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JOHN W. RAWLINGS SCHOOL OF DIVINITY

Doctor of Ministry Thesis Project

Fasting and Prayer as a Mean of Strengthening the Spiritual Bases of an Interdenominational
Ministry for Great Commission Effectiveness

A Thesis Project Report Submitted to
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of Doctor of Ministry

by

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Thesis Project Abstract

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The problem identified by the researcher and addressed in this study is associated with the nature and the structure of the ministry for which the work is done. The ministry has two branches, a religious community and a philanthropic organization. This latter is actually the original one. It is composed by believers from different congregations who are united to make disciples for Christ. The problem is that communication and fellowship among ministry leaders is very slow and that negatively affects the implementation of the Great Commission. Otherwise, the purpose of this DMin Thesis Project is the improvement of the quality of action for an interdenominational ministry for Great Commission enhancement. At the heart of the project research is the intent to enhance the skills of the leaders and bring them together for the progress of the gospel. The project addresses the spiritual disciplines of fasting and prayer in the perspective of giving oneself as a living sacrifice for Great Commission effectiveness. The project was developed through training sessions, interviews, and surveys. All the investigations and efforts put together resulted on two major conclusions: (1) Fasting and prayer brings people closer to God and helps them to address their shortcomings with confidence and authority; (2) fasting and prayer develops faith, humility, anointing, resilience, holiness, self-esteem, love, charity, integrity, faithfulness, interaction, fellowship, and unity and fuel commitment of believers to ministry.

Key words: communication, fellowship, fasting, prayer, sacrifice, Great Commission.

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Dedication

To my beloved wife Delphine Onguene

You are sweet, lovely, and dynamic. God has used your skills and your enthusiastic and creative spirit to make me the man I am today. You have been a huge encouragement to me. Thank you for all you do and put up with.

CHAPTER 1: INTRODUCTION

Ministry Context

The current thesis project applies to a combined ministry identified under the name Triple P Ministry (or 3P Ministry). The ministry is now headquartered in Stephens City, VA. Triple P stands for praying, preaching, and planting churches. The ministry is composed by two major branches: (1) a religious community, and (2) a faith-based itinerant and philanthropic organization (The Caravan of Rescue, Inc.). The general contextual sketch of the assigned ministry includes the following elements of the study: structural, cultural, demographical, and denominational composition; core values; historical and geographical development; major activities, historical and traditional events associated with the current project; nature and effect of the relationships between the leaders and the flock; evaluation of the resources available especially in terms of people, facilities, spheres of operation, time, and finances, etc. The expression religious community will be used in the current project to identify the network of churches of 3P Ministry that will be created and operate under the banner of Zion Christian Assembly. This means that the religious community is the strict, spiritual branch of the ministry. It will be composed of all the congregations or local churches of The Triple P Ministry.

Introducing the Triple P Ministry

The expression Triple P Ministry was inspired by the vision of the organization for which it stands. The idea behind that expression is the desire to develop a powerful and long-lasting Christian ministry for Great Commission implementation and God's glory. 3P means a Christian ministry rooted on three major spiritual pillars: praying, gospel preaching, and church planting. These pillars also indicate what the agenda of the ministry should look like. In other words, the expression 3P Ministry symbolizes both the objectives of the ministry and the strategy set up to

achieve these objectives. The mission of the 3P Ministry falls in three major categories of objectives: (1) helping believers to live an abiding, abounding, satisfying, and overflowing Christian life; (2) training spiritual warriors for Kingdom advancement; and more practically (3) making disciples who make disciples for Christ in Cameroon, in United States, and around the world. Through the designation of the ministry, people should see an invitation not to take any Christian virtue for granted and know how to bear fruits. Believers are invited to engage in a Christian journey that will enable them to fully concentrate their affections and thoughts on Christ in order to be permanently strong in their inner being and Kingdom focused.

Too many churches are poisoned and weakened by earthly values and matters. They have lost the drive to reach the unchurched for Christ. In several cases investigated in Cameroon especially, the problem comes from the foundation of ministries and it perpetuates because of church leadership. Too many Cameroonian Christian leaders are content with an inward focus. That is contrary to Christ's model of ministry and commission. A U-turn is more than necessary. Therefore, the strategy of the 3P Ministry is centered on leadership. In that context, the mission of the 3P Ministry shall consist on restoring the foundations of churches affiliated to the Caravan of Rescue (a branch of the 3P) especially by preparing and equipping Christian leaders based on orthodox biblical standards. More specifically, the Caravan of Rescue shall help Christian leaders of several backgrounds and denominations to do the U-turn mentioned above in two major ways.

First, it will teach them how to let the Lord write His commandments upon their hearts (Heb 8:10). Secondly, it will teach them how to make themselves living sacrifices for the purpose of bringing renewal and revival to the Body of Christ worldwide. In short, the 3P Ministry will help Christian leaders to clearly understand God's will and plan for their life and

finish their race properly like Paul did (2 Tim 4: 6-7). Of course, the ultimate purpose of all of that is the implementation of the Great Commission. That is why a culture of intercessory prayers, evangelism and cross-cultural mission is being developed in the Caravan of Rescue.

Amen!

Structural, Cultural, Demographical, and Denominational Composition

The religious community is the pivotal axis of the ministry, and is currently operating at its basic organizational level with only one congregation (pastor and members). However, the project of the structural organization is already laid out. Churches shall be divided in districts and regions. The number and composition of churches per district and the number and composition of districts per region will depend on (1) the evolution of the church planting movement; (2) the availability of well-trained spiritual leaders; (3) the availability of necessary resources (finances, logistics, and facilities); (4) the need of effectiveness in evangelism and discipleship; and (5) the direction of the Holy Spirit. Each local church will operate through the offices of elders and deacons/deaconesses. Pastors and assistant pastors will be members of the college of elders and they will be accountable to the head of the associated district. The head of the district will be accountable to the head of the associated region and all the pastors will be accountable to the Accountability Board which is the judicial board and the highest spiritual authority of the ministry (both for the religious community and the Caravan of Rescue).

Above the Accountability Board is the General Assembly, the legislative branch and body of the representatives of all the congregations of the religious community and local stations of the Caravan of Rescue. The Accountability Board shall be made up of individuals nominated by the President/Overseer of the Ministry. In return, certain types of decision clearly outlined by the General Assembly will be submitted to the attention of the Accountability Board for review

and ratification to become applicable. In that case, the ratification shall be achieved upon 2/3 votes of the Accountability Board. The President/Overseer will appoint the heads of regions. The head of regions will appoint the heads of districts. The heads of district will appoint the senior pastors of local churches and each senior pastor will be responsible to compose the college of elders in his assigned congregation. The elders will be the Board of Directors of the local church where they serve.

There shall be several ministries: Nursery; Youth Group (12 years old and up); Intercessory Ministry; Women's Ministry; Outreach; and Mission. At this time, the church is composed of one single assembly operating in a hybrid fashion with an average membership of sixteen people aged from 3 to 54 meeting both in person and virtual. In person members live in the city of Stephens City, VA whereas virtual members live in Paris and Bordeaux, France, and Yaoundé and Douala, Cameroon. Members come from several sociolinguistic groups and ethnicities: Ewondo, Bandjoun, Bangangte, Bassa, Bakoko, Yambassa (ethnicities of Cameroon) and French, but the basic language of communication among them and during services is French.

All the above premises were inspired by biblical patterns and the perspective of the Great Commission. The following statement from Millard Erickson relates to growing in community and vitality: "The church is Christ's body, and all things are under him (1:22-23); the church makes known the manifold wisdom of God (3:10) and will glorify him to all generations (3:21). 'There is one body' (4:4); 'Christ is the head of the church, his body, of which he is the Savior' (5:23). The church is subject to Christ (v.24) and is to be presented before him (v.27)."¹ Every actor of the 3P Ministry is urged to reflect on the message conveyed by that statement when it comes to assess church health.

¹ Millard J Erickson, *Christian Theology* (Grand Rapids: Baker Academic, 2013), 957.

The Caravan of Rescue is the second branch of the ministry. The Caravan of Rescue is an interdenominational corporation. It is composed of members of several congregations and organizations: Zion Christian Assembly (Stephens City, VA), Christian Assembly (Cameroon), Messianic Church (Germany), True Church of God (Cameroon), Living World Fellowship (Cameroon), and Cameroon Students Bible Fellowship. The organizational chart of the Caravan of Rescue will include the following organs: (1) The General Assembly; (2) The Board of Directors; (3) The School of Prayer and Intercession; (4) The Marc Antoine Batha Institute; (5) The Tabitha Charity Center; and (6) The World Mission Center.

The School of Prayer and Intercession is designed to train professional intercessors (prayer warriors) and praying leaders in order to develop a culture of well-prepared intentional and effective fasting and praying inspired by the Scriptures. The activities of the School of Prayer will aim to impact lives, change their environment, and shake the world of darkness. Countless Christians hunger for a church with maximum spiritual impact. Church-growth experts discovered that ineffectiveness in ministry is traced to lack of prayer. Otherwise, the rationale behind the idea of a school of prayer in the Caravan of Rescue lies in the following premise of one of the publications of Dave Earley:

All other factors being equal, the difference between effective and ineffective spiritual leaders is prayer. As you assemble your personal leadership tool kit, be certain to add the instrument of prayer. As you evaluate your leadership quotient, be careful to not neglect prayer. If you want to maximize your impact, prioritize your prayer life. Effective spiritual leaders value the power of prayer.²

The Marc Antoine Batha Institute (MABI) is a school of leadership and social development. The mission of the MABI falls into three parts: training spiritual leaders (preachers, Sunday school leaders, life group leaders, first aid workers, spiritual counselors, and

² Dave Earley, *Prayer: The Timeless Secret of High-Impact Leaders* (Chattanooga, TN: Living Ink Books, 2008), 2.

missionaries); facilitation of integration for immigrants and work seekers from a different educational system and different backgrounds; and promotion of education, research, responsibility, and creativity. The MABI will be divided in the following departments: (1) Department of Music and Worship Studies; (2) Department of Pastoral Ministries and Spiritual Counseling; (3) Department of Evangelism, Mission, and Church Planting; (4) Department of Social Actions, First Aid, and Lifesaving Training; (5) Department of Foreign Languages and Intercultural Communication; (6) Department of Science and Technology; (7) Department of Human Resources and Coordination.

The Department of Science and Technology will ensure the promotion of the use of science, computers programs, and social medias in leadership training, life-changing initiatives, evangelism, and mission. The Department of Human Resources and Coordination will lead and secure the practical organization and harmonization of the training agendas, schedules, reaching instructors and trainers, registration, academic evaluations (assignments), preparation, and establishment of certificates and diplomas, etc. The role of the Tabitha Charity Center will be the development of community and life-changing initiatives at the local and national level (across Cameroon), and life-saving operations. The role of the World Mission Center will be the promotion, organization, and development of cross-cultural missions and church-planting operations around the world. The spiritual foundation and motivational force behind the above plan can only be God. This is perfectly reflected in the following statement of Doctor Aubrey Malphurs:

The vision goes beyond what can be. It concerns what must be. Somewhere toward the end of the “can be” stage, it grabs hold and will not let go. Now not only does the visionary believe that it can be, but he is also convinced that it must be. A critical sense of urgency along with a heavy dose of passion drive him in his quest to achieve the vision. It may keep him awake at night. Three things have happened. First, the leader is convinced that God is in the vision, that God himself has placed it in his heart. It is a

“God thing”; it is God’s doing, not his. Thus, he will not find rest until the church has embraced the vision. Second, the leader believes that he is God’s person to see the vision through. God has chosen him to pilot the vision ship through his church’s ministry’s waters, whether they are smooth or choppy. Finally, he is certain that the vision is the very best thing for people—both lost and saved.³

Core Values

The role of leaders is central to the execution of the current project, so are the biblical values sustaining their convictions and actions. The following statement of Dr. Malphurs underlines the connection between good leadership and core values: “Good leadership at all levels is essential to any successful organization. As the leadership goes, so goes the church. Values drive and guide leaders as well as churches. Therefore, leaders must know and articulate what they stand for (their values bottom line). Every bottom line is braced with core values, and it is imperative that these be biblical.”⁴ The spiritual and moral foundation of the ministry for which the current project stands includes the following values: Lordship of Christ; autonomy of the local church; individual and corporate Bible study; personal and corporate worship; biblical unity and fellowship; pursuit of holiness; pursuit of God’s will; personal and corporate prayer; character (development of a strong sense of integrity); divine love; compassion; charity; dedication to the service of God; verbally sharing of God’s Word; helping neighbors; caring for others both in the church and out of the church; encouraging new believers; encouraging God’s servants in various congregations; and networking with the body of Christ.

The New Testament knows the one Church, the body of Christ, but it recognizes this Church to be present whenever Christ is embodied in his people. Thus, it is the church at Corinth (1 Cor 1:2), or the church of Ephesus (Rev 2:1), or the church in Smyrna (Rev 2:9). The image of

³ Aubrey Malphurs, *Advanced Strategic Planning: A 21st-Century Model for Church and Ministry Leaders* (Grand Rapids: Baker Books, 2013), 136.

⁴ *Ibid.*, 149.

the body of Christ “is used both of the church universal and of individual local congregations.”⁵ Erickson explains that “Ephesians 1: 22-23 illustrates the former: “and God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way.”⁶ Then he argues that “Paul’s statement to the Corinthians in 1 Corinthians 12:27 illustrates the latter.”⁷ The plural is also used as in “the seven churches which are in Asia” (Rev 1:11).

No evidence exists that Jesus organized anything, certainly not the Church. He created it but did not organize it. The church in its essence, and in the sense that it is to endure for all time, is a fellowship of persons under the Lordship of Christ. At the outset it probably had no organization at all and needed none. It was held together and received its direction from Jesus himself. After Jesus’s ascension, his followers gradually found it necessary to draw up membership rolls (Acts 2:41; 1 Tim 5:9). Special responsibilities were assigned to individual persons as required by the need of the group (Acts 6:1-6). Thus, organizational structures were developed as they were needed.

The “autonomy” of the local church is to be understood in this connection. The local church is autonomous. It may function as a whole and not as a mere part. This is so precisely because it is the one church, the one as expressed in a given locality. It is not a mere fragment or a torso; it is Christ’s body in a given place. This is why the local church may preach, teach, baptize, observe the Lord’s Supper, or function in any manner. It needs no permission from some other church body. The local church is the church then and there. This does not mean that the

⁵ Malphurs, *Advanced Strategic Planning*, 959.

⁶ Erickson, *Christian Theology*, 960.

⁷ Ibid.

local church is to engage in self-rule. Its true authority is in Jesus Christ, the head of his body, the church. It is not the proper function of a local church to do as it pleases. The true principle of church government is the Lordship of Christ. The democratic principle that will be applied in the 3P Ministry is to be followed in that all are members of the body of Christ and are to participate in its life and work, but the sovereignty belongs to Christ alone.

Biblical fellowship is associated with the Greek word *koinonia* whose cognates appear chiefly in Acts and in the writings of Paul and John. It is variously translated as communion, communication, fellowship, partnership, and otherwise. It designates a common life or something held in common. *Koinonia*, as it designates the church, has two basic dimensions: vertical and horizontal. It is the *koinonia* which believers have with the Father and his Son Jesus Christ and the one that they have with one another (1 John 1:3). These may not be divorced. The New Testament offers no option of Christ apart from His people. Reconciliation to Christ carries with it a new disposition toward others. So, the vertical and horizontal dimensions of *koinonia* are inseparable (1 John 1:3; 4:20). The *koinonia* which is necessarily vertical and horizontal accords with the implications of what Jesus called the first and second commandments. He taught that the first command is that one loves God with his total being and that the second command is that one loves his neighbor as himself (Matt 22:37-40; Mark 12:29-31; Luke 10:27). The Church is assured of its indestructibility through all time, the assurance having come from Jesus Christ.

The Church is built upon a rock and not upon sand, and the gates of hades (or death) will not prevail against it (Matt 16:18). Death overcomes the accomplishments of men, but death cannot destroy the Church. Christ's death on the cross and death as it overtakes his followers cannot prevail against the Church. Although the Church cannot be destroyed, any sham or mere

imitation of it will be exposed and rejected. Jesus warned that if the “salt” loses its “savor” it will be rejected and despised. Any institution which claims only the name without the identity or character will in time be exposed and destroyed. This has been demonstrated many times in history.

Networking with the body of Christ calls for the principle of interconnectedness discussed in the following statement of Millard Erickson:

The image of the body of Christ also speaks of the interconnectedness between all the persons who make up the church. Christian faith is not to be defined merely in terms of individual relationship to the Lord. In 1 Corinthians 12 Paul develops the concept of interconnectedness of the body, especially in terms of the gifts of the Spirit. Here he stresses the dependence of each believer upon every other. He emphasizes that “all its many parts form one body” (v. 12). They all, whether Jew or Greek, have been baptized by one Spirit into one body, and have been made to drink of one Spirit (v. 13). All of the various members have been given gifts, not for personal satisfaction, but for the edification of (building up) of the body as a whole (14:4-5, 12). While there is diversity of gifts, there is not to be division within the body. Some of these gifts are more conspicuous than others, but they are not therefore more important (12:14-25). No one gift is for everyone (12:27-31); this means, conversely, that no one person has all the gifts. Each member needs the others, and each is needed by the others.⁸

Rationale of the Ministry

The rationale of the 3P Ministry is laid upon the responsibility of the Church to the world (Great Commission) and the affirmation of the unity of the universal church for the purpose of effectiveness in mission. The church primary responsibility to the world is to bear witness of what God has done for the salvation and restoration of the human race in Jesus Christ. All Christians are to spread the good news of salvation in Christ Jesus and make disciples as they go, yet some are to go in order to make disciples. The church must do more in mission. The solution is not doing more alone. Until Christians do better, it will avail little to do more.

⁸ Erickson, *Christian Theology*, 960.

Attitudes of superiority, patronization, discrimination, and prejudice pull the rug out from under missionary endeavor. A scholar argues:

Christ's call to discipleship has been distorted when responsibility for Christian witness has been delegated to professionals; baptism is a call to discipleship and we are all called to follow the way of Christ in every dimension of our lives. Across the world church we are living through a rediscovery of the reality that the mandate for evangelism is not restricted to any select group, but is given to all disciples of Jesus Christ. Evangelism is from everyone to everyone, extending to all the invitation to personal conversion to a new life in Christ.⁹

It appears from Paul's claim in Ephesians 4: 3-6 that the body of Christ (the church) can be articulated in diversity without ceasing to be a unity. All the members of a human body form one body, despite their number. So it is with Christ and his church. While churches, through denominational media, articulate diversely, there is a basic unity disciples owe to each other. The Church, by its very dependence upon Christ its head, cannot be completely encased within denominational molds. The very nature of the Church cries out for fellowship with the redeemed and calls for overtures that transcend factional barriers. Precisely because the message and mission of Christ is universal, the Church must be universal in all her relationships and universal-oriented in its objectives and strategies. In other words:

It is time to disown the model of evangelism as conquest and instead promote partnership, dialogue and collaboration with believers of other religious traditions. It is time to redraw the boundary lines of religious differences, so that they become way markers to peace, not battle lines for violence. "Come, Holy Spirit, heal and reconcile" – the prayer of the Athens World Mission Conference in 2005 is now more relevant than ever. A comprehensive orientation to the mission of God calls for a welcoming and hospitable way of life that is affirmative and bridge-building. People of other faiths are to be welcomed in the process of learning and formation. Inter-religious encounters and the mutual learning they offer need to be a part of missional formation. Therefore, theological education and congregational learning processes need to be implemented in a

⁹ "Conference on World Mission and Evangelism Report: 'Moving in the Spirit: Called to Transforming Discipleship' Arusha, Tanzania, 8-13 March 2018," *International Review of Mission* 107, no. 2 (December 2018): 554.

manner that enables an integrated inter-religious participation without compromising Christian identity.¹⁰

That is what the Caravan of Rescue is about. The concern of the Church must be as broad as it knows God's concern to be. This concern must embrace the welfare of members of the body of Christ everywhere. A specific denomination has every right to be devoted to its program, but it has absolutely no right to be indifferent to the work and welfare of others of the body who share the same Lord and the same grace. This project does believe that the existence of denominations is evil. On the contrary, because people are different, they have a right to choose the denomination in which they can best serve.

The simple truth is that the denomination should not be an obstacle to the pursuit of unity and fellowship at the universal level. The New Testament call to community and communion looks like this:

Too often churches have been comfortable clubs for "people like us" and have been easily abused to assert the interests of one identity set against others. Today we urgently need churches that break down the dividing walls of hostility and practice radical hospitality, living out the reconciliation and unity promised by Christ and forged by the Spirit. Too often churches have been inward-looking and preoccupied with their own internal concerns. Today we urgently need churches that are mainly and foremost churches in mission – agents of the Spirit in the transformation of the world. All of this calls for formation, an intentional journey of becoming disciples together.¹¹

It is good to serve, but it is much better to serve with the right perspective in mind: to make disciples who make disciples regardless of once denomination or congregation.

Historical and Geographical Development

The historical and geographical development of the assigned ministry is tightly connected to the vision and movements of the founder and president of that ministry. In the beginning, the

¹⁰ "Conference on World Mission and Evangelism Report," 555.

¹¹ *Ibid.*, 556.

ministry was composed of one single branch (The Caravan of Rescue). In fact, the original perspective was to establish an interdenominational and outreach organization designed to minister to people and entrust the converts to different Bible-based churches. The Caravan of Rescue was created in Yaoundé, Cameroon in 2005. Pastor Jerome Onguene, the founder, felt challenged by the needs and sufferings of the following categories of people both inside and outside evangelical churches: orphans, widows, poor and illiterate parishioners and farmers, homeless, disabled, and other disadvantaged people. The organization was faith-based, philanthropic, and interdenominational. In other words, it was grounded on Christian values and activated by an evangelical purpose: preaching and spreading the gospel; praying for the needy and the body of Christ; making disciples who make disciples; and training God's servants. Under the direction of the Lord and the mentioned perspective, the founder of the ministry moved from Yaoundé (Cameroon) to Hagerstown, MA (USA) in September 2010, then from Hagerstown, MA to Fredericksburg, VA in 2014. In December 2021, he moved from Fredericksburg to Stephens City, VA where the ministry is temporary headquartered today. The headquarter shall move to Cameroon at the convenient time.

When the researcher received his call from the Lord and was ordained minister of the gospel, he was member of a local church in Yaoundé. He was also very active in evangelism in collaboration with brothers and friends from different congregations. Otherwise, Pastor Onguene did not feel the necessity to lead a church right away. It is in that context that the Caravan of Rescue was created and developed until today. The conviction to create a church came later and was generated by several factors: (1) the need of a solid spiritual entity for the ministry; (2) the need of communion and unity among the leaders of the ministry; and (3) the need of strong and

well-trained spiritual leaders for the ministry. The common ground of all these factors is the need of effectiveness in evangelism, disciple-making and church-planting.

Major Activities and Traditional Events Associated with the Current Project

The Caravan of Rescue's Declaration of Association was established and issued in Cameroon in April 2008. It outlines the objectives of the organization in the following order: 1) arouse the social, economic and cultural promotion of low-income populations; 2) fight against poverty; 3) promote universal values such as justice, charity, probity, high sense of duty, human dignity, responsibility, equity, and education; 4) fight against old and dehumanizing practices and mediocrity; and 6) enhance talents and promote creativity and development of marginalized people. In addition to the traditional worship and evangelical activities such as prayer and intercession meetings, Bible studies, Sunday services and classic evangelism campaigns, the 3P Ministry and specifically The Caravan of Rescue organizes activities such as open days, educational talks, conferences, debates, charity outings to hospitals, orphanages, prisons and villages, concerts of Christian music, evangelical dinners, and charity parties. On these occasions, the people mobilized carry out actions such as the distribution of foodstuffs, medicines, clothing and school supplies. Communications and outreaches are also designed to promote a healthy and sustainable environment, education and moral values.

With the dual aim of proclaiming the Good News and helping the desperate, The Caravan of Rescue has organized or sponsored more than thirty events and gatherings since its creation in 2005 until today in the following places in Cameroon (Awae, Binguela 2, Bilik 2, Etoud, Nkolenkoumou, Afan Oyoa, Leboudi, Marche Acacia, Marche Mokolo, and Douala), Maryland (Hagerstown), Virginia (Fredericksburg, Stafford, and Spotsylvania), and France (Sergy

Prefecture and Sergy Saint Christophe in Paris). Some of these events were organized in partnership with Campus Crusade for Christ (Jesus Movie Program).

Relationship Between the Leaders and the Flock and Resources Available

The vision of the 3P Ministry is centered on people. People are both the focal point and the first natural asset of the ministry. 3P Ministry is structured to improve the welfare of individuals and communities and to involve as many human beings as possible in the execution of its mission. This includes communication and relationship building, training, and time management. The ministry is prayerfully established on standard healthy church's characteristics that had enabled it to grow significantly since its creation in 2005: God's empowering presence; learning and growing in community; commitment to loving and caring relationship; stewardship and generosity; servant-leadership development; and networking with the body of Christ. All these factors of the ministry's growth are embodied by the visionary's personality, perseverance and way of life and empowered by love and unity among the three most faithful leaders of the moment.

Without the faith and commitment of these persons, the organization would not have survived. But this is not enough. The ministry is well-organized in terms of financial planning, accounting (contributions and expenses), providing for those in need both internally and externally. The capital of the ministry is still less than \$50,000, which is very little in consideration of the organization's plans and obligations. However, that is not a big deal. The priority at this time is not raising money but building a strong spiritual foundation through leadership training and the establishment of a culture of intentional and dynamic fasting and praying. That is why all the leaders of the Caravan of Rescue are invited to reflect on the

following excerpt of the Conference on World Mission and Evangelism Report held in Arusha, Tanzania from March 8-13, 2018:

Alongside the need to denounce the greed for power, wealth and privilege in the life of our churches, the Conference also pointed out the ways in which leadership is understood and exercised in our communities, churches, and Christian organizations. Unfortunately, some in our leadership structures today seem more preoccupied with privilege and power that come with their positions rather than with their calling to responsible stewardship. The Conference asserted, “We are called to be formed as servant leaders who demonstrate the way of Christ in a world that privileges power, wealth, and the culture of money”. Too often the church has been molded by prevailing patterns of the surrounding world, its leaders seeking power and wealth for themselves rather than modelling the sacrificial service seen in Christ. Today we urgently need church leaders who are, first and foremost, disciples, walking in the Spirit, forming and guiding communities that take the way of Jesus.¹²

Problem Presented

In order to grow and fulfill its missions, Triple P Ministry needs a growing, engaged, committed, interconnected, Christlike, and dynamic leadership. This is a real challenge due to the context of the ministry presented above (interdenominational ministry), the geographical distance between the leaders, and especially their private or domestic issues. The problem is that there is no frequent communication among the leaders as they live in different countries and most of them are very engaged in their local churches and denominations. The directors are busy with their family and private responsibilities and challenges. The leaders do not have regular meetings to pray and address the needs of the ministry as a team. That makes the ministry—especially the Caravan of Rescue—weak and ineffective.

Yet the Caravan of Rescue is at the center of the vision of the Ministry. It is the original branch of the ministry. Moreover, one of the major factors of effectiveness and productivity in ministry is the mutuality of Gospel-based relationship. In other words, the power that moves

¹² “Conference on World Mission and Evangelism Report,” 556.

Christian relationships is the one that “you share with another person, not power over the other person. It allows someone who is in need (for example, someone who is about to lose a job or a loved one or someone who is struggling with cancer) to feel heard and gives that person the courage and energy to move into the next relationship where he or she will be heard and be even more able to change or heal.”¹³ This research project will determine how effectiveness can be realized through focused fasting and prayer for the above challenge.

Purpose Statement

The purpose of this DMin action research is discovering how to dispel the forces of darkness and overcome diverse forms of situations, adversities and challenges that prevent true fellowship between the believers, the growth of the Triple P ministry, and the progress of the gospel. Otherwise, the current research project will be reflecting on the sacrifice of Christ. It is designed to discover how the message of that sacrifice should be used to foster a culture of focused fasting and prayer that changes people’s lives and make them effective in mission. Considering the fact that the demotivation and disengagement of the members and especially the leaders of the ministry are due to their personal challenges and obligations, it is necessary to take the yoke of the Lord and let him be the focus. People need to see how the Lord turns situations around to grow in trust and regain interest and commitment to the ministry. This calls for the principle of transformation through the power of the gospel discussed in the following statement:

Gregory’s theological understanding of power is similar to his theological understanding of mission: both are about transformation, the mission being to reconcile people to one another and to God and to transform lives through the power given by God. And for Gregory, transformation through mission and power is only possible when Christ is the focus, rather than the leader. This point is expressed in a letter from Gregory to Augustine of Canterbury, the missionary sent to bring the catholic faith to England. Gregory reminds Augustine, who has witnessed great transformation through the

¹³ William M. Konrath, “Power, Affect, and Meaning as Domains of Communication,” *Journal of Religious Leadership* 19, no. 2 (Fall 2019): 79.

preaching of the gospel, always to be mindful of “how much grace is in this nation for whose conversion God has given you to work miracles and bear in mind that whatever powers to perform miracles you have received or shall receive from God are entrusted to you solely for the salvation of your people.” Thus a theology of leadership as expressed by this great medieval pope is that leadership cannot be separated from the power of God to carry out Gods mission to save souls. A leader is called and equipped to be in the midst of and part of God s people for the fulfillment of God’ s mission.¹⁴

Through fasting and prayer, the Lord will open doors that are now closed. He will create opportunities and generate solutions to several needs and problems. As people experience or hear about miracles and manifestations of God’s love and faithfulness through the Caravan of Rescue, their interest and trust in the ministry will grow. They will see it as a blessing not only to others but also to themselves and their loved ones, and feel the necessity to join the team. They will understand that the Lord has called them in the ministry to bless them and to make them faithful and efficient disciple-makers. The work may start with just a few people, but will grow as more souls are won to the Lord. Fellowship will be reinforced, and revival and multiplication will follow. The process will be gradual and the outcome will depend on the efforts and accomplishments of the pioneer leaders.

