

Redefining Christian conversion and discipleship: towards a Charigma-Didache-Discipleship model for grounding new converts in a Seventh - day Adventist church of central Kenya conference

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Abstract

In this study the researcher has combined an empirical and a theological documentary methodology to: investigate whether there are significant levels of aberrant faith expression; and also re-examined the doctrine of conversion and discipleship, in the Central Kenya Conference. The major concern has been there may be flawed spiritual formation processes of the newly converted members in this particular church of CKC. The investigations focused on the correlation of the aberrant faith expressions and rebaptism cycles involving older members seeking to be re-baptized ever spiritual revival even is over. The compelling empirical evidence suggests that the religious praxis of the church in CKC is significantly aberrant. The evidence shows that levels of up to 65% of the respondents mix their traditional beliefs with Christian doctrines. Thus, the researcher argued that the Christian convert and the doctrine of conversion and experiencing it engender particular ways of talking and thinking about and practicing belief in the church. Change that is presupposed by it must be made a steady progression through the model developed so as to bring about a progression in cognitive restructuring or transformation rather than an instant event. However, the theological documentary inquiry gleaned evidences that suggest that aberrance in religious praxis is a natural consequence of doing theology in Africa especially engineered by the African consortia as a scion of the new African Liberation theology. African scholars have strongly defended it as Nthamburi, Mbiti, Idowu, among others. This view is persuasive as an excuse for aberrant faith but then others like Gosnell Yorke depart diametrically to defend the aberrant faith expression as proof of syncretism that is unavoidable and a natural result of conversion thus giving the debate an important twist. It is thus recommended that a Charigma-Didache Discipling model be adopted in addressing this aberrant faith situation. It advances the argument that change is being a new creation as opposed to being a new creature.

Key words: *Christian Conversion; Discipleship; Aberrant faith; Charigma- Didache-Discipleship; Seventh - day Adventist*

1.0 Introduction

This research project is borne out of some strange observations regarding baptisms in Central Kenya Conference (CKC). Baptismal reports suggest that a large number of the newly baptized may be mainly rebaptism rather than first timers.¹

¹Unfortunately, the monthly or annual reports do not reflect this strange element of our baptisms because rebaptisms are not accounted for as such. It will be perhaps necessary to include the distinction in the record to separate new

Perhaps it would sound very interesting to know that Kenya Union Mission² is placed

converts from old-new ones, so to speak. This explains the apparent lack of action on the part of the church leadership to address this alarming phenomenon.

² At the beginning of this project, the Church in Kenya was in one large Union, but now, at the close of the project, the Kenya union has matured into two union Conferences names, East Kenya and Western Kenya Union.

seventh³ in the world Church map with enormous statistics with impressive annual baptism but without an equally impressive financial growth in decades.

However, these observations are suggestive of some probable deep-seated flaws in spiritual formation processes in CKC or a lack of it altogether in the particular church of CKC on the one hand; and a probable inadequate ecclesiological understanding of the term conversion on the other (it is probably thought that the term means an instantaneous transformation rather than a process).

If the rebaptism is so rampant as observed in this Conference, then it may actually follow that there is an “insider trading” kind of church growth, (some view it as “recycling conversion”), which is like moving coins from one pocket to another with resultant impressive baptismal annual reports with nil net effects—since the membership audit currently does not account for rebaptism at all as already indicated. This scenario, whichever way one views it, portends very serious concerns and is very suggestive of an urgent need to address the situation.

Statement of the Problem

Under normal church conditions, older members of the particular congregations help to mentor new converts so as to help them grow and mature as Christians.

However, in one large affluent Church in Central Kenya Conference (CKC), whenever camp meetings, evangelistic campaigns, or revival meetings, are concluded, many of the new converts asking for baptisms are mostly older members who want to be rebaptized suggesting that something is dysfunctional about the discipleship and mentorship programs of the church.

Objectives of the study

- i) To establish the role of Discipleship by members of the church in CKC is significantly influenced across ages, marital status, self-identification/ethnicity,

and education, by worldview/traditional beliefs;

- ii) To determine the significance of members of the church in CKC across ages, self-identification/ethnicity, marital status, and educational levels by worldview/traditional beliefs; and lastly, on conversion of members.

