

CONSTRUCTING A TRANSFORMATIVE METHODOLOGY OF DISCIPLESHIP:
A QUALITATIVE CASE STUDY OF THE AFRICAN STRATEGIC DISCIPLESHIP
MOVEMENT (ASDM)

By

Anne Sylvia Meredith Frey

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Philosophy

Liberty University, Lynchburg, VA

2024

APPROVED BY:

Patricia Ferrin, EdD, Committee Chair

Holly Eimer, EdD, Committee Member

Abstract

The purpose of this study was to discover how discipleship can be transformative for the learners within the African Strategic Discipleship Movement (ASDM) training program currently being offered to Christian denominations located in 33 countries throughout Africa. The educational theory that guided this study was Bruner's constructivism methodology of learning as it suggested a theoretical framework that could be integrated into the field of discipleship. The Central Research Question asked how the specific instructional methods and practices of discipleship presented by the African Strategic Discipleship Movement (ASDM) provide or not provide the participants with transformational results. Sub-research questions asked about the learner's use of the 4H Model, mentoring, digital platforms during discipleship, as well as the transferability or multiplication of the ASDM methodologies. The research design demonstrated an intrinsic case study approach that established a broad investigation and evaluation of the ASDM program. The participants included a sample of 13 second and third generation disciples who had been trained by ASDM Disciple Making Leaders (DMLs). The African setting provided a contextual site for the qualitative data to be collected both in-person and virtually. The data collection involved a triangulation of sources that offered a wide range of information for depth and insight including the three data sources of interviews, document analysis, and participant observations. Analysis included the evaluation of repeated themes of transformation acquired from interviews, the use of a spiral affect method of analyzing ASDM documents, and the assistance of observed field notes with reflection. Research findings revealed transformational results were experienced among the learners of the ASDM program.

Keywords: discipleship, transformation, church, Africa Strategic Discipleship Movement (ASDM), constructivism, 4H (head, heart, hands, helps), mentoring, digital, multiplication

Copyright

© 2024, Anne Sylvia Meredith Frey

Dedication

I dedicate this dissertation to the leaders and learners within the African Strategic Discipleship Movement (ASDM) who strive daily to be a disciple of the Lord Jesus Christ, first for themselves and then to make disciples in their families, their churches, their denominations, and finally in other denominations throughout their countries.

I dedicate this to my husband, Ernie Frey, the ASDM Global Director, and to my three daughters, Morgan, Meredith, and Madison, who have encouraged me every step of the way, may you all be blessed as much as you have blessed me and shown me so much unconditional love.

To my fellow ASDM leaders, Esayas and Tsige Ersabo, Tom and Ramonda Lunsford, Sam and Grace Gakpetor, Sam and Bumni Akeju, Rod and Kathy Duttweiler, and JP and Cheryl Gradone who have journeyed together in the discipleship process.

To my mom, Sylvia Anne Lacey Meredith, and my wonderful extended family who have cheered me on during my life in so many areas and through so many adventures.

To the memory of my dad, James Chamblee Meredith, who gave me so much love and support throughout my life, may we follow in your footsteps of kindness and mercy.

To God be the glory for this dissertation and for every work throughout our lives.

Acknowledgments

I want to acknowledge my dissertation committee chair, Dr. Patricia Ferrin, and my committee member, Dr. Holly Eimer, who have greatly influenced the writing and completion of the dissertation.

Table of Contents

Abstract	2
Copyright	3
Dedication	4
Acknowledgments	5
List of Tables	17
List of Figures	18
List of Abbreviations	19
CHAPTER ONE: INTRODUCTION.....	20
Overview	20
Background	21
Historical Context	22
Social Context	24
Theoretical Context.....	26
Problem Statement	27
Purpose Statement.....	29
Significance of the Study	29
Theoretical Significance	30
Empirical Significance.....	30
Practical Significance.....	31
Research Questions	32
Central Research Question.....	32
Sub-Question One.....	32

Sub-Question Two	33
Sub-Question Three	33
Definitions.....	33
Summary	34
CHAPTER TWO: LITERATURE REVIEW	35
Overview.....	35
Theoretical Framework.....	35
Related Literature.....	38
Value of Discipleship in the Church.....	39
Current Practices of Transformational Discipleship.....	42
Discipleship and Integrity	45
Discipleship and Technology.....	46
Divine Intervention in Discipleship	48
Models of Transformative Discipleship.....	49
Discipleship 4H Model	50
Discipleship in Church and Parachurch Settings	52
Digital Discipleship Model.....	53
Discipleship Model of Mentoring.....	56
TEAM ³ S Model of Discipleship.....	58
Transferability of Discipleship	59
Generations of Disciples	61
Future of Discipleship.....	62
Discipleship as Mission	63

Summary	65
CHAPTER THREE: METHODS	67
Overview	67
Research Design.....	68
Research Questions	70
Central Research Question.....	71
Sub-Question One	71
Sub-Question Two	71
Sub-Question Three	71
Setting and Participants.....	71
Setting	72
Participants.....	73
Recruitment.....	74
Researcher’s Positionality.....	75
Interpretive Framework	76
Philosophical Assumptions	77
Ontological Assumption	77
Epistemological Assumption	78
Axiological Assumption	79
Researcher’s Role	79
Procedures.....	80
Data Collection	81
Individual Interviews Data Collection	82

Table 1	82
Document Analysis Data Collection.....	84
Participant Observations Data Collection.....	85
Data Analysis	86
Individual Interview Data Analysis	87
Figure 1	88
Document Analysis Data Analysis	88
Participant Observation Data Analysis	89
Trustworthiness.....	90
Credibility	90
Transferability.....	91
Dependability	92
Confirmability.....	92
Ethical Considerations	93
Permissions	94
Other Participant Protections	94
Summary.....	95
CHAPTER FOUR: FINDINGS.....	97
Overview.....	97
Participants.....	98
Adam - GS1	98
Bill - GS2	98
Abe - SG1	98