Basic Assumptions

The consecration and fruitfulness of the disciple and especially the Christian leader are determined by the understanding of the foundation, purpose, and implications of the sacrifice of Christ. The need of sacrifice and consecration calls for fasting and prayer. The sacrifice (or crucifixion) of the disciple evolves in two major steps. The first step is conversion and perseverance in faith (repentance and commitment to follow Christ). This happens when a sinner receives the free gift of salvation provided only in Christ and keeps on working with fear and

¹⁴ Jennifer Ruth Strawbridge, “The Word of the Cross: Mission, Power, and the Theology of Leadership,” *Anglican Theological Review* 91, no. 1 (Winter 2009): 73-74.

trembling to complete that salvation (Phil 2:12). The second step is the self-sacrifice for peaceful and productive relationships, the spiritual growth and the salvation of others (expansion of the ministry). This involves evangelism, mission, discipleship, and church-planting.

It is all about moving people to embrace and embody the power of the gospel for the purpose of Great Commission effectiveness. It goes like this:

Ultimately, a coherent theology of leadership is that of a leader whose life is based upon his or her relationship with Christ. Mission does not happen until the leader knows what it means to embody Christ and is already on the path of faith to which others are invited and are empowered to join. This leadership is grounded in the life, death, and resurrection of Christ to such a depth that others are moved to embrace and embody the gospel in their own lives. A theology of leadership is not complex. It is comprehensive, but in the end, based upon the mission of the gospel and the power of God, leadership is rather simple.¹⁵

It is time to get out of one's comfort zone to motivate other believers (internal ministry/internal revival) and make converts by ministering intentionally and powerfully to lost people (external revival). In other words, the basic assumption of the current work will line up with the following biblical premise: the crucifixion of Christ involves the crucifixion of the disciple which includes (1) giving oneself to Jesus to be regenerated and (2) giving one's life as a sacrifice to strengthen the body of Christ, meet the needs of the sinner and the poor, and lead them to God, ensuring that all the praise and glory is given to God alone.

People shall rather be challenged to hunger for a transformative lifestyle based on the embodiment of Christ crucified as explained by a theologian in the following journal article's excerpt:

A theology of leadership grounded in mission and power and discerned through Scripture and tradition is a theology where the leader is not one who controls all, but who is a guide, who empowers others to lead, and who inspires others to join them in continually fostering and nurturing their relationship with Christ. The leader, exemplified by Paul and Gregory, is one who is authoritative and not afraid to step up and admonish others, but who does so without being authoritarian. The leader is a proclaimer of the gospel, not to persuade others to adopt his or her point of view, but to transform others through the life,

¹⁵ Strawbridge, "The Word of the Cross," 74.

death, and resurrection of Christ. The leader is clear that Scripture and tradition are not irrelevant, but are central and remind all members of Christ's Body that the church is more extensive and grander than any individual experience of God.¹⁶

Otherwise, the current thesis project will seek to discover how fasting and prayer line up with the biblical strategy for the fulfillment of the Great Commission and how crucial is that strategy for the effectiveness and longevity of the Triple P Ministry.

Definitions

In order to welcome, embrace, implement and support the strategy shared in the current research project for the fulfillment of the Great Commission, the readers need a clear and scholarly definition of the key terms of the project. The list of the terms selected is alphabetically and not in order of importance.

Cross

In various sources including the NT literature, the term "cross" (from the Greek *stauros*) refers to: "a particularly cruel and degrading form of capital punishment known as crucifixion."¹⁷ It is considered one of the key words for the current project because of its "connection with the death of Jesus and his expectations of his disciples"¹⁸ as well as the particular need of power conveyed by the nature, the mission and the challenges of the assigned ministry (1Cor 1:23-24).

Evangelism

Evangelism is commonly known as the art of preaching the gospel, with the aim to convert the hearers to the Christian faith. Considering the character of God, the earthly mission

¹⁶ Strawbridge, "The Word of the Cross," 74-75.

¹⁷ Walter A Elwell, *Evangelical Dictionary of Biblical Theology* (Grand Rapids: Baker Books, 2001), 309.

¹⁸ *Ibid*, 309.

of the Lord Jesus Christ, the practice of the early church (presence, proclamation, persuasion), and several factors of church growth throughout history, Alvin Reid defines evangelism as, “Sharing of the good news of Jesus Christ by word and life in the power of the holy spirit, so that unbelievers become followers of Jesus Christ in His church and in the culture.”¹⁹

Fasting

Ronnie Floyd defines the spiritual discipline of fasting as “abstaining from food with a spiritual goal in mind. It is when you neglect the most powerful lust within you, which is for food, in order to pursue an in-depth, intimate, personal relationship with Jesus Christ.”²⁰ Reflecting on Matt 4:2 and other NT passages, Donald Whitney claims that Christian fasting “involves abstaining from all food but not from water”²¹ with God-centered purposes.

Fellowship

The concept of fellowship is traditionally associated with the idea of a group of persons with common interests and activities. Walter Elwell claims that “the basic term meaning conveyed by the Greek term *koinonia* is that of participation.”²² The noun does not appear in the gospel and the connotation of the verb form is not uniquely Christian (Matt 23:30; Luke 5: 10). However, “the sense of sharing and self-sacrifice that is inherent in the world is clearly evident in those references to financial support in the early church of *koinonia* (verb: Rom. 12:13; 15:26;

¹⁹ Alvin L. Reid, *Evangelism Handbook: Biblical, Spiritual, Intentional, Missional* (Nashville.: B&H Academic, 2009), 31.

²⁰ Ronnie W. Floyd, *The Power of Prayer and Fasting: God’s Gateway to Spiritual Breakthroughs* (Nashville: B&H Publishing Group, 2010), 116.

²¹ Donald S Whitney, *Spiritual Disciplines for the Christian Life* (Colorado Springs: Navpress, 2014), 193.

²² Elwell, *Evangelical Dictionary of Biblical Theology*, 309.

Gal 6:6; Phil 4: 15; noun: 2 Cor 8:4; 9:13; Heb 13:16).”²³ Furthermore, “Friendship is a supreme expression of fellowship. The early church maintained this fellowship daily (Acts 4:2), as is evidenced in its communalism described in acts 4 and 5.”²⁴

Ministry

The term ministry can be simply defined as the position of a minister or the clergy collectively. The following definition is specifically biblical and matches perfectly with the purposes of the current section of the project: “The biblical concept of ministry is service rendered to God or to people. Ministry in the church had its goal the edification of individuals with a view toward corporate maturity in Christ (Eph 4:7-16).”²⁵

Mission

The term mission is broadly defined as the act of sending or state of being sent with certain powers to accomplish a duty, especially to propagate a specific religion. In the content of the current study, the term must be understood as biblical mission defined by Aubrey Malphurs “as a broad, brief, biblical, statement of what the ministry is supposed to be doing (‘Make disciples’).”²⁶ Malphurs is just prosecuting what the Bible teaches when he states that the church’s mission mandate is to make disciples.

²³ Elwell, *Evangelical Dictionary of Biblical Theology*, 445.

²⁴ Ibid.

²⁵ Ibid., 777.

²⁶ Malphurs, *Advanced Strategic Planning*, 111.

Prayer

Prayer is the act of communicating with God. This may include praise, thanksgiving, confession, adoration, petition, and intercession. Jerry Falwell claims that “[p]rayer is simply talking to God.”²⁷ The following statement completes that definition in as much as it stresses the constant need of prayer both for individuals and ministries: “Prayer is the foundation of your Christian health. When you pray, you grow. When you stop praying your faith shrivels up.”²⁸

Strategy

In *Advanced Strategic Planning*, Malphurs defines strategy “as the process that determines how your ministry will accomplish its mission.”²⁹ In consideration of the problem presented above, it is necessary to pay attention to the following statement: “A good strategy is the vehicle that enables the church to accomplish the mission (the Great Commission) and vision. The strategy moves the congregation from wherever they are spiritually (lost or saved) to where God wants them to be (mature). Therefore, a good strategy delivers; that is, it helps the church accomplish the biblical mission that God has set for it.”³⁰

Statement of Limitation and Delimitation

The four major limitations to this project are as follows: communication, data collection, financial resources, and interpretation of information. They are also tightly connected to the background of the researcher as well as the cultural and historical foundation of the ministry. The

²⁷ Jerry Falwell, *Building Dynamic Faith* (Nashville: Thomas Nelson, 2007), 66.

²⁸ Falwell, *Building Dynamic Faith*, 68.

²⁹ Malphurs, *Advanced Strategic Planning*, 171.

³⁰ *Ibid.*, 169.

researcher is a native French speaker who grew up in Cameroon where the ministry was also founded. No matter the commitment and devotion of the researcher to his work, the result and direct impact of the research (especially in America) will not be as strong and fast as it would have been if the work was undertaken in his country of origin and if the survey were conducted with people of the same culture and first language. Otherwise, the solution could be to simply turn to his country for better condition of communication and collaboration. But doing such is very difficult and risky due to several constraints and barriers: professional obligations, time difference, loss of many contacts, the inaccessibility of numerous target people to modern means of communication (computer, internet etc.), other social challenges (e.g. the Covid-19 restrictions), and the insufficiency of financial means which would have made it possible to overcome all this.

As far as the delimitations are concerned, this is a worldwide ministry in perspective based on the vision of the Caravan of Rescue especially. For that reason, it is convenient to extend the survey to people from several cultures and countries living in America. However, the target population will be narrowed to the partners of the ministry and other believers easily and safely accessible. The rationale behind this choice is twofold: pragmatism and the moral obligation to not put anyone at risk of the Covid-19 contagion. Due to the fact that the ministry for which the current project is conducted is in need of volunteer workers and partners, it is realistic to use the opportunity of the current research to share the vision with the friends and collaborators of the researcher with the expectation that they will decide to join the ranks of the group. But everything must be made safely. Furthermore, that approach of survey will help researcher save time and use rationally the financial resources available without being ineffective.

Thesis Statement

This thesis project will evolve around the following thesis statement: fasting and prayer are the key factors of fellowship reinforcement, spiritual revival, and Great Commission effectiveness in the Triple P Ministry.

CHAPTER 2: CONCEPTUAL FRAMEWORK

Literature Review

The Power of Prayer and Fasting by Ronnie W. Floyd presents the spiritual discipline of fasting and prayer both as a Scripture-ordained act of obedience and God's gateway to spiritual breakthroughs in the lives and ministries of His people. The volume is not a book of theories. It is written out of the own life and experience of the author. It outlines compelling illustrations and details of how prayer and fasting foster holiness, humility, integrity, consecration, and intimacy with God. The need for seeking and knowing God is greater than ever. The above affirmation is true both for the body of Christ and the 3P Ministry. The author argues:

When we feel overpowered by our circumstances, intimidated by our challenges, and when we bleed over the pain of our wounds-an aching heart for relatives and friends who don't know Jesus, agony over illness that will not go away, worrying over job security, palms wet with sweat as we fear our economic future-or concern for the future of our nation, our need for God becomes obvious. When we have exhausted our energy, watched our most carefully laid plans crumble around us, and attempted every escape and remedy, the frailty of our fleshly existence meets us head-on¹

Floyd's volume will contribute to the development of the current project thesis in the event that it stresses the subordination of revival to intentional prayer and fasting. Floyd has "seen God do is amazing. His movement is inexplicable and unexplainable! God responds powerfully when He sees His church pursue Him in prayer and fasting."² It takes prayer and fasting to experience God in the way that is needed for the Great Commission enhancement. But the expectation is worthy of the price to pay in the 3P Ministry. It includes focus, wonder, sensitivity, unity, growth, anticipation, enlargement, engagement, and advancement.

¹ Floyd, *The Power of Prayer and Fasting*, 10.

² Ibid., 169.

The following items/tips discussed by Elmer L Towns in his *Fasting with the Lord's Prayer* are insightful and will be used to articulate the connection between Fasting and Prayer in one side and the Great Commission enhancement in the other side: (1) what are fasting and prayer? ;(2) fasting in difficult times; (3) praying the Lord's Prayer several times every day is a means to achieve spiritual power. It is a biblical way to address private challenges and ministry issues powerfully and effectively; (4) through fasting and prayer, children of God express their need to their heavenly Father and demonstrate their trust that the Father will provide; (5) the things that the heavenly Father wants to hear from his children when they are praying are outlined in the Lord's Prayer; (6) prayer is "based on a relationship with God"³ and includes various ways to talk to God: praise, private request, talking to God inwardly on a daily basis, and praying for the salvation of lost people (Intercession); (7) it is necessary to fast on purpose; and (8) it is clear from the full testimony of Scriptures "that God is not as concerned with the way we fast as He is with our attitude when we fast."⁴

Prayer For Victory in Spiritual Warfare covers thirty items. The volume is a guide of prayer based on the six pieces of armor outlined in Eph 6:10-17: 1) put on the belt of truth; 2) put on the breastplate of righteousness; 3) put on the shoes of peace; 4) take up the shield of faith; 5) take the helmet of salvation; and 6) take up the sword of the Spirit. The author urges Christians to claim their legal rights in prayer and to refrain from praying as beggars. The journey begins with wearing the belt of truth, for "when you wear the belt of truth and use it by aligning your mind, will, and emotions underneath God's view on a matter-His Truth-He will empower you to overcome the lies of the enemy and fight your spiritual battles with divinely authorized spiritual

³ Elmer L. Towns, *Fasting with the Lord's Prayer: Experience a Deeper and More Powerful Relationship with God* (Bloomington, Minnesota: Bethany House Publishers, 2014), 18.

⁴ Ibid, 30.

authority.”⁵ The approach of battle suggested is quite simple. The warrior may use the prayers crafted by Evans as a starting point each day, then go on praying in his own words.

That approach is not new to the 3P Ministry. Several sections of the current Evans’s volume will be used both to update the guide of prayer and intercession and refresh the spiritual warfare strategy of the ministry. When it is used conveniently and prayerfully, “the full armor of God” secures victory to individuals and Christian organizations alike both in domestic and ministry life. This includes emotions (Isa 41: 10; John 14: 27), temptations, thoughts, relationships, marriage, sexual wholeness, addiction-free living, vibrant health, household, financial stability, need of favor, family management, tongue management, facing the kingdom of darkness and evil, intercession, and addressing adversity, especially resistance in evangelism and mission, etc.

How will *The Battle Plan for Prayer* by Stephen and Alex Kendrick benefit to the assigned project thesis? *The Battle Plan of Prayer* is a powerful benchmark for anyone who longs to know God more deeply and “experience the joys of answered prayer more fully.”⁶ The book is a record of several items related to prayer: definition, purpose of prayer, biblical experiences of successful prayers, and strategies of prayer. The authors claim that prayer is serious business. It encompasses adoration, confession, thanksgiving, and supplication. The vibrant and effective praying includes praying while delighting in the Lord (Ps 37:4), praying in secret (Matt 6:6), praying persistently by asking, seeking, and knocking (Matt 7:7), praying in faith (Mark 11:24), praying according to God’s will, praying in Jesus’s name, praying in agreement with other believers, praying while fasting, praying from an obedient life, and praying

⁵ Tony Evans, *Prayers for Victory in Spiritual Warfare* (Eugene, OR: Harvest House Publishers, 2018), 11.

⁶ Stephen Kendrick and Alex Kendrick, *The Battle Plan for Prayer: From Basic Training to Targeted Strategies* (Nashville: B&H Publishing Group, 2015), 5.

while abiding in Christ and His word (John 15:3, 7, 9, 10, 12). Strategies of prayer include praying defensively, praying offensively, praying extraordinarily, praying for believers, praying for the lost, praying for laborers in the harvest, and praying for churches and revival. All the above items and tips line up with the vision of the 3P Ministry and will be used as supporting details in the project thesis for which the current review of literature is developed.

Prayer: The Timeless Secret of High-Impact Leaders by Dave Earley is an invitation to a higher prayer commitment addressed to Christian leaders. Ministry effectiveness involves difference-making spiritual leaders and prayer is one of the major skills that determine high-impact leadership. From Abraham to Billy Graham, Earley's work points out the central role that prayer played in the lives and ministries of high-impact servants of God throughout history. It is imperative for Christian leaders to prioritize their prayer life in order to maximize their impact. It has been revealed through many investigations on church decline that ineffectiveness in ministry is traced to lack of prayer.

Earley claims that prayer is one of the most powerful weapons in the Christian leader's arsenal, yet the spiritual discipline is often under-utilized. Therefore, "As you evaluate your leadership quotient, be careful not to neglect prayer. If you want to maximize your impact, prioritize your prayer life. Effective spiritual leaders value the power of prayer."⁷ To be effective in ministry, the Christian leader needs to establish a daily prayer time, pray several times a day, and institute a regular place for prayer. He needs to pray for those he serves and be ready to pay the necessary price to make the difference. Effective intercession is costly. Since Great Commission effectiveness involves ministry effectiveness, Earley's reflection on prayer and

⁷ Earley, *Prayer*, 2.

leadership deserves consideration in the development of the action thesis for which the current review of literature is crafted.

Specific attention will be given to the stories of dynamic, persistent, and Spirit-prompted intercessors and soul winners/missionaries like Hudson Taylor, George Muller (pg. 47), Jonathan Edwards (pg. 60), John Maxwell (pg. 61), and Charles Grandison Finney (pg. 63). At some points, prayer for leadership effectiveness needs to be associated with fasting. Fasting holds back God's judgement, develops humility, provides God's protection, purifies soul and body, opens doors to revelation, helps to please God by losing the chains of injustice, increases spiritual power, aids decision making, and prepares for greater impact. The leaders of the 3P Ministry need to follow the example of the Christian leaders mentioned above for the purpose of Great Commission enhancement.

“State Prayers, Fasts and Thanksgivings: Public Worship in Britain 1830-1897” is an investigation of revival and decline of Special State Worship in Britain by Philip Williamson. The events studied in the assigned journal article are to be understood in the large context of an historical practice that spanned from 1540 through 1940 in Britain. The practice was ordered by the government and involved both the leaders (political and religious) and the people. It included “new prayers to be read in all churches for particular dates and periods, or whole days set aside for religious duties, with complete church services composed for the occasion.”⁸ The so called “holy days” of national worship and prayers were of general interest and profound importance. They “were appointed at momentous occasions in national life, either to implore God's forgiveness and assistance at times of threat or anxiety, or to thank God at times of relief or

⁸ P. Williamson, “State Prayers, Fasts and Thanksgivings: Public Worship in Britain 1830-1897,” *Past & Present* 200, no. 1 (August 1, 2008): 121.

celebration.”⁹ The interest of the study for the current project thesis is based on the evangelical character of the movement. The given evangelical character is expressed through the theological motivation and the geographical extent of the related activities underscored in the following statement:

Into the Victorian period these observances remained striking instances of government acknowledgement of divine superintendence over the nation, and presentation of official religious interpretations of particular events, from epidemics, famine, war, and imperial rebellion, to harvests, public discontent and royal births. The state orders were genuinely national, reaching into every parish in Scotland and Ireland as well as England and Wales. They were prominent expressions of the state-church relationship, while applying not just to the established churches alone but nationally to all religious denominations.¹⁰

The national authorities of Britain realized that the key that unlocks the door of divine grace upon a nation is made up of faith, humiliation, fasting, and prayer in the name of Jesus. That’s amazing and challenging. That’s why one of the strategies of the 3P Ministry that will be exposed and explained in the current project thesis is intentionally praying for the nation and governmental authorities over the believers.

“National Days of Prayer: The Churches, the State, and Public Worship in Britain, 1899-1957” by Philip Williamson is a reflection on the significance and influence of national days of prayer in modern day Britain especially during the two world wars. Here are the major characteristics of the discussed events that can be easily identified throughout the article: organization of special services, infrequent occurrence, wide observance, implication of both secular and religious medias (radios, press, etc.), large cooperation between churches of different denominations, participation of all religious communities in the United Kingdom, etc. The

⁹ Williamson, “State Prayers, Fasts and Thanksgivings,” 121.

¹⁰ Ibid., 121-22.

particularity of these national days of prayer (or thanksgiving) lies on the role of the government in comparison to earliest periods.

As observed in the article, there was “no state order and no exercise of the royal supremacy (except, in part, in 1919). The sovereign’s role was now symbolic and non-denominational: as head of the nation-not of the state, nor of the church of England-the king endorsed the arrangements agreed by leaders of the various churches.”¹¹ As far as the assigned project thesis is concerned, specific attention will be given to the necessity of unity in spiritual warfare and the evangelical duty of reaching out to non-parishioners and non-converts implicitly underscored in the following excerpt:

Most obviously, these occasions gave public witness to the conviction that the success of the nation and of the causes for which it stood in the world was only possible with God’s assistance, as well as expressing a belief that simultaneous prayers concentrated on the same purposes from all Christians in the United Kingdom would be more effective than the prayers of the members of each church alone. In addition, they provided opportunities for the churches to engage with those who did not regularly attend public worship.¹²

“War, Shame, and Time: Pastoral Governance and National Identity in England and America” by William Callahan is a reflection on national humiliation days in England and United States of America. The essay claims that “national humiliation days share not just an invocation of God in politics, but the continual invocation of the nation as the sacred political community. Thus rather than being the result of a secularizing process, the nation is continually constructed through pastoral governance.”¹³ According to the author and other proponents of his view, the peace of Westphalia (1648) served as a transition from “a world order that was guided

¹¹ P. Williamson, “National Days of Prayer: The Churches, the State and Public Worship in Britain, 1899-1957,” *The English Historical Review* 128, no. 531 (February 14, 2013): 330.

¹² *Ibid.*, 337.

¹³ William A. Callahan, “War, Shame, and Time: Pastoral Governance and National Identity in England and America,” *International Studies Quarterly* 50, no. 2 (June 2006): 395.

by a hierarchical goal of universal empire (of Rome or Christendom), to a world order composed of many different and equal territorial states.”¹⁴ Otherwise, the settlements of 1648 fostered the beginning of the “modern world” characterized by the development of the States system (political life and international relations revolving around states). However, at the same time was issued a Book of Common Prayer by Charles I of England that marked “the 15 of September, 1648 as the day of Fasting and Humiliation”¹⁵ to celebrate the momentary end of the civil war and restoration of peace in England.

One of the most instructive effects the Prayer Book put forth in the discussed essay is that the Humiliation Day was not celebrated only one time and in only one nation in history. The author revealed that multiple national days (12 exactly) were celebrated in Protestant Euro-America between the English Civil War (1640s) and the American Civil War (1860s). The author observes that “the practice spread from church services to the editorial pages of the London Times and the New York Times.”¹⁶ Most dramatically, “the United States Congress passed a nonbinding resolution calling upon President George W. Bush to proclaim a “national day of humility, prayer and fasting (Bush 2003).”¹⁷ The discussed issue is a matter of great attention in the current project thesis for the reason expressed in the following excerpt and most importantly its spiritual implications:

National humiliation day reappeared in March 2003 when Congress passed a nonbinding resolution that called upon the president to proclaim a “National Day of Humility, prayer and fasting” to mark the invasion of Iraq. The House version of this resolution “recognized the public need for fasting and prayer to secure the blessings and protection

¹⁴ Callahan, “War, Shame, and Time,” 396.

¹⁵ Ibid.

¹⁶ Ibid.

¹⁷ Ibid.

of Providence for the people of the United States and our Armed Forces during the conflict in Iraq and under the threat of terrorism at home.¹⁸

Does this not sound like an expression of the need of intercession and evangelization for the security of the nation and the salvation of the lost?

God's ultimate message through the practice of national humiliation days is a recall of the Great Commission. It is a challenge to Great Commission enhancement through intercession, training of workers and mission. It sounds like this: "Go throughout the whole world and preach the gospel to all mankind. Whoever believes and is baptized will be saved; whoever does not believe will be condemned" (Mark 16: 15-16). It also sounds like Paul's message to Corinth:

As for us, we proclaim the crucified Christ, a message that is offensive to the Jews and nonsense to the Gentiles; but for those whom God has called, both Jews and Gentiles, this message is Christ, who is the power of God and the wisdom of God. For what seems to be God's foolishness is wiser than human wisdom, and what seems to be God's weakness is stronger than human strength (1 Cor 1:23-25).

God loves and claims all the people and all the nations, for all of them were created by Him. For them Jesus died and inspired ministries like the 3P Ministry.

"Developing a Prayer Ministry at Wheeler Baptist Church in Wheeler, Mississippi" by John Robert Hancock was presented in 2012. The thesis sought to develop a prayer ministry at the designated local church. The author discusses the importance and power of prayer through the teaching and model of Jesus especially. He also analyses the rationale of prayer meetings and the factors and impact of effective prayer ministry. Prayer develops dependance on God and communion with Him through the Holy Spirit. Prayer enhances personal holiness. Prayer develops personal surrender to God as well as the love of God and His people. Prayer develops the desire to see unbelievers converted and more Christians involved in ministry and mission for the advancement of the gospel and the growth of the universal church. It is ascertained that

¹⁸ Callahan, "War, Shame, and Time," 406.

biblical-based and Christ-centered prayer meetings foster spiritual growth, church health, church growth, and appropriate church decision making. All the above elements contribute to ministry development and will be used to articulate the relationship between fasting and prayer and Great Commission effectiveness in the 3P Ministry.

“Equipping a Select Group of Leaders of Holly Grove Baptist Church, Spring Hope, North Carolina to Pray in Preparation for Church Revitalization” by Sean Allen Lee addresses the issue of inappropriate and insufficient prayers among church leaders and Christian congregations. The work emphasizes prayer as the driving force for church revitalization. Church leaders need to pray well and more fervently to see their churches revitalized. The author claims that “the local church needs proactive prayer to help in attacking the enemy, Satan. This battle with Satan carries significance in church revitalization, especially in leading a congregation to pray in preparation for revitalization.”¹⁹

Through his work, the author challenges his fellow parishioners and other church goers to become catalysts for church revitalization. What is true about prayer for church revitalization is true as well for mission and Great Commission effectiveness. It is dangerous to make plans both in pastoral ministry and mission without walking hand-in-hand with God. Consulting God frequently in any activities that involves confrontation with the world of darkness is paramount. The following excerpt underlines a key element of the mission statement of the department of evangelism, mission, and church planting of the Caravan of Rescue, one of the two branches of the 3P Ministry: “Voluntarily fasting for spiritual purposes seems rare. However, a time of abstinence from food or other activities has the potential to focus the believer on God. In short,

¹⁹ Sean Allen Lee, “Equipping a Select Group of Leaders of Holly Grove Baptist Church, Spring Hope, North Carolina, to Pray in Preparation for Church Revitalization” (DMin thesis, Southeastern Baptist Theological Seminary, 2016), 1.

the people collectively prayed for something only God could do. Leaders today must recognize their weakness and petition God to move in a manner in which only He can.”²⁰

The selected records from the book of Acts are amazing, insightful, and challenging. The testimonies put forth in the following excerpt deserves a special attention in the development of the project thesis for which the current review of literature is crafted:

The content of the early church’s prayers provides a solid blueprint for a God honoring prayer life.²² The early church prayed regularly for their leaders (Acts 1:24; 6:6; 14:23). The believers prayed for the manifestation of the Holy Spirit (8:15). In addition, the believers prayed for sinners needing to repent (8:24; 26:29). The Holy Spirit commissioned Barnabas and Saul for missionary work and the church at Antioch fasted and prayed, laid hands on them and sent them away (13:2, 3). Prayer saturates the books of Acts. Prayer was the lifeblood of the early church. Facing persecution and uncertainty, the early church prayed often. Acts records the church praying in times of crisis (7:59; 12:5; 12; 16:25). The church prayed when they had to make decisions or establish new leaders (1:24; 6:6; 14:23). Additionally, the church prayed for repentance (8:22; 9:11). In short, Luke tells his readers what the church prayed for, what happened after the church prayed, and when the church prayed.²¹

The American Evangelical Story by Douglas Sweeney recounts a Christian movement that “emerged less than three hundred years ago as focused initiative for the renewal of Protestant Europe’s state churches.”²² The book is a brief and balanced exposition of the history of the evangelical movement with a focus “on what has been its most prodigious global center,” America.²³ In spite of their diversity, nearly all evangelicals agree on their association to the gospel and the Great Commission. Their common goal is gospel witness. At the center of the

²⁰ Lee, “Equipping a Select Group of Leaders of Holly Grove Baptist Church, Spring Hope, North Carolina, to Pray in Preparation for Church Revitalization,” 22.

