go and bear fruit for God, then several courses

supportive courses in other departments. Secondly, if such a study is considered essential to equipping Christians to go and bear fruit for God, then several courses might be offered in which various aspects of the above “comprehensive course” were offered in greater depth. Thirdly, mission projects, such as the mission to Egypt should be considered part of the total effort to develop men and women skilled in effective evangelism, and committed to world evangelism.

On the whole evangelism is vital for the church and for the theological schools.

“The church that ceases to be evangelistic will soon cease to be evangelical and the church that does not evangelise will fossilize.” (Oswald Smith 1989, 125).

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APPENDIX I
QUESTIONNAIRE

Name

Age

Status

Course

Home

Country

Date

1. Have you ever trained in one to one evangelism?
2. How were you involved in evangelism before coming to NEGST?
3. Have you been in involved in witnessing outside your country? (Apart from Kenya). If yes, where?
4. What do you do for field ministries?
5. Have you encountered problems in interacting with people in Kenya? If yes, please explain.
6. Have you been involved in evangelism with your church or on your own while in Kenya? If yes, please state how.
7. How has the field ministries helped you to reach people in Kenya through personal evangelism?
8. Have you been involved in the NEGST missions? If yes, please explain what part you were doing during the mission.
9. How is your course preparing you for evangelism?

APPENDIX II
INTERVIEW SCHEDULE

Name

Status

Date

1. What is required of students in field ministries?

2. Do you have specific ministries for students?

3. Do you have any kind of motivations for evangelism during their field ministries?

4. What can you say about students eagerness to be involved in field ministries?

5. Do you have any problems in getting students to do their field ministries.

APPENDIX IV

PROPOSED MISSION TO EGYPT

On March 11, 2000, the students' council met with the organizers of the proposed mission to Egypt (Jackson Mwaura, Judy Nduati, and Kenneth Odhiambo) to have discussions to try to resolve the misunderstanding concerning this mission. The following things come out:

1. Due to the nature of this mission informing the council was very necessary for the fact that the goal of students mission outreaches is more of exercise, than of professional mission, which aims at involving many students from different disciplines of learning here.
2. Financial aspect: Students' missions are managed on a very limited funds that can not allow for international mission outreaches.
3. The nature of planning for this mission did not follow normal procedures of students' missions outreaches.
4. The scope of Egypt demands and requirements which are beyond the students ability.
5. The time set for the mission which is almost at the time of council handover which will not give time for proper report.

After discussions, the council came to the following deliberations:

- (a). This mission is not students' council mission.
- (b). The students' council will not take any responsibility as far as this mission is concerned.
- (c). The council does not object to the mission going on.

Thank you,

RAMADAN CHAN

CHAIRMAN – STUDENTS' COUNCIL