	10
Boaz - SG2	99
Carl - SG3	99
Dan - SG4	99
Ed - SG5.....	99
Fred - SG6.....	100
Ann - SGS1	100
Allen - TG1	100
Alice - TGS1	100
Andrew - SGC1.....	100
Bonnie - SGC2.....	101
Table 2	101
Results.....	102
Table 3	103
Transformation Occurred within Individuals, Families, Churches, and Denominations	104
Transformation Occurred in Personal Issues of Anger, Dishonesty, and Poor Communication.....	105
Transformation Occurred in Family Connections and in Other Close Relationships.....	106
Transformation Occurred from Materials and Methodology in Churches/Denominations	108
Intentionality in Discipleship Demonstrated a Transformational Aspect of the ASDM	109
ASDM's Daily Disciplined Devotion (3D) of Reading God's Word Required Intentionality	110

Jesus' Methodology of Discipleship Modeled Intentionality in Relationships for Disciples.....	111
ASDM Leaders Needed Intentionality to Follow-Up and Encourage In-between Trainings	112
The Relational Emphasis of the ASDM Training Contributed to Transformation.....	113
Learning Cohorts Developed Discipleship Relationships	114
Relational Mentoring Provided Encouragement and Accountability	114
Church Small Groups Contributed to Relational Transformation	115
Transformation Stemmed from ASDM's Focus on Vulnerability and Issues of the Heart	116
The 4H Model (Head, Heart, Hands, and Helps) Led to Transformation for the Learner	116
Gaps or Weaknesses Were Exposed by ASDM's Transformational Methodology	117
Questions Stimulated Vulnerability and Opened the Heart for Transformation	118
New Mindsets about Discipleship Were Established through ASDM's Methodology ..	119
ASDM's Emphasis on Obedience Instead of Knowledge Accelerated Change ..	120
Discipleship Was a Practical Lifestyle and Lifelong Process instead of a Short Course	122
A Priority of Transferring or Multiplying Discipleship Resulted in Missions and Evangelism.....	123
Technology and Digital Platforms Contributed to the Transformation Process	124

WhatsApp and Other Digital Platforms Enabled Communication and Encouragement	125
Mentoring Was Experienced and Enhanced through Online Platforms	126
Digital Discipleship Can Be Expanded as Individuals in Africa Become Virtually Connected	127
Opposition or Challenges Occurred from Individuals and Church/Denominational Leaders	127
Seeing Changes in the Lives of the ASDM Learners Led to More Acceptance of Discipleship.....	128
Evaluations of Life-Change Measured Transformational Results	129
Resources of Time, Money, and Materials Were Lacking for Implementation of Discipleship.....	130
Outlier Data Findings.....	131
Discipleship Led to Improved Health	131
Discipleship Required Prayer and an Emphasis on the Cross	131
Discipleship Led to Generosity.....	132
Research Question Responses.....	133
Central Research Question.....	133
Sub-Question One.....	134
Sub-Question Two	134
Sub-Question Three	135
Summary	136
CHAPTER FIVE: CONCLUSION.....	138

Overview.....	138
Discussion.....	138
Summary of Thematic Findings.....	139
Table 4	141
Interpretation of Findings	141
Discipleship Methods Matter	142
Discipleship Becomes a Lifelong Process	143
Transformational Discipleship Intentionally Emphasizes Obedience over Knowledge	143
Mentors Can Be More Important than Materials	144
Transformation Occurs through Relationships and the Sharing of Struggles.....	145
Transformation Becomes Enhanced through Digital Discipleship.....	145
Transformation is Evaluated through Changes in Behavior	146
Implications for Policy and Practice	148
Table 5	149
Implications for Policy.....	150
Implications for Practice	150
Empirical and Theoretical Implications	151
Empirical Implications.....	152
Theoretical Implications	155
Limitations and Delimitations.....	158
Limitations	158
Delimitations.....	159

Recommendations for Future Research	159
Conclusion	161
References.....	163
Appendix A.....	183
Liberty University Institutional Review Board Approval Letter	183
Appendix B	184
Letter of Consent for Participants	184
Appendix C	188
Permission Letter to African Denominational Leaders	188
Appendix D.....	189
Recruitment Letter for Participants.....	189
Appendix E	190
Transcripts of Interviews	190
Interview with Adam - GS1 – Denominational Leader	190
Interview with Bill - GS2 - Denominational Leader	203
Interview with Abe - SG1 - Second Generation Disciple.....	223
Interview - Boaz - SG2 – Second Generation Disciple	234
Interview - Carl - SG3 - Second Generation Disciple	242
Interview - Dan - SG4 - Second Generation Disciple.....	251
Interview - Ed - SG5 - Second Generation Disciple.....	256
Interview - Fred - SG6 - Second Generation Disciple	263
Interview - Ann - SGS1 – Second Generation Spouse	281
Interview - Allen – TG1 – Third Generation Disciple.....	299

Interview - Alice - TGS1 - Third Generation Spouse.....	307
Interview - Andrew - SGC1 - Second Generation Adult Child	318
Interview - Bonnie - SGC2 - Second Generation Adult Child	331
Appendix F.....	342
Document Analysis.....	342
Questions About ASDM Documents.....	342
Responses About the ASDM Document Analysis.....	342
Adam - GS1	342
Bill - GS2	343
Abe - SG1	344
Boaz - SG2.....	344
Carl - SG3	345
Dan - SG4	346
Ed - SG5.....	346
Fred - SC6.....	346
Ann - SGS1	347
Allen - TG1	347
Alice - TGS1	347
Andrew - SGC1.....	348
Bonnie - SGC2.....	348
Appendix G.....	349
Participant Observations	349
Figure 2	350

In-person Experiences.....	350
Digital Experiences.....	352
Appendix H.....	353
Trustworthiness Section.....	353
Trustworthiness.....	353
Credibility.....	354
Triangulation.....	354
Peer Debriefing.....	355
Member Checking.....	355
Transferability.....	356
Dependability.....	356
Confirmability.....	357
Appendix I.....	358
Theoretical Context Section from Chapter One.....	358

List of Tables

The tables presented in this study are listed below along with their location within the manuscript.