²¹ *Ibid.*, 24.

²² Douglas A Sweeney, *The American Evangelical Story: A History of the Movement* (Grand Rapids: Baker Academic, 2005), 10.

²³ *Ibid.*

evangelical movement “lies a firm commitment to the good news.”²⁴ That is what makes the current volume valuable to the project thesis at hand. The mind of evangelicalism is composed by individuals and various Christians groups or denominations and associations known for their concern for matters related to biblical interpretation, Bible authority, and/or their dedication to the cause of the gospel and the expansion of God’s kingdom throughout modern history.

The great majority of them are associated directly or indirectly to the European Reformation and the Great Awakening: Martin Luther, John Calvin, Zwingli, the Lutheran church, Calvinists, Puritans, Oliver Cromwell (Puritan), Pietists (Central Europe), Philipp Jakob Spener (founder of the pietist movement), the Moravians, the brothers Charles and John Wesley, Methodists, George Whitefield (friend of the Wesleys and Great Awakening preacher), Charles Grandison Finney, the Presbyterian church, the American Bible Society, Francis Asbury, the Quakers (or the Society of Friends), Phoebe Palmer, Rev. Margaret Newton Van Cott, D.L. Moody, John R. Mott, The Young Men’s Christian Association (YMCA), the Student Volunteer Movement (SVM), Charles H. Mason (Founder of the largest African American Pentecostal denomination), and Billy Graham, etc.

Charles Spurgeon’s *The Soul Winner* discusses several issues related to the God-given mission of winning souls for Christ: qualifications, sermons likely to win souls, obstacles to soul winning, the business of winning souls, the cost of being a soul winner, etc. As far as qualifications are concerned, the author builds his theory on the ground that every wise workman “uses a tool that is likely to accomplish the purpose he has in view.”²⁵ The tool box of the soul winner must be composed by holiness of character, humility, high degree of spiritual life, great

²⁴ Sweeney, *The American Evangelical Story*, 10.

²⁵ Charles Spurgeon, *The Soul Winner* (Louisville, Kentucky: Glh Publishing, 2015), 16.

simplicity of heart, a complete surrender of oneself to God, and evident love to one's hearers.

The partakers of the reflection recorded perfectly agreed that "the Holy Spirit alone can convert a soul; none can enter into the kingdom of God except they are born again from above. All the work is done by the Holy Spirit; and we must not take to ourselves any part of the credit for the result of the work. For it is the Spirit who new-creates and works in man according to the eternal purpose of God."²⁶ Still the harvesters may be instruments in God's hands, for "there must be an adaptation of means to the end, as there was with David when he went forth with the sling and stone to slay Goliath of Gath."²⁷

The job of soul winners is "to turn the world upside down, that where sin abounded grace may much more abound."²⁸ This entails repentance through confession. Therefore, the author commands "men in the name of Jesus to repent and believe the gospel, though I know they can do nothing of the kind apart from the grace of God; for I am not sent to work according to what my private reason might suggest, but according to the orders of my Lord and Master."²⁹ Open-air preachers and all Christian people have to be not only witnesses and pleaders but also examples:

One of the most successful ways of taking wild ducks is the use of the decoy bird. The decoy duck enters the net itself, and the others follow it. We need to use more, in the Christian church, the holy art of decoy; that is to say, our example, in ourselves coming to Christ, in ourselves living Godly lives in the midst of a perverse generation, our example of joy and sorrow, our example of holy submission to the divine will in the time of trouble, our example in all manner of gracious ways, will be the means of inducting others to enter the way of life.³⁰

²⁶ Spurgeon, *The Soul Winner*, 37.

²⁷ *Ibid.*

²⁸ *Ibid.*, 72.

²⁹ *Ibid.*, 73.

³⁰ *Ibid.*, 77.

The value of the book for the project thesis at hand is certainly associated to the above message but mostly and specifically to the imperative of fervent intercession in soul winning expressed in the following statement:

Prevail with God, and you will prevail with men. Straight from the closet to the pulpit let us come, with the anointing oil of God' Spirit fresh upon us. What we receive in secrecy we are cheerfully to dispense in public. Let us never venture to speak for God to men, until we have spoken for men to God. Yes, dear hearers, if you want a blessing on your Sunday-school teaching, or any other form of Christian labor, mix it up with fervent intercession.³¹

A God Centered Church by Henry Blackaby and Melvin Blackaby discusses the nature of God's great salvation and his purposes for the Church. The Church intended by God is described in Acts 2:46-47. It is a church that experiences fullness of life. This includes: true and vibrant love, healthy and dynamic relationships, abundant life, etc. It is a family and it is a church characterized by the manifest presence of God. Even in the midst of trials, people know the joy of the Lord as they share their good times and hard times together. Either in the mountain or in the valley they walk together, and they remain together. They experience true biblical fellowship.

This is something countless church leaders long for. But how to get there? How will you experience God in that way? The author's response is the church must be God-centered, not people-centered or need-centered. The church must pursue God's purposes, not parishioners or leaders' purposes, for it was established for the proclamation and extension of the kingdom. Only a God-centered church will experience the awesome presence of God. God's presence includes the expression of his wisdom, his power, and his activity to accomplish his purposes. The volume is particularly valuable for the assigned thesis project for the following biblical guideline: Christians need to make the transition from searching and serving God as individuals to searching and serving God as a team or family within a corporate body of believers. Is this not

³¹ Spurgeon, *The Soul Winner*, 122.

the challenge that inspired the choice of the topic at hand in the current project thesis? Of course, it is (1 Cor 12:18-19, 26-27; Phil 2:3-4). This is a vibrant call to review God's biblical ideals for what the church is supposed to be. It is also a challenge to pray and cooperate with the Holy Spirit to see it happen in the 3P ministry for Great Commission effectiveness.

Building Dynamic Faith by Jerry Falwell is a biblical and life experienced-based handbook of mountain-moving faith. It is a collection of proposed devotionals composed on scriptural truths illustrated by the late Jerry Falwell's life experiences. The concept is fascinating. It is a thirty-one-day process for developing lasting faith, allowing the spiritual warrior to breakthrough every obstacle to achieving his dreams. If you want to experience a God-honoring and deeply satisfying faith, your journey must be guided by the following evangelical principles: trust God for bigger things, develop a dream and get ready for more effective service, talk often with God, overcome roadblocks to God (everything that attempts to block your faith in God), review and renew your plans with biblical perspective of circumstance and relationships, look to Jesus for direction and accomplishment, face your giant with a confidence that stems from God's promises and faithfulness, develop a focused and intentional prayer life and experience breakthrough, walk uncharted paths and keep your eyes on Jesus, etc. The value of the volume for the current thesis project is associated to the following items/insights: the recommendation to have a continuous revival, the invitation to react with the greatest expression of faith when facing a severe crisis, experiencing a more effective faith by praying with others, focus on the needs of people, and keep believing in God no matter the circumstances.

D.A. Carson's *Praying with Paul* calls for a reformation in praying and stresses the necessity to pray with the Scriptures. Prayerlessness makes Christian activity frivolous, hollow and superficial. A reformation is needed in personal and corporate praying. The aim of the book

is to provide Christians with guidelines for powerful praying through a reflection on Paul's prayers. The list of pressing needs of the church in the Western world includes the rise in integrity and generosity, anointed expository ministries, bold and articulate evangelists, more involvement in the struggle for racial reconciliation, the development of mission and church planting movement. Here are some of the tips for effective prayers enumerated by the author: (1) persistence in prayer is sometimes necessary (Luke 11:5-13); (2) prayer reformation involves a reflection on what Paul offers thanks for (example in 2 Thess 1:1-12); (3) when it comes to praying, Christians need to review their motivations in light of Paul's petitions and goals. The following excerpt sounds like the ultimate purpose of any Christian activity in any ministry including the current project thesis and the ministry for which it is crafted:

For Paul, his concern that Christians might be counted worthy of their calling, and his deep desire that God might fulfill their good, faith-prompted purposes, can never be ultimate ends. True, they are valued ends, things deeply to be desired, things to be prayed for. Yet they are only proximate ends; the ultimate end is that the Lord Jesus be glorified in consequence of such growing maturity and fruitfulness on the part of believers.³²

The central idea of Timothy Keller's *Center Church* is that the gospel is nonnegotiable. It is not what people say or think about it. It is "news about what has been done by Jesus Christ to put right our relationship with God."³³ The gospel never changes but rather it changes everything (Rom 12:1-2; Phil 1:6; 3:13-14). Otherwise, the identity and authority of the gospel must be preserved at all time, anywhere, and by anyone who uses it or interacts with it. The contribution of the volume to the development of the topic at hand is related to the prescribed theological vision for ministry in the current global context and culture. Great Commission effectiveness

³² D.A. Carson, *Praying with Paul: A Call to Spiritual Reformation* (Grand Rapids: Baker Academic, 2014), 39.

³³ Timothy Keller, *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City* (Grand Rapids: Zondervan, 2012), 30.

involves a responsible interaction with the culture, a convenient appreciation of things within it, and a faithful and firm application of the gospel to it. That is why the idea of the city axis or city-centered ministry appears to be a relevant and appropriate strategy to the 3P Ministry. That idea lines up with the perspective of the current project thesis in terms of evangelism, mission and church planting.

What the Old Testament Authors Really Cared About, edited by Jason Derouchie, is a survey of the connection between the Old Testament's message and the person and mission of Christ.³⁴ The volume discusses the fulfillment of the Old Testament Covenants (Abrahamic, Mosaic, Davidic) and the story of God's glory in Christ. In his portrayal of the covenant with Israel for instance, the author of Exodus stresses the power of Yahweh to redeem his people from slavery and its connection to the cross-resurrection event (NT), the image of salvation (substitutionary sacrifice and conquest), as well as the significance of Yahweh's presence among his people (the tabernacle). This book will contribute to the development of the thesis project at hand in two major ways: (1) it will help to better understand the history of redemption based on the interrelationship of the covenants and (2) it will be used to portray the timeline principle of sacrifice which is central in the 3P Ministry for the purpose of Great Commission effectiveness.

Mission in the Early Church by Edward L. Smither is an exploration of the missional practices of early Christians and churchmen.³⁵ The study covers the development of Christian thoughts and events in relation to missionary expansion. Smither claims that "early Christian history was the history of mission."³⁶ Early Christian mission has impacted the evolution of

³⁴ Jason Shane Derouchie, *What the Old Testament Authors Really Cared About: A Survey of Jesus' Bible* (Grand Rapids: Kregel Publications, 2013).

³⁵ Edward L. Smither, *Mission in the Early Church: Themes and Reflections* (Cambridge, UK: James Clarke & Co, 2014).

³⁶ *Ibid.*, 2.

Christian mission along the history of the Church and has profound implications for God's people today. Through the project thesis at hand, this book will be used to strengthen the commitment of the Triple P Ministry's parishioners to mission for Great commission enhancement.

Everett Fergusson's first volume of *Church History* explores the major events and issues that marked the development of the Christian church from the days of Christ to the years prior to the Reformation.³⁷ To search out the relation between fasting and prayer and Great Commission effectiveness, attention will be given to the expansion of the church in the fourth and early fifth centuries. Otherwise, the researcher will use this book to investigate various events and works of the church of that period in accordance with the agenda of the 3P Ministry: (1) Monasticism (pg. 230-234) and their commitment to evangelization; (2) the characteristics of Syriac Christianity (pg. 235-236); and (3) the missionary expansion in Armenia, Georgia, and Ethiopia.

From Jerusalem to Irian Java by Ruth A. Tucker traces the progress of missions from the early church days to present.³⁸ The volume addresses various questions related to mission that should be used today to foster creativity and motivation for Great Commission implementation among the people of God. A reflection on the life and achievements of the missionaries portrayed in this book as well as their mistakes will be used to articulate realistic and effective strategies of evangelism and church planting in the 3P Ministry inspired by faith and the consideration of the price to pay (self-sacrifice, consecration and hard work) to advance the gospel (Great Commission).

³⁷ Everett Ferguson, *Church History* (Grand Rapids: Zondervan, 2004).

³⁸ Ruth Tucker, *From Jerusalem to Irian Jaya: A Biographical History of Christian Missions* (Grand Rapids: Zondervan, 2004).

Kenneth Boa's *Conformed to His Image* explores biblical and practical approaches to spiritual formation.³⁹ Church health and growth are determined by the quality of the relationship of leaders with God. A complete Christian life involves the knowledge of Christ. This includes cultivating an eternal versus a temporal perspective of spirituality, falling in love with God, being versus doing, walking in the power of the Spirit, and developing a lifestyle of evangelism and discipleship. In the context of the assigned project thesis project, this book will be used to articulate a more comprehensive, balanced and applicable approach of nurturing and corporate spirituality in the Triple P Ministry for Great Commission effectiveness.

Perspective on the World Christian Movement by Ralph Winter and Steven Hawthorne is a survey of world evangelization.⁴⁰ It is a moving call for Christians to spread the gospel of Jesus Christ and make disciples around the world. Through dynamic partnership with the two editors, the contributors expose the biblical, historical, and cultural perspectives of the world Christian movement. The contribution of the book to the assigned project thesis lines up with the purpose of the discussion: understanding the challenges of cross-cultural mission and developing comprehensive, balanced and objective strategies of evangelization, and church-planting inspired by the experiences of several missionaries and the records of several witnesses of church's involvement in mission for Great commission enhancement.

The Popular Encyclopedia of Apologetics by Ed Hindson and Ergun Caner is a collection of 175 articles written by fifty-five expert contributors.⁴¹ The book provides answers to

³⁹ Kenneth Boa, *Conformed to His Image: Biblical and Practical Approaches to Spiritual Formation* (Grand Rapids: Zondervan, 2001).

⁴⁰ Ralph D Winter et al., *Perspectives on the World Christian Movement: A Reader* (Pasadena, CA: William Carey Library, 2009).

⁴¹ Edward E. Hindson and Ergun Mehmet Caner, eds., *The Popular Encyclopedia of Apologetics* (Eugene, OR: Harvest House Publishers, 2008).

numerous questions essential for the understanding of the Christian faith. Several of these articles are directly related to evangelization and mission: immortality, Israel and replacement theology, atonement, crucifixion of Christ, exclusivity of Christ, resurrection of Christ, uniqueness of Christ, exclusivity of salvation, etc. They will be used to stress the gospel's superiority in the project thesis at hand and articulate the 3P Ministry's mission strategies with sound scholarship concepts for Great Commission effectiveness.

Share Jesus Without Fear by William Fay is a discussion on one of the major obstacles to evangelization—fear—followed by the solution.⁴² The crisis of evangelization is caused by the lack of faith, the lack of self-confidence, the fear of adversity, the fear of persecution, and the fear of being rejected. In the project thesis at hand, attention will be given to the solutions outlined by the author to overcome these obstacles. The researcher will focus on the practice of fasting and prayer and evangelization for the purpose of Great Commission effectiveness.

Church Planting Movements by David Garrison outlines diverse strategies developed by God's people to multiply new believers around the world through the miracle of church planting.⁴³ It is insightful to discover how thousands and thousands of churches were planted in India, China and other areas of the world and how 150,000 Muslims turned from Mohammed to Jesus. In the project thesis at hand, this volume will be used to discuss the need of well-elaborated plans and approaches of mission and church planting for the purpose of Great commission effectiveness.

⁴² William Fay and Linda E Shepherd, *Share Jesus without Fear* (Nashville: Broadman & Holman Publishers, 1999).

⁴³ V. David Garrison, *Church Planting Movements: How God Is Redeeming a Lost World* (Midlothian, VA: Wigtake Resources, 2004).

Re:Vision by Audrey Malphurs and Gordon E. Penfold is a powerful handbook for leading a strong, faithful, and growing congregation.⁴⁴ Both scholars call on pastors and all the other Christian leaders to become actors of church revitalization and multiplication through the development of a viable vision for ministry. This volume will be used to enhance the culture of positive change that was already created in the Caravan of Rescue (a branch of the 3P Ministry) for Great Commission effectiveness.

Pastoral Ministry by John MacArthur explores various aspects of shepherding from Christ's perspective.⁴⁵ The book is a reflection on God's calling, the pastor's training, the pastor's home, the pastor's character and responsibilities, outreach, and discipleship. Leading God's people requires exemplification of humility, submission, lowliness, devotion, and sacrifice. Following the pattern of Christ, the Christian leader must wash the feet of the sheep. He must be a model of holiness, integrity, and faithfulness. The contribution of this volume to the development of the project thesis at hand will consist on the investigation of the pastor's role in delegation, motivation, training and outreaching for the purpose of Great Commission implementation.

Humility and Absolute Surrender by Andrew Murray is an inspirational guideline for deeper Christian life.⁴⁶ It is a call to a life of virtue and holiness. The ultimate expression of the Jesus's humility is that "he resigned himself with his will and his powers entirely for the Father to work in him."⁴⁷ Otherwise, the Lord Jesus Christ lived a "life of entire self-abnegation, of

⁴⁴ Aubrey Malphurs and Gordon E Penfold, *Re:Vision: The Key to Transforming Your Church* (Grand Rapids: Baker Books, 2014).

⁴⁵ John MacArthur, *Pastoral Ministry: How to Shepherd Biblically* (Nashville: Thomas Nelson, Inc, 2005).

⁴⁶ Andrew Murray, *Humility & Absolute Surrender* (Peabody, MA: Hendrickson Publishers, 2005).

⁴⁷ *Ibid*, 14.

absolute submission and dependence upon the father's will."⁴⁸ The author claims that "the holiest will ever be the humblest."⁴⁹ The researcher will use this book to underline and articulate the imperative of true self-denial especially among the staff of the 3P Ministry for Great Commission effectiveness.

Spiritual Leadership by Henry & Richard Blackaby is an invitation to discover God's vision for His church and move people to God's agenda.⁵⁰ The authors challenge Christian leaders not to assume that people will trust them merely because they are ministers. They must partner with the Holy Spirit and influence by their character and integrity. Throughout this book, the researcher will exhort the readers of his work and the leaders of the 3P Ministry to be teachable, well-organized, praying, and hard-working for the purpose of Great Commission effectiveness.

They Found the Secret by Raymond Edman reveals the secret of victory in ministry through the experiences of twenty powerful servants of God.⁵¹ These biographies underline the superiority of faith and consecration over all kinds of temptations, struggle, human weaknesses, adversities and tribulations. Faith is sustained by perspective and vision empowers missions and great evangelical accomplishments. The researcher will use this volume to emphasize the role of fasting and prayer in ministry for Great Commission effectiveness. It is important to see how the Lord uses consecration to transform natural men and women to powerful instruments in his hands for the advancement of the kingdom (Great Commission).

⁴⁸ Murray, *Humility & Absolute Surrender*, 14.

⁴⁹ *Ibid*, 33.

⁵⁰ Henry T Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People on to God's Agenda* (Nashville: B&H Pub Group, 2011).

⁵¹ V. Raymond Edman, *They Found the Secret* (Grand Rapids: Zondervan Pub. House, 1984).

T4T, A Discipleship Re-Revolution by Steve Smith with Ying Kai is a story of a disciple making process inspired by the Holy Spirit to the authors.⁵² The assignment is all about training “believers to witness to the lost and then disciple them in a reproducible pattern that cascades out for generations.”⁵³ It takes vision, sacrifice, and consecration to train trainers especially in the context of an interdenominational ministry like the Caravan of Rescue. Through the thesis project at hand, this volume will be used to stimulate the desire for sacrifice and consecration among the members of the Triple P Ministry for Great Commission effectiveness.

*Evangelism Handbook*⁵⁴ by Alvin Reid shows how best to share the unchanging gospel in a world where times and culture are frequently changing. The Lord has entrusted powerful spiritual resources to his church to be used: the word of God, the Holy Spirit, fasting and prayer, and the Christian character. Moreover, Christian leaders have the responsibility to teach the Church to be intentional and missional. The researcher will use the premises of this volume to enhance the passion for evangelism, discipleship, and church planting among the body of Christ, and especially in the 3P Ministry. The call for the church to be missional resonates more than ever before.

Theological Foundations

Overview of the Theological Reflection

Due to the spiritual value of the topic at hand and the variety of works performed on that topic, it is necessary to begin the current section with a recall of the complexity of the assigned

⁵² Steve Smith and Ying Kai, *T4T: A Discipleship Re-Revolution* (Monument, CO: Wigtake Resources, 2011).

⁵³ *Ibid*, 35.

⁵⁴ Alvin L. Reid, *Evangelism Handbook: Biblical, Spiritual, Intentional, Missional* (Nashville: B&H Academic, 2009).

ministry. As mentioned earlier, the current action thesis is crafted on behalf of a combined ministry and the original (and missional) branch of that ministry is interdenominational (The Caravan of Rescue). In other words, the problem identified and presented in the previous chapter stems from the interdenominational character of the assigned ministry and its immediate effects. What is the theory developed in this reflection? The answer to that question can be broken down into several statements presented in the following logical order: (1) fasting and prayer is a factor of love, unity, and good relationships; (2) love, unity, and good relationship (biblical fellowship) foster and strengthen ministry health and ministry growth; (3) ministry health and growth empowers commitment to corporate evangelism and ministry effectiveness; (4) effective and successful evangelism and mission equals Great Commission enhancement.

How is the relationship between fasting and prayer and Great Commission enhancement in the perspective of sacrifice exposed in the Scriptures from the Old Testament to the New Testament? The guiding principle of the ministry for which the current thesis project is developed is the consecration of the priests. In the context of this project thesis, the term priest refers to the pastors and any member of the board of directors of the 3P Ministry. This speaks first to the commitment and self-sacrifice of the leaders of the ministry. Otherwise, the leaders of the ministry shall be in the front line of the training that will be conducted to address the problem presented previously (see chapter 3).

Biblical Precedence

In this project thesis, the spiritual disciplines of fasting and prayer will be analyzed in the context of the biblical practice of sacrifices for the purpose of Great Commission enhancement. The practice of sacrifices as expression of devotion or dedication to the Lord by his people is ascertained throughout the Scriptures from the OT and NT. The practice of fasting and prayer for

Great Commission effectiveness is not the least form of praise and worship. A complete study of the biblical context of fasting and prayer as a factor of Great Commission enhancement includes the Old Testament sacrificial system, the sacrifice of Christ (or the model of Christ), the sacrifice of the believer as a disciple, and the sacrifice of the believer as a missionary (Ambassador for Christ in the world). Fasting and prayer are necessary for personal holiness (addiction-free living, sexual integrity, etc.), humility, gentleness, patience, servanthood, emotional freedom, freedom from fear and anxiety, vibrant health, social discipline, good management, financial stability, marriage stability, healthy relationships, ministry health, ministry growth, and ultimately effectiveness in evangelism, mission, and church planting. All the above items contribute to Great Commission enhancement. The topic at hand, and the theological reflection expressed above, call for a recount of the spiritual foundation, the purpose, and the implications of the crucifixion of Christ in relation to the responsibilities of the disciples. The story of the Great Commission is tightly connected to the story of the Substitutionary Sacrifice of Christ.

The Substitutionary Sacrifice of Christ

The constant reference to the exodus throughout the OT is a signal of its importance in the universal mission of Israel. The Passover reveals Yahweh's strategy to redeem His people from the Egyptian slavery. More importantly, it is a projection of God's strategy and power to bring salvation to all people and all nations around the world. In that event, a scholar observed that "the exodus is to the Old Testament what the cross-resurrection event is to the New Testament. In each case, the great redemptive act (exodus/cross) produces the covenant community of God's people (Israel/church) who are called to serve God and his universal

mission.”⁵⁵ Otherwise, it is necessary to analyze the Great Commission and the concept of substitutionary sacrifice attached to it back to the exodus and Levitical sacrificial system in order to understand the responsibility of the disciples discussed in the current thesis project. This means that commitment and a sacrificial prayer life are needed from 3P Ministry leaders to strengthen the spiritual basis of the Caravan of Rescue and advance the Kingdom of God in their generation. Furthermore, the reference to the concept of sacrifice in several texts of the NT, especially in association with the believer’s conduct and works is a perfect illustration of the permanence of the principle for which it stands in spiritual businesses, and especially in God’s Kingdom. It is also an illustration of the value of the given principle in present day ministry. In that perspective, a reflection on the following insightful excerpt is appropriate:

The Passover is both a historical event and an annual feast commemorating that event. As an event, it is the reverse of the final plague, the death of the first born (Exod 11:1-10; 12: 29-32). The Israelites were to spread lamb or goat’s blood on their house’s doorpost and lintels, distinguishing God’s faithful people from the Egyptians. When Yahweh would come to destroy all the firstborn in the land, he would “pass over” those houses with the blood, sparing their inhabitants (12:3-13, 21-23). Theologically, this event shows Yahweh’s ability to make distinction between Egypt and Israel (11:7), effectively reversing Egypt’s earlier attempts to kill the Israelite children (1:22). As an annual feast, the Passover (with the Feast of Unleavened Bread) would allow for instruction and celebration of Yahweh’s protection and provision—the salvation of his people (12:14, 17, 24, 27; 13:8-9, 14-15). Developed more fully in the sacrificial system in Leviticus, Passover established the concept of salvation by substitutionary sacrifice, as the death of the lamb yielded redemption (cf. 13:12-15).⁵⁶

Leviticus naturally follows Exodus. The tabernacle having been set up, the priests are now clearly defined. It was the guidebook for priests (Lev 4:14; Heb 7:11). Arabic and Syriac Versions refer to it as The Law of The Priests, or The Law of The Offerings because of the prominence given to the sacrifices and services the Levitical priesthood were responsible for.

⁵⁵ Derouchie, *What the Old Testament Authors Really Cared About*, 89.

⁵⁶ *Ibid.*, 90-91.

The following excerpt is a condensed record of the place of sacrifice and atonement in covenant worship as clarified by the author of Leviticus:

Moses provided a system of regulations concerning sacrifice and atonement that was to help Israel realistically assess, repent from, and gain atonement for their sin, so as to maintain the presence of God in their midst. There are five major offerings that appear in Leviticus. The first, fourth, and fifth dealt with unintentional and intentional sins, whereas the second and third were expressions of gratitude and communion, respectively: (1) the whole burnt offering, (2) the grain offering, (3) the peace offering, (4) the sin (purification) offering, and (5) the guilt (reparation) offering.⁵⁷

In Lev 4, the elaborate instruction teaches the terribleness of sin in the sight of a holy God. No sin can be overlooked. Even for ignorance or inadvertence, sacrifice was necessary. Christ became the sin offering. He was made sin, not a sinner, on behalf of humanity. Now the sinner can be forgiven and made a daughter because the innocent victim offered a sacrifice of expiation. Leviticus 8 is taken up with the consecration of the priests and is full of spiritual application for peoples' hearts.