Jacob W. Heikkinen states, “A nearly universal assumption in the English-speaking world seems to be that the meaning of ‘conversion’ is self-evident, and to be thought of along the lines that are [often] proposed.”⁴ Thus, he quotes William James to illustrate his thought: “To be converted, to be regenerated, to receive grace, to experience religion, to gain an assurance are so many phrases which denote the process,”⁵ which according to him is either, “gradual or sudden, by which a self-hitherto divided, and consciously wrong, inferior and unhappy, becomes unified and consciously right, superior and happy, in consequence of its firmer hold upon religious realities.”⁶

The second way to evaluate it according to Peace “would be to examine by means of a questionnaire (or other form of psychological/theological test) the experiences of a representative group of contemporary individuals who report that they have experienced conversion.”⁷ Peace further proposes a third way to consider the nature of conversion⁸ by considering all available

⁴Jacob W. Heikkinen, “Conversion: A Biblical Study” in *National Faith and Order Colloquium*, World Council of Churches, June, 12-17, (1966):1-9.

⁵Ibid.

⁶Ibid.

⁷Ibid., 8-10.

⁸See Peace who states, “The third way to probe the nature of conversion might be through an Aristotelian approach. Rather than looking at raw experience itself with all its messiness, with its subjective interpretation on the part of the converts and/or their chroniclers, and

³See, General Conference of Seventh-day Adventists, (Statistical and Archives data (1990-2011 Annual statistical data accessed 15 April 2013) <http://www.gc.adventist.org/annualstatistics/archives>.

definitions of Christian history and from these develop a general definition of the term.

Naaman

The Naaman healing story is a significant Old Testament (OT) conversion narrative. The Syrian general is identified as a mighty warrior having achieved military victories for Syria (Aram), through the divine help of YHWH. Here is a paradoxical twist in the narrative: How could YHWH give success to a Syrian general? The story takes an interesting turn when a young slave girl recommends the master to a man of YHWH in Samaria.

The scene quickly moves to the prophet's house where the general is not impressed when the prophet does not even receive him but instead sends a servant to ask him to go down to the river to take a bath in the muddy waters of Jordan.

Accordingly, in this story, a man from a gentile nation, successful in his career because YHWH was with him in the battlefields, is finally brought to faith in YHWH through a strange phenomenon of an incurable ailment of leprosy. Perhaps until the disease struck, Naaman had recognized the god Rimmon as responsible for his successes in war. Thus, Leprosy had served as an agent to lead general Naaman to search a healer who, if found, must be truly God: He who heals must be God.

Whether these confessions meant that now Naaman moved from monolatry to ethical monotheism is not evident at this point, but he refers in his unsolicited confessions to the inferiority of the god of Syria and all the other gods he had met during his long search for healing. Baeq confirms this:

When Naaman confessed his exclusive monotheistic faith (v. 17b) in his heart and mind he had

with the lack of completeness of so many accounts, one could simply assemble a number of definitions that have been proposed for conversion." *ibid*; Cf. Douglas Clyde Mackintosh, *Personal Religion* (New York: Scribner, 1942), 124.

already replaced Rimmon with YHWH. Thus, Naaman's final and deep-level intention can be interpreted as Naaman's intention to worship YHWH.⁹

Most scholars do not question the sincerity of Naaman. They also seem to agree that he was converted, but the nature of conversion is not clear to some; and several of them question as to what exactly these confessions and petitions really meant. Nwaoru asks, "Was Naaman's conversion partial or perfect?"¹⁰ Buttrick asks, "Was his faith faultless or bound to his old belief system?"¹¹ Nwaoru, Gray, and Kaiser, question the nature of his faith, "Was his confession monotheistic, henotheistic, or monastic?"¹² And Baeq further adds, "How then should we evaluate the conversion of Naaman?"

Just as many scholars have speculated as to why Elijah refused to take the gifts. Walter Brueggemann claims: "Naaman is acting according to the religious and traditional customs of his country, where heathen prophets often

⁹Baeq, , 203.

¹⁰Emmanuel O. Nwaoru, "The Story of Naaman" in 2 Kings 5:1-19, *Implications for Mission Today*, *EvenskMissionstidskrift*, 96 (2008):35-56.

¹¹George Arthur Buttrick, "Petitions on Naaman, (2 Kings 5)," *The Interpreter's Dictionary of the Bible* (1962), 490; Stuart Caldwell, "Jesus in Samaria: A Paradigm for Church Planting among Muslims" *International Journal of Frontier Missions* 17 (2000): 25-31.