Table 1. Individual Interview Question.....	82
Table 2. ASDM Participants.....	101
Table 3. Data Themes and Sub-Themes.....	103
Table 4. Educational Process in ASDM Discipleship Trainings.....	141
Table 5. Implications of Findings Based on Research Questions.....	149

List of Figures

A listing of figures associated with this study are listed below along with their location within the manuscript.

Figure 1. Flow Chart of Codes.....	88
Figure 2. Participant Observation Protocol for Field Notes	350

List of Abbreviations

The following abbreviations are provided for the purpose of knowing the meanings behind the acronyms that will be used throughout this dissertation. Common abbreviations will not be listed.

African Strategic Discipleship Movement (ASDM)

Daily Disciplined Devotion (3D)

Disciple Making Leader (DML)

Head, Heart, Hands, Helps Model (4H)

Problem-Based Learning (PBL)

Redemptive Transformational Learning (RTL)

CHAPTER ONE: INTRODUCTION

Overview

Instructional discipleship methodologies within the global Christian church do not always lead the learners to transformative actions and applications despite the implementation of various educational strategies seeking to promote holy living and counteract corruption and other integrity issues. Pastors and church leaders worldwide are tempted themselves to misuse funds and to abuse their positions of power due to accepted cultural norms within their countries (Black, 2023; dos Santos & Lemes, 2022; Gule, 2022; Ngwoke, 2021; Rudolph & Landman, 2019). Christian knowledge has recently shifted from a foundation of biblical truth that determines the standards for what is right or wrong to the elevation of personal opinions as equally valid to the facts of Scripture (Willard et al., 2018; Montang et al., 2023). These adverse occurrences call for a priority on the implementation of transformational discipleship for the purpose of instilling biblical and ethical principles that serve as the compass for followers of Jesus throughout the world. The African Strategic Discipleship Movement (ASDM), a project of the SIM mission organization, seeks to instill a disciple-making educational system within evangelical denominations in all 54 countries in Africa, starting with the church leaders, then their families, then church members, and finally throughout the denomination. This intrinsic case study discovered how discipleship methods are constructed to bring transformational outcomes for the learners within the African Strategic Discipleship Movement (ASDM) training program from 33 countries throughout Africa. Focused on the central question of how the instructional components and experiences of the learners within the ASDM discipleship program are constructed in a way that contributes to transformation was researched and analyzed. After discussing the historical, social, and theoretical backgrounds of discipleship in the global church

in conjunction with the role of the African Strategic Discipleship Movement's involvement in these areas, the overall significance of constructing a transformational discipleship program among evangelical churches was exposed.

Background

Discipleship determines direction. What a person is taught becomes what a person lives. As instructors of any field select their materials and methodologies, they choose a path of knowledge and application for their learners. A heart of love activates a desire within teachers of excellence to promote growth and transformation in their students (Eckert, 2023; Hudson, 2019; Shih, 2022). Likewise, because of God's heart of love for all people, he sent Jesus to teach, to inspire, and to ultimately save the world (*New International Bible*, 1978/2011, John 3:16-17, Matthew 5:17-20). Jesus came to die for sin and show humankind the path to God (*New International Bible*, 1978/2011, Matthew 1:21, John 14:6, Galatians 2:20). Jesus modeled discipleship out of a heart of love, even unto death, so his followers would also love God and love others with their whole heart (*New International Bible*, 1978/2011, Matthew 16:24, 22:36-40, Mark 12:30-31, Luke 10:27, 14:27). Jesus specifically commanded his followers to make other disciples in what is known as his Great Commission (*New International Bible*, 1978/2011, Matthew 4:19, 28:19). The command to go and make disciples becomes the primary mission of the Christian church to not only survive but to flourish (Niemandt, 2016; Thiessen et. al., 2019).

It is important to note that even though learners in the church and other educational organizations are taught valuable information using good methodologies, each person makes their own choices about what and how they will learn or how they will live out what they believe. Within the historical Christian church, many leaders do not always follow the teachings of Scripture due to their own sin nature or normalized cultural practices, and this fact becomes

disappointing to church members (Rudolph & Landman, 2019; Altnurme & Mõttus, 2022). The need for a transforming discipleship methodology that moves biblical knowledge into Spirit-filled action and authenticity exposes a critical need within the educational system of the global church (Bevans, 2018; Fuist & McDowell, 2019). Exploring transformational discipleship practices from historical, social, and theoretical contexts provided an in-depth look into its importance for the carrying out of the mission of Christ.

Historical Context

The concept of discipleship began long before the coming of Jesus. The well-known early Greek educator, Socrates, disciplined Plato who then disciplined Aristotle in the fourth and fifth centuries B.C. and discovered that through experimental learning techniques such as the asking of questions and group learning, their learners or disciples could construct and expand knowledge (Kihm & Slawson, 2020; Shafieyoun & Ashtari 2022). From the Old Testament of the Bible, faith was passed down primarily through families (*New International Bible*, 1978/2011, Genesis 18:19, Deuteronomy 4:9, 6:4-9, Proverbs 1:8). Parents were instructed to teach their children about the commands and promises of God. The parents who recalled the mighty works of the Lord within the walls of their homes helped their children to remember who God was and what he can do. Many Old Testament leaders also used discipleship to hand over their authority to worthy individuals. As an example, Moses disciplined Joshua to follow him as the leader of the Israelites (*New International Bible*, 1978/2011, Exodus 24:13, Deuteronomy 34:9) Unfortunately, Joshua did not carry-on a discipleship system of faith to those under him as the next generation did not know about or obey the Lord (*New International Bible*, 1978/2011, Judges 2:8,10). Ensuring discipleship becomes transferrable to others demonstrates a critical component within the discipleship process.