Four main features of consecration can be traced: cleansing (v. 6, 13), anointing (vv.10-12), and sacrifice (vv. 14-22). Every detail is symbolical. The application of the blood to ear, hand and foot speaks of the consecration of all faculties to God. Christ is the high priest, fulfilling the two requirements of authority from God and oneness with humanity (Heb 5: 5-8). The seven days of separation can typify the believers' entire dedication to Christian priesthood. There is no more significant chapter in the whole of the OT introducing believers, as Lev 16 does to the great Day of Atonement. The entire chapter deserves a special attention in the current section of the work at hand. Here it is:

The Lord spoke to Moses after the death of the two sons of Aaron who died when they approached the Lord. The Lord said to Moses: "tell your brother Aaron that he is not to come whenever he chooses into the Most Holy Place behind the curtain in front of the atonement cover on the ark, or else he will die. For I will appear in the cloud over the atonement cover. This is how Aaron is to enter the Most Holy Place: He must first bring a

⁵⁷ Derouchie, *What the Old Testament Authors Really Cared About*, 105.

young bull for a sin offering and a ram for a burnt offering. He is to put on the sacred linen tunic, with linen undergarments next to his body; he is to tie the linen sash around him and put on the linen turban. These are sacred garments; so he must bathe himself with water before he puts them on. From the Israelite community he is to take two male goats for a sin offering and a ram for a burnt offering. Aaron is to offer the bull for his own sin offering to make atonement for himself and his household. Then he is to take the two goats and present them before the Lord at the entrance to the tent of meeting. He is to cast lots for the two goats—one lot for the Lord and the other for the scapegoat. Aaron shall bring the goat whose lot falls to the Lord and sacrifice it for a sin offering. But the goat chosen by lot as the scapegoat shall be presented alive before the Lord to be used for making atonement by sending it into the wilderness as a scapegoat. Aaron shall bring the bull for his own sin offering to make atonement for himself and his household, and he is to slaughter the bull for his own sin offering. He is to take a censer full of burning coals from the altar before the Lord and two handfuls of finely ground fragrant incense and take them behind the curtain. He is to put the incense on the fire before the Lord, and the smoke of the incense will conceal the atonement cover above the tablets of the covenant law, so that he will not die. He is to take some of the bull's blood and with his finger sprinkle it on the front of the atonement cover; then he shall sprinkle some of it with his finger seven times before the atonement cover. He shall then slaughter the goat for the sin offering for the people and take its blood behind the curtain and do with it as he did with the bull's blood: He shall sprinkle it on the atonement cover and in front of it. In this way he will make atonement for the Most Holy Place because of the uncleanness and rebellion of the Israelites, whatever their sins have been. He is to do the same for the tent of meeting, which is among them in the midst of their uncleanness. No one is to be in the tent of meeting from the time Aaron goes in to make atonement in the Most Holy Place until he comes out, having made atonement for himself, his household and the whole community of Israel. Then he shall come out to the altar that is before the Lord and make atonement for it. He shall take some of the bull's blood and some of the goat's blood and put it on all the horns of the altar. He shall sprinkle some of the blood on it with his finger seven times to cleanse it and to consecrate it from the uncleanness of the Israelites. When Aaron has finished making atonement for the Most Holy Place, the tent of meeting and the altar, he shall bring forward the live goat. He is to lay both hands on the head of the live goat and confess over it all the wickedness and rebellion of the Israelites—all their sins—and put them on the goat's head. He shall send the goat away into the wilderness in the care of someone appointed for the task. The goat will carry on itself all their sins to a remote place; and the man shall release it in the wilderness. Then Aaron is to go into the tent of meeting and take off the linen garments he put on before he entered the Most Holy Place, and he is to leave them there. He shall bathe himself with water in the sanctuary area and put on his regular garments. Then he shall come out and sacrifice the burnt offering for himself and the burnt offering for the people, to make atonement for himself and for the people. He shall also burn the fat of the sin offering on the altar. The man who releases the goat as a scapegoat must wash his clothes and bathe himself with water; afterward he may come into the camp. The bull and the goat for the sin offerings, whose blood was brought into the Most Holy Place to make atonement, must be taken outside the camp; their hides, flesh and intestines are to be burned up. The man who burns them must wash his clothes and bathe himself with water; afterward he may come into the

camp. This is to be a lasting ordinance for you: On the tenth day of the seventh month you must deny yourselves and not do any work—whether native-born or a foreigner residing among you—because on this day atonement will be made for you, to cleanse you. Then, before the Lord, you will be clean from all your sins. It is a day of sabbath rest, and you must deny yourselves; it is a lasting ordinance. The priest who is anointed and ordained to succeed his father as high priest is to make atonement. He is to put on the sacred linen garments and make atonement for the Most Holy Place, for the tent of meeting and the altar, and for the priests and all the members of the community. This is to be a lasting ordinance for you: Atonement is to be made once a year for all the sins of the Israelites.” And it was done, as the Lord commanded Moses (Lev 16, NIV).

Leviticus contains God’s call to worship and fellowship, to holiness of heart and habit.

Because of His august holiness, God must have a holy people. Thus “holiness” and its cognates are found some 131 times in the book. Such holiness is made possible by atonement (16:34; 17:11). The references to Leviticus in Hebrews shows its importance and spiritual meaning. The five offerings in the book teach that approach to God is ever by sacrifice (1 Kgs 3:2-13; 18:36-38; John 18:11; Heb 9; 10) The burnt offering suggests entire consecration. It can be applied to the relationship between Christ and His own. Christ, as the burnt offering, was fully surrendered to the Father, although such surrender involved the cross. Note how a scholar underlines the connection between the practice of sacrifice and the concepts of purification, restoration of fellowship, and right order in the following excerpt: “God is a holy and just judge who must take sin seriously. For him to remain just, he must punish sin. In Leviticus, atonement is the process by which God purifies and (re-)consecrates his contaminated and desecrated tabernacle and people by pouring out his wrath on the sinner or onto a substitute, thus restoring the relationship and right order.”⁵⁸

⁵⁸ Derouchie, *What the Old Testament Authors Really Cared About*, 107.

From Christ to the disciple: The legacy of the cross

There is no other substitute that takes away the sin of the world apart Christ (John 1:29; 10:11; Heb 9: 15-28). The following NT excerpt is worthy of the attention of any person who needs information or precision about how believers are made right with God:

You see, at just the right time, when we were still powerless, Christ died for the ungodly. Very rarely will anyone die for a righteous person, though for a good person someone might possibly dare to die. But God demonstrates his own love for us in this: While we were still sinners, Christ died for us. Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him! For if, while we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life! Not only is this so, but we also boast in God through our Lord Jesus Christ, through whom we have now received reconciliation (Romans 5:6-11, NIV).

However, the work of Jesus does not free the disciples from their sacrificial responsibilities. Several times during his earthly journey, Jesus urged his followers to deny themselves, take up their cross, and follow Him. As a burnt offering, the believers realizes that he does belong to God and must be used for His glory (Rom 12:1). A disciple is called to live in spirit and share Christ's suffering as he expects to share his glory (Rom 8:17). It entails purity, holiness, and discipline. The apostle Paul wrote: "Get rid of the old yeast, so that you may be a new unleavened batch—as you really are. For Christ, our Passover lamb, has been sacrificed. Therefore let us keep the festival, not with the old bread leavened with malice and wickedness, but with the unleavened bread of sincerity and truth" (1 Cor 5:7-8). The following statement sounds like a call to surrender to God both one's private life, character, and agenda: "For Christ's love compels us, because we are convinced that one died for all, and therefore all died. And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again" (2 Cor 5:14-15). When the burnt offering begins, the song of the Lord also begins. Sacrifice and song become one.

The believer is not saved by his works (Eph 2:8), but it takes self-sacrifice and discipline to remain a viable or fruitful disciple of Christ and not being disqualified after having called others to the contest (1 Cor 9:24-27). It takes self-sacrifice and discipline to overcome pride and use one's body for the honor and glory of God (1 Cor 5:6-8; 6:15-20). It takes self-sacrifice and consecration to develop a character of a soul winner. This involves dying from one's ego, rights, and passions. It takes self-sacrifice to forgive others and bless one's enemies instead of cursing them. It takes self-sacrifice and discipline to live a life of a servant rather than claiming to be served. It takes self-sacrifice and discipline to be a faithful Sunday school monitor, evangelist, pastor, or prophet. It takes self-sacrifice and discipline to become a disciple who makes disciples. It takes self-sacrifice to be thankful to God in every circumstance (good or bad) and support the cause of the gospel with one's finances and agenda (honoring God with one's money and schedule). It takes self-sacrifice to love one's neighbor as oneself and be patient and gentle as frequently as possible with people. It takes self-sacrifice and consecration for those who are strong in the church to pay more attention to their actions and help the weak to carry their burdens (Romans 15: 1-3).

Note how Paul exhorts the Corinthian church how to manage their freedom of action in consideration of their spiritual responsibilities in the community of believers:

Be careful, however, that the exercise of your rights does not become a stumbling block to the weak. For if someone with a weak conscience sees you, with all your knowledge, eating in an idol's temple, won't that person be emboldened to eat what is sacrificed to idols? So this weak brother or sister, for whom Christ died, is destroyed by your knowledge. When you sin against them in this way and wound their weak conscience, you sin against Christ. Therefore, if what I eat causes my brother or sister to fall into sin, I will never eat meat again, so that I will not cause them to fall (1 Cor 8:9-13).

It takes sacrifice and consecration to ignore one's rights especially as a spiritual leader and make oneself everybody's slave to win as many people as possible (1 Cor 9:3-20). It takes faith, sacrifice and consecration to put to death earthly desires, get rid of anger, passion, hateful

feelings, and do everything in the name of Jesus (Col 3:1-14). All these changes and habits contribute to the advancement of the gospel and Great Commission effectiveness. It also takes self-sacrifice, discipline, and consecration to be a professional intercessor (prayer warrior) for the body of Christ or become a missionary.

Consecration and Devotion (Sacrificial Fasting and Prayer life)

The principle of sacrifice for Kingdom's matters also applies to devotion (worship, fasting, and prayer). This speaks to offering oneself or a loved one as a sacrifice in devotion to God. It includes offering self as a sacrifice in fasting and prayer for the advancement of the gospel or Great Commission effectiveness. Stories and instructions related to God's centered or mission-centered devotions are found both in the OT and NT. Abraham's reaction when God asked him to offer his only son Isaac as a sacrifice is probably the most well-known OT testimony on that category. God tested Abraham and he passed the test brilliantly (Gen 22:1-12).

The following statement by God sounds like the proclamation of the result: "Do not lay a hand on the boy," he said. "Do not do anything to him. Now I know that you fear God, because you have not withheld from me your son, your only son" (Gen. 22:12). The following excerpt of a biblical commentary acknowledges that human sacrifice was familiar to Abraham's conceptual worldview (culture). But it also points to the fact that Abraham's prompt obedience to Yahweh's request was an act of faith (devotion):

It goes without saying that Abraham is utterly distraught at the prospect of losing his son, Isaac, in this way. Despite that emotional response, however, the command to sacrifice his son would not have been as shocking to Abraham as it is to us. In the Canaanite worldview, the God who provided fertility (El) was also entitled to demand a portion of what had been produced. This was expressed in sacrifice of animals and grain and in the sacrifice of children. Texts from Phoenician and Punic colonies, such as Carthage in North Africa, describe the ritual of child sacrifice as a means of ensuring continued fertility. The biblical prophets and the laws in Deuteronomy and Leviticus expressly argue against this practice, but that also implies that it continued to occur. Abraham

compliant acquiescence, as much as it reflects the power of his faith, also suggests that human sacrifice is familiar to his conceptual worldview. However saddened he may have been, he is not dumbfounded by the macabre or peculiar nature of Yahweh's demand. It was culturally logical, despite being emotionally harsh, and only baffling in light of the covenant promises.⁵⁹

Hannah's dedication of her son Samuel was certainly an act of worship to "Yahweh in gratitude for his gracious gift."⁶⁰ A God-centered devotion is also the fact of fasting and praying for God's people or simply for the benefit or wellbeing of other people as testified or recommended in the following passages: Neh 1:1-11; Esth 4-5; Isa 53; 58:1-10. It entails sowing in tears (Ps 126:5). At the dedication of the temple King Solomon expressed the need of commitment and loyalty to God and His work. Note his words in the following statement:

Praise be to the Lord, who has given rest to his people Israel just as he promised. Not one word has failed of all the good promises he gave through his servant Moses. May the Lord our God be with us as he was with our ancestors; may he never leave us nor forsake us. May he turn our hearts to him, to walk in obedience to him and keep the commands, decrees and laws he gave our ancestors. And may these words of mine, which I have prayed before the Lord, be near to the Lord our God Day and night, that he may uphold the cause of his servant and the cause of his people Israel according to each day's need, so that all the peoples of the earth may know that the Lord is God and that there is no other. And may your hearts be fully committed to the Lord our God, to live by his decrees and obey his commands, as at this time (1Kgs 8:56-61, NIV).

As a man of prayer, Nehemiah knew how to carry his sorrow to God. There is much to learn from this noble man. Although brought up amidst the luxury and temptations of Shushan, he remained untainted. He was in the world, but not of it. Then his unceasing prayers were saturated with his tears. Note that Nehemiah prayed with humility, brokenness, and fasting.

Numerous episodes of Jesus's ministry and God's people in the NT are also associated with the principle of sacrifice and consecration for God's Kingdom purposes: the fasting and

⁵⁹ John H. Walton, *Genesis, The NIV Application Commentary: From Biblical Text ... To Contemporary Life* (Grand Rapids: Zondervan, 2001), 510.

⁶⁰ Bill T Arnold, *1 and 2 Samuel: The NIV Application Commentary from Biblical Text-- to Contemporary Life* (Grand Rapids: Zondervan, 2003), 58.

temptation of Jesus by Satan (Matt 4:1-11), the recommendation to pray for laborers (Matt 9:37-38), the prayer in Gethsemane (Matt 26:36-46; Mark 14:32-42; Luke 22:39-46), Paul's prayer for the Philippians (Phil 1:1-10), Paul's statement about his desire to never fail in his duty but be full of courage and bring honor to Christ whether he lives or dies (Phil 1:12-21). Undoubtedly one of the major expressions of Jesus's dedication to His Father was his prayer life. The will of Jesus, "fully focused on accomplishing that of his heavenly Father, directed him to resist the temptation."⁶¹ Speaking about Jesus's trials, especially in the context of His interactions with Satan, a scholar observes that "the significant feature of the earlier temptations was the satanic attempt to deter Jesus from the cross."⁶²

The devil tried to convince Jesus that the cross was the wrong choice, but his trap was unsuccessful as the Lord was dedicated to His Father and to His mission. In His agonizing prayers at the garden of Gethsemane, Jesus reaffirmed his determination to "endure this cup of crucifixion to accomplish redemption of humanity."⁶³ The following comment on the prayer at Gethsemane is a challenge to follow the example of Christ in ministry when it comes to obedience to God, prayer, and Great Commission:

Jesus lays the temptation out to his Father, but he does not ask to shirk his destiny. He wants only to obey his Father's will. This is the landmark example of honesty and trustfulness in prayer. The Father will not respond to the petition in the way requested, but it does not reflect any fault in the One requesting. The Father does hear the son's plea, but it is the son's obedience to the Father's answer to continue to the cross that brings salvation to humanity (Heb 5:7-10).⁶⁴

⁶¹ Michael J. Wilkins, *Matthew*, The NIV Application Commentary from Biblical Text to Contemporary Life (Grand Rapids: Zondervan, 2004), 165.

⁶² *Ibid*, 841.

⁶³ *Ibid*.

⁶⁴ *Ibid*.

It was a matter of utmost importance for the apostles to keep speaking and teaching with boldness in the name of Jesus even after the interdiction of the council to not do so. Note the terms of the prayer made by the believers after the report of Peter and John to the group and what happened after the prayer (a Kingdom-centered prayer):

When they heard this, they raised their voices together in prayer to God. “Sovereign Lord,” they said, “you made the heavens and the earth and the sea, and everything in them. You spoke by the Holy Spirit through the mouth of your servant, our father David: “Why do the nations rage and the peoples plot in vain? The kings of the earth rise up and the rulers band together against the Lord and against his anointed one. Indeed Herod and Pontius Pilate met together with the Gentiles and the people of Israel in this city to conspire against your holy servant Jesus, whom you anointed. They did what your power and will had decided beforehand should happen. Now, Lord, consider their threats and enable your servants to speak your word with great boldness. 30 Stretch out your hand to heal and perform signs and wonders through the name of your holy servant Jesus.” After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly (Acts 4: 24-31).

The untimely death of Stephen (Acts 7:54-60) must have seemed like a disaster to Peter and the rest. But they learned that the blood of the martyrs is the seed of the Church. Stephen dies; Saul is born again. Scattered abroad by persecution, the church increased. Through the story of Simon it is revealed that it is tragic to seek God’s gifts for self-advancement. Coming to Philip’s ministry, Christians discover that cooperation with God produces great results. It might have seemed unwise to Philip to be taken from the midst of a city revival and placed in a desert to win one soul for Christ. Immediate and unquestioning obedience, however, made Philip the soul-winner he was. And from the OT he knew how to preach Christ and how full of the Gospel his sermon is.

It is easy to realize how consecration is associated to Kingdom-centered intercession in the book of Acts. Otherwise, it is reasonable to say that the Acts of the Apostles were acts of sacrifice, consecrated, and prayerful believers. Acts 12 is full of illustrations of the importance of consecration and kingdom-centered intercession in ministry, especially in situation of great

adversity and persecution. Upon order of King Herod, James, the brother of John is put to death by the sword. Peter is arrested and put to jail. He is guarded by four groups of four soldiers each. Note in v. 5 the church was praying earnestly to God for him. Peter is tied by two chains and there are guards on duty at the prison gate. Peter is miraculously set free from prison. He follows the angel out of prison, thinking that what is happening to him is a vision. They pass by the first guard station and then the second, and come at last to the iron gate that opens into the city. The gate opens to them by itself. Now they are out. They walk down a street, and the angel leaves Peter, who finally realizes that what is happening is real. Yes! The Lord sent his angel to rescue his consecrated servant from Herod's power and from everything the Jewish people had planned against him. But the story does not end there. A reflection on what happened next is very important in the context of the current project thesis. Luke reports that Peter went to the home of Mary, the mother of John Mark, where the disciples were gathered and were praying (Acts 12:12). When they saw Peter, they were amazed. God answered the sacrificial prayers of his consecrated people.

Hebrews presents the connection between the concepts of sacrifice, worship, and charity in the following words: "Through Jesus, therefore, let us continually offer to God a sacrifice of praise, the fruit of lips that openly profess his name. And do not forget to do good and to share with others, for with such sacrifices God is pleased" (Heb 13:15-16). When a congregation of consecrated people gather to present kingdom-centered petitions to God in prayer, they "create opportunities for more people to hear and understand the truth of the gospel."⁶⁵ That's what the following request of Paul's letter to the Colossians is all about: "Devote yourselves to prayer, being watchful and thankful. And pray for us, too, that God may open a door for our message, so

⁶⁵ Stephen Kendrick and Alex Kendrick. *The Battle Plan for Prayer* (Nashville, Tennessee: B&H Publishing Group, 2015), 189.

that we may proclaim the mystery of Christ, for which I am in chains. Pray that I may proclaim it clearly, as I should” (Col 4: 2-4). The following excerpt of the *Battle Plan of Prayer* by Stephen and Alex Kendrick is a relevant and insightful reflection on the above biblical portion:

Jesus Himself said the reason He came to earth was to seek and save the lost (Luke 19: 10). And as part of His body on the earth today, we need to view this same priority as a crucial part of our purpose as well. Not that we should deny our God-given responsibilities to become full-time evangelists, but in everything we do, in every situation, we need to be ready to share the love of Christ with a lost, dying world. Our prayers shouldn’t be limited, however, only to those within our area of influence. We must also pray for people we’ll never meet. Pray for missionaries to be given the boldness and opportunity to share God’s love with as many people as possible in lands we never visit. Pray for leaders to hear the gospel and realize their need for forgiveness and salvation as they guide others. Pray for those in the spotlight who influence the masses. Pray for unreached people groups who desperately need someone to come acquaint them with the hope that’s found only in Christ. Yes, pray for everyone, everywhere, on an ongoing basis. God will know how to take even our general, global prayers and invest them in all the right places, directly into the hearts of those He’s already drawing towards Himself.⁶⁶

Theoretical Foundations

The common point between the sources consulted and the topic at hand is that all of them are dealing in one way or another with laboring for Kingdom interest. Both the works investigated and the assigned thesis project are ministry-oriented and/or Kingdom-centered. What makes the theory of the assigned project specific or original is that it will revolve around the prominent theological principle of sacrifice (Rom 12:1; 2 Cor 5:14-15). It will focus on the connection between the spiritual discipline of fasting and prayer and the cross for the purpose of Great Commission enhancement. Otherwise, the project thesis at hand will emphasize fasting and prayer in the perspective of honoring God and offering self as a living sacrifice for the spiritual growth and wellbeing of one’s fellow Christians and Great Commission enhancement.

⁶⁶ Kendrick and Kendrick, *The Battle Plan for Prayer*, 190-91.

The following portions from 1 Peter might be used to translate the theoretical foundation of the assigned thesis project and the guiding principle of the 3P Ministry in biblical terms:

As you come to him, the living stone, rejected by humans but chosen by God and precious to him you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ (1 Pet 2: 4-5).

But you are a chosen people, a royal priesthood, a holy nation, God's special possession, that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy (1 Pet 2:9-10).

The current project thesis will press on training champions of intercession; that is, people who fast and pray for the unity of the people of God and the progress of the gospel around the world. Great Commission effectiveness includes multiple things: making converts for Christ; church health; church growth; training laborers (disciples who make disciples, small group leaders, Sunday school monitors, etc.), and church planting. The achievement of these goals involves consecrated people in the ministry, that is people who invest themselves in fasting, prayer, intercession, mission, technology, church management, and other evangelical activities.

On the ground of the cross, these people understand that they are followers of Jesus, not only to keep on working on their salvation (Phil 2:12), but also to complete Jesus's suffering in their daily life and agenda for the spiritual growth of their fellow Christians and the advancement of the gospel. In other words, the current project thesis is intended to be a guideline for how to use the spiritual discipline of fasting and prayer in the context of the crucifixion of the disciple (self-sacrifice and consecration) for the purpose of Great Commission enhancement. This entails the fruit of the Spirit, planning, creativity, and performing activities designed to empower the unity of the members of the Caravan of Rescue (the interdenominational branch of the 3P Ministry).

CHAPTER 3: METHODOLOGY

Brief Recall of the Problem and Overview of the Intervention

As observed in previous sections of this action thesis, the 3P Ministry suffers from a severe lack of communication among the staff. This is especially due to the interdenominational character of the Caravan of Rescue and the personal challenges of the leaders. That issue has a high and negative impact on the fellowship among the members and the operation of the ministry. Fellowship is not consistent, and membership is not growing as expected. Very few people are interested with the activities of the ministry, even among the believers. As a result, the Great Commission is not being fulfilled. This section discusses the Intervention Design adopted to complete the work at hand to address the given problem effectively.

This DMin project is “not designed just to understand phenomena but to provide the minister an opportunity to impart pastoral leadership that implements change.”¹ This stage of the research will be conducted through the following steps/actions: 1) identification of the necessary resources; 2) localization of the opportunities; 3) definition of the approach of intervention; 4) elaboration and presentation of a convenient timing (schedule/agenda); 5) elaboration and exposition of a realistic budget ; and 6) articulation of a scholarly method of data collection and data analysis (Evaluation and Implementation of the Intervention Design).

¹ Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses* (Eugene, OR: Wipf & Stock, 2011), 63.

Intervention Design

Rationale, Purpose, and Objective

The rationale of the current thesis project intervention can be summarized in the following words: strengthening the 3P Ministry for Great Commission enhancement through God's empowering presence and the reinforcement of fellowship among the leaders of the Caravan of Rescue. There are steps to be taken to strengthen fellowship and the desire to work together among the stakeholders of a Christian organization and especially an interdenominational organization like the Caravan of Rescue. These measures are as follows: 1) designing a strategy to facilitate communication and exchanges between each other; 2) developing a schedule of activities resulting from this strategy; 3) prayer and intercession; and 4) promoting the practice of charity among the members, starting with the founding president (the researcher) and the staff. In the case in point, the schedule of activities should adopt the format of a realistic and objective program for building up and training leaders and mission officers. One of the major obstacles to the success of the Triple P Ministry is the lack of understanding of the vision of the ministry by most members of the Caravan of Rescue. This is why this issue will be at the center of the training sessions in view in this research project. The questionnaire, communications and prayer requests will be geared primarily towards understanding the vision and mobilizing participants for the Great Commission effectiveness.

The program will aim to imbue the participants with the fundamental biblical and moral values of the ministry and all the spiritual, human, economic and logistical means necessary to fulfill the vision of this ministry. Therefore, presentations, announcements and holistic communications (sermons) shall be part of the current action thesis. They will play a major role in motivating the participants who are mostly insiders and preparing them to take the next step.

For any presentation or holistic communication exposed and recorded, the researcher shall discuss the expected impact and the way it shall be measured.

To achieve this, the following actions must be taken: 1) develop a questionnaire whose design and content cohere with the problem and the changes expected; 2) make an objective and realistic choice of project participants; 3) create opportunities for recalling and clarifying the vision and missions of the Caravan of Rescue during the project sessions; 4) mobilize the members of the ministry to participate in fasting and prayer after having clearly explained to them the merits of the project; 5) involve other believers in the project to allow them to discover the Caravan of Rescue and join it; and 6) encourage and revive the practice of charity and evangelization. All these actions should contribute to the broadening of the ministry's field of action, as well as to the improvement of its dynamism and efficiency. Taking the actions listed above implies the available and accessible resources, programs, and initiatives whose feasibility can easily be assessed, and the impact measured in a clear and professional manner.

This is an action thesis. Those who will get the most out of it are those who will understand its context and purpose. The relevance of that preliminary is illustrated through the questionnaire of meditation and self-assessment that was designed and realized by the researcher (see next section of the discussion). The format and the perspective of that questionnaire are explained in the following statement:

When determining what type of interview format (or questionnaire) to use, you first consider your problem and purpose statement. What information do you need that help you evaluate whether or not the intervention was effective in answering the problem and fulfilling the purpose of the project? The kinds of questions you want to ask and the sort of answers you expect to be offered must cohere, or you will gather piles of data that will tempt you to manipulate in order to be useful.²

² Sensing, *Qualitative Research*, 104.

Prayers shall be intentional. They shall seek to break several chains in the lives of believers and stimulate their commitment to embrace the vision of the ministry and unite with one another for the purpose Great Commission enhancement. Four major elements will determine the choice of data collection methods: 1-The quality of the relationships that exist between the researcher and his immediate collaborators; 2- the distance which separates the researcher from most of the other leaders of the Caravan of Rescue; 3-the inaccessibility to modern means of communication for a good number of participants; and 4-the dedication and skills of the Secretary General of the Caravan of Rescue. The strategy adopted includes the resources and the action plan presented in the following section.

Participants, Resources, and Timeline of the activities

This stage of the work is designed “to specify the management details surrounding time, finances, facilities, and personnel.”³ Fifteen individuals will participate in this intervention design: twelve people from the Caravan of Rescue and three people from the Cameroon Student Bible Fellowship USA Small Group. The twelve from the Caravan of Rescue are divided in two groups, and they are located as follow: eight people residing in Cameroon, three people residing in the United States (Virginia), and one person in France. The three participants from the Cameroon Student Bible Fellowship are located as follow: two participants in Maryland and one participant in Virginia. The table below shows the different categories of participants broken down according to the orientation of the project sessions and their church affiliation. It is an illustration of the interdenominational character of the intervention.

³ Sensing, *Qualitative Research*, 27.

Table #1-Breakdown of Participation to the Training by Church Affiliation

Focus Group	# Participants	Same church with the researcher	Different church
The Caravan of Rescue International Forum	6	3	3
The Caravan of Rescue Cameroon Forum	6	0	6
Cameroon Students Bible Fellowship	3	0	3
Total	15	3	12

The participants were chosen because of their spiritual identity (they are all Christians), their ministry background (most of them are spiritual leaders), their relationship to the researcher, their affiliation to the 3P Ministry (80 percent are members of the Caravan of Rescue and all the others are familiar with the ministry), their geographical position (Cameroon, France, and United States), and their accessibility. Based on the above criteria, the level of participation of the chosen people to the project sessions that will be organized, and the related data, the researcher will be able to assess the health of the 3P Ministry. The assessment shall evolve around the understanding of the following elements of spiritual formation and the commitment of the participants to the following characteristics of ministry: 1) the theological foundation of fasting; 2) the power of fasting and prayer; 3) the role of fasting and prayer in church revitalization; 4) the practice of fasting and prayer; 5) the role of fasting and prayer in evangelism and mission; 6) the role of fasting and prayer in Great Commission enhancement; 7) the role of fasting and prayer in fellowship reinforcement; and 8) the capital role of fasting and prayer in the development of quality relationships in the Caravan of Rescue.

The primary objective is to enable the leaders of the Caravan of Rescue to realize their God-given potential and unify the ministry upon a convenient plan of action designed to move it

towards greater health and vitality for Great Commission effectiveness. For each individual and group involved in the project, the efficiency of the participation will be guaranteed by the mobilization of the following skills, instruments, and practices: service, self-assessment, agility and adaptability, oral communications, written communications, vision comprehension, accepting responsibility, leadership notebook, journaling, teamwork and collaboration, inspirational leadership, and technology skills (just the basics). The first session of the project will be a session of consultation and collection of concerns and prayer requests from each other. During the first two weeks of this session, the researcher will conduct rapid training sessions on data collection with the people who have been designated to carry out this task. This work will be done through telephone conversations or physical meetings scheduled in advance in the homes of the participants or in their churches. These will be restricted meetings in groups of two or three people. To this end, particular emphasis will be placed on field notes in small groups as well as corporate prayer meetings.

The following statement is a mirror of the crucial role that field notes will play in this intervention and an excellent illustration of the criteria for selecting people who will do this work: “Participant observers, interviewers, focus group facilitators, and the researcher are some of the people who will be taking notes throughout the process.”⁴ In what context will notes be taken and from what perspective will the researcher analyze them? The answer to this question is found in the excerpt below:

Taking notes before, during, and after the ministry intervention collects your observations and initial interpretations. Protocols will specify what should be recorded when. Whether it is a lesson presented, an interview conducted, an activity observed, or some other project-related engagement, you will sit down as soon as possible and record a note on

⁴ Sensing, *Qualitative Research*, 180.

the event. Such comprehensive note-taking emphasizes the longitudinal value of the data.⁵

All the above tools and skills shall ensure a smooth and objective progress of the project through well recorded data. The Secretary General of the Caravan of Rescue who lives in Cameroon will play a critical and strategic role in terms of recording and collecting information both for the meetings of the Caravan of Rescue Cameroon Forum and the Caravan of Rescue International Forum. As the terms of reference for his position indicate, he will be the rapporteur for the sessions in which he will participate. In addition, he will be the spokesperson for the researcher and the relater of the communications that will be delivered by the main stakeholders throughout the project. Thank God he has all the intellectual, moral, and spiritual qualities required for this purpose. Therefore, he shall be provided with all the resources needed to perform the tasks assigned to him: office supplies, transportation fees, etc. The following projected budget is an illustration of the researcher commitment to the goals discussed above.