¹²John Gray, *I & II Kings: A Commentary*, 2nd ed. (Philadelphia, PA: Westminster, 1970), 507-567; Walter C. Kaiser Jr., *Mission in the Old Testament: Israel as a Light to the Nations* (Grand Rapids, MI: Baker Academic, 2000), 46; Nwaoru, 37.

offered their services for money.”¹³The second petition arose because of the refusal to grant the first. This one was to give Naaman some soil for an Altar in Syria! His intensions are clear that he would wish to sacrifice no more to Rimmon but to YHWH when he returns home. Elijah’s response means the prophet understood that this new believer would need some serious discipling, but he must go back home. Walter Maier III agrees:

This convert, then, mixes his new Yahwism with an old pagan notion. He had confessed, ‘There is no God in all the earth but in Israel’ (verse 15). Yahweh is the only God, yes, *but Naaman does not yet comprehend that Yahweh is God of all the earth. He still sees Yahweh as a territorial deity: Yahweh dwells in Israel. He would have a sanctified place for Yahweh in a land unclean, polluted with idolatry.*¹⁴ (Emphasis mine)

In other words, the evidence suggests that some circumstances may actually dictate that a new convert go back home because of several factors including the law of the land and the mistaken views of religion. We need to appreciate the believer’s present understanding as the only guide available to him until he gets the necessary support in discipling. Contextualization is, then, a necessary aspect of this narrative. Let us consider Naaman’s third and last petition:

In this thing the LORD pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow

¹³Walter Brueggemann, “2 Kings 5: Two Evangelists and a Saved Subject”, *Missiology* 35(2007): 263-272, 269.

¹⁴ Maier, 180.

down myself in the house of Rimmon, LORD pardon thy servant in this thing. (KJV 2Kings 5: 18)

A significant group of scholars negatively interpret Naaman’s petition as basically “polytheistic superstition,”¹⁵ or as “religious compromise and superstition,”¹⁶ or as Maier notes, as a “pagan notion of territorial deity.”¹⁷ Naaman, Kaiser emphasizes, “mixes his new Yahwehism with strands of an old paganism.”¹⁸ The accusation is an open criticism to be allowed to syncretize. This certainly is outstanding OT example of syncretism that the prophet chose not to comment on. Baeq, clearly explains the logic: Naaman knows that as the commander of the army and a notable and powerful official, he is unable to excuse himself from all the state functions, which usually entailed religious rituals. Thus, rather than trying to hide what he would be required to do, he is earnest and honest before Elisha, voluntarily informing Elisha of an unavoidable, inevitable activity in his home land.¹⁹

Nwaoru sees this as indecision; he states, “Naaman experienced only a partial conversion”²⁰ and was perhaps still reeling in indecision. Other scholars such as Brueggemann, however, regard Naaman’s petition gently as “only a social requirement and not a serious theological

¹⁵Keil and Delitzsch, 3:226; also, Hobbs 13:66.

¹⁶ Hobbs, 13:60,66.

¹⁷Maier, 181.

¹⁸Hobbs, 47.

¹⁹Baeq, 203.

²⁰Nwaoru, 35.

act”²¹ and Maier referring to Keil, says: “However, in this context the phrase ‘leaning on my hand’ probably is to be taken figuratively. As Karl, and Keil have explained it most likely denotes the relationship between a king and his adjutant or second in command and the kind of service rendered to the king by this confidant.”²²

The response of the Prophet to this third request is even more dramatic: “Go in peace”, (2 Kings 5: 19). Some scholars feel that the Prophet was doing a simple farewell in Hebrew custom.²³ Other scholars suggest a neutral interpretation. They propose that Elisha did not give any decisive answers, neither approval nor disapproval.²⁴ So, whether the prophet was noncommittal or not, this answer is sufficient for Naaman. He does not continue the discussion, but simply leaves for Syria. The Bible mentions nothing else, except for the reference by Jesus, in the New Testament record (Luke 4:27).

Incomplete Change in Conversion

There are several arguments by African scholars that defend Aberrant faith expression in Africa. Gosnell Yorke is one who contends that conversion from one religion to another is at best incomplete and that syncretism, although detested, is

²¹Brueggemann, 269.

²²Maier, 188.

²³Jonathan Edwards, Henry Rogers, and Sereno Edwards Dwight, *The Works of Jonathan Edwards: With an Essay on His Genius and Writings* (Carlisle, PA: 1839, 1995), 2:741-870; Alexander James Grieve, *A Commentary on the Bible*, (1920), 306-420.