Since the temptation of Adam and Eve in Scripture, individuals have sought to find solutions to the problem of sin that originates in the mind and heart then moves outward towards others (*New International Bible*, 1978/2011, Genesis 3:1-7). Understanding the life purpose and sacrifice of Jesus as the mediator or way to God has become the basis of salvation and faith within the Christian church (*New International Bible*, 1978/2011, John 14:6, I Timothy 2:5-6). Immense reflections, writings, and research have been performed for centuries to consider how one might live a life of gratefulness to God and to uncover effective methods of becoming holy and acceptable to him. Additionally, martyrdom and suffering for Christ clearly demonstrates the intense belief system of disciples of Jesus who sacrifice their lives to remain obedient to the Scripture (Bonhoeffer, 1995; Gunson, 2022; Llewelyn & Robinson, 2023; Tanner, 2013; Waters, 2020). As Jesus experienced himself through his death on the cross, obedience to God and being a disciple comes at a great cost. Discipleship could be renamed *di*scipleship to embrace its full meaning and the amount of sacrifice required for followers of Jesus.

A call to a life of discipleship, proclaimed by Jesus before he ascended to heaven, demands followers to continue the work of Christ (Guindon, 2023; *New International Bible*, 1978/2011, Matthew 28:16-20). Because of Jesus' final instructions to his disciples, Christian church leaders and parachurch organizations have emphasized the use of discipleship throughout the centuries to educate their congregations in holiness and mission. Discipleship, like God, has transcended history because Jesus' teachings do not come with a time-limit (Bergler, 2020; Jones, 2023). Christian rituals such as the reading of Scripture, corporate worship, prayer, and service to God have been core values of discipleship throughout the history of the Church. As each generation seeks to live out biblical principles, church leaders must continue to discern biblical truth and consider what is normal or right within a cultural context, constantly

comparing contemporary thinking to the timeless truths of Scripture (Jones, 2023; Moberly, 2020). Due to recent cultural and technological changes observed on a global scale, including protocols implemented during the COVID-19 pandemic, now is another crucial time in history for the church to stand its ground for truth (Dunlow, 2021; Mahiya & Murisi, 2022). Discipleship becomes a method of defense and freedom that does not move or shift its foundation even during times of turmoil, persecution, or earth-shattering events.

The discipleship training program of the African Strategic Discipleship Movement (ASDM) demonstrates a current and unique phenomenon for such a time as this (*New International Bible*, 1978/2011, Esther 4:14). Through ASDM's relational cohort trainings and mentorship system, the lives of individuals, families, churches, and denominations in many countries of Africa have been changed (African Strategic Discipleship Movement, 2018). The unique educational settings and strategies of the ASDM discipleship program revealed a distinctive condition for a case study to uncover. Using an all-encompassing mode of inquiry, logical and relevant research about ASDM demonstrated important training information that was based on the methods of Jesus, and these ASDM methodologies can be applied across broad church and educational structures at any point in history (Yin, 2017). Using a realist perspective during the research procedures and analysis highlighted ASDM's real-life transformational results.

Social Context

The social aspect of discipleship demonstrated a key component of the process, especially within community-based cultures in Africa. Discipleship establishes vulnerability and develops growth-oriented friendships that increase connectivity and counteract isolation within a person's spiritual life (Alava & Gusman, 2022; Brailey & Parker, 2020; Navigators, 2021; Super,

2023) Relational bonds can form during the process of discipleship among individuals within a social community that guides their moral decisions and hierarchies. Because many Christians have not experienced a group or someone intentionally walking alongside them in their spiritual progression as a believer, passing on a discipleship mindset to others becomes difficult (African Strategic Discipleship Movement, 2023, Friedrich, 2019). In discipleship, followers of Jesus learn from each other, as well as from Scripture, and each person can become stronger or more mature. Being involved in community-oriented activities such as small learning groups and mentoring others based on biblical truth allows followers of Jesus to move closer to the desired goal of being a disciple and making disciples (Church of Pentecost, 2023; Mbacham-Enow, et al., 2019). However, many Christians believe their spiritual life should be a private matter (Barna Group, 2022; Dordal, 2019). Verbally expressing issues of the heart to others can feel uncomfortable and can expose weaknesses or gaps in a person's character. Therefore, having another person speak biblical truth and reassure a person of God's grace and forgiveness after failures demonstrates a vital aspect of mentoring and discipleship (Mingo, 2023). The act of sharing personal matters can become uncomfortable, but believers are called to bear one another's burdens (Alava & Gusman, 2022; *New International Bible*, 1978/2011, Galatians 6:2). Discipleship learning and mentoring within a social context of love and truth can result in freedom and transformation which eventually leads to the raising up of the next generation of believers (African Strategic Discipleship Movement, 2023; Jester, 2019). The two-year relational cohort system of the African Strategic Discipleship Movement (ASDM) offers its learners an experience of accountability and collaboration. Through this case study approach that highlighted the socially oriented instructional methodologies of the ASDM, church leaders

worldwide can be motivated to alter or improve their educational approaches and practices of discipleship.

Theoretical Context

The learning theory of Bruner's (1966) constructivism provided the context to explore the role and educational process of transformational discipleship within church settings. Establishing the study in a constructive framework demonstrated the need for educational leaders to strive to help learners reach their full potential by equipping them with the appropriate tools to accomplish this goal (Bruner, 1977). With a purpose of instruction that encouraged the facilitation of knowledge with self-directed, hands-on, and real-life activities instead of simply imparting cognitive information, a more lasting method of teaching can become realized (McLeod, 2019; Wilkerson, 2022; Witkowska-Tomaszewska, 2019). Through insights from the constructivism theoretical context, church leaders can scaffold their members to become active participants in the learning process by offering opportunities to construct their own thinking and to improve their problem-solving skills that can be applied in a variety of life situations (Stapleton & Stefaniak, 2019; Wilkerson, 2022). Using a constructivist approach to Christian education or discipleship does not mean a compromise of truth occurs among the learners but that the learners are given opportunities to understand and to apply Scripture in their own actual life situations (Bergler, 2020; Wilkerson, 2022).

On the continent of Africa, many countries claim Christianity as their dominant religion although practices of morality do not always match the declaration. In Kenya, the individuals who claim to be Christians involve 84% of the population (Black, 2023). Many Christian Kenyans, however, do not always practice specific teachings of the Bible such as sexual and financial temptations. In theory, all followers of Christ should be able to overcome immorality

because of their new nature in Christ (*New International Bible*, 1978/2011, Galatians 2:20). The theoretical question arises as to how to overcome sin and how to live a life of purity. As church leaders themselves participate in discipleship and accountability and provide real-life conversations, questions, and learning experiences for their members, transformational progress in holiness can be made (African Strategic Discipleship Movement, 2018; Wilkerson, 2022). The African Strategic Discipleship Movement (ASDM) has constructed a discipleship process for the church leaders to begin with themselves first with the hope that through their example of life-change, church members may also become transformed.