Table 2-Project Sessions Budget

#	Rubric	Amount allowed
1	Communication and transportation (researcher)	\$400
2	Transportation and office supplies (Secretary General)	\$200
3	Devotional handbook expenses	\$400
4	Food and drink for participants (Yaoundé Cameroon)	\$200
5	Financial assistance to members and non-members	\$700
6	Total	\$2100

⁵ Sensing, *Qualitative Research*, 181.

The intervention will consist of two major stages broken down into four phases. The first stage will consist of contacting the research participants (insiders and outsiders) both for initial contact and an introduction to the project. This first stage will be used to explain the purpose of the research to the research participants and seek the practitioners' agreement on the agenda that will be experimented in the second stage and eventually adopted in the ministry. At that occasion, the researcher will also collect the concerns and prayer requests of the participants. Note that the term practitioner is used here to designate the members of the Caravan of Rescue (the interdenominational branch of the 3P Ministry). In that perspective, any necessary adjustment will be performed at the convenient time. Due to the diversity of the participants in terms of location, social conditions, and denominations mentioned previously, they will not be contacted at the same time. The researcher will arrange an appointment with each individual or small group according to their availability for a phone conversation, a visit, or a virtual meeting. An emphasis will be given to text messages, phone calls, video messages, and emails for effective communication and interaction.

For some participants, the consultation shall be conducted through in person, phone calls, or video conferencing interviews. The researcher has excellent relationships and easy access to all fifteen participants. All of them have even already promised to provide the researcher with the best support possible. The initial consultation and technical preparation stage will be conducted in about eight weeks. It will range from October 3, 2021 to November 24, 2021. As specified earlier, the researcher will use the two first weeks of that period to train data collectors. After analyzing the information regarding the concerns and challenges of each participant, the researcher will use this information to set up a program of corporate fasting and prayer that will be suitable to the participants, especially the insiders.

The second step (the longest and more spiritual one) will be divided in three phases. It will also be a step of observation, corporate fasting and prayer, interpretation of the data collected, and reorganization of the ministry. It will range from November 25, 2021 to March 4, 2022. During the meetings of prayer that will be conducted in that second stage of the intervention, there will also be sessions of presentations, exhortations, and teachings aimed at imbuing all participants of the vision of the ministry and the adopted strategy for the reinforcement of the fellowship and engagement in the ministry. In addition to the weekly prayer meeting, there will be a monthly gathering designed to present the vision and purpose of the 3P Ministry to potential members, partners, and collaborators and preparing for the execution of the adopted projects.

The major purpose of these meetings is not to seek the participation of more people in the project, but to connect with as many people as possible and minister to them in person or virtually (by phone or electronic means). The directors of the ministry have already agreed to collect the needs of several people and reach out to them for one-to-one devotions at their convenient time. Otherwise, the success of the plan does not depend on the availability of outsiders for physical gatherings, but on the commitment of the current active leaders of the ministry. According to the rationale of the current research project, it is strongly expected that numerous souls will enjoy rejoining with the Caravan of Rescue after that program. That should bring joy and enthusiasm to the practitioners (the members of the Caravan of Rescue) and inspire other believers to collaborate with them in such initiatives in the future for Great Commission effectiveness.

What about the facilities? Most meetings will be conducted through conference calls and video-conferences. However, three gatherings will take place in a physical setting during the

second stage of the project. The given setting is the church of one of the leaders of the Caravan of Rescue in Cameroon and friend of the researcher. This shall contribute to measure the good relationships and the level of connection that was preserved between the researcher (USA) and some of his collaborators and fellow leaders of the Caravan of Rescue residing in Cameroon in about twelve years. In fact, the researcher is originally from Cameroon and he moved in the United States in September 2010 for ministry training purposes. It is important to remember that one of the major objectives of the current project thesis is to improve the communication and fellowship among the leaders of the Caravan of Rescue for more vitality and Great Commission effectiveness.

Maturity Matrix and Evaluation Perspective

At this stage of the project, it is not too early to project oneself a little bit on the next stage and to begin to consider some adjustments based on the data that will be collected and the initial results of the analyzes that will be carried out. In accordance with the purpose of the current project thesis, the researcher will navigate “the characteristics of spiritual maturity and the primary ministries or pathway to ingrain them in the lives”⁶ of his people. As suggested by Malphurs, he will “need to connect the two.”⁷ In other words, he must be able to provide a clear and comprehensive answer to the following question, “How do they work together to accomplish the maturity process?”⁸ It fits with the agenda of the 3P Ministry. It involves a culture of assessment. As Malphurs notes, “Personal ministry and church ministry appraisal are necessary to refine any work for God. When you avoid honest, objective assessment, you are opting for

⁶ Malphurs, *Advanced Strategic Planning*, 202.

⁷ Ibid.

⁸ Ibid.

comfort over courage and ministry mediocrity over meaningful ministry.”⁹ The challenge is not easy to meet, but it is a little easier to gather the necessary means when the path ahead is clear. It includes making good choices and decisions and preparation for the future.

Implementation of the Intervention Design

Methods of Data Collection and Project Sessions (Overview)

Three major tools were used for data collection: interviews (both in person and by phone); open discussions via conference calls (weekly and monthly meetings of the Caravan of Rescue), and emails. Fifty percent of data were collected during personal interviews and one-on-one discussions. Thirty-six percent of the data were collected during the weekly and monthly meetings of the Caravan of Rescue; and 14 percent via emails. All these opportunities of data collection involved field notes. As previously announced, the project took place in two major stages subdivided into four sessions or phases of work: one phase for the first stage and three phases for the second stage. The first stage (session 1) lasted from October 3 to November 24, 2021. The second stage (sessions 2, 3, and 4) lasted from November 25, 2021 to March 4, 2022.

Process Flow: Actions Performed and Perspective

The project started with the monthly meeting of the Caravan of Rescue on October 3, 2021. On that day, the schedule of project activities was announced and the distribution of tasks carried out. The meeting brought together nine members of the Caravan of Rescue, namely five members residing in the United States, three members residing in Cameroon, and one member residing in France. The meeting took place by video-conference for some and by telephone for others. Three major tools were used for the collection and preservation of information:

⁹ Malphurs, *Advanced Strategic Planning*, 299.

notebooks, audio recorders, and video recorders. Each participant was encouraged to take notes but two people were also appointed as session clerks. They are the president of the session and founding president of the Caravan of Rescue (the researcher) and the Secretary General. All information collected that day and throughout the project, starting with the number and the geographical position of the participants, will make it possible to measure rationally the progress recorded in the ministry in terms of integration, communication, communion, and vitality.

The period from October 4 to October 28, 2021 was marked by the collection of concerns and prayer requests by the participants from their parents, friends, and acquaintances for the preparation and development of the devotional guide which was to be put into circulation a few weeks later. To this end, it was up to each member of the Caravan of Rescue to use their notepad, pen, and cellphone or tablet to record and preserve the information collected. This information should then be forwarded to the researcher or the Secretary General for centralization and processing. The routing of the information collected was carried out essentially by telephone communication, text messages, and emails. From then on, the researcher and the Secretary General designed the guide of prayer and intercession mentioned above.

In other words, this information was useful on two levels. Not only did they make it possible to produce a manual of prayer and intercession which reflects the aspirations of the vast majority of the participants in the project, but they also made it possible to evaluate more or less objectively their level of attachment to the Great Commission and, therefore, their understanding of the vision and missions of the Caravan of Rescue (see results in Chapter 4). The work of developing, updating and virtual publication of the prayer and intercession outline was carried out between October 29, 2021 and November 24, 2021. The distribution of copies began in the first stage and continued during the first four weeks of the second stage of the project. The

Secretary General was the mainspring of this work. This will allow the researcher to better perceive the strengths and weaknesses of the group in matter of spiritual formation and to make the necessary adjustments in the area of prayer and intercession and more precisely in the areas of fraternal communion, evangelism, and mission for Great Commission enhancement. It is in this perspective that the assigned questionnaire has been associated with the manual of prayer and intercession published.

The necessity to clarify the aim of the project questions and assess their impact prompted the researcher to organize them in categories. See table below:

Table 3-Questionnaire Reflection/Objectives¹⁰

Category/Topic	Questions	Skills/Values to promote	Aspects of Ministry life to pursue or empower
Management/ Organization	1, 6, 7	Planning organizational skills budgeting, prioritizing	accountability, stewardship and generosity; efficacy, productivity
Character/ Testimony	2, 3, 4, 5, 13, 20	sobriety, humility, self- sacrifice, meekness, patience, holiness, devotion, integrity, strong work ethic, positive thinking, analytical skills, proactivity, accepting responsibilities, professional manners	loving the truth faith-based and vision-focused programs wise administration and accountability listening to God’s voice pursuing God’s will recognizing and utilizing spiritual gifts; joy-filled people
Relational Spirituality	8, 9, 11, 12	Love synergizing teamworking faithfulness	God’s empowering presence servant-leadership development; a commitment to loving and caring relationships

¹⁰ See Appendix E for the list of questions asked.

Christ and the Church	10, 14, 16, 19	learning, teaching, encouraging	God's exalting worship spirit-led programs; Christ-centered preaching growing to Christ-like maturity;
Evangelism, Mission and Souls Winning	15, 17, 18	training, equipping, commitment to intercession, ministering to lost people, soul care, giving	outward focus; mission-centered; cooperation and partnership in mission and church-planting initiatives

The above table illustrates the ministry commitment to be prayerful for the accomplishment of the following pillars of church health and vitality: 1) God's power and the authority of His word; 2) Christ-centered and Christ-honored fellowship; and 3) hardworking to overcome the barriers to evangelism, mission, and church-planting in the Caravan of Rescue. As mentioned earlier, the overall objective is Great Commission effectiveness and the advancement of the gospel worldwide. All the values and expectations listed in the table above are part of the intercession requests which make up the prayer manual that was designed, elaborated, and published on the eve of the launch of the activities of this project. This means that these requests were regularly presented to the Lord throughout the given program. Furthermore, they furnished several communications and exchanges by means of which the participants imbibed the values they convey and the objectives for which they were formulated (details in Chapter 4).

The Renaissance of the Caravan of Rescue Cameroon

One of the key events of the first stage of the project was the meeting to officially relaunch the activities of the Caravan of Rescue in Cameroon. This meeting was held on November 13, 2021 in the sanctuary of the church of one of the leaders of the Caravan of Rescue in Yaoundé. Twelve people responded to the summons, including the vice-president, the treasurer, the auditor, and the Secretary General who all reside in Cameroon, as well as the

founding president (the researcher) and his wife who reside in Virginia in the United States. The latter two took part in the work remotely by telephone (conference call). The main agenda item was the preparation of the upcoming prayer crusade. On this occasion, the telephone directory of those in charge of the Caravan of Rescue was compiled and published and a virtual communication forum was created for members residing in Cameroon. It was also an opportunity for the founding president (the researcher) to make a presentation on the vision and mission of the Caravan of Rescue. To this end, he presented and explained the spiritual foundations and driving values of the Caravan of Rescue.

On this same occasion, the founding president presented the context and the objectives of the crusade of prayer in view, as well as the practical methods of participation in this crusade. He finally presented the philosophy of mobilizing intercessors and conducting prayer sessions. Copies of the prayer manual prepared for the occasion were distributed to the participants. The event ended with the sharing of a meal financed by the founding president and his wife. The participants departed in an atmosphere of celebration and excellent fraternal communion. Transport fees were given to each participant and the participants made a commitment to keep in touch with each other, in particular to decide on the date of the next meeting. The Secretary General played his role as secretary of the meeting perfectly. He took notes which he recorded in the register provided for this purpose and which will be used to evaluate the state of the ministry in terms of communication, commitment, fellowship, and vitality in the aftermath of the project.

All the works mentioned above will be used and analyzed to evaluate the progress made by the ministry throughout the project as well as their impact on the functioning of the organization in general the day after the project. The last major event of the first stage of the project which, it should be remembered was the preparatory stage of the prayer crusade is the

meeting of November 19, 2021. This meeting brought together some leaders of the Caravan of Rescue International Forum, especially the founding president and his wife in the U.S., two members residing in Cameroon, and one member residing in France. It is actually a virtual prayer forum that has been in operation for over two years now and has been used as one of the main forums for the Caravan of Rescue meetings during the project. On this occasion, the practical modalities of participation in the prayer crusade and the philosophy of conducting prayer sessions were once again presented for some and recalled for others. The essential information was collected by the researcher and the Secretary General of the Caravan of Rescue and carefully preserved in registers and electronic devices such as cellphones and tablets. Extensive information was also recorded in individual journals. This information will also be taken into account and analyzed with a view to assessing the progress made by the ministry during the project. The second stage of the project evolved around a crusade of prayer and intercession known as Operation Bridge over the Ocean, first edition.

Operation Ocean Bridge, First Edition (second stage of the project)

The given operation was a crusade of prayer and intercession spread over a period of 100 days for 100 prayer or intercession requests. The crusade was divided into three major phases. These three phases correspond to the three sessions of the second stage of this project. Each session of the Operation Ocean Bridge was marked as agreed upon by the practice of fasting, meetings of intercession or clarification, exhortations, presentations, teachings, announcements, several forms of evangelization (individual and collective), moral or spiritual assistance, and many other works of charity. During the preparation of the program, it was recommended that each leader of the ministry would observe thirty days of fasting or more while the other members and participants would observe twenty days of fasting out of one hundred days.

The protocol of fasting and prayer set up among the participants to the current project training involved the following rules and arrangements. Corporate fasting: each Friday from midnight until sundown, followed by the ministry weekly meeting of prayer and intercession (fifteen days). Individual fasting: each participant chooses his/her day during the length of the training. Prayer and intercession can be done individually or in groups during this time. Minimum of fasting days recommended for leaders/directors (Insiders) is thirty days (fifteen plus fifteen). Minimum of fasting days recommended for outsider: fifteen days (fifteen plus five). Fasting practical arrangements: Each participant is left to their own discretion on what this fast will entail (fasting with or without drink, fasting with or without fruits, etc.). The essential purpose is to practice abstinence combined with time spent in prayer and supplication in a responsible mindset. This time in prayer must be affected by the knowledge of the pressing requests that must be made known to God.

Prayer requests focused in the following needs or issues: the knowledge of Christ; the renewal of hearts; spiritual and mental restoration of people known by the participants; the conversion of loved ones; the conversion of neighbors, friends, and co-workers; the reinforcement of fellowship in the Caravan of Rescue; revival in Cameroon and the United States; the safety and well-being of evangelists and missionaries; and the advancement of the Kingdom of God. The measuring work that will be carried out through the above protocol involves attendance, participation, and the changes or breakthroughs experienced both individually and corporately throughout the program. That includes the following data: 1) number of real fasting days out of number of recommended days; 2) attendance in small groups; 3) attendance in corporate prayer meetings; 4) number of phone calls, text messages, or emails performed towards other participants; 5) number of phone calls, text messages or emails received

from other participants; 6) number of people visited or evangelized; 7) number and types of God's visitations experienced during the training; and 8) testimonies about the progress achieved in understanding the vision of the Caravan of Rescue.

In addition to prayer meetings in small groups and the usual Friday-Saturday prayer meetings, the second stage of the project revolved around the following events and dates: 1) the monthly meeting on January 9, 2022; and 2) the prayer meeting of the Caravan of Rescue Cameroon Forum on January 15, 2022. At all these meetings, the same data collection procedures used previously were applied. Once again, the work of collecting and preserving the information was carried out by the founding president of the organization (the researcher) and the Secretary General. As usual, the format of conference calls and video-conferences was used for communication between participants at the meeting site and remote participants. The meetings of the Caravan of Rescue Cameroon Forum were held at the usual place. Arrangements have been made for the participants in Yaoundé to part for a fraternal meal and for transport fees to be given to each. The Secretary General continued to ensure the daily monitoring of activities and to serve as liaison between the founding president and the members dispersed throughout the world so that everyone, including those absent at the meetings, are aware of the evolution of the group (details in Chapter 4).

At least 90 percent of the results obtained were observed and collected during this second stage of the operation. It was, therefore, a capital and strategic stage for the life of the ministry. Once again, the expected changes and progress revolved around understanding the vision, breaking down barriers to communication, fellowship, mobilizing members for evangelism and mission, not to mention creativity and multiplication of revenue-generating initiatives for the organization (see Chapter 4). The following table shows the categories of communications that

were delivered throughout the project as well as the topics and related purpose or expected results.

Thesis Project Training Sessions: Communications and Purpose

Table 4-Session1

#	Date and Context	Category	Topic/Issue	Purpose	Original Forum
1	Saturday 11/13/2021 Project preparation meeting in Cameroon	Homiletical (Sermon)	the pillars or reference values of the caravan of rescue	understanding ministry's vision and mission; expressing oneself joyfully and creatively	Caravan of Rescue Cameroon Forum
2	Same date and Context	Presentation	context and objectives of the operation bridge over the ocean	being intentional in prayer and intercede effectively	Caravan of Rescue Cameroon forum
3	Friday 11/19/2021 Corporate Prayer Meeting	Announcement	agenda of the operation bridge over the ocean, first edition	preparing the future and being well organized	Caravan of Rescue International Forum

Table 5-Session 2

#	Date and Context	Category	Topic/Issue	Purpose	Original Forum
1	Friday 11/26/2021	Presentation	questionnaire of meditation and motivation	self-criticism; consecration; responsibility; commitment	Caravan of Rescue International Forum

2	Same	Presentation	light on training topics (overview)	preparing for the future and focus	Same
3	Same	Presentation	how to use the manual of prayer and intercession	same	Same
4	Same	Presentation	how to lead a of group prayer	being intentional in prayer and intercede effectively	Same
5	Friday 12/10/2021	Homiletical (Sermon)	the imperative and effectiveness of fasting and prayer	God's empowering presence and spiritual revolution	Same
6	Sunday 12/12/2021 Monthly Meeting	Same	Same	same	Same
7	Tuesday 12/14 Voicemail	Presentation	spiritual foundation and objectives of the operation ocean bridge	handling diversity and differences	All
8	Friday 12/17/2021 Corporate Prayer meeting	Homiletical (Sermon)	implore the lord	growing together in faith and waiting from God	Caravan of Rescue International Forum
9	Friday 12/24/2021 Corporate Prayer meeting	Homiletical (Sermon)	trusting God and checking once motive	growing together in faith and caring for others	Same
10	Tuesday 12/28/2021 Electronic	Announcement	end of year message	growing through experience and facilitating effective dialogue	All

Table 6-Session 3

#	Date and Context	Category	Topic/Issue	Purpose	Original Forum
1	Friday 1/7/2022 Corporate Prayer Meeting	Homiletical (Exhortation)	unity and charity	strengthening of unity and fraternal communion;	Caravan of Rescue International Forum
2	Same	Presentation	focal point of intercession for the third session	preparing for the future and pray intentionally	Same
3	Same	Announcement	dates and setting of the following meetings	preparing for the future; making the journey interesting and exciting	All
4	Sunday 1/9/2022 Monthly Meeting	Homiletical (Sermon)	faith and perseverance	growing together in faith and waiting from God	Caravan of Rescue International Forum
5	Same	Announcement and Presentation	points of reflection and special prayer requests	paying attention to the needs and challenges of the brethren	All
6	Same	Homiletical (Sermon)	knowledge of Christ, unity and spiritual growth	more responsibility and commitment; building relationships	Caravan of Rescue International Forum
7	Friday 1/21/2022 Corporate Prayer Meeting	Homiletical (Sermon)	faithfulness, effectiveness and productivity (part 1)	expressing oneself creatively and providing a valuable service	Same
8	Friday 2/4/2002 Corporate Prayer Meeting	Homiletical (Sermon)	faithfulness, effectiveness and productivity (part 2)	making good choices and decisions; servant- leadership development	Same

Table 7-Session 4

#	Date and Context	Category	Topic/Issue	Purpose	Original Forum
1	Friday 2/11/2022 Corporate Prayer Meeting	Homiletical (Exhortation)	God blesses and rewards his servants	serving with confidence and joy; getting the most of the resources available	Caravan of Rescue International Forum
2	Same	Announcement and Presentation	agenda of 2022	preparing for the future and taking advantage of everyone's skills and talents	All
3	Friday 2/18/2022 Corporate Prayer Meeting	Announcement and Presentation	administrative organization of the caravan of rescue	being on the lookout and making journey interesting and exciting	All
4	Same	Announcement and Presentation	organization and specifications of the reflection unit of the caravan of rescue	serving with confidence and joy; and building partnerships under spirit guidance	All

Here are some of the actual questions that were used and shared throughout the training sessions: 1) What are your priorities? 2) How do you assess your relationship with God? 3) How often and why do you bring your concerns and needs to God in prayer? 4) How do you evaluate your relationships with other Christians? 5) How much do you feel concerned by the Great Commission in general and the mission of the Caravan of Rescue in particular? These questions were designed to encourage the participants to review their priorities regarding their position in

the Caravan of Rescue and adjust their agendas by faith with the requirements of the call that they have received from Jesus to spread the gospel and make all nations disciples of Christ (Great Commission).

A few important observations emerge from the information that makes up the tables above. Twenty-five communications of all categories out of the thirty-two planned were delivered, namely eleven sermons, nine presentations, and five announcements. This makes a deficit of seven communications, including four sermons. As the project reached its third session, the researcher realized an error had been made during the preparatory phase (Session 1). Indeed, the number of prayer booklets printed was lower than the potential demand and the distribution of available booklets was done in an irrational way. Some very active members of the organization have received far fewer booklets than the demand around them. This would mean that the number of people who are interested in the work of the Caravan of Rescue, particularly in Cameroon, was underestimated. This failure, therefore, limited the number of people who could have taken part in the organized prayer crusade and possibly joined the Caravan of Rescue at the end of the project. In addition, the project was marred by a few circumstances and hazards that momentarily disrupted the smooth running of certain sessions.

Because of the disruptions announced above, some appointments were not kept, some communications were not delivered, and data collection suffered a little. It is more precisely about the problems of power failure and internet connection for participants residing in Cameroon. There are also constraints linked to time, the individual agendas of the participants, unforeseen events, financial difficulties, the time difference, and the unavailability of certain speakers. Some uncertainties, the duty of patience, calendar constraints, and financial challenges,

for example, led the researcher to shorten the fourth session and to delete some activities. This is why the last data collection reported in this chapter is that of February 18, 2022.

For the reasons already mentioned, most of the communications were addressed directly to a specific group. But the programming has been done in such a way that a minimum of 90 percent of communications delivered throughout the project are made available to all participants. Thank God the researcher and the Secretary General were there to do this work. Moreover, the data collectors appointed in the small groups that have been created have accompanied them perfectly in this task by following the prescribed instructions to the letter and by providing the information expected. The researcher set up a strategy to facilitate communication and transfer information which worked well and enabled everyone to receive the training for which the project was organized.

Procedures of Data Analysis

Tim Sensing recommends several guidelines for data analysis that fit with the context and rationale of the current research project. The first is, “Write questions that will elicit the information you are seeking.”¹¹ It is in that perspective that the twenty questions discussed previously and outlined in the appendices were composed. As said earlier, these questions are self-evaluation and motivational questions. They aim to challenge the participants to develop a Kingdom mindset rather than self-interest mindset and cultivate the eternal value system of relationship. They also aim to urge the ministry constituents to embrace a stewardship mindset. The second guideline derives from the following statement: “Data collection and analysis techniques should be appropriate to, and, in fact, driven by the research questions.”¹² Otherwise,

¹¹ Sensing, *Qualitative Research*, 89.

¹² *Ibid.*, 91.

the analysis of the data collected throughout the current project will be organized around the primary evaluation questions discussed previously. The reader should keep in mind that these questions are designed to illuminate the key issues listed in the questionnaire reflection table. For example, the commitment to fasting and prayer, loving and caring relationships, servant-leadership development, networking with the body of Christ, stewardship and generosity, etc.

The process will target the two major categories of participants (Insiders and Outsiders). It will be conducted through a final survey, charts, and diagrams to ensure an accurate interpretation of the data collected. The final survey will give the opportunity for participants to assess the health of the ministry through relationships and leadership-development evaluation questions (see chapter 4). The charts and diagrams will illustrate the following indices collected throughout the project: 1) attendance, 2) understanding of the vision and spiritual foundation of the ministry, 3) commitment to embrace the core values and objectives of the ministry, 4) participation to small groups and corporate activities throughout the project, 5) commitment to build relationship within the body of Christ and support the ministry, and 6) commitment to serve in the ministry for Great Commission effectiveness and the glory of God.

CHAPTER 4: RESULTS

Evaluation Context and Feedback Tools (Overview)

The methodology for evaluating the progress observed in the communication of the vision of the Caravan of Rescue and the capacity to mobilize the members of the said ministry to accomplish its mission was simple and gradual. This means that the first results of the project stem from the data collected and analyzed throughout the training sessions that marked this project. The training was very hands-on and focused specifically on putting the research topic into practice. It revolved around the theological foundation of fasting and prayer and their role in realizing the vision of the 3P Ministry and the effectiveness of the Great Commission. It was a question of embarking the Christians summoned in an intentional program of fasting, prayer, and edification after making sure that they understood the ins and outs of the operation. This is why the impregnation phase was crucial. It is also for this reason that the entire operation lasted three months and that the basic elements of the evaluation scale are attendance and participation.

The participants were not simple observers but real actors. As he goes through this chapter, the reader must never lose sight of the fact that the first objective of the training was to make the vision known to the participants and make necessary clarifications in order to arouse their commitment and their consecration. It is on that issue that the emphasis was placed in the first session of the training. With full knowledge of the facts, everyone committed to fasting and praying and that the majority of the participants were resolutely involved in the activities that were organized. The attendance rate and participation level in the training sessions and activities are the first indicators of how committed participants are to the driving values and the vision of the Caravan of Rescue. As noted in the previous chapter, it is judicious and appropriate to assess the impact of the questions shared during the training on the same basis of the evolution of

participation and commitment of Christians to the actions of the ministry. This is an opportunity to remind that the questions shared were questions of meditation and motivation. Nevertheless, all this was completed by a final survey, the appreciation of the participants on the health of the ministry as well as the accounts of facts and tangible changes (activity reports and testimonies).

God’s Empowering Presence and Spiritual Discipline (Fasting and Prayer)

The first tool for measuring the valuation of God’s empowering presence by the people who took part in the training sessions is their participation level in the fasting and intercession program announced on the occasion of the first edition of Operation Ocean Bridge. The participation levels are represented by the tables below.

Table 8- Participation to the Program of Fasting (Insiders)

Number of Participants	Number of Fasting Days
A (2)	24/30
B (6)	25/30
C (4)	30/30

Table 9- Participation to the Program of Fasting (Outsiders)

Participants	Number of Fasting Days
A (1)	10/20
B (2)	20/20

These tables illustrate the level of understanding of the importance of fasting and prayer and the commitment of participants to these spiritual disciplines after the first stage of the training. In that event, the reader should never forget that the first stage of the training was designed to

prepare the participants to the second stage of the training which was more practical (fasting and prayer). As a reminder, with regard to the fasting program, the Operation Ocean Bridge protocol focused on two essential recommendations. 1-The leaders and members of the Caravan of Rescue agreed to observe thirty days of fasting while the other participants (outsiders) agreed to observe a minimum of twenty days of fasting during the practical phase of the training. Here is how to understand the collected results. For the Insiders, of the thirty days of fasting required, two out of twelve participants observed twenty-four days, six out of twelve participants observed twenty-five days or more but less than thirty days, and four out of twelve participants observed thirty days. For the Outsiders, one out of three participants observed ten days of fasting while the other two observed the required twenty days. Activity reports revealed that nine out of fifteen participants drank water or tea during their fasting period, as allowed by the protocol.

The second instrument for measuring the valuation of God's empowering presence in the Christian life of the participants and within the ministry is the first section of the Final Survey, the results of which appear in the data below. Before going through the information provided, the reader should know that this part of the survey focused on evaluating the understanding of the theological foundation and the power of fasting and prayer following the teachings given for this purpose. As for the survey instruction, the participant was invited to circle the number that best represent how he/she would rate himself from 1(weak) to 5(strong) in several areas such as: understanding the relationship between fasting, prayer, and consecration; being able to explain the necessity of fasting and prayer in the church today; understanding the role of fasting and prayer in the reinforcement of fellowship in a ministry; discerning the role of fasting and prayer in evangelism and discipleship; and being able to explain the capital role of fasting and prayer in Great Commission enhancement.

The data presented in the Final Survey section 1 are generally reassuring. They attest that 64.66 percent of participants have a very good understanding of the theological foundation as well as the interest and power of fasting and prayer in Christianity. 28.66 percent understand it quite well while 6.66 percent still have much to learn about it. In other words, the Caravan of Rescue can count on fourteen of the fifteen participants to faithfully follow-through on the communications which have been made on the necessity and the power of fasting and prayer in Christianity in general. Minutes and activity reports also attest that fourteen out of fifteen participants took the protocol seriously and that it was for reasons beyond their control that some of them did not observe the full number of days of fasting recommended. The researcher will nevertheless take into account the areas of the survey with a score lower than 4 out of 5 for improvement in the future (see Chapter 5). The statistics provided above are the averages of the assessment expressed by the participants in the whole section. The same approach applies to the Final Survey Section 2.