²⁴Keil and Delitzsch, 3:227; Volkmar Fritz, “The book of 1 & 2 Kings,” *Continental Commentary*, 1st ed., ed. Anslem Hagedorn (Minneapolis, MN: Fortress, 2003), 260-430; Maier, 190-191; Kaiser, 48-49.

both unavoidable and relevant in conversion so as to do identity preservation of the person (people) and there is never a complete metamorphosis as such. He states:

When religions, (meaning systems or worldviews) meet, there is a dialectical exchange of some kind. Syncretism, though frowned upon and passionately denounced by not a few, is both unavoidable and useful in the identity preservation of a people bent on sustaining their sense of self...(so) that conversion (however defined) from one religion to the next is never a complete metamorphosis per se but an ‘incomplete’ one at best.²⁵(Emphasis added)

Yorke position defends syncretism. He claims that it “is... unavoidable and useful in the identity preservation of a people bent to sustain their sense of self.” Perhaps the whole idea was influenced by the Tabular rasa modernism ideas of John Locke.²⁶

Understandably, the question of whether there is complete metamorphosis in the convert’s religious experience at conversion or not deserves serious consideration. The model of this project will zero in on the worldview change rather than the traditional lifestyle changes²⁷ in which, for instance, an

²⁵Gosnell L.O. Yorke, *The Bible in African Christianity: Essays in Biblical Theology* (Editors) Hanna Kinoti (Nairobi, Kenya: Acton Publishers, 1987), 149-150.

²⁶See Njoroge and Bennars, 49; also cf. Canale, 200.

²⁷See, Barbara E. Jones, This is what Jones classifies as “*secular conversion*” in “Conversion: An Examination of the Myth of Human Change,” (Ph.D. dissertation, Columbia University, 1970), xx.

alcoholic quits to a sober lifestyle;²⁸ but instead the change intends to major on the cognitive mind mapping²⁹ change as a model in the transformative learning process that conversion requires of a convert (cognitive transformation is thought to be similar to mindset/culture change management).³⁰

Adaptation and Inculturation /Indigenization

Another defense is from some scholars who argue in favor of adaption to explain the idiosyncratic African aberrant expression of faith of the church in Africa. In adapting the Africanness to the Church as a motif, they developed what is now called AT.³¹

According to proponents of this view, immediate adaption is experienced when elements of Christianity are taken to mean something already familiar. There are some elements in the indigenous culture that are easily compatible with certain principles in Christianity. A good example here is the concept of God and

²⁸Refer also to Peace, *Conversion in the New Testament: Paul and the Twelve* (Grand Rapids, MI: William B. Erdmann, 1999), 8.

²⁹This is a new discipline in learning science where the human mind is aided to maximize the brain processes of transformative learning. These techniques will be built into the spiritual formation curriculum of the discipling classes of Sabbath school.

³⁰Refer to the class notes of J. Ganu, Class Notes for LEAD 640 Organization and Management. Adventist University of Africa, Nairobi, Kenya, September 2012.

³¹See, Z. Nthamburi, *The African Church at the crossroads: Strategy for Indigenization* (Nairobi: Uzima Press, 1991), 51.

the local names of God. The same term, which was used by the traditional religion, is Christianized.³²

Philosophical questions about God in the two worldviews—African and Greco-Roman—notwithstanding, nonetheless arise. But the view assumes that baptizing African deities with the monistic philosophy is uncontested. And if they are, then this is a problem of monolatry which some like Kwame Nkrumah term it as monism right there and it would mean that syncretic indigenization has occurred rather than critical contextualization.

In Anthropology and Sociology, the terms would describe the process by which a person or people get influenced and informed by a particular culture in an active process of artistic dialogue. This however would not be similar to the idea of the new birth of Christianity within the African context and culture; it means the subjugation of Christianity in the African culture; but the latter designates the concept of “interpenetration of Christianity and African culture, and the idea of dialogue in the process of indigenization.”³³

Further, Bolaji Idowu who argues in favor of indigenization of the Christian Church in Africa. Indigenization according to Idowu is the attempt to give the Church in Africa the “unmistakable stamp (of) the Church of God... not an outreach or colony of Rome, Canterbury or

³²See, Turner. This is actually true for most communities on the African continent that have had their Bible translated into their vernacular languages. Philip Turner, “The Wisdom of our Fathers, and the Gospel of Christ: Some Notes on Christian Adaptions in Africa”, *Journal of Religion in Africa*, 4, (1971): 46-52.

³³Nthamburi, 52; and Justin S. Ukpogon, “African Theologies Now- A profile,” *Spearhead* (No. 80): 27-43.

Westminster Central Hall, London or the vested interest of some European or American missionary board".³⁴ Idowu's view is that the Church in Africa must shed off Western elements for it to be truly Christian. Other Africa scholars have argued that Christianity must be seen as an extension of the African Traditional Religion (ATR).