Problem Statement

The problem is that despite years of attending church, followers of Jesus have continued to struggle with integrity issues and corruption. Christian pastors and church leaders worldwide are often tempted to misuse funds and their positions of power within churches or denominations due to accepted cultural norms within their countries (Black, 2023; dos Santos & Lemes, 2022; Gule, 2022; Ngwoke, 2021; Rudolph & Landman, 2019). Corruption harms a nation's economy, ultimately resulting in the harm of human lives (Gule, 2022; Ngwoke, 2021). Although many church leaders are fighting to counteract corruption and to educate its members in the living out of biblical problems of bribery and other unhealthy or sinful practices within their church and culture, the instructional designs and methodologies of their educational system do not seem to create holistic and life-changing experiences of transformation for themselves or their church members. As an example, many Africans claim to be religious yet accept criminal-like behaviors such as bribery, misuse of funds, and inappropriate sexual practices (Appiah, 2023; Black, 2023; Gule, 2022; Ngwoke, 2021). The global church attempts to live out biblical commands, but a problem exists regarding the measurement of spiritual transformation or determining the

indicators of spiritual success. Understanding the problems of knowing which discipleship methodologies bring transformation and recognizing what results contribute to an acceptable level of transformation directs this study.

The problem of a lack of integrity among Christ-followers heightened the necessity for discipleship instruction within the global church. Because religions in general involve both belief and practice, terms like transforming discipleship call followers of Jesus to move from intellectual knowledge into a life of mission (Ngwoke, 2021; Njuguna, 2022). Many educational or discipleship programs worldwide aspire to see church members reach their full potential of holiness and service to God. One of these programs called the African Strategic Discipleship Movement (ASDM), a project of the SIM mission organization, seeks to instill an intentional disciple-making educational system within evangelical denominations in all 54 countries in Africa. The ASDM discipleship program, currently training in 33 African countries, demonstrated a relational model of instruction which included mentoring and group learning within a cohort. Discipleship must move individuals from the head to the heart and then to the hands and beyond, focusing on the whole of life and not just what a person knows (African Strategic Discipleship Movement, 2018; Spencer, 2020). Adhering to biblical moral standards in real life situations became a necessity to counteract corruption within Africa and in other cultures (Black, 2023; Ngwoke, 2021). Through the process of discipleship, a follower of Jesus can become transformed from the inside-out (*New International Bible*. 1978/2011, Romans 12:2). Although each person makes their own personal integrity choices, being involved in a Christian discipleship program with others provides a social context and structure to increase moral strength and accountability.

Purpose Statement

The purpose of this intrinsic case study was to discover how discipleship can be transformative for the learners within the African Strategic Discipleship Movement (ASDM) training program currently located within 33 countries throughout Africa. At this stage in the research, the achievement of spiritual transformation was generally defined as the process of looking and acting like Jesus as seen through Scripture. Because church leaders can emphasize outwardly focused religious rules that are difficult for church members to observe, Jesus stated in the book of Matthew that the primary commandments of loving God and loving people should be displayed in a disciple's life (New International Bible, 1987/2011, Matthew 22:37-40). ASDM's attempt to apply the commands and methodologies of Jesus to make disciples demonstrated its core values of instruction (African Strategic Discipleship Movement, 2018). The ASDM program asked its learners to be disciples and to make disciples. When the Church shifts its thinking from membership to discipleship, it will be fulfilling Jesus' Great Commission to go and make disciples (Siew, 2021; *New International Bible*, 1987/2011, Matthew 28:19-20). As church leaders strive to move their members from sitting and soaking to surrendering and serving, the purposes and transformational goals within discipleship become realized.

Significance of the Study

This case study about the training program of the African Strategic Discipleship Movement (ASDM) became significant for the global Church's pursuit of proven discipleship methodologies that may produce transforming results for both spiritual leaders and learners. Christian evangelical denominations such as the Anglican Church and others have prioritized and emphasized the need for discipleship for their members (Elton & Osmer, 2019, Francis & Siôn, 2017; Littleton, 2021; Siew, 2021). During the 20th century, the number of African Christians

has grown from nine million in 1910 to 516 million in 2010 (African Strategic Discipleship Movement, 2023). Because of this fact, discipleship has become an important tool to train and teach church members to follow closely in the truths of Scripture. Through the findings of this study, experiential methods of discipleship were enhanced and improved for the purpose of transformation.

Theoretical Significance

The theoretical significance of Bruner's (1977) constructivism provided a system of thinking and a method of application for instilling a transforming discipleship process within church structures. Applying educational principles of constructivism to discipleship training structures, church leaders can use an active learning approach that allows learners to participate in the learning process and better understand and apply biblical principles (McLeod, 2019; Wilkerson, 2022). Educational tools such as ASDM's 4H (head, heart, hands, helps) Model demonstrated an example of how participants are taught through a systematic learning progression that permitted the learners to collaborate with others, to explore biblical concepts on their own, and to construct their own spiritual applications (African Strategic Discipleship Movement, 2018). Understanding how learners of discipleship can formulate or construct biblical principles into ways that can be used in a variety of situations demonstrated the theoretical emphasis within the research (Stapleton and Stefaniak, 2019; Wilkerson, 2022).