The third instrument for measuring the valuation of the God's empowering presence in the Christian life of the participants and within the ministry is the second section of the Final Survey. Results of this portion of the survey indicate the level of commitment and competence of participants for the following spiritual activities: emphasizing a supernatural-reliance instead of self-reliance, listening to God's voice and seeking God's guidance, petition for oneself and others, commitment to intercede for laborers in the harvest, commitment to share Jesus without fear, and commitment to help people to know Jesus and His will for them. Assessment of the spiritual activities listed above was made around the sub-theme of praying and ministering to others. Every participant was invited to circle the number that represent how he would rate himself in each area of the Christian life assessed from 1 (weak) to 5 (strong).

The data shown in the lines below represent the averages of the results obtained. They are analyzed in association with the activity reports of the session secretaries and the testimonies of the participants. Of the fifteen people who participated in the evaluation, the following statistics emerge: 8.66 percent of candidates circled the number 3; 26 percent circled the number 4; and 65 percent on average circled the number 5 (strong). In other words, at the end of the training sessions organized and the various communications made, a little more than 90 percent of the participants understand the need to intercede and minister to others. The responses also testify to their willingness to do so from now on. Details of the survey will be taken into account for the implementation of future programs.

Ministry Health and Vitality

Based on the rationale of the current research project, the assessment of the 3P Ministry's health and vitality involves the progress achieved by the Caravan of Rescue in the following areas: growing to Christ-like-maturity (integrity, consecration, responsibility, and service); commitment to loving and caring relationship; servant-leadership development; and growing together in faith (handling challenges, trials, differences and adversity). In that event, the reader should keep in mind that the spiritual disciplines of fasting and prayer are recommended and promoted for the purpose of the ministry health and vitality and Great Commission effectiveness. The results obtained were collected and analyzed using tools such as the comparison of participation in the activities of the Caravan of Rescue between the preliminary period of training and the period of continuous and practical training, activity reports, testimonies and the responses to the final survey sections 2 and 3. To make the most of the information relating to the participations in the specific context of this stage of the discussion, they have been presented in three columns and they are analyzed in parallel with the testimonies.

Table 10- Comparison of Participations in the Meetings of the Caravan of Rescue
Between the Preliminary Stage and the Training Stage

Period	From 11/1 to 11/25/ 2021 Preliminary stage/Planning	From 11/26/2021 to 1/31/2022 Training stage	From 2/01 to 3/5/2022 Training stage
Number of Participants	15	16	20

The activity reports, the data recorded above, and the testimonies of the participants underline several realities to remember and to take into account to improve the performance and the efficiency of the ministry. The first observation is that the number of people present at the meetings of the Caravan of Rescue gradually increased between the preliminary period and the end of the training. It went from fifteen to sixteen between November 25, 2021 and January 31, 2022 and from 16 to 20 from January 31 to March 5, 2022 which is the closing date of training in Cameroon. An average of six new people responded to invitations from leaders and actively took part in the Operation Ocean Bridge prayer meetings and communications. On average, ten out of fifteen participants circled the number 5 to rate the health and vitality of the Caravan of Rescue; three participants circled the number 4 and an average of two participants circled the number 3.

Statistics show that 87 percent of participants on average would recommend the Caravan of Rescue to their friends and acquaintances. However, a closer study of the Final Survey Section 3 reveals that two to three participants on average believe that the Caravan of Rescue still has a work to do in the following areas: growing to Christ-like maturity, building relationships within the body of Christ through sharing our lives with one another, building relationships within the body of Christ through bearing one another's burdens, developing a sense of collegiality among leaders, and unifying the ministry behind its leaders.

Ministry and Great Commission

This stage of the discussion involves the assessment of the 3P Ministry’s progress in the following areas: understanding the Caravan of Rescue’s vision, dedication to the Caravan of Rescue’s mission, ministering to others and getting involved in evangelism and mission, and networking with the body of Christ for Great Commission enhancement. The results reported and analyzed below have been recorded and collected from the following sources: the evolution of individual outreach evangelism initiatives; the evolution of initiatives of evangelism, encouragement, or charitable works in groups of two, three or four; the Final Survey Section 3; the evolution of membership intentions recorded by some pillars of the ministry; and the testimonies collected the day after the training. Here are those results.

Table 11- Evolution of Individual Outreach Evangelism Initiatives
or Spiritual Assistance

Period	11/01 to 11/25/2021	11/26 to 12/31/2021	1/01 to 1/31/2022	2/01 to 3/05/2022
Participant A	3	4	4	8
Participant B	3	3	4	6
Participant C	4	3	4	8
Participant D	2	2	3	4
Total	12	12	15	26

Table 12-Evolution of Outreach Evangelism or Spiritual Assistance

Initiatives in Groups of 2, 3, or 4 People

Period	11/01 to 11/25/2021	11/26 to 12/31/2021	1/01 to 1/31/2022	2/01 to 3/05/2022
Group 1 (USA)	2	3	4	6
Group 2 (CMR)	2	3	3	4
Group 3 (CMR)	2	4	4	6
Total	6	10	11	16

Table 13- Evolution of Membership Intentions Recorded

Throughout the Training Sessions

Period	11/01 to 11/25/2021	11/26 to 12/31/2021	1/01 to 1/31/2022	2/01 to 3/05/2022
Membership Intentions	0	2	2	4

The data listed in Tables 10, 11, 12, and 13 above attest to the remarkable progress that has been made in educating participants about the Great Commission. Interest and commitment to evangelism, spiritual assistance, and works of charity have globally and considerably evolved from the preparatory period to the end of the training. This progress is perceptible both at the level of individual initiatives and group initiatives. It can easily be pointed out that individual initiatives have gone from twelve in November 25, 2021 to twenty-six in March 5, 2022. As for group initiatives, they have gone from six in November 25, 2021 to sixteen in March 5, 2022. At the end of the training, no new membership had yet been recorded. However, eight intentions to join were expressed and signaled by some ministry officials, namely three in the United States of

America and five in Cameroon. The most interesting thing is that the ministry officials have kept in touch with potential future members and many other people who have taken part in the recent activities of the Caravan of Rescue. Most of the prayer groups formed during the first edition of Operation Ocean Bridge are working well. Moreover, the leaders themselves are faithful to their intercession and work forums. This allows them to communicate a little more regularly than in the past.

During the second phase of the training sessions, the gospel was preached both in words and deeds in several areas of Cameroon. That happened especially in the following localities of the center and south regions: Nanga-Eboko (Medongo), Nkoteng, Mbandjock, Ekounou, Mbandoumou, Sangmelima (Oveng- Nyemvack), etc. The team of Nanga-Eboko and the surrounding areas was made up of three disciples. The head of that team was the Secretary General. The team of Efoulan and Sangmelima was made up of five disciples and conducted by the Second Vice-President of the Caravan of Rescue who resides in Yaoundé. The team of Mbendoumou was conducted by another leader and counselor of the Caravan of Rescue who also resides in Yaoundé. This third team was made up of four disciples. In the areas explored by the Secretary General and his fellow evangelists, four families with an average of five members each were visited. Among them, three people in total were convicted of sin by the Holy Spirit and expressed their desire to follow Jesus. Two people were delivered from evil spirits and one person was cured from a disease.

In the areas explored by the Second Vice-President and his team, two villages in the southern part Cameroon with an average population of eighteen inhabitants each were evangelized. As a result, the gospel was shared clearly and boldly in power and love to sixteen people. Eight of them were convicted of sin by the Holy Spirit and decided to follow Jesus. Two

people were cured from diseases and two other people were delivered from evil spirits. In Mbandoumou and the surrounding areas, two hundred and thirty Bible tracts were distributed and forty people were reached by the gospel of Jesus Christ. They were verbally evangelized. Six were convicted of sin and decided to follow Jesus. Two are now attending the local church of the pastor who conducted the team. This is all the more relevant since all outsiders congratulated and encouraged the researcher at the end of the training. Two of these outsiders have even expressed their desire to take part in the next public Caravan of Rescue events to lend their support and showcase their expertise for better performance. All of this is evidence of remarkable ministry progress in promoting and implementing the Great Commission.

The Legacy of the Operation Ocean Bridge, First Edition

At the beginning of this section of this chapter, it should be recalled that the Operation Ocean Bridge first edition was organized for two interconnected purposes. The first objective was the training of participants in the current research project. The second was the creation of a consultation framework intended to promote communication and the strengthening of collaboration and communion between the leaders of the Caravan of Rescue in view of the effectiveness of the ministry. By the grace of God, these two objectives have been achieved. The legacy of the first edition of Operation Ocean Bridge includes three major items: 1) the biblical principles that are now implemented in several individual lives or families as a result of the training and assistance received, 2) the development of habits of high-impact leaders, and 3) signs of high effective ministries.

Insightful Experiences and Testimonies

The activity reports and testimonies collected since the end of the training sessions of the current research project report remarkable progress in the spiritual life of some participants. Most of this progress has been seen in the following areas: trust in God; readiness to fast and pray; the zeal of the house of the Lord; the use of the Bible as a tool for meditation and individual devotion; love of neighbor; spiritual warfare; willingness to evangelize and minister to others; the desire to be trained in the field of ministry; and the commitment to make the Caravan of Rescue known. Four participants in particular have been identified in this register, including two outsiders. One of them (a lady) testified that she had been greatly comforted through the program. The lady lives in United States. She is especially thankful to the Lord for the fact that one of the leaders of the Caravan of Rescue took her load upon his shoulders, making himself available every time she called. Because of that experience she contended that she feels relieved and more devoted in prayer. She said that she has more hope in Jesus Christ than before. She said that she learned from the training sessions of the Operation Ocean Bridge first edition to trust God and pray without ceasing. She testified that she saw the hand of the Lord in her life and family in many ways and that she feels very encouraged and empowered to live by faith and no longer by sight.

Her major problem was that her daughter left home one fine morning and no one had heard from her for weeks. Having contacted the president of the Caravan of Rescue, this incident was inserted into the list of the intercession requests of the operation in progress. From then on, he took the subject head on and began to work spiritually with the lady. The good news is that she has had proof that her daughter is still alive and well even though she has not yet returned to the family home. She says it is a miracle that the Lord worked through the Operation Ocean Bridge intercessory program and the availability of His servant. Although she is still waiting for

the Lord to bring her daughter back home and restore the relationship between mother and daughter, she feels closer to God than before. She also feels more confident and empowered by the love of the Lord Jesus. She is now able to communicate with her daughter. Praise the Lord!

Habits of High-Impact Leaders

It should be remembered that the directors and officers of the Caravan of Rescue were the primary target of Operation Ocean Bridge, as they represent the backbone of the ministry. Each insider participant is a leader at a certain level of the organization. It appears from the activities reports, the testimonies and the most recent interviews conducted by the researcher that eight out of the twelve of them had made outstanding progress in the achievement of the following qualities of high-impact leaders: fasting and prayer; humility and patience; planning; proactivity; living by faith; caring for the flock; hospitality; and living a sacrificial life for the cause of the gospel. This is actually reflected in the progress achieved in the commitment to minister to others and assisting people in need recorded previously (see Tables 4 and 5). It should allow effective adjustment to the ministry administration and programs in the future (see New Time Budgets below for details).

Signs of Effective Ministries

Ministry is like anything else. The more you put into it, the more you get out of it. In reaction to the observations and suggestions collected throughout the training sessions and the results of the Final Survey discussed previously (see appendices), a new calendar of activities had been set up by the researcher (President and overseer of the 3P Ministry). Then a quick survey was conducted (different from the Final Survey). The purpose of that quick and brief survey was to assess the approbation of the new calendar of activities of the Caravan of Rescue

by the staff. The calendar was approved by twelve directors/officers out of twelve. Moreover, the most recent interviews performed after the Operation Ocean Bridge first edition revealed that the same proportion of directors and officers are committed to pursue the goals of the ministry regarding corporate worship meetings, fasting and prayer protocols, service, relationship building, leadership character, personal discipline, servant-leadership, mutual assistance, recognizing and utilizing spiritual gifts, evangelism, mission, discipleship, and training disciples' makers. Three out of the ten staff members mentioned have already included the above items in their schedules. Their commitment is reflected through the updated time-budgets reported below.

Table 14-Time Budget for Staff Member #1 (Pastor and Founding President)

Day/Fasting	Church	The Caravan of Rescue
Monday		Email and Phone Calls: 2hrs
Tuesday (Fasting: 2x/month)	Life Group: 1hr Staff meeting: 1.5hr	Personal Consecration and Ministry Intercessory Prayer: 1.5hr
Wednesday	Study and Sermon Preparation: 3hrs Life Group: 2hrs	Servant-development training or Community service (Summer only/1x/month): 2hrs
Thursday (Fasting: 2x/month)	Follow up and meetings with church members/counseling: 2hrs Special needs pastoral Intercession: 1hr	Service planning: 2hrs Christian Leadership and Social Development Training (Summer only/1x/month): 4hrs
Friday	Email and Phone calls: 2hrs Study and Sermon preparation: 4hrs	Ministry Intercessory Prayer/ Petitioning for missionaries and other laborers in the fields: 2hrs.
Saturday		Christian Leadership and Social Development Training (Summer only/1x/month): 4hrs
Sunday	Staff Intercessory Prayer: 30 min. Service:1.5hr	Outreach/Verbal Evangelization: 2x/month (2x2hrs = 4hrs) Read and Pray Corporate Meeting (1 Sunday/month: 2hrs (5-7 pm)

Table 15-Time Budget for Staff Member #2 (Vice-President and Pastor)

Day/Fasting	Church	The Caravan of Rescue
Monday		
Tuesday (Fasting: 2x/month)	Study and Sermon Preparation: 4hrs Life Group: 2hrs	Email and Phone Calls: 2hrs
Wednesday	Bible Study: 1.5hr	
Thursday	Life Group: 2hrs	Personal Consecration and Ministry Intercessory Prayer: 2hrs Read and Pray Corporate Meeting (1x/month): 2hrs
Friday (Fasting: 2x/month)	Staff meeting: 2hrs	Christian Leadership and Social Development Training (Summer only/1x/month): 4hrs
Saturday	Study and Sermon Preparation: 4hrs	Ministry Intercessory Prayer/ Petitioning for missionaries and other laborers in the fields: 2hrs. Outreach/Verbal Evangelization: 2x/month (2x2hrs=4hrs)
Sunday	Service: 2hrs Counseling: 1hr	

Table 16-Time Budget for Staff Member #3(Secretary General)

Day/Fasting	Church	The Caravan of Rescue
Monday (Fasting: 2x/month)	Study and Sermon Preparation: 4hrs Life Group: 2hrs	
Tuesday	Servant-development training: 1x/month: 2hrs	Planning: 2hrs Ministry Intercessory Prayer: 2hrs.
Wednesday	Intercessory Prayer: 2hrs	
Thursday	Life Group: 2hrs Discipleship class: 1hr	Email and Phone Calls: 2hrs Christian Leadership and Social Development Training (Summer only/1x/month): 4hrs
Friday (Fasting: 2x/month)		Servant-development training: 1hr Read and Pray Corporate Meeting (1x/month): 2hrs
Saturday		Ministry Intercessory Prayer/ Petitioning for missionaries and other laborers in the fields: 2hrs.

		Outreach/Verbal Evangelization: 2x/month (2x2hrs = 4hrs)
Sunday	Service: 2hrs	

It is appropriate to highlight some factors or characteristics of the above time budgets in relation to the objectives of the training which took place recently to better enlighten the reader on the progress that are being made within the 3P Ministry. The first thing that strikes the eye is that each identified staff member has committed to observe a few days of fasting each month. For example, the founding President (researcher) now practices fasting on average every other Tuesday and every other Thursday. This makes a total of at least four days of fasting per month. The Second Vice-President of the Caravan of Rescue, meanwhile, practices fasting on average every other Tuesday and every other Friday. This also makes a total of at least four days of fasting per month. The second element to highlight here is the juxtaposition of two categories of activities in each time budget, namely local church activities and The Caravan of Rescue activities. The nomenclature and arrangement of these activities in the time budgets clearly shows that they are complementary and timely.

The third element to underline is well known to the members though not mentioned in the time budgets. It is the fact that these time budgets have been designed and carried out on the basis of the new line of conduct of the 3P Ministry and the 2022 agenda of the Caravan of Rescue. Indeed, the new agenda of the Caravan of Rescue was developed following a series of consultations between the leaders of the 3P Ministry to prevent overlaps and frequent absences noted previously in the activities of the Caravan of Rescue. It is, therefore, an agenda that has been carefully reviewed and corrected to adapt it to the challenges identified and the objectives to be achieved. The new agenda reflects the ambitions formulated by the management team since

it takes into account the general aspirations of each leader as well as the calendars and specificities of the local churches represented without forgetting the specific objectives and missions of the Caravan of Rescue. This achievement is a remarkable advance in the field of communication and communion among the staff of the ministry.

The fourth and final element to underline relates to the objectives and missions of the Caravan of Rescue. Among the main activities of the Caravan of Rescue included in the time budgets are the consecration and intercession program, maintaining contact and communication (emails and phone calls) with members and other people or organizations, outreach and verbal evangelization, and the Christian leadership and social development training. Regarding this last activity, the researcher specifies that the training is already underway. It revolves around the basic principles of leadership and community life. The training takes place in the form of interactive and constructive discussions. Polemics and dogmatic debates are not allowed. The current year's theme for reflection is Wisdom.

Theological and Spiritual Principles in Progress

This section of the current chapter is the revised and corrected version of the reflections made by some participants and reporters on biblical principles whose understanding is essential for this project and the 3P Ministry in general. The researcher reviewed the activity reports and testimonials and identified very edifying information and analysis that were difficult to justify theologically. The researcher also identified conclusions that were not in line with the vision and objectives of the Caravan of Rescue. He found it expedient to make clarifications on biblical principles. It is therefore the combination of what has been identified as being biblically accurate in the reactions of the participants and additional theological elements gathered by the researcher on the subject. While congratulating each other on the work carried out, the researcher also

makes available to them a reproduction of this work marked by an improvement in the scientific quality of the analyzes carried out. It is in this perspective that the following analyzes must be understood.

Principle #1: Sacrifice and Devotion

One of the most recurring facts in the activity reports and testimonies reported is the appreciation of the work carried out during the Operation Ocean Bridge to encourage participants to offer their lives in sacrifice to God in order to serve him with dedication and efficiency. This allowed them not only to perceive the close link that exists between sacrifice and devotion, but also to understand better what this implies in the context of the spiritual disciplines of fasting and prayer. The biblical principle of sacrifice as it applies to the followers of Christ unquestionably implies that of commitment, consecration, and holiness. It is significant that the consecration of priests in the book of Exodus involved sacrifices. The consecration of the priest meant entire dedication and devotion to his sacred office. Exodus 29:1-4 tells the reader about priestly offerings and worship. In the following passages, the term sacrifice is a figurative of devotion which includes prayer and worship: Exod 30:7-8; Ps 141:2; 1 Pet 2:5.

The following excerpt is a reflection on Nehemiah's attitude and works when he returned to Jerusalem from Persia: "Spiritual leadership takes on great power and authority when leaders so tightly link their heart with God's that it beats in rhythm with his and they feel his burdens."¹ Otherwise, a spiritual leader is a person who is able to lay down his life in fasting and prayer because he shares the concerns and burdens of God and his people. Nehemiah did it when he noticed that the city of Jerusalem laid in ruin as its protective wall was still broken down. "When

¹ Earley, *Prayer*, 41.

I heard these things, I sat down and wept. For some days I mourned and fasted and prayed before the God of heaven” (Neh 1:4). In similar circumstances, Paul mourned for those in Ephesus and Corinth. Speaking to the Corinthians, he said: “I wrote you out of great distress and anguish of heart and with many tears” (2 Cor 2:4). William Booth (1829-1912), founder of the Salvation Army, “lived the life of a spiritual soldier.”² In the midst of failure and huge opposition, two of his co-workers in the ministry were tired and frustrated. Therefore, “they appealed to Booth for permission to close the rescue mission.”³ Surprisingly, “General Booth sent back a telegram with only two words on it: Try Tears.”⁴ The good news and the end of the anecdote is that “they followed his instruction, and they witnessed a mighty revival.”⁵ The above testimonies also speak about perseverance, endurance, and faithfulness to God’s in ministry. That is what 2 Cor 11:23-28 is all about.

The first indication of the progress recorded in the application of this biblical principle by the members of the Caravan of Rescue comes from the founding President and his closest associates. After interviews with a few individuals and meetings to assess the spiritual state of a few families, the founding President of the Caravan of Rescue developed a new fasting and prayer calendar immediately after the training. Looking through the time-budgets presented above, the reader can see that the President was followed in this spirit by one of the Vice-Presidents and the Secretary General. One of the major characteristics of these time budgets is that they illustrate the devotion, the dedication, the compassion of Christ, and the mobilization of the staff members in the field of care for the people of God. It shows a commitment to

² Earley, *Prayer*, 44.

³ Ibid.

⁴ Ibid.

⁵ Ibid.

discipleship and continual intercession for the most distressed individuals and families. To this end, a directory of prayer requests and major challenges of these individuals and families has been created. In addition, the founding President devoted one day of fasting and intercession per week to this category of people.

Principle # 2: Trusting God and Longing for Him

Several participants observed that the story unfolded in the book of Esther is a mighty source of exhortation to trust God in times of troubles. Though the name of God in every form is entirely absent from the book, prayer, fasting, and God's hand are not absent. The Jews, although suffering for their sins, were neither forgotten nor forsaken. The exit of Vashti was overruled for their good. Haman, the Jews' enemy as the prime minister of the kingdom, was a favorite companion of the king. Because of this position, all within the court had to bow to him. Mordecai, Esther's uncle, refused, believing that such prostrations were due to God alone. Mordecai, confessing he was a Jew, gave Haman his opportunity of exterminating all the Jews within this kingdom. Haman's crafty plan is further evidence of the determined effort of Satan to cut off the royal seed from which Christ was to spring. The decree was all signed and sealed, and the terrible edict circulated. That night the king and Haman celebrated the event with their revelry, but the city staggered.

What a threatened doom awaited multitudes, simply because they were Jews! God, however, was in heaven waiting to take vengeance upon the king and his prince for taking counsel against His anointed. Esther was urged to use her utmost influence to reverse the dreaded decree. Conscious of her perilous position, she never faltered. Through fasting and prayer, the grand venture was made with dramatic results. While it is true that God is well able to carry out His plans, He seldom carries them out alone. He works in collaboration with those who trust Him

and rely on Him. Esther held an honored position, which she came to see was a sacred trust for others. In a crucial moment, she used it to the full. Perhaps God has placed you in a position of responsibility in a Christian service or in the world. Are you using the same for His glory? Are you aware of your mission on behalf of God's family? At last vengeance is executed as the Jews deal with those who have sought their destruction. Victory over all enemies was celebrated at the Feast of Purim, a feast still celebrated by the Jews, who hold the Book of Esther next in value to the Pentateuch. Again, the name of God is not present in the Book of Esther, yet His divine overruling pervades its pages. And the same overruling providence marks the whole history of Israel. Adolf Hitler, a modern Haman, was indeed the Jews' enemy, and he too perished; but the Jews live on, and are now a recognized nation. Unseen by mortal eye, God is within the shadow. He is now trusted and He must continually be trusted in the 3P Ministry for Great Commission effectiveness.

Most of the participants who reflected on the current biblical principle acknowledged that it is critical to the Christian faith and the topic at hand, but they failed to explain clearly why.

The researcher found the reason in the following excerpt:

It takes great risk to let loose of everything we have been taught to clamor after and control. It is never comfortable or natural to treasure the invisible over the visible, the promises of God over the promises of the world, the things that will not be fulfilled until the return of Christ over the things the world says we can have here and now. We want control and security on our terms, yet the Scriptures tell us that the only true security comes from abandoning the illusion of control and surrendering ourselves unreservedly to the person and purposes of God.⁶

Encircled on every hand by those who sought to betray him into the hands of his enemies, David knew what it was to turn his eyes heavenward, and prove God to be a helper in tight places. What a source of strength and succor he found in the very name of God! Amid all his

⁶ Boa, *Conformed to His Image*, 65.

restlessness and change, David knew what it was to have an abiding source of comfort in the heart of God. If the occasion of Ps 61 was David's exile beyond Jordan during Absalom's rebellion, then the believer can understand how tranquil he must have been with God as his shelter. Keep in mind that the ultimate purpose of trusting God is not earthly comfort. The author of Hebrews made it clear for the people of God when he writes, "For here we do not have a lasting city, but we are seeking the city which is to come" (Heb 13:14). Otherwise, "if ours is an eternal perspective, we will be gripped by the biblical truth that our brief earthly sojourn is design to prepare us for an eternal heavenly citizenship. The more we align ourselves with this perspective, the more it will have an impact on our short-term priorities."⁷

One of the major innovations of the new calendar of activities of the Caravan of Rescue drawn up in the aftermath of Operation Ocean Bridge first edition is the institution of an annual retreat characterized by the observation of two successive days of fasting and intense prayers. The participants will meet in a site reserved for this purpose to seek the face of God in community and learn more about the mysteries and the power of fasting and prayer. The adoption of this project by the founding members and staff members reflects the impact of the training received previously as well as their determination to trust God more by following the example of the biblical characters whose experiences were shared during the training. This is at least what the results of the brief survey that was organized on this subject reveal. Eight out of ten people said they adopted this project because of the quality of the training received and the relevance of the presentations and discussions in the specific area of trusting God and longing for Him. In other words, these results and the testimonies collected attest that most members of the

⁷ Boa, *Conformed to His Image*, 69.

Caravan of Rescue are more willing than before to seek the face of God together in fasting and prayer.

Principle # 3: Growing in Prayer and Learning From Circumstances and Experiences

Numerous participants also pointed out the fact that prayer helps to grow spiritually and that the Lord uses circumstances, adversity, persecutions, and hardships to train spiritual leaders and make them stronger and better servants. That principle was illustrated through the experiences and testimonies of several historical figures like Joseph, Moses, David, Job, Jeremiah, Peter, and Paul. Here are some of the occasions and circumstances that God used to build the character of Moses and shape his personality: His sojourn in the land of Midian (Exod 3); his meetings with Pharaoh; the crossing of the Red Sea (Exod 14); the meeting with Jethro and the appointment of judges (Num 18); and all the trials of the desert, especially the incredulity and disobediences of the people of Israel. This episode includes the rebellion of Korah, Dathan, and Abiram (Num 16); the war against the Amorites and Israel's settlement in the Amorite's territory (Num 21:21-31); the war against Midian (Num 31); etc. David suffered the adversities of King Saul and his son Absalom and learned a lot from that. Several times Saul tried to kill David while David respected him and did his best to honor him. In 1 Sam 19, Michal and Samuel helped David to escape. In 1 Sam 20, Jonathan helped David to escape. David was innocent but the Lord was training him through all these trials and circumstances.

Perhaps the principal message of the book of Job is that of the mystery of suffering. While the problem of why the righteous suffers is not fully solved in the book, welcome light is yet given on the permission of pain and suffering. Job's friends felt he must have sinned to suffer as he did and, in this assumption, they were wrong. Perfect and upright, Job's suffering was not sent as a chastisement but as a test and revealer of character meant to educate and instruct.

Written in prose and poetry, the book of Job teaches the elect and the spiritual leader how to die to self. One of the best men—apart from Christ—who ever lived responded to the fuller revelation of divine holiness by abhorring himself and repenting in dust and ashes (Job 42:1-6). What an insightful prayer! Job was certainly a man of honor and a man of prayer. However his life had not been easy at all even though he became the recipient of a better estate than he had possessed at the beginning. Jeremiah was correct when he acknowledged in prayer that humans are not in control of their own lives (Jer 10:23). He knew what he was talking about.

The following excerpt of 2 Corinthians can be considered as a summary of what Christian leaders can learn from Paul's sufferings for Christ and Great Commission effectiveness:

Let me say it again. Do not think of me as a fool. But if you do, then let this foolish man speak a little about himself. The Lord has not told me to talk about myself. I am foolish when I do talk about myself like this. Since the other men tell you all about themselves, I will talk about myself also. You are so wise! You put up with fools! You listen to anyone who tells you what to do or makes money off of you or sets a trap for you. You will listen to anyone who makes himself bigger than you or hits you in the face. I am ashamed to say that I am weak! But I do not do as they do. Whatever they say about themselves, I can say about myself also. (I know what I am saying sounds foolish.) Are they Jews? So am I. Are they from the family of Israel? So am I. Are they from the family of Abraham? So am I. Do they work for Christ? I have worked for Him much more than they have. (I speak as if I am crazy.) I have done much more work. I have been in prison more times. I cannot remember how many times I have been whipped. Many times I have been in danger of death. Five different times the Jews whipped me across my back thirty-nine times. Three times they beat me with sticks. One time they threw stones at me. Three times I was on ships that were wrecked. I spent a day and a night in the water. I have made many hard trips. I have been in danger from high water on rivers. I have been in danger from robbers. I have been in danger from the Jews. I have been in danger from people who do not know God. I have been in danger in cities and in the desert. I have been in danger on the sea. I have been in danger among people who say they belong to Christ but do not. I have worked hard and have been tired and have had pain. I have gone many times without sleep. I have been hungry and thirsty. I have gone without food and clothes. I have been out in the cold. More than all these things that have happened to my body, the care of all the churches is heavy on me. When someone is weak, I feel weak also. When someone is led into sin, I have a strong desire to help him. If I must talk about myself, I will do it about the things that show how weak I am (2 Cor 11:16-30, NLV).