Accordingly, the Pan-African theological reflections of the African theological consortia successfully rebranded the ATR into African Theology (AT)³⁵ as a deliberate attempt (done initially during decolonization fights and after independence to indigenize the Christian Church in Africa) to replace Western Theology or the missionary church, but later as an African idiosyncratic theological feat. So that AT is "strictly speaking...the theology of African Traditional Religion. It would mean the theology that comes from the

traditional reflections on existence of African peoples and their beliefs."³⁶

The Argument of Religious Concubinage

In addition to the attempt above, Professor J. S. Mbiti also claimed that the reason for the aberrant faith in the church in Africa is because "the missionary did not go deep enough to Africa's religiosity..." in his attempt to convert the African. And as a result, Mbiti alludes, the African Christian at best exercises "religious concubinage,"³⁷ which means that the African Christian benefits from both worldviews without being seen to betray either of the two.

Richard J. Gehrman, in his book *African Traditional Religion in Biblical Perspective*³⁸ in his view alludes to the fact

³⁶Ibid., 3.

³⁷It is commonly reported that Christians in Africa, on several occasions and for diverse reasons, consult the traditional healing doctors secretly (belief in Magic and mystical powers is as so classified by DeJean Bernardi, "Spiritual Warfare and Territorial Spirits: The 1999 Globalization and Localization of a 'Practical Theology'." *Religious Studies and Theology* 18/ 2, 66-96 See also, Gehrman, who shows how "witchcraft and sorcery are great temptations. Reliance upon ancestors is felt need during times of emergency, even for many Christians. The traditional help derived from the medicine man is felt strongly during times of crises." Also, J.S. Mbiti speaks of "Religious concubinage" in which *people embrace the good in both Christianity and ATR*. J.S. Mbiti, in *African Religions & Philosophy*, (London: Heinemann, 1969), 264.

³⁸Richard J. Gehrman, *African Traditional Religion in Biblical*

³⁴E. Bolaji Idowu, *Towards an Indigenous Church* (London: Oxford University Press, 1965), 11.

³⁵Nthamburi alludes to these intrinsic developments, "The genesis of African *indigenous* Churches is traced to the African reaction to colonization.... But what is significant in all these Churches is that most of them, at least in the While the new *indigenous Churches developed their own ecclesiology* and Church government. They, however, in contrast to historic Churches, *incorporated African religious ethos in to their Churches* such as faith healing, spontaneity in worship, and freedom of expression in their Churches and the veneration of ancestors." Z. Nthamburi, *The African Church at the crossroads: Strategy for Indigenization* (Nairobi: Uzima Press, 1991), 66.(Emphasis mine)

that this situation is present in all African Christian faith communities. He says:

While, as we have said, every Christian may wish to be regarded as connected with one or the other of the two fashionable religions, most are at heart still attached to their own indigenous beliefs. It is now becoming clear...that...the church in Africa today has the divided loyalties of most of her members between Christianity with its western categories and practices on the one hand, and the ATR on the other. It is well known that in strictly personal matters relating to the passages of life and crises of life, most Africans regard ATR as the final succor.³⁹

However, Gehrman makes haste to state what compels it; it is by circumstances and is completely dependent on individuals or particular churches. He says:

The degree to which this is true varies with the particular church and individual. There are well taught, mature believers in Africa as well as weak, biblically illiterate ones; there are genuine Christians transformed by the power of God as well as nominal followers...nevertheless, even in the best taught churches...the tendency for relapse is very real.⁴⁰

His second point is that the backsliding (relapsing) can happen at the individual or corporate levels.

Data Management and Analyses

Data management and Analysis includes data collection, which broadly includes variable

Perspectives, (Kijabe, Kenya: Kesho Publishers, 1989), 12.

³⁹Ibid.

⁴⁰Ibid.

derivations and statistical analyses. The statistical analyses will be descriptive and inferential statistics, which include determining the percentages of the variables and chi-square analyses, which will then be used in the association (correlation) analyses done through Hypothesis testing. Statistical Analyses Software will be used as a tool to manage the analyses.

The study involves two kinds of data: a qualitative and a quantitative sample. The qualitative sample was to be able to study the experiences and attitudes of the respondents and was aimed at answering the how, why and what of the question of conversion and discipleship and the how much or how many were involved. These other questions were addressed in the quantitative method that administered a tool for answering the numbers questions.

There were two methods identified for both qualitative and quantitative samples: Maximum variation sample for qualitative and random sampling for the qualitative analysis. However, things changed for both cases. The maximum variation sample changed to criterion sample while the random sample changed to convenience sample given the hostile situation that prevailed. The quantitative data was collected through both an online administered and a direct convenient sample method of about one hundred members. The response however was about 60% and slightly lower than expected. The qualitative data was collected through a purposive sample of criterion type by interviewing of a focused group of elders' council but which had a male bias. The leadership of my union clearly made attempts to sabotage the whole study and it is with a lot of regrets that I document such an unfortunate incident. However, the study proceeded until completion with a lot of difficulties and it had to take twice as long the time allotted from it.