Empirical Significance

The empirical significance of this intrinsic case study about the African Strategic Discipleship Movement (ASDM) contributed to other research about global discipleship practices while displaying the unique methodologies of the ASDM training program. In addition, because the ASDM educational strategies are currently being implemented in 33 African

countries with the hope of being in all 54 countries, the scope of ASDM's potential impact on the African continent becomes far-reaching. Other case studies regarding discipleship in Africa displayed research about similar teaching concepts but were not specifically focused on the intentional methodologies that are presented within the ASDM trainings. Another study about discipleship practices in South Africa by Engelbrecht and Schoeman (2021) highlighted the need for followers of Jesus to move from obtaining theoretical knowledge to heart knowledge. This conclusion correlated to ASDM's emphasis on dealing with issues of the heart. This study also sought to improve discipleship practices that prepare the learners for a lived theology applied in everyday life situations (Engelbrecht & Schoeman, 2021). Likewise, another study by Houston (2019) exposed the need for more practical expressions of discipleship in South Africa, especially during times of crisis. Similarly, a study which captured the words and perspectives of Zambian Pentecostal church leaders stated that discipleship methods must seek to transform their members' thinking into more empowerment of the Spirit as well as into protecting human dignity rights (Kaunda, 2017). This research invited the leaders of discipleship programs to engage in more socio-political formats that could possibly benefit the entire nation. This case study about ASDM's discipleship involvement on the African continent expanded empirical research and promoted pragmatic applications that can enhance both the spiritual and physical lives of African believers.

Practical Significance

The practical significance of this case study about the training program of the African Strategic Discipleship Movement (ASDM) became the creation of a platform for improvement, not only for the ASDM, but for Christian churches and organizations worldwide. As methodologies of discipleship are developed within the varied contexts and perspectives of the

learners, a more relatable or transformable gospel came to light (Francis & Siôn, 2017; Wilkerson, 2022). Church leaders who know the viewpoints, trials, or personality types of their learners heightened their starting place in the discipleship process. Through this study, the participants who have used the ASDM discipleship curriculum and strategies reflected on which methods or experiences of discipleship have transformed their lives. This knowledge provided key insights for the ASDM leadership and others to improve their educational discipleship approach. Obtaining practical and transformational applications and results from ASDM's discipleship methodologies became a primary goal of the study.

Research Questions

The platforms of this case study moved the research information from a here stage to a there objective or from research questions to research conclusions (Yin, 2017). The research questions regarding the training program of the African Strategic Discipleship Movement (ASDM) were formulated to uncover the most transformational methods of instruction. Using a broad and pragmatic approach for the development of research questions within a constructivist theoretical framework displayed the overall problem and purpose of the study.

Central Research Question

How do the instructional components and experiences of learners using the African Strategic Discipleship Movement (ASDM) curriculum and training strategies contribute to transformation?

Sub-Question One

Why do the specific methodological tools of mentoring and the 4H curriculum model advance the transformation process among the ASDM learners?

Sub-Question Two

How does technology or digital discipleship affect the ASDM instruction and promote transformational outcomes?

Sub-Question Three

How might the transformational instructional experiences of ASDM learners be systematically transferred to others?

Definitions

A variety of definitions are listed below that were used throughout this study. Because terms such as *discipleship* can be interpreted from diverse interpretations and contexts, clarifying meanings for this setting became important to understanding the position of the researcher.

1. *Discipleship* – The process of being a disciple or follower of Jesus and making other disciples based on Jesus' calls and commands (*New International Bible*, 1987/2011, Matthew 28:19-20).
2. *Transforming Discipleship* – Discipleship training that leads to life transformation and holy living based on biblical teaching.
3. *Digital Discipleship* – The process of training learners through mobile or other digital devices using either written and/or virtual teaching.
4. *Second and Third Generation of Disciples* – Disciples who were taught, then they passed down the discipleship process to another person or *generation*.
5. *Christian Church* – Evangelical churches worldwide that believe in the authority of Scripture and obedience to the teachings of Christ.
6. *Missional Discipleship* – Discipleship training that leads to missional living.

Summary

The research from this case study sought to expose the need for transformational methodologies of discipleship to become engrained and established within the global Church. Discovering the intentional, relational, and missional practices of the training program of the African Strategic Discipleship Movement (ASDM) provided insight into ways discipleship programs can become more aligned with the teaching methods of Jesus (African Strategic Discipleship Movement, 2018). Because of the problem of a lack of ethical or biblical standards inside the church and even among church pastors and leaders, improved instructional designs within evangelical educational systems were constructed to encompass more holistic and life-changing experiences of transformation among church members. ASDM's use of educational tools such as the 4H (head, heart, hands, helps) Model of instruction and mentoring were evaluated for its contribution to the process of spiritual transformation. The role of technology within ASDM's discipleship program was also explored. Using Bruner's (1966) constructivism theoretical framework as a foundation for effective discipleship methods of teaching, ASDM's discipleship process of learning was assessed. Comparing this study with other research about discipleship in Africa provided a consensus of information. The transferability of the ASDM model of discipleship was also presented. This intrinsic case study of the African Strategic Discipleship Movement (ASDM) revealed practical applications of discipleship that can lead to the transformation of church members in their daily lives and in their desire to be a disciple and make disciples.

CHAPTER TWO: LITERATURE REVIEW

Overview

A systematic review of the literature was conducted to explore varied methods and models of discipleship within the African and global evangelical church that can be transformative for members, as well as factors affecting current practices of discipleship. This chapter offers a review of research on the topic of discipleship, including the value of discipleship, models of discipleship, and the transferability of discipleship. In the first section, the theory of constructivism is discussed, followed by a review of recent literature related to the importance and influence of discipleship in the church with specific models that can lead to a sincere spiritual transformation. Additional literature surrounding various instructional designs and educational approaches to discipleship along with digital discipleship and discipleship as mission were discussed. Finally, a gap in the literature was identified which reveals that more research about effective models of transformative discipleship in the African and global church, especially in dealing with the emotional health of church members and in using the educational 4H (head, heart, hands, helps) Model, must be performed.