As observed by many participants in their testimonies and reports, God speaks and trains his servants through seasons of dryness and darkness. Otherwise, the prayer life of a believer is

symbolic of his entire Christian life. Prayer is a factor of spiritual growth, not just a routine activity. Through the following excerpt the spiritual leader understands how diverse are the results of prayer and how God built the character of his servants through prayer:

Growth in prayer is similar to growth in marriage; just as romantic love alone cannot sustain a marriage for very long, so a relationship with God that is driven solely by feelings becomes shallow and unstable. The quest for fervent experiences and tangible results is the mark of a psychocentric approach to prayer. If we are to mature into theocentric prayer, we must be weaned of our dependence on feelings and press on to purity of intention and will even when positive sensations are absent. We must stop measuring the quality of our times in prayer and meditation by how well we feel during them, since difficult and apparently fruitless times of prayer may contribute more to our development than times of consolation and enthusiasm. As in other areas of life, we often learn more from experiences of weakness and dryness in prayer than we do from gratifying successes.⁸

One of the major objectives of the training was to strengthen the spiritual foundation of the 3P Ministry by allowing participants to discover issues and approaches to prayer other than the usual ones. It is from this perspective that the biblical experiences discussed above have been explored. The interactions were very enriching on this subject and the most recent information attests to a remarkable evolution in the state of mind of the majority of the participants in areas such as the formulation of prayer requests, the proclamation of the Good News, and the exercise of leadership.

The results that substantiate this claim come from the following sources: interviews, testimonials, corporate prayer meetings, activity coordination meetings, and the most recent sermons posted in the Caravan of Rescue forums. Out of ten people interviewed or listened to, it appears that six are less shaken or disturbed by the pitfalls and tribulations of daily life. They make it clear that they are better equipped today to meet life's challenges and glorify God in the midst of the storms than before. One participant testified that the exhortations and workshops

⁸ Boa, *Conformed to His Image*, 171.

related to this biblical principle greatly strengthened her and profoundly changed her way of praying. From now on, she is a prayer warrior and a true spiritual leader in her house. She testifies that the Lord used the biblical experiences explored to change her mindset and make her a messenger of peace and good news by her words, attitudes, and actions. Moreover, six out of ten sermons posted in the forums after the training contain elements and claims that testify to the relevance, impact, and progress made in areas such as patience, endurance, and readiness to face various forms of obstacles and persecutions in the ministry. This is faithfulness and spiritual warfare.

Principle # 4: Fasting and Prayer Go with Actions and Justice

Several responses of the participants to the training sessions presentations and sermons also stressed the fact that fasting and prayer go with justice and actions. Here are some biblical chapters and passages that address that issue: Isa 58; Zech 7; Matt 6:12; John 15:7; Phil 4:4-7; 1 John 3:22. Real worship or true religion involves removing the chains of prisoners who are chained unjustly and free those who are abused. It means sharing one's food with everyone who is hungry, sharing one's home with the poor and homeless, and giving clothing to those in need (Isa 58:6-8). The Lord urges his children to feed the hungry and care for the homeless. That is how the light of the believer will shine in the dark.

On the ninth month of the fourth year that Darius was king of Persia, the Lord sent a message to his people through prophet Zechariah. The Bible notes the message was intended to everyone in the country, including the priests:

Then the Word of the Lord of All came to me saying, "Say to all the people of the land and to the religious leaders, 'When you went without food and cried in sorrow in the fifth and seventh months these 70 years, was it to honor Me? When you eat and drink, do you not eat and drink for yourselves? Are not these the words the Lord made known through the men who spoke for Him in the past? They spoke these words when Jerusalem was full

of people and riches, together with the cities around it, and when the Negev and the lower hills were full of people.” Then the Word of the Lord came to Zechariah saying, “The Lord of All said, ‘Do what is right and be kind and show loving-pity to one another’” (Zech 7:4-9, NLV).

Jesus was the perfect model of a man of prayer who also took care of people, especially by providing wine (John 2:6-11) and feeding thousands of people (John 6:1-13). Believers must be regarded as servants (Luke 17:1-10) who never boast for doing their duty. They must be prompt to assist Jesus by assisting people in need and practicing hospitality with the homeless. If they do not do that, they will be punished in the Final Judgment (Matt 25:31-46).

In Rom 13, Paul urges disciples to obey authorities, for it is God who gives authority to anyone. The same Paul who exhorts to obey authorities also presses on the duty to pray for them. He argues that people who oppose the authorities are opposing what God has done, and they will be punished. If a person does wrong, he ought to be afraid, because these rulers have the right to punish those who do wrong. Authorities are God’s servants who punish criminals to show how angry God is. But Christians should obey rulers because they know it is the right thing to do, and not just for God’s anger. The believer must also pay all that he owes, whether it is taxes and fees or respect and honor (Rom 13:1-7).

Several indicators of the application of this biblical principle have been observed since the end of the training. Evangelical actions and works of charity were carried out in several families and localities in Cameroon and the United States of America. Here are some examples:

Mbandjock/Nanga-Eboko in the Center Region of Cameroon (March-April 2022)

The Secretary General of the Caravan of Rescue multiplied prayer meetings and works of charity with the sick, widows, orphans, and other categories of needy. He undertook to bring them moral comfort and spiritual and social assistance motivated by faith and the

recommendations of Operation Bridge over the Ocean, first edition. In other words, he did it at the cost of enormous sacrifices out of obedience to the Lord and out of compassion for the people visited. On that occasion, he verbally evangelized sixteen individuals and spiritually comforted five families, each made up of an average of four people. He also provided financial, social, and moral support to a young boy who had just been driven out of the family home by his father.

Mendong/Yaoundé (April-May 2022)

Stimulated by the driving values of the 3P Ministry and the passion to feed the hungry, one of the founding members of the Caravan of Rescue mobilized his family in a campaign of distribution of fresh food to low-income populations in his neighborhood. These fresh provisions were the product of hard work done by him and his wife. It is part of the crops from their field. They did not do it because their granaries were full. They did so out of obedience to the Lord, out of compassion for the needy, and in view of the Great Commission.

Stephens City Virginia/USA (April-May 2022)

Four times in a row, the founding president of the Caravan of Rescue went around his new neighborhood to bring his neighbors and other people he met the message of hope and salvation in Jesus Christ. On this occasion, he was able to verbally evangelize about forty people and distribute an average of three hundred Bible tracts.

Frederick/Maryland/USA (May 9, 2022)

A three-member Caravan of Rescue team visited a bereaved soul in the city of Frederick, MD for spiritual and social assistance and moral comfort. On this occasion, the Caravan of Rescue brought her personal care products, a few palettes of water, and groceries. The visit was

also punctuated by words of encouragement and prayer. All these actions and many others attest to a renewed motivation and enthusiasm for good works, the fulfillment of the vision of the Caravan of Rescue and Great Commission enhancement. Praise the Lord!

The Latest Advancements

Attendance and Participation in Meetings

The training sessions of Operation Ocean Bridge took place in the midst of the Covid-19 pandemic. In general, this period was characterized by a serious decline in attendance at places of worship and a cooling off of several disciples. In several churches, however, face-to-face meetings have been replaced by virtual meetings. This formula of worship was already practiced within the 3P Ministry, although in a more or less timid way. As was said at in the project introduction, this was due to the unavailability and disengagement of members in general and leaders in particular. New progress has just been recorded in this field. It is conveyed by increased availability and participation of the believers in group devotions. Of the eight most regular attendees of the Caravan of Rescue's weekly intercessory meetings, only four were faithful to Sunday services during the Corona virus crisis. After Operation Ocean Bridge, the other four expressed their resolution to take part going forward. Three out of four have already moved from words to action. The one who is still missing has apologized and explained that he was absent because of his mother's health problems. This information mainly concerns the Caravan of Rescue International Forum. The following is related to the news of the Caravan of Rescue Cameroon Forum.

Fraternity, Solidarity, and Charity

The most recent progress observed in this area of the life of the ministry was materialized by two major events which occurred in Cameroon between the end of July and the beginning of August 2022. These are the mobilization of several members of the Caravan of Rescue for the relocation of one of their own and the outpouring of solidarity of ministry officials around the Secretary General when the latter was wrongfully arrested and thrown into a police cell. Indeed, on the instructions of the founding President and following an emergency consultation of the members of the steering committee, one of the founding members of the Caravan of Rescue left a neighborhood he had lived for twenty years to join a new accommodation expressly arranged for his family in the concession of the second Vice-President (a pastor) in Yaoundé. This operation was 98 percent funded by the Caravan of Rescue. This was done to come to the aid of a family in distress and to promote charity and solidarity within the great family of the Caravan of Rescue.

The beneficiary family lived in great precariousness for many years. His fate was not at all pleasant, but that is no longer the case today. The head of the family never ceases to give thanks to God and to express his gratitude to all those who participated in this good work. He is thankful for this great mark of attention, compassion and generosity towards his family. He trumpeted that his wife, their children, and himself are at peace and flourishing deeply in their new environment. He continually prays for the success and expansion of the Caravan of Rescue. The case of the Secretary General is not the least of concerns encountered. Once the news of his arrest and incarceration was heard, a chain of solidarity immediately formed within the group for his release. God's people mobilized in intercession and fundraising. Five days after his custody, he was released.

All the witnesses of the two events recounted above state unequivocally and in unison that the actions carried out by the members of the Caravan of Rescue on these two occasions are memorable and announce a radiant future for the ministry if the leaders remain faithful to the commitments that they made during the Operation Ocean Bridge training sessions. They see it as an excellent factor in bringing leaders together and strengthening fraternal communion within the 3P Ministry in general and the Caravan of Rescue in particular. These testimonies are responses to some of the prayer requests formulated by the staff and a shining proof of the establishment of a climate favorable to the Great Commission effectiveness within the 3P Ministry in general and the Caravan of Rescue in particular.

CHAPTER 5: CONCLUSION

Keeping It Alive

The objectives of the organized forums were achieved on the whole. The average grade of the participants attributed to the organizing committee is 18/20. The officials of the ministry are unanimous that the percentage of success is around 92 percent with regard to the surveys and the testimonies collected and analyzed. The forums were beneficial to both categories of participants on many levels. Tired and hurt people were comforted and relieved. The gospel has been proclaimed. Members and officials of the Caravan of Rescue who had disappeared have resurfaced. They have resumed active participation in the activities of the organization. Both were instructed and enlightened on the genesis, the vision, the mission, the mode of operation, the conditions of membership, the projects, and future perspective of the Caravan of Rescue. Several people were contacted and were enlightened on various subjects regarding Christian life in general and life within the Caravan of Rescue in particular. The faith and determination of many disciples to serve God was lifted. Intelligences have been renewed. Bonds of friendship and collaboration between members of various churches have been created or consolidated. Tangible progress has been made in the following areas within the ministry: commitment, consecration, fellowship, compassion, charity, hospitality, solidarity, brotherhood, project design, planning, management of available resources, and creativity.

Several participants to the projects observed that God is very pleased to come down upon His people in power. All they need to do is to seek His face with fixed purpose, both individually and corporately. It is imperative to spend quality and quantity time in the presence of the Lord. Getting the Caravan of Rescue going and keeping it alive is imperative. It involves sustaining commitment and developing a sense of permanency. It takes careful planning and maintaining a

fasting and prayer culture for Great Commission enhancement. Does anyone still need to figure out the primary purpose of fasting and prayer for a Christian? Pay attention to this: “When God calls us to fast and pray, we are connected with the only true Source for spiritual power and breakthroughs. We are linked to a God who cleanses our hearts and purifies our spirits. As He makes us clean, He removes the dissonance and static that have short-circuited our communion with God.”¹

Tarrying in prayer and intercession is more than necessary for any people that long for God and any organization that is to submit itself to the guidance of the Holy Spirit. What is so important for an evangelical movement as the presence of God? Any ministry that is hunger for deeper spiritual experiences like the 3P Ministry needs to reflect deeply on the following excerpt:

As we fast and pray, we sharpen our focus as God lifts our spirits. When we choose not to be sated-satisfied-with physical food during our fast, our heavenly Father satisfies us with the delight of His presence. At first it is all so new, so unexpected. Then He takes hold of our eager hearts and speaks as we’ve never heard Him before. Yes, when God moves, and He will move, He will do more in a moment than you can do in a lifetime.²

In accordance with the other directors and officers of the Caravan of Rescue, the researcher identified the biblical principles that deserve further exploration and the duties that need to be completed continually. Every biblical principle selected is associated with suggested biblical passages for further meditation.

Principle #1- Trusting God and Walking by Faith: Ps 37:5; 40:4; 118:8; Prov 3:5-6; 26:3-4; Isa 26:3; 50:10; Matt 19:26; 20:29-34; Mark 10:46-52; John 8:31-36; 17:3; 1 Cor 2:2; Phil 4:13.

¹ Floyd, *The Power of Prayer and Fasting*, 133.

² Ibid, 134.

Principle #2- Praying Continually: 1 Chr 16:11; Jonah 2:2-3, 8; Luke 18:1; 21:34-36; Eph 6:18; Col 4:2; 1 Thess 5:17.

Principle #3- Praying for the Body of Christ and the Progress of the Gospel: John 17; Eph 6:19-20; Phil 1:12-30; 1 John 4:34-35.

Principle #4- Praying as a Warrior (Spiritual Warfare): 2 Cor 10:3-4; Eph 6:10-18.

Principle #5- Obedience and Faithfulness in Suffering: Heb 5:7-9; 1 Pet 2:9-10, 19-21; 4:1-2, 12-16.

Principle #6- Petitioning for Political Leaders and All Authorities: Prov 21:1; John 19:11; Acts 4:24-28; Rom 13:1; Col 1:16-18; 1 Tim 2:1-8; Titus 3:1-2.

Principle #7- Humility and Servanthood: Matt 20:25-28; 23:11; Luke 22:26; Rom 12:3; 2 Cor 12:2-10; 1 Pet 2:11-20; 5:5.

Principle # 8- God's Love, Charity, and Good Works: Matt 5:42-46; Luke 14:12-14; John 13:34-35; Rom 12:9-13, 21; 13:8-10; 2 Cor 8:1-7; Eph 4:1-2.

Principle # 9- Wisdom in Relationships and Peace: Gen 32:14-22; 33:1-15; 1 Sam 25:2-38; Prov 2:1-22; Isa 52:13; Rom 12:18-20; 16:17-19, 27; 1 Cor 3:18-20; Eph 1:17-23.

Principle #10- Learning and Growing in Community: John 13:34-35; Rom 13:8; 1 Cor 12:24-25; Gal 6:2; Eph 4:2; 5:21; Col 3:13, 16; 1 Thess 5:11; Heb 10:25; 1 Pet 5:14.

Principle #11- Stewardship and Generosity: Matt 6:19-20; Mark 12:41-44; Luke 6:30, 38; 12:16-21, 32-34; 14:12-14; 2 Cor 9:6.

Principle #12- Witnessing and Soul Winning: Ezek 3:17-21; 33:7-16; Matt 5:11-16; 20:23-28; 28:19; Mark 16:15; John 15:27; 21:15-19; Acts 9:15-16; 2 Cor 4:16-18; 5:15-20.

Resources, Management and Stewardship

The Question of Setting

The Caravan of Rescue needs various and huge resources to function and to accomplish its missions. Two major kinds of ministry presence will be considered and developed: physical and electronic. Due to the context of the ministry and the role of technology in businesses today, the strategic plan will focus on the exploration of modern electronic devices and platforms of communications such as YouTube, Facebook, Instagram, etc. This is not to allude that the Ministry will not have physical campuses. However, “It is no secret that younger generations are more computer literate than the older generations, and thus they spend more time in the Internet, on websites, and in chat rooms. Why would the church not use this as a viable ministry to reach beyond its four walls?”³ For further inquiries on that issue, the staff will need to explore *Church Next*.⁴

Sending a Positive Message to the Community

As mentioned above, the strategic planning will address the issue of electronic presence with a specific attention. However, the 3P Ministry shall have a headquarter and multisite campuses. The staff shall cry out to the Lord for every single facility to reflect the ambitions of the Ministry and send a positive message to the community of its location for initial evangelical impact. The following statement supply a more detailed insight on that issue:

When churches are present but they are not well kept up, this also send a message, a negative one. An unkempt church in a nice neighborhood unnecessarily invokes the wrath of the community. On the other hand, the presence of attractive churches in churching regions can send a positive message: spiritual things are important. Churches

³ Malphurs, *Advanced Strategic Planning*, 238.

⁴ Aubrey Malphurs and Michael Malphurs, eds., *Church Next: Using the Internet to Maximize Your Ministry* (Grand Rapids: Kregel, 2003).

should want to call positive attention to their facility. They need to come up with new and creative ways to do this so that people are aware of their presence in the neighborhood.⁵

Learning from History and Moving Forward

The Caravan of Rescue has made significant progress in breaking the barriers of communication and fellowship among the leaders and bringing people together around its vision. The next step is establishing a powerful and long-lasting, mission-based network of churches that focuses on maturing existing parishioners, reaching the lost, making disciples who make disciples, and planting churches worldwide. In that event, the overseer of the Ministry will need to secure and reinforce the forums of prayer that were created in 2021. He will need to mobilize the resources available to build a more united group of believers moved by the passion for God's word, the need of deeper spiritual experiences, character-driven leadership, self-dedication of members, the organization of heart-searching and confessions retreats, and marvelous manifestations of divine power through the ministry of the Holy Spirit (Luke 4:1-13; 5:15-16; Rom 8:18-21; 2 Cor 13:4; Eph 1:19; 6:10-20).

A Stronger and United Leadership

The work of consolidating the unity and the effectiveness of the Caravan of Rescue will have to start within the college of officials of the 3P Ministry, of which the Caravan of Rescue is only one branch. It is up to leaders to lead by example. The unity of any ministry is necessarily determined by the fidelity and unity of the leading team. However, the basis of fidelity and unity is the fruit of the Spirit which, in turn, is conditioned by commitment and consecration. To establish these pillars, it will be imperative to promote and perpetuate the culture of fasting and

⁵ Malphurs, *Advanced Strategic Planning*, 240.

prayer, as has been said and repeated previously. We can never say it enough. As one author notes, the issue of pride and forgiveness should be addressed:

Unforgiveness is prevalent in the lives of most Christians and in most churches. Unforgiveness occurs because of pride. I believe unforgiveness is the major obstacle to revival in today's church. Pride is so powerful that unforgiveness has become the norm in most Christ followers and churches. This pride has built such a calloused heart in us that we are no longer bothered by having an unforgiving spirit towards others. Pride is powerful. It has destroyed men and women, families, businesses, churches, and governments. Most of all it has grieved the Holy Spirit in the lives of many of us.⁶

Yes, this problem really plagues the churches. It maintains mistrust and distance between believers who could have achieved much more in common than they achieve in scattered ranks. So what can be done to combat and eradicate this vicious scourge? Here is an answer to take seriously:

Quite honestly, the only thing that will crush and remove the spirit of pride in us, is when we humble ourselves through fasting and prayer. When we humble ourselves before God with prayer and fasting, God will provide major spiritual breakthroughs. We will see breakthroughs regarding our pride, our religious tradition, our greed, and even our unforgiveness. God's gateway to spiritual breakthrough is prayer and fasting.⁷

Following the Master's Model of Evangelism

One of the major lessons that the researcher has learned in his Christian journey so far is that training matters in ministry. It is most often dangerous to appoint church leaders without training them. Spiritual leaders need to be trained according to Jesus's standard of leadership, evangelism, and discipleship before they step into ministry. In order to be a faithful and effective minister or elder, the person chosen to be appointed must first be a good disciple. A disciple of Christ is a devoted and humble believer who has turned away from his own way to embrace the way of Jesus and surrender himself fully to him. Here is the recipe, "Jesus expected the men He was with to obey Him. They were not required to be smart, but they had to be loyal. This became

⁶ Floyd, *The Power of Prayer and Fasting*, 27-28.

⁷ *Ibid.*, 28.

the distinguishing mark by which they were known.”⁸ This calls for the principles of self-sacrifice, absolute obedience and consecration which are the basic factors of Great Commission effectiveness as they were implemented by Jesus himself towards his father. A scholar puts it that way, “Absolute obedience to the will of God, of course, was the controlling principle of the Master’s own life. In His human nature He continually gave consent to the will of His Father which made it possible for God to use His life fully according to its intended purpose.”⁹ So, Jesus was the model of the absolute surrender that He expected from His followers. The following excerpt is very insightful. It exposes the spiritual foundation, the cardinal objective of that principle of total submission to the authority, and all that it implies in the context of evangelism and discipleship:

A father must teach his children to obey him if he expects his children to be like him. It must be remembered, too, that Jesus was making men to lead His church to conquest, and no one can ever be a leader until first he had learned to follow a leader. So he brought up His future commanders from the ranks, drilling in them along the way the necessity for discipline and respect for authority. There could be no insubordination in His command. No one knew better than Jesus that the Satanic forces of darkness against them were well organized and equipped to make ineffectual any half-hearted effort of evangelism. They could not possibly outwit the devilish powers of this world unless they gave strict adherence to Him who alone knew the strategy of victory. This required absolute obedience to the Master’s will, even as it meant complete abandonment of their own.¹⁰

That principle of commitment and dedication to the father’s will is capital. Perhaps it is the major module of the class that any Christian who is called in the ministry needs to take. The researcher is challenged, therefore, to include it in the curriculum of the school of Ministry of the Caravan of Rescue. If the church is to be successful in mission and discipleship, there should be

⁸ Roy J. Fish and Robert E. Coleman, *Study Guide to the Master Plan of Evangelism* (Old Tappan, N.J.: Revell, 1972), 50.

⁹ Ibid, 57.

¹⁰ Ibid., 58-59.

no contented complacency with the world and mediocrity. Great Commission effectiveness involves the obedience of the cross. What applies to outreach evangelism is also to be considered in cross-cultural mission and church-planting.

Engaging the Community

By the grace of God, the 3P Ministry shall not settle for less. Every local church or local center created by the Caravan of Rescue is designed to be a city set on a hill, a lit lamp that brilliantly illuminates the darkest room. Every campus shall get out of its comfort zone to engage the community and transform the surrounding culture through charitable works and verbal evangelism. It is time to build bridges that connect heaven and earth through what is done in the community by church people. Here is a perfect expression of one of the major missions of the Caravan of Rescue in terms of connection with the community: “We sought to meet needs, help people discern their gifts, build skills and confidence, increase knowledge, and develop spiritual and personal authenticity. And in fact, we still believe all of these issues are critical to the work of the church.”¹¹

For the church to have the impact expected on the community, fasting, prayer and self-dedication must be combined with active love, compassion, kindness, Christlike testimony and interaction. Here is the challenge:

Just think what bridges we could build if we truly followed the example of the New Testament church. We would go beyond being seeker-sensitive, to a new frontier of being community-admired. We would be known, not just by the corner we inhabit, but by the city with which we interact. And people would be drawn to God, not because of the weekly show in our churches, but by the irrefutable lifestyles we incarnate.¹²

¹¹ Robert Lewis and Rob Wilkins, *The Church of Irresistible Influence* (Grand Rapids: Zondervan Pub. House, 2001), 29.

¹² *Ibid.*, 48.

The community must change through the church's involvement. Neighborhoods must see the light of heaven through the tangible witness Christians offer them of God's love. That is what the Caravan of Rescue is all about. Dr. Robert Lewis puts it that way: "Turning the face of the church outward, giving its resources away, blessing the community, unleashing the gifts of laypeople to serve-this is what our living God desires for his church."¹³ The church envisioned by Jesus is the church of irresistible influence. It is a church that engages the community and utilizes its gifts to overcome evil with good (Rom 12:21) for Great Commission enhancement.

Shifting to Church-Planting and Cross-Cultural Mission

This section of the study at hand enumerates some types of actions that must be performed through the Caravan of Rescue to spread the gospel cross-culturally and plant as many churches as possible before the Rapture. The process is almost the same as what is applied in outreach evangelism, but the context is different. Otherwise, the particularity of this stage of the reflection is that it is illustrated by selected episodes of the World Christian Movement and experiences of missionaries. Through the experiences of the Moravian missionaries for example, the members of the Caravan of Rescue are challenged to be prepared to face incredible difficulties and dangers with faith and courage. Well trained disciples and missionaries shall accept "hardships as part of the identification with the people to whom the Lord had sent them."¹⁴ Well trained and devoted servants of Jesus Christ should not be scared by the testimony of the Moravians. It was reported to help them to learn from it for Great Commission effectiveness: "To go to such places as Surinam and the West Indies meant facing disease and possible death; the early years took their inevitable toll. In Guyana, 75 out of the first 160

¹³ Lewis and Wilkins, *The Church of Irresistible Influence*, 115.

¹⁴ Winter et al., *Perspectives on the World Christian Movement*, 292.

missionaries died from tropical fevers, poisoning and such.”¹⁵ When you here about this, one understands how necessary fasting, prayer, and consecration are in evangelism and mission.

While the apostles were still with Jesus, they asked him if it was time for him to give Israel its own king. Jesus answered, “It is not for you to know the special days or the special times which the Father has put in His own power. But you will receive power when the Holy Spirit comes into your life. You will tell about Me in the city of Jerusalem and over all the countries of Judea and Samaria and to the ends of the earth” (Acts 1:7-8, NLV). After that, Jesus was taken up into a cloud. Strategy matters in Mission practice and planning strategically is more than ever necessary in world evangelism. That is one of the major reasons why the Holy Spirit was sent to the Church. The researcher agrees “with Dayton and Fraser who argue that setting goals and developing a strategy to reach them is a way of expressing faith. It is putting substance in things hoped for, as Heb 11:1 recommends.”¹⁶ When you meditate on the parable of the talents in Matt 25:14-30 you can understand that it is a call “to do whatever is necessary to become the best servants possible as the Master uses us to do His work.”¹⁷

In that context, it is appropriate to claim that “cross-cultural evangelism is the highest priority for planning the task of world evangelization.”¹⁸ It is not by accident that many countries are mentioned in the book of Acts. But that is just part of the story. Since the first followers of Jesus were Jews, it was natural for many of them to think that the gospel was only for Jews. This is not pointed out to accuse them, but to learn from that episode of the story for Kingdom

¹⁵ Winter et al., *Perspectives on the World Christian Movement*, 293.

¹⁶ *Ibid.*, 577.

¹⁷ *Ibid.*, 292.

¹⁸ *Ibid.*

advancement. What happened to the early church is prosecuted in the contemporary church in one way or another.

The Caravan of Rescue is currently operating only in three countries. These countries are Cameroon, United States of America, and France. This is not enough and it is not all about the organization. It is all about Jesus and the Commission assigned to all his servants. There is still much to be done. The commitment and strategy of the team must be proportional to the task to accomplish. Jesus is to be known everywhere. He wants followers from every nation and every region of this world to be part of his people. That's why the Caravan of Rescue will need to partner with the Holy Spirit more than ever. Success in world mission also involves the principle of "consecrated pragmatism"¹⁹ illustrated in the following insight of the Scriptures: "If the fig tree does not bear fruit after an appropriate lapse of time, it should be cut down and the ground used for something more productive (Luke 13:6-9)."²⁰ In other words, "if we are investing resources of time, personnel and money in programs which are supposed to make disciples but are not, we need to reconsider them and be willing to change the program if needed."²¹ With that said, the concept of consecrated pragmatism advocated in the context of this Research Project is pragmatism in World Mission for the purpose of productivity and Great Commission effectiveness.

Wrapping Up

The DMIN research project helps Christian ministers to become independent investigators and develop life-changing works. This is a purposeful activity which the researcher

¹⁹ Winter et al., *Perspectives on the World Christian Movement*, 578.

²⁰ Ibid.

²¹Ibid.

plans because he is interested and fully involved in it. The project method gives the Christian leader the opportunity to learn by doing. Collaboration, interaction, cooperation, responsibility, patience, alertness, and creativity are developed. The given method strengthens character and provides opportunity to acquire and develop several skills. This research reveals that fellowship reinforcement and Great Commission effectiveness involve faith, the knowledge of Christ, and the character of Christ (sacrificial love). The trained, consecrated visionary and researcher realizes the importance of observation, interaction, team work, discipline, reflecting selectively, intelligently, and systematically. He knows that he sparks change through faith, humility, and hard work. He also knows that he can help and inspire many other believers and ministers to do the same only in the proportion that he is tapping reservoirs to enrich his own spiritual growth and skills. As he extends his vision, increases his knowledge, deepens his faith, and vitalizes his spirituality, the sheep under his responsibility, his collaborators, and partners will drink from rivers of living water rather than stagnant pools.