The study was to use random sampling to collect data for quantitative analysis but had to change as mentioned above. Criterion sample was used instead where those available and willing to take the questionnaire were taken outside of the church after worship. Initially, email addresses of members willing to participate were taken and an e-copy sent directly to the members. The response was so poor I had to attempt snowball sampling briefly where I asked some members to

suggest emails of those members who would love to take the questionnaire but confidentiality concerns hindered this method.

Several factors played into the survey and thus the poor response threshold. Key among these challenges is that most members do not take the Internet as an official mode of taking questionnaires and even those that do, were lazy to do the questionnaire. The other key challenge issued from job related problems the researcher was having with the conference and union leadership that openly sabotaged the study. Sentimentalism was used against the researcher, a very unfortunate thing indeed and all these factors played against the study leading to delays and the poor support from the leaders of the church.

The above factors notwithstanding, I was able to secure sufficient data to enable the study to proceed albeit on a slower pace. The data was analyzed and there may be questions of validation (the method used may not have been not the best and the inability to use triangulation or member checking techniques to validate the data), and questions of reliability (given the sample sizes and the inability to do a better sampling but the study is taken as a case study and recommends an extensive focused study to cover the union territory if not the conference one with larger samples as a follow up of the conclusions drawn from this study. Otherwise the data analyses yielded invaluable conclusions. of nativity and kindred.⁴¹ The covenant made is

⁴¹The name “Hebrew” is thought by scholars to be linked with Abram’s ancestor Eber, the father of Peleg, six generations from Terah his father. It means “the one who passes over.” The *SDABC* states “Inasmuch as Eber’s descendants were to cross the Euphrates and migrate toward Syria and Palestine, . . . the name may indicate prophetic insight on the part of his parents,” *SDABC*, 1:288; Herbert Wolf speaks of “Shem’s descendant Eber (Gen 10:24-25; 11:14-17), from whom the name “Hebrew” is derived,” Herbert Worf, *Pentateuch* (Chicago: Moody Publishers, 1991), 129. Some Bible expositors note that when Abram finally crossed the river, he earned the derogatory name of

often a reference point for believers since it meant that Abraham and his family were committed to a life-long status of being YHWH’s own people.

3.0 Findings

Knowledge of Discipleship

Table 3.1 gives the frequencies of Knowledge of Disciples across the demographic landscape. In terms of education, the evidence shows a skewed to the right. This means that the understanding of discipleship is fairly high across the various education levels.

Table 3.1: Demographics

	Women (n=25)	Men (n=41)
Age (N)		
< 35	11 (44%)	26 (63%)
35-55	9 (36%)	11 (27%)
> 55	6 (24%)	3 (7%)
Education		
Secondary	3 (12%)	0 (00)
Diploma / Certificate	4 (16%)	10 (24%)
Graduate	10 (40%)	23 (56%)
Post Graduate	6 (24%)	7 (17%)
Other	2 (8%)	1 (2%)
Marital Status		
Married	14 (56%)	23 (56%)
Single	8 (32%)	17 (41%)
Separated	0 (00)	1 (2%)
Single parent	2 (8%)	0 (00)
Divorced	1 (4%)	0 (00)
Knowledge about Discipleship		
High	17 (68%)	26 (63%)
Low	8 (32%)	15 (37%)
Understanding Conversion		
Low	4 (16%)	10 (24%)
Moderately low	8 (32%)	10 (24%)
Moderately high	6 (24%)	7 (17%)
High	7 (28%)	14 (34%)

Source: Field data, 2017

Table 3.2: Frequency of Knowledge of Discipleship

Education	Knowledge on Discipleship	
	Low (n=66)	High (n=66)
Diploma/Certificate	3(5%)	11(17%)
Graduates	12(18%)	21(32%)
Postgraduate	5 (8%)	8(12%)
Others	3(5%)	3(5%)
Marital Status	Low	High

“separated”, “cursed”, “rejected” from his own people on the other side of the river (Gen 14:13). The *NIV Study Bible* notes that “Abram was the first to be called Hebrew” (Grand Rapids, MI: Zondervan, 1983), 35.