Theoretical Framework

This literature review examined how the learning theory of constructivism correlates to the process of discipleship within church settings. Understanding the origins and purposes of this theory provided the basis for research in determining transformative discipleship methodologies. The most recognized naming of the term constructivism occurred by Jerome Bruner (1966), although the basic concept of constructivism has been expressed in educational settings since the beginning of time. The Italian philosopher from the 17th century, Giambattista Vico, can be credited as one of the first to state that knowledge was made or constructed in the human mind

(Cornstock, 2022; Lincoln & Hoffman, 2019; Lollini, 2012). Vico introduced the Latin phrase *verum ipsum factum* meaning that we can only understand what we can make or create (Lollini, 2012; Stanford Encyclopedia of Philosophy, 2022). Through the application of human experience within accepted general knowledge, individuals became more ingrained into their belief system. Many other individuals have contributed to constructivist thinking including individuals such as Maria Montessori, John Dewey, Jean Piaget, Gaston Bachelard, and Lev Vygotsky (Cornstock, 2022). Bruner (1977) proclaimed that educational leaders should strive to help learners reach their full potential by equipping them with the appropriate tools to accomplish this goal. In addition, Bruner suggested that the purpose of education can be seen as the process of facilitating knowledge instead of imparting information (McLeod, 2019; Witkowska-Tomaszewska, 2019). Bruner's theory of constructive scaffolding was influenced by Vygotsky who promoted learning in social settings so that individuals develop knowledge through interactions with others (Stapleton & Stefaniak, 2019, Wilkerson, 2022). The concept of scaffolding within the theory of constructivism helps learners to stay focused on a task by giving emotional support such as excitement and sympathy (Stapleton & Stefaniak, 2019). Providing learners with encouragement and support helps them to construct their own thinking and problem-solving skills and acts as a way of scaffolding their abilities to transfer one form of knowledge to a wide range of situations. Constructivist learning ideas encourage students to become active learners as teachers provide structured interactions to achieve higher levels of development (McLeod, 2019; Witkowska-Tomaszewska, 2019). Through the weaving of problem-based activities and active exploration into instructional designs, a cognitive constructivist approach to learning becomes established, and students can use their prior knowledge to discover new information and to develop further skills (Bruner, 1960; Wilkerson,

2022). In the field of Christian discipleship, this concept can be applied through the introduction of problem-based learning (PBL) and other hands-on learning activities.

The theoretical framework of Bruner's (1966) constructivism or scaffolding methodology can be integrated into the field of discipleship within the African and global evangelical church so that spiritual leaders design instruction for learners to explore biblical knowledge for themselves and to interact with biblical wisdom in group settings. Learners that discover knowledge and ways to apply knowledge on their own with only the guidance of an instructor can become motivated to utilize the self-informed information. A constructivist approach to Christian education does not mean knowledge and truth are created by individuals but that a wholistic transformation occurs when students are given occasions to apply Scripture rather than to memorize the facts (Brock, 2014; Thorne, 2013; Wilkerson, 2022). Offering instructional designs that include meaningful and authentic exploration of biblical principles through real-life activities and scenarios as well as group engagement and collaboration demonstrates a constructivist or scaffolding method of delivering information (Espinor, 2010, Witkowska-Tomaszewska, 2019). Scripture states the principle that wise people seek knowledge, and the constructivist method of students' seeking or looking for biblical understanding through hands-on learning can lead to higher levels of motivation and transformation (*New International Bible*, 1978/2011, Proverbs 15:14). With a heart grounded in a belief of Scripture as the true and inspired Word of God, instructors can scaffold their students to construct a God-centered worldview, building their biblical belief-system on the foundation of truth (Thorne, 2013, Wilkerson, 2022). Additionally, to develop a focus on discipleship within church structures, church leaders can scaffold the process of moving individuals from an inward focus of personal bible study to an outward expression of spiritual growth that shares what they learn with others.

A well-examined life is a life worth living (Bruner, 2004). Using a theoretical framework of constructivism, church educators come alongside and scaffold their learners to examine Scripture for themselves, to examine their own hearts and actions, and then to examine practical ways of applying and passing on knowledge, all in the constructivist process of being transformed through discipleship.

Online biblical instruction works well within constructivist applications (Flynn, 2013; Thorne, 2013). Because online educational platforms allow for independent and self-taught structures, the constructivism approach becomes a successful method of instruction. Online educational opportunities are growing faster than in-person programs, and biblical institutions are trying to keep up with the trend (Arwen & Puspita, 2020; Baker, 2017; Thorne, 2013). Because students within an online biblical educational program need to make Scripture their own, using a constructivist format makes sense for both the teacher and the learner. Cognitive constructivism provides freedom for students to explore their own biblical knowledge without stating that their constructed knowledge overrides the truths of Scripture (Flynn, 2013; Thorne, 2013; Wilkerson, 2022). Through constructivism strategies during online biblical instruction, students can listen to God's voice through Scripture while the Spirit guides them to their own personal application and knowledge. After absorbing information directly from Scripture, students can construct their own interpretation personally for their lives and become transformed in the process.

Related Literature

Literature related to transformative discipleship methodologies among instructional church leaders has been investigated for the purpose of uncovering existing research in this field. The literature explored within the area of discipleship presents a foundational framework to

establish the significance of the current study. Through the information uncovered in this review, gaps in research about how church leaders scaffold various methods of discipleship for their members and how their discipleship methods are evaluated becomes exposed and narrowed. Although the topic of transformative methods and models of discipleship will be a continuous and developing area of study, the literature reveals a broad consensus of its practical applications. The arguments presented in the related literature reveal critical perspectives of varying approaches of implementation for discipleship that can become integrated into future research. Literature related to the value of discipleship for church members, as well as to methods and models of transformative discipleship, including topics such as the use of technology, mentoring, and generational transferability, will be reviewed in this section.

Value of Discipleship in the Church

Because the call to discipleship originated with Jesus himself in his well-known Great Commission that commanded his followers to go and make disciples just before he ascended into heaven, discipleship in the church not only becomes a priority but a mandate (*New International Bible*, 1978/2011, Matthew 28:16-20). God's methodology of discipleship is a call for people to become his witnesses (Gibson, 2016; Halverson, 1971, Niemandt, 2016). Living out a mission to make disciples brings purpose for believers, but Jesus' appeal and his directions for the actual process of discipleship can also become a radical pathway of uncertainty and cost (Bonhoeffer, 1995; Butler, 2020; Niemandt, 2016). As followers of Jesus step out into the risky discipleship journey, the necessary decisions and directions required for the task prompt a moment of pause. Jesus' call to be and make disciples comes with surrender and sacrifice. But unless disciples move out beyond their comfort zone, little learning can be achieved (Butler, 2020; Guindon, 2023). Despite reluctance and feelings of inadequacy within the call and application of

discipleship, the merciful character of Jesus provides the strength to go on (Bonhoeffer, 1995; *New International Bible*, 1978/2011, II Corinthians 12:9,10). The basis of the word disciple comes from the Latin word *discere* which means to learn (Littleton, 2021). As both individuals and groups learn the truths of Scripture, experience a spiritual transformation, and pass on biblical knowledge and life-change to others, the discipleship process occurs.