Personal experiences and human-interest stories and testimonies are insightful. Theological facts and statistics are valuable. They form a foundation and strong resource for ministry development. To create or enhance interest for interdenominational endeavors, the spiritual leader must be concerned by the personal challenges and needs of people and he must address them. He must also assure full participation of his co-leaders to the mission and vision of the ministry. This can be done only through sacrificial love, fasting, prayer, revelation, and the miracle working power of God.

The rationale of this research project can be justified as follows: when believers gather frequently to worship and present their petitions to the Lord, in love, together through fasting and prayer, they will see the hand of the Lord moving in their midst and they will be pleased to

witness about what they experience. When people experience the power of God together through the answer to their prayer requests both for their individual lives and the ministry, they grow together and they are encouraged to work together. Sharing and caring relationships combined with the miracle working power of the Lord fuel the commitment and the unity of the staff. They also attract the attention of people and empower their trust to the ministry. When Christians see the move of God through the fruit of the Spirit and the manifestation of spiritual gifts, they are pleased to live together and work together. Like Paul in Acts, they will adjust their agendas to give the essential of their time to ministry no matter the nature and intensity of their personal needs and challenges.

Based on what the Caravan of Rescue experienced during the training sessions of the current project, it is convenient to expect that those who are still reluctant or distant about the vision, the prodigious and bright future of the ministry, or just too busy with their domestic needs and challenges will change their mind at the appropriate time and join their peers. As a result of that, the Caravan of Rescue will continue to grow in strength, power, and effectiveness and will make outstanding progress towards the fulfilment of the Great Commission. Fasting and prayer develops faith, self-esteem, assurance, love, compassion, anointing, holiness, integrity, and Christ-like character in general. A fasting and praying people will grow in compassion, generosity, servanthood, commitment to caring relationship and mission involvement.

The Church cannot receive the fulness of the power promised by the Lord to it without the cross. The Church cannot reach its highest potential without carrying out its cross. It cannot accomplish its mission without devoted spiritual warriors, that is people who sacrifice their lives and worldly rights through fasting, prayer, and generosity in words and deeds for the purpose of Great Commission enhancement. How can the Great Commission be effective without

consecrated and prayerful believers and leaders? The church is still looking for devoted Christians who are ready to pay the price of Kingdom advancement by completing the assignment of the cross. There is no forgiveness of sin without the sacrificial atonement of Christ. Likewise, there is no gospel progress and soul winning without commitment and unconditional obedience of the disciples to the Commission.

If the political and religious leaders of this world were smart enough to seek God and rely on Him, they would join Christians to figure out the following excerpt of the New Testament and pray over it:

Preaching about the cross sounds foolish to those who are dying in sin. But it is the power of God to those of us who are being saved from the punishment of sin. The Holy Writings say, "I will destroy the wisdom of the wise people. I will put aside the learning of those who think they know a lot." Where is the man who is wise? Where is the man who thinks he knows a lot? Where is the man who thinks he has all the answers? God has made the wisdom of this world look foolish. In His wisdom, He did not allow man to come to know Him through the wisdom of this world. It pleased God to save men from the punishment of their sins through preaching the Good News. This preaching sounds foolish. The Jews are looking for something special to see. The Greek people are looking for the answer in wisdom. But we preach that Christ died on a cross to save them from their sins. These words are hard for the Jews to listen to. The Greek people think it is foolish. Christ is the power and wisdom of God to those who are chosen to be saved from the punishment of sin for both Jews and Greeks. God's plan looked foolish to men, but it is wiser than the best plans of men. God's plan which may look weak is stronger than the strongest plans of men. Christian brothers, think who you were when the Lord called you. Not many of you were wise or powerful or born into the family of leaders of a country. But God has chosen what the world calls foolish to shame the wise. He has chosen what the world calls weak to shame what is strong. God has chosen what is weak and foolish of the world, what is hated and not known, to destroy the things the world trusts in. In that way, no man can be proud as he stands before God. God Himself made the way so you can have new life through Christ Jesus. God gave us Christ to be our wisdom. Christ made us right with God and set us apart for God and made us holy. Christ bought us with His blood and made us free from our sins (1 Cor 1:18-30).

The word of the cross must be translated in the language of fasting, prayer and ministering to other sacrificially and frequently both among the community of believers and in the world for church revitalization and Great Commission effectiveness. This involves planning,

commitment, consecration, learning together, loving and caring relationships, growing together, and networking with the Body of Christ. Therefore, the theoretical foundation of this Research thesis project may be summarized in the following two biblical passages: 1) “For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life” (John 3:16, NASB): and 2) “We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren” (1 John 3:16, NASB). Praise God!

As a reminder, the mission of the 3P Ministry revolves around the following three concepts: praying, preaching, and church planting. The strategy for accomplishing this mission includes knowing Christ, well-planned and well-coordinated operations, as well as spiritually, mentally, intellectually, morally, and economically well-equipped individuals and work groups. The plan of action which accords with this strategy encompasses various measures such as the restructuring of the ministry, the reorganization and improvement of prayer and intercession, the reorganization of the management of finances, and logistics and the training of leaders. This implies concrete and immediate actions such as the renewal of the governing bodies with regard precisely to the vacant positions of the Caravan of Rescue, the raising of funds, the creation of income-generating activities, and the establishment of the institutions of spiritual and professional formation announced at the introduction of this project.

As suggested by Dr. Aubrey Malphurs and other eminent theologians, the researcher believes that “the pastor must accept the overall responsibility for managing the church’s finances.”²² Regardless of how he feels about it, the leader of the congregation or the overseer of

²² Winter et al., *Perspectives on the World Christian Movement*, 259.

the Christian ministry is “responsible for managing its finances.”²³ Though the senior pastor of the church or the overseer of the ministry “has full responsibility for funds management, that does not imply that he has to handle it all himself.”²⁴ As mentioned in the introduction of this work, the check and balance shall be operated by the governing board or accountability board. The senior pastor shall be assisted by a finance team or committee in his responsibility of funds management. Among that team, there shall be an accountant. As the Ministry grows, the pastor may recruit a business administrator or manager. The staff members shall not be left behind. “They are to operate with financial integrity within their budgets. They should assist the pastor where needed and when requested.”²⁵ The senior pastor shall be responsible of keeping expenses in line with income. The Ministry shall not spend beyond its income. That is why the church’s budget is very important. The budget shall include five major areas of ministry life: facilities, personnel, ministries, evangelism and mission, and social services (charity works). The senior pastor shall build the church budget and monitor it regularly. The issues of funds allocations and fair compensations shall be addressed by the governing board for the purpose of vision reinforcement and Great Commission effectiveness. It shall be done in consideration of what the Scriptures teaches on the matter. The worker deserves his wages (1 Tim 5:17-18).

In any case, it will be necessary to ensure that the voice of God is continually heard, that his glory is preserved and that the objective pursued remains the implementation of the Great Commission. Therefore, prayer and intercession must remain at the center of all the initiatives and activities of all the organs of the ministry. This is why one of the major projects underway is

²³ Winter et al., *Perspectives on the World Christian Movement*, 259.

²⁴ Ibid.

²⁵ Ibid, 260.

the development and publication of new manuals of prayer and intercession as well as the organization of the next prayer crusades.

What Next?

Based on the observations gathered throughout his Christian journey and what he has learned through the current research project, the researcher suggests that other research could be done on the relation between the doctrine of the cross (Job 22:21; Matt 10:32-38) and the need of academic training (seminary studies) for Great Commission enhancement. The issue is not merely to promote the principle of training for Great Commission implementation. Studies have already done that. The focus of the research suggested would be to challenge believers and church leaders to discover the connection that exists between the call to crucifixion and the need of academic training and research. A study of Luke 9:23; 14: 26-31; Gal 6: 14; Phil 3:18 helped the researcher to realize that connection. There is a tight relation between the doctrine of the cross and the ability to make a shift in one's mindset and embrace an idea or conviction previously ignored or underestimated.

Every vision needs a convenient strategy to be fulfilled. A large view of ministry involves a great shift of mind. This includes the nature and size of the sacrifice to be done. In that perspective, the phrase "own life" in Luke 14:26 is to be understood as routine or comfort zone. For the purpose of Great Commission effectiveness, several Christian leaders need to make a U-turn in their mindset regarding the issues of academic training and research. This is probably the right moment to inform the reader that one of the benefits of the current project is that the Lord has used it to open the researcher's mind more widely on the value and challenges of the seminary studies, especially in the perspective of personal crucifixion.

One of the major observations made by the researcher throughout his interactions with his peers is that some of the Christian leaders are opposed to change. Other are not just enthusiastic when it comes to theological studies and research. They are genuine churchmen, but they are not ready to get out of their comfort zone. They are not willing to pay the price of consecration that is conveyed by the decision to receive an academic training or encourage others around them to enroll in seminaries. This is not necessarily because they deny the importance of seminary studies. The problem for some of them is that they are more or less satisfied by the way things are done in their congregations or denominations. Therefore, they do not see the necessity to learn from others or enroll in seminaries.

The other category is made up of those ministers who think that there is not enough time to attend a seminary while there is a huge need of laborers in the harvest and a lot to do in the church. Moreover, education is not free. It takes money, energy, and time. The researcher has gone through that issue. A few years after he started his seminary studies at Liberty University, he felt discouraged because of the immensity of the tasks to perform and the financial obligations associated with his academic career. Very early, he was compelled to make radical changes in his agenda that affected several aspects of his life including domestic, spiritual, and professional responsibilities (family, prayer life, evangelization, job, hobbies, etc.). He was also called to review his understanding of several biblical doctrines, especially the doctrine of salvation. It was so difficult and frustrating that he was about to give up. It is only by God's grace that he was able to renew his commitment and pursue his education. The Holy Spirit spoke to him clearly and exhorted him to continue. There is a price to pay to make the U-turn suggested in this stage of the current work. It takes faith, courage, humility, and sacrifices (the cross) to give up one's

previous considerations or convictions and follow a new path for a better performance in ministry.

It takes humility, courage and sacrifice for a minister of the gospel (evangelist, pastor, missionary, church planter) to abandon the harvest for a while and pursue seminary studies. Sometimes, it looks like a waste of time and money but it is a great investment in the Kingdom. Again, the suggestion here is not all about the value of seminary studies, but research that will underline the relation between the cross and the ability to give up one's pride and traditional considerations or complexes and get trained for Great Commission effectiveness. Amen!

**Appendix A: Additional Scripture References for Commitment,
Sacrifice, and Consecration**

Gen 19:15-26

Lev 26:3-6

Deut 32:6

Isa 53:1-12

Ps 116:12-14

Mal 3:10

Matt 5:38-42; 6:31-33; 16:13-16

Mark 10:28-30

Luke 5:11; 9:61-62; 14:33; 17:28-33; 18:18-30

John 6:68-69

Phil 3:7-8

Eph 3:17-19

Hebrews 11:8-16; 12:1-2; 13:12-13

1 John 4:15

Appendix B: Additional Scripture References for Prayer and Intercession

1. Praying for Friends, Acquaintances, and Other People Who do not Know Christ

Josh 24:15; Neh 8:10; Job 14: 1,5; Ps 8:4; 46:1; 48:14; 51:10; 127:3; 139:23-24; Prov 14:32; Isa 66:15; Ezek 36: 26; Joel 2:12; Luke 3:22-23; John 3:16; 5:24; 8:31-32; 15: 1-17; 2 Cor 4:8-9; 10:4-5; 1 Tim 1:12; 2 Tim 2:25-26.

2. Praying for the Local Community, the Nation and the Missionaries

Prov 31:20; Isa 58:3-7; Matt 5:13-16; 22:39; Luke 6:31-35; Acts 4:32-35; 10:4; 11:27-30; 20:35; Rom 12:20-21; 15:26-27; Gal 2:10; 5:23; Gal 6:9-10; 2 Thess 3:13; 1 Tim 6:17-19; Heb 10:24; 1 Pet 3:13.

3. Praying for Laborers in the Harvest

Deut 16:19-20; 2 Chr 7:14; Ps 55:9-11; 101:7-8; 122:6-9; Prov 28:12; Mic 6:8; Matt 9:27-28; John 4:35; Acts 16:4-5; Rom 13:1-5; Eph 5:22; 6:12-20; Col 4:3; 2 Tim 1:8.

**Appendix C: The Caravan of Rescue School of Prayer
and Intercession Mission Statement**

We believe in God the Father. We believe in Jesus Christ. We believe in the Holy Spirit. We celebrate the greatness, the goodness, and the love of God. We acknowledge His authority, incomparable wisdom, and power. We affirm the Great Commission and the compassion of the Lord Jesus Christ. Our mission is to pray with Christ-centered minds and train as many people as possible to become professional intercessors. We believe in the power of prayer. We pray for our loved ones, friends, neighbors, and co-workers. We intercede for churches, ministries, and several kinds of organizations. We pray for church leaders, political leaders, and missionaries. We intercede for our country, the United States of America, and all the other nations. Faith can move mountains and intimacy with God is the key to revelation, direction, and success.

We encourage each one either to start a relationship with God through Jesus Christ or to reinforce the relation already established through spiritual disciplines along with an authentic and dynamic Christian life. We believe that every believer has access to the Almighty God. We believe that every true Christian can overcome the situations and trials of the present life and move mountains by faith. We believe that God is willing to step on our hearts, compassion, and commitment to bring love, care, life and prosperity to others, even those who are far away. The Lord is concerned about the world. He is gracious and compassionate, slow to anger and rich in love. The Lord is good to all; He has compassion on all He has made. We firmly believe that with God there is hope in suffering. It is our responsibility to proclaim that hope and implement numerous concrete actions with the resources available for the transformation of lives.

Appendix D: The Caravan of Rescue Outreach Calendars: 2016, 2017, 2018, 2019

The Caravan of Rescue Summer 2016 Outreach: Fredericksburg, VA

1-Fasting, Prayer, and Intercession: Monday June 13 to Sunday August 28, 2016

Specific days of Intercession: Monday: 4-6 PM; Thursday: 4-6 PM; Sunday: 6-7:30 PM

2- Community Outreach and Street Evangelization: June 30 to August 28, 2016

-Fridays: 6:00 PM-8:00 PM

-Saturdays: 8:00 AM -12:00 PM

6:00 PM-8:00 PM

-Sundays: 10: 00 AM-1: 00 PM

The Caravan of Rescue Summer 2017 Outreach: Fredericksburg City, Stafford County, Spotsylvania County

1-Fasting, Prayer, and Intercession: July 24 to July 31, 2017

2- Street Evangelization and Community Outreach: July 29 to August 20, 2017.

The Caravan of Rescue 2018 Summer Outreach: Fredericksburg City, Stafford County, Spotsylvania County

From May 6 to July 1, Saturdays and Sundays only

1- Activities: Fasting and Intercession for revival: Fredericksburg City and America

2- Evangelization: Free gospel tracts and Visual Communication

The Caravan of Rescue Summer 2019 Outreach: Fredericksburg, Stafford County, Spotsylvania County: June 30 to July 15, 2019

#	Date	Time	Form of Evangelization	Site/Area
1	Saturday June 30	10 AM-1 PM	Door to door Evangelization	Clay Street-Fredericksburg city
2	Friday July 5	5 PM- 8 PM	Streets and Stores- Verbal communication- Free gospel tracts	Downtown Fredericksburg
3	Saturday July 6	3 PM-8 PM	Streets and Stores- Verbal communication- Free gospel tracts distribution	Public parks -Downtown Fredericksburg
4	Tuesday July 9	3 PM-8 PM	Streets and Stores- Verbal communication- Free gospel tracts distribution	Central Park
5	Wednesday July 10	3 PM-8 PM	Visual Communication and Free gospel tracts distribution	Route 1
6	Thursday July 11	3 PM-8 PM	Streets and Stores- Verbal communication- Free gospel tracts distribution	Spotsylvania
7	Friday July 12	3 PM-8 PM	Visual Communication and Free gospel tracts distribution	Route 3- Spotsylvania
8	Saturday July 13	3 PM-8 PM	Streets and Stores- Verbal communication- Free gospel tracts distribution	Spotsylvania
9	Sunday July 14	10 AM- 8 PM	Visual Communication and Free gospel tracts distribution	South Point- Spotsylvania
10	Monday July 15	3 PM-8 PM	Visual Communication and Free gospel tracts distribution	Falmouth- Stafford County

Appendix E : Meditation and Consecration Questionnaire

1. What are your priorities?
2. What are your aspirations?
3. What are your ambitions?
4. What type of servant of God do you want to be?
5. What should your lifestyle look like?
6. How should you utilize your time? For what goal?
7. In terms of accomplishments, what do you prioritize and what are your intentions?
8. Why do you create and maintain relationships with people?
9. How is your relationship with God?
10. How much do you honor Jesus in your life?
11. When and why do you take your requests and needs to God in prayer?
12. How far do you want to advance in your relationship and communion with God?
13. How does the various testimonies of the many biblical heroes and their works captivate you and inspire you?
14. How much emphasis are you putting on giving the word of God its due value through rigorous study and training up servants of God?
15. How much are you compelled by the Great Commission (go and make disciples of all nations)?
16. What do you know about the church of the Lord Jesus Christ?
17. How much are you compelled by the advancement of the Kingdom of God and the salvation of lost souls?
18. How much importance and support do you give to the missionary work being done by the church?
19. How much are you concerned with the fate of persecuted Christians and the trials and tribulations faced by many men and women of God across the globe?
20. What spiritual legacy are you hoping to leave for the generations to come?

- Jerome Onguene

Founding President of the Caravan of Rescue

Appendix F: Training Survey

Section1: Theological Foundation and Power of Fasting and Prayer

Circle the number that best represent how you would rate yourself in each area

1. I understand the theological foundation of fasting and prayer.

1 2 3 4 5

2. I understand the relationship between fasting, prayer, and consecration.

1 2 3 4 5

3. I understand the power of fasting and prayer as a Christian.

1 2 3 4 5

4. I can boldly speak about the necessity of fasting and prayer in the church today.

1 2 3 4 5

5. I discern the practice of fasting and prayer.

1 2 3 4 5

6. I understand the role of fasting and prayer in the reinforcement of fellowship in a ministry.

1 2 3 4 5

7. I can boldly speak about the importance of fasting and prayer in the development of quality relationships in the Caravan of Rescue.

1 2 3 4 5

8. I discern the role of fasting and prayer in evangelism and discipleship.

1 2 3 4 5

9. I can explain the role of fasting and prayer in servant-leadership development.

1 2 3 4 5

10. I can explain the capital role of fasting and prayer in Great Commission enhancement.

1 2 3 4 5

Section2: Praying and ministering to others

Circle the number that best represent how you would rate yourself in each area

1. I am committed to pray as frequently as possible for my family.

1 2 3 4 5

2. I am committed to pray as frequently as possible for authorities.

1 2 3 4 5

3. I am committed to pray as frequently as possible for the lost, asking God to open their eyes and reveal to them their need of Jesus the savior.

1 2 3 4 5

4. I am committed to pray as frequently as possible for my fellow believers and encourage them to walk by faith.

1 2 3 4 5

5. The harvest is plentiful, but the laborers are few. I will pray as frequently as possible for laborers in the harvest.

1 2 3 4 5

6. I am more committed than before to pray for churches and revival.

1 2 3 4 5

7. I am more committed than before to share Jesus without fear.

1 2 3 4 5

8. I commit myself to help people around me to know Jesus and His will for them.

1 2 3 4 5

9. I commit myself to equip people to follow Jesus in all their life.

1 2 3 4 5

10. I will encourage people to discover and use their God-given gifts for the glory of God.

1 2 3 4 5

Section 3: The Caravan of Rescue Health and Vitality Assessment

Assess the Caravan of Rescue in regard to its health and vitality in the areas displayed below.

How effective are we at living out each one of them?

1. Praise, adoration, thanksgiving, confession, and petition.

1 2 3 4 5

2. Preaching from God's word for instruction, encouragement, and comfort.

1 2 3 4 5

3. Dedication to the service of God in our lives.

1 2 3 4 5

4. Petition for ourselves and others.

1 2 3 4 5

5. Utilizing our spiritual gifts for the benefit of others.

1 2 3 4 5

6. Growing to Christ-like maturity.

1 2 3 4 5

7. Articulating our vision clearly and working hard to achieve it.

1 2 3 4 5

8. Building relationships within the body of Christ through open communication.

1 2 3 4 5

9. Building relationships within the body of Christ through caring for one another.

1 2 3 4 5

10. Building relationships within the body of Christ through sharing our lives with one another.

1 2 3 4 5

11. Building relationships within the body of Christ through bearing one another's burdens.

1 2 3 4 5

12. Developing a sense of collegiality among leaders.

1 2 3 4 5

13. Unifying the ministry behind its leaders.

1 2 3 4 5

14. Equipping and empowering people to serve actively in the ministry and evangelize.

1 2 3 4 5

15. Equipping and empowering people to advance the Kingdom of God (Great Commission enhancement).

1 2 3 4 5

Appendix G : The Caravan of Rescue at a Glance

I-Identification (Category of Corporation)

The Caravan of Rescue is a non-profit and faith-based organization created in Cameroon (Central Africa) in 2005. The Caravan of Rescue is currently headquartered in Stephens City, VA. The Corporation was issued a determination letter by the Internal Revenue Service (IRS) in November 2015 recognizing it as tax-exempt under Internal Revenue Code (IRC) Section 501(c)(3). The Caravan of Rescue is a charity.

II- A Driving Passion to Assist People and change Communities

Vision

Victory over anxiety, depression, isolation, misery, indigence, mental blindness, mediocrity, and all forms of slavery. Lives full of hope, joy, well-being, happiness, and peace

Mission

We help people to be self-reliant, emotionally, economically, and socially secure. We help them to be safe from abuse and neglect. We bring hope, comfort, and support to people affected with several kinds of wounds, infirmities, crises, and tragedies. We feed the hunger and we assist orphans, widows, homeless, farmers, and church leaders. We promote discipline, excellency in school, creativity, and responsible resources management both in homes, churches and communities. We instruct and train people through conferences, educational meetings, concerts, and conventions.

Values

Our core values are God's love, charity, compassion, faith, human dignity, mutual respect, integrity, communication, discipline, humility, servant leadership, outreach, stewardship, teamwork, quality service, and creativity.

Resources and Partnership

We are supported by the contribution of members, and the donations of volunteers and sponsors. We work in partnership with denominational and non-denominational churches to change lives. We are open to governmental and non-governmental organizations.

A Global Movement in Perspective

Our mission started in the villages and poor neighborhoods of Cameroon in 2005. Then, we performed numerous outreach actions in Hagerstown (Maryland), Fredericksburg, Falmouth, Spotsylvania County (Virginia), Cergy Prefecture, Cergy Saint Christophe, and Bordeaux (France). There is still a lot to accomplish over there. However, our plan is to extend our action in other countries of Africa, Europe, America and around the world. We must continue to partner with religious, business, community, and government sectors to provide tangible help and hope to those who are hurting.

III-Supporting the Caravan of Rescue

Resources and Infrastructures Needed

We receive not less than sixty requests or calls each year for assistance from individuals, families, churches, and communities, especially from Cameroon. We have been able to meet less than 5 percent of them because of the lack of resources and equipment. We are very thankful for the sacrifices made by our active members, but we need more contributors and sponsors to

accomplish our mission. We rely on your donations to fund our activities and projects. In addition to the day-to-day operation of the organization, we need to assist people with several kinds of needs. We need to constantly sharpen our skills and knowledge to serve people more effectively. This calls for creating and funding training opportunities. We need to get business-use vehicles and any necessary equipment. We need to purchase or built a central office and other infrastructures. We need to create farms, orphanages, schools, and health care facilities for poor and low-income people at the convenient time. Members funding alone won't help us to reach those goals.

Collection Procedure

Donations and gifts are received throughout the year. You can support the Caravan of Rescue's mission by making a donation of one or more of the following categories of resources/items: finances, electronic devices, a business-use vehicle, agricultural machines, school supplies, agricultural tools, appliances and furniture, etc. You can also suggest a volunteer training opportunity. Therefore you can contact the President or any one of the members listed below. Your gift means so much.

Appendix H: The Caravan of Rescue's Activity Report

THE CARAVAN OF RESCUE INC

Compassion-Charity-Creativity

Section 1: From 2005 to 2010

Year	Location(s)	Recipients (People)	Category/Purpose	Expenses
2005	Yaoundé; Etoud; Binguela (Cameroon)	needy (homeless; widows, orphans); villagers; communicators	vision casting and charity outing; round tables	\$460.00
2006	Yaoundé; Etoug-Ebe Etoud; Binguela; Afan Oyoo; Nkolenkoumou (Cameroon)	needy (homeless, widows, orphans); villagers; communicators; etc.	general assembly and charity outing	\$750.00
2007	Yaoundé; Etoud; Binguela (Cameroon)	needy (homeless, widows, orphans); villagers; marginalized women; communicators and other guests	open days; conferences; charity outings	\$580.00
2008	Yaoundé; Etoud; Binguela (Cameroon)	needy (homeless, widows, orphans); villagers; communicators; etc.	general assembly and charity outing	\$520.00
2009	Etoud; Binguela; Bilik; Leboudi; Bilik ; Yaoundé; Douala	needy (homeless, widows, orphans); villagers; communicators; etc.	spiritual assistance; charity outing; financial support for healthcare and school supplies and food	\$750.00
2010	Etoud; Binguela; Bilik; Leboudi; Bilik ; Yaoundé	needy (homeless, widows, orphans); villagers; communicators; etc.	spiritual assistance; charity outing; financial support for healthcare and school supplies and food	\$680.00

Total expenses from 2005 to 2010: \$3740.00

Section 2: From 2011 to 2020

Year	Location(s)	Recipients (People)	Category/Purpose	Expenses
2011	Bilik; Yaoundé	villagers; families; Christian leaders; orphans; widows	social support (food and clothes); financial support	\$640.00
2012	Yaoundé, Douala	villagers; families; Christian leaders; orphans; widows	social support (food and clothes); financial support	\$840.00
2013-2014	Hagerstown, MD; Yaoundé; Douala	homeless, needy, families, Christian leaders	social support (food and clothes); financial support	\$780.00
2015-2017	Fredericksburg, VA; Yaoundé, Douala	organization; needy, families; homeless, etc.	application for official recognition and classification in USA; financial support to needy and homeless	\$2,400.00
2018-2019	Fredericksburg, VA; Manassas, VA; Yaoundé; Douala; Ecuador	guests, Christian leaders in need; homeless, orphanage	vision casting; supplies for the organization; financial support for healthcare and school supplies, and food	\$3,400.00
2020	Yaoundé; Paris, Bordeaux	people struggling with loneliness, anxiety and depression; homeless; needy	transportation; communication; financial support	\$3,000.00

Total expenses from 2011 to 2020: \$ 11060.00

Section 3: From January 2021 to July 2022

Period	Location(s)	Recipient(s)/ People	Category/Purpose	Expenses
Jan 2021 to Oct 2021	Yaoundé; Ecuador	orphanage; needy, students, people struggling with hunger; Christian leaders in need	social assistance; financial support for healthcare and nutrition	\$1,200.00
Nov. 2021 to Jul 2022	Virginia, Maryland; Paris; Bordeaux; Yaoundé (Cameroon)		training sessions and financial and spiritual support to people struggling with several challenges	\$2,100.00

Total expenses from January 2021 to July 2022: \$3300

Total expenses from 2005 to July 2022: \$18,100.00

By the President and Founder of The Caravan of Rescue Stephens City VA, July 7, 2022

Jerome Onguene

IRB Approval Letter

LIBERTY UNIVERSITY

INSTITUTIONAL REVIEW BOARD

October 29, 2021

Jerome Onguene
Rodney Earls

Re: IRB Application - IRB-FY21-22-290 Fasting and Prayer as a Mean of Strengthening the Spiritual Basis of an Interdenominational Ministry for Great Commission Effectiveness

Dear Jerome Onguene and Rodney Earls,

The Liberty University Institutional Review Board (IRB) has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study does not classify as human subjects research. This means you may begin your project with the data safeguarding methods mentioned in your IRB application.

Decision: Exempt

Explanation: Your study is not considered human subjects research for the following reason:

(1) Your project will consist of quality improvement activities, which are not "designed to develop or contribute to generalizable knowledge" according to 45 CFR 46. 102(l).

Please note that this decision only applies to your current application, and any modifications to your protocol must be reported to the Liberty University IRB for verification of continued non-human subjects research status. You may report these changes by completing a modification submission through your Cayuse IRB account.

Also, although you are welcome to use our recruitment and consent templates, you are not required to do so. If you choose to use our documents, please replace the word *research* with the word *project* throughout both documents.

If you have any questions about this determination or need assistance in determining whether possible modifications to your protocol would change your application's status, please email us at irb@liberty.edu.

Sincerely,

G. Michele Baker, MA, CIP
Administrative Chair of Institutional Research
Research Ethics Office

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