Table 3.4: Frequency of Conversion by Age

The FREQ Procedure						
Understanding	age(new age group)					
Conversion	1: >25; 2: 26-35; 3: 36-45; 4: 46-55; 5:>55)					
Frequency						
Col Pct						
	1	2	3	4	5	Total
High	9	1	2	8	1	21
	60.00	4.55	40.00	53.33	11.11	
Low	1	7	2	1	3	14
	6.67	31.8	40.00	6.67	33.33	
		2				
Moderately High	1	5	1	3	3	13
	6.67	22.7	20.00	20.00	33.33	
		3				
Moderately Low	4	9	0	3	2	18
	26.67	40.9	0.00	20.00	22.22	
		1				
Total	15	22	5	15	9	66
Married	7(11%)		30(45%)			
Single	13(20%)		12(18%)			
Others	3(5%)		1(2%)			
Baptism	Low		High			
First time	15(23%)		31(47%)			
Second time	1(2%)		5(8%)			
Backsliders	5(8%)		5(8%)			
Others	0		0			
Age group	Low		High			
< 25	10(15%)		5(8%)			
26 – 35	8(12%)		14(21%)			
36-45	2(3%)		3(5%)			
46-55	1(2%)		14(21%)			
> 55	2(3%)		7(11%)			
Self-Identification	Low		High			
First Generation	8(12%)		3(5%)			
Second Generation	6(9%)		22(33%)			
Lake Nilotes	1(2%)		4(6%)			
Nyanza	2(3%)		6(9%)			
Other	6(9%)		8(12%)			

Source: Field data, 2017

Conversion by Baptism

Table 3.3 is a summary of the instruments used to compute the various tests that were employed to test the hypotheses of knowledge of conversion by baptism. As will be noted hereon, the number of counts per cell are less than five (5) therefore Chi-square could not be used but instead, Fisher's Exact test was preferred to it. This arose from the small sample taken that is not sufficiently representative of the population studied. Note that 63% of the cells do not meet the assumption for Chi-square for testing hypotheses, hence, Fisher's Exact Test was used instead.

Table 3.3: Statistics for Table of knowledge of Conversion by Baptism

Statistic	DF	Value	Probability
Chi-Square	3	2.1964	0.5327
Likelihood Ratio Chi-Square	3	2.2384	0.5244
Mantel-Haenszel Chi-Square	1	0.9977	0.3179
Phi Coefficient		0.1853	
Contingency Coefficient		0.1822	
Cramer's V		0.1853	

Note. 63% of the cells have expected counts less than 5. Chi-square may not be a valid test.

Source: Field data, 2017

Understanding of Conversion by Age Groups

Table 3.4 reflects the frequency procedures for the understanding of Conversion on a four Likert scale. However, the discussions have been done on a binary scale which combines the low and the moderately low; and the high is combined with the moderately high. Table 3.2 above showed that of understanding of conversion across the demographic spectrum. This table however restricts itself to understanding conversion across the ages of the respondents. On the overall, the understanding of conversion evidence reflects or depicts a high understanding of conversion. However, the young of less than 25 years have

Source: Field data, 2017

a very good understanding of conversion compared with the over 55 years bracket. The 26-35 year bracket is strangely with the poorest understanding of conversion. This is the group that is born between 1977 and 1986. The evidence shows that the trend is skewed to the extreme right. Compared to the group born in the late fifties and mid seventies, something very significant is seen. The latter group shows exactly the opposite of the former group where the frequencies on the understanding of conversion is skewed to the extreme right which is the right opposite. The group in between these two is strangely reflecting an average between high and low understanding.

Table 3.5 gives the various statistical test instruments available in SAS to test the hypothesis on conversion by the age groups; but it can be noted that only the Chi-square test gives P-values. However, the P-values are <0.05 and rendering the Chi-square as a weak tool to test the hypothesis. Thus, the Fisher's Exact Test was used (because some cells had less than 5 respondents) since they failed the assumption of the Chi-Square test.

Table 3.5: Statistics for Table of Knowledge of Conversion by Age

Statistic	DF	Value	Probability
Chi-Square	12	23.4885	0.0239
Likelihood Ratio Chi-Square	12	27.8786	0.0058
Mantel-Haenszel Chi-Square	1	0.0048	0.9449
Phi Coefficient		0.5966	
Contingency Coefficient		0.5123	
Cramer's V		0.3444	

Note: 90% of the cells have expected counts less than 5. Chi-Square may not be a valid test.

Source: Field data, 2017

Fischer's Exact Test (P-value) for Knowledge of Conversion

Table 3.6 represents Fisher's Exact Test showing the P-values for Table 4.