Recently, the understanding of Christian knowledge has shifted from a biblical perspective to the elevated viewpoint of the individual which when joined with others can become the loudest voice within a culture (Dordal, 2019; Francis et. al., 2021; Willard et al, 2018). Some post-Christendom societies do not reflect a biblical worldview within their social and governmental structures, although the relevance and validity of Christianity remain (Dordal, 2019; Henry & Swart, 2021). Various interpretations of the Christian holy book are ascertained by individual or group ideology, and many churches have moved from their former position of being under the authority of God's Word through Scripture (East, 2020). When Christian churches promote the Bible as the absolute Truth and teach a more Christ-centered approach to discipleship that allows for the roots of what Jesus lived and commanded to be emphasized, individuals become transformed and equipped to fulfill the mission to reach their communities in all spheres of life (East, 2020; Halverson, 1971; Henry & Swart, 2021; Nemes, 2020). Sadly, self-deception within Christ-followers becomes a major deterrent for growth and change (Hudson, 2019). In addition, individuals only make use of churches for their spiritual services without having personal life-change, and many church leaders focus on managing the church as an organization instead of making disciples (Boya & Chiloane-Phetla, 2022). Understanding exactly what aids an individual to maturity in their spiritual journey and how to promote being

and making disciples within the church indicates important aspects of the realization and application of transformative methods and models of discipleship.

The value or importance of Christian discipleship on a global scale becomes heightened as cultural norms are shifting due to the acceptance of corruption and biblically immoral practices, the increase in the use and influence of technology through a variety of digital platforms, the belief of false Scriptural teachings from church and governmental leaders, and the wavering of a traditional faith in God among church members (Puttick & Wynn, 2021). A spirit of repentance becomes necessary because followers of Jesus have moved truth from what the Lord says in Scripture to what the current person declares to be true (East, 2020). Because conforming to non-essential traditions or cultural norms within church structures can become problematic or non-biblical, church members should be aware of differences between the enforced church practices of legalism and the teachings of Jesus in Scripture (Nemes, 2020). As church members worldwide compare these two entities for themselves, many members and even non-members, including those from churches in South Korea, have expressed a distrust in their church leaders (Hong & Daejeon, 2022). Trust becomes a necessary element within systems of belief and communication (Giljam, 2019; Kocoglu et al., 2020). Issues of mistrust along with outdated strategies of instruction can reduce the church's capacity to reach current and future generations. Helping church members to partner with God and Scripture in their thinking and processing of life can increase their trust and transformation (Nemes, 2020; Wilt et al., 2019). Similarly, the act of acquiring divine characteristics such as joy, love, compassion, and humility through the process of discipleship can become the desired standard of change (Marchinkowski, 2022; Niemandt, 2016). When church leaders strive to obey Scripture as their authority and to utilize a variety of innovative methods of discipleship, the beliefs and actions of church members

can become strengthened, and each person of faith can experience a more sincere spiritual transformation.

Current Practices of Transformational Discipleship

Through observations of current social trends and from reviews of recent research studies about religious practices within Africa and other countries worldwide, evidence shows that many Christian denominations and church leaders are giving emphasis to the understanding and living out of the Great Commission of Jesus within their church structures. Seeing discipleship as a courageous adventure describes its need for an active and faith-filled following of Jesus (Butler, 2020). The actions of learning about and obeying Scripture, suffering, and sacrificing point to the requirements for followership and are seen as worthy discipleship practices (African Strategic Discipleship Movement, 2018; Butler, 2020). Factors or holy habits such as being involved in small group activities, individual spiritual experiences, church worship, prayer, and community engagement are identified as discipleship methods that increase a person's knowledge and lived-out faith or mission (Butler, 2020; Francis et al., 2019; Grimm, 2020; Niemandt, 2016). These discipleship-related activities increase a church member's opportunity for spiritual transformation. Being faithful in the believing and trusting in God during the ups and downs of life becomes the mark of a disciple (Grimm, 2020). The practices of applying spiritual discernment during life situations and intentionally being joyful and rooted in the gospel of Christ lead individuals to experience a more flourishing and transformed life (Niemandt, 2016).

Transformative outcomes within the life of a disciple of Christ can also be the result of perseverance through unexpected or unwanted trials (Butler, 2020; Lanker, 2019). Scripture states that Jesus endured suffering and intercedes for his followers (*New International Bible*, 1978/2011, Hebrews 6:9-20). As believers in Jesus surrender their lives in sacrificial service to

God and others, a transformation of the soul occurs (Halverson, 1971; Lanker, 2019). The tests of suffering, endured during the transformation process, eventually result in a compassionate and humble caring of those in close relationships (Hudson, 2019). Discipleship becomes a transformative pathway that explores the connection between God's promises in Scripture and real-life circumstances, uniting in love and service.

The Anglican Church worldwide has prioritized discipleship as its current denominational focus, desiring to improve its transformational discipleship practices (Littleton, 2021). An Anglican church in Canada suggested that each member commit to a Discipleship Covenant, outlining the expectations for church involvement using a community model of discipleship for group discussions about following Christ within the home, work, and community settings (Siew, 2021). Church leaders hoped that their church would become a transformative neighborhood for their city over time. Having an emphasis on discipleship meant that the church members were taught to live out the values and morals of Christ in everyday events. Discipleship became holistic, and it involved being close to people with messy lives (Siew, 2021). Church members who possessed a clear discipleship focus, including the practices of prayer and outreach and had buy-in and support from the senior leadership that can help to set up strategies for development and implementation, led by example