Table 3.6: Fisher's Exact Test P-values

	Fisher's Exact Test
Table Probability (P)	0.019
Pr <= P	0.468
	7

Sample Size = 64

Source: Field data, 2017

Correlates of Knowledge of Conversion with Worldview/Beliefs

Table 3.7 shows the significant correlation of Knowledge of Conversion and Discipleship for the groups, marital status, and self-

	Knowledge of Conversion Categories			P value
	Low	Moderate	High	
Age Groups				
Less than 25 years	1	5	9	0.0019
26-35	7	14	1	
36-45	2	1	2	
46-55	1	6	8	
Greater than 56	3	5	1	
Education				
Secondary	3	0	0	0.0347
Diploma certificate	1	3	10	
Graduate	9	17	7	
Post Graduate	3	6	4	
Other	1	2	0	
Self-Identification				
First Generation	5	3	3	0.0432
Second Generation	5	13	10	
Lake Nilote	3	0	2	
Nyanza	0	7	1	
Other	1	5	4	

identification/ethnicity with World view and Beliefs; it reflects the results of the hypotheses confirmed using Fischer's Exact Test. The respondents were on four Likert scale but analysis

combined the strongly agree with agree as Excellent knowledge on the one hand and low knowledge on the other hand.

The p-values were obtained from a 2-tailed test (binary scale) for each analysis. Age revealed a good P value of 0.0091, which is a very significant association. Similarly, marital status revealed a significant correlation with a P-value of 0.0117. Thirdly, the self-identification/ethnicity showed a significant correlation with a P-value of 0.0144.

Table 3.7: Correlation of Knowledge of Conversion with Worldview/Beliefs

	Excellent knowledge (N)	P Value
Age Groups		
Less than 25 years	10	5
26-35	8	14
36-45	2	3
46-55	1	14
Greater than 56	2	7
		0.0091
Marital Status		
Single	13	12
Married	7	30
		0.0117
Self-Id (Ethnicity)		
First Generation	8	3
Second Generation	6	22
Lake Nilote	1	4
Nyanza	2	6
Other	6	4
		0.0144

Source: Field data, 2017

Correlation of Understanding Discipleship with Worldview and Beliefs

Table 3.8 shows the significant associations of Understanding discipleship and conversion with worldview and beliefs. On the whole, Age, Marital status and self-identification were significant (P<0.05). Again, the P-values were obtained after combining the four Likert scale responses on a binary scale to low and excellent knowledge.

Age groups showed a significant correlation with a P-value of 0.0019. And education levels also showed a significant correlation with a P-value of 0.0347. Finally, self-identification/ethnicity showed a significant correlation with a P-value of 0.00432.

Table 3.8: Correlates of Understanding Discipleship with World V./Beliefs⁴²

Source: Field data, 2017

4.0 Discussion and Conclusions

This survey has revealed several significant conclusions. In total six major conclusions from the Correlates between understanding of Knowledge of Conversion with worldview/beliefs for Age Groups, Marital Status, and self Id/ethnicity: age (P value of 0.0091); marital status (P-value of 0.0117); and self-identification/ethnicity (P-value of 0.0144); and from correlates of understanding of Disciple knowledge with worldview/beliefs: age groups (P-value of 0.0019); education levels (P-value of 0.0347); and lastly, self-identification/ethnicity (P-value of 0.00432).

It is however instructive to note that the study faced several challenges with the plan to obtain qualitative data from elders and the church board. A group of elders took the interview but the church board could not. The information obtained was invaluable but laden with male bias and the group of elders did not have maximum variation that is so critical in purposive sampling. Ten elders and a pastor were interviewed. This however seriously raises significant questions of validity of the information since there were no women and youth seating as members of the council at the time. The research determined that the data should be discarded given the bias and unreliability of it.

Triangulation of these data could have been done in order to validate it if two other groups had been interviewed but the situation could not allow for such to be done. Criterion sampling was used where those available and willing to take the questionnaire were taken outside of the church after worship. Initially, e-copies were sent directly to the members but the response was so poor. I had to attempt snowballing sampling briefly where I asked some members to suggest emails of those members who would love to take the questionnaire but confidentiality concerns hindered this method.

Several factors played into the research and thus the poor response threshold

that was registered. Key among these challenges is that most members do not take the Internet as an official mode of taking questionnaires and even those that do, were lazy to do the questionnaire. The other key challenge issued from job related problems the researcher was having with the conference and union leadership that openly sabotaged the study. Sentimentalism was used against the researcher, a very unfortunate thing indeed and all these factors played against the study leading to delays and the poor support from the leaders of the church.

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⁴² The Fisher's Exact Test was used to test the Hypothesis instead of the Chi Square because some of the cells had less than five respondents thus not meeting the assumptions of Chi-square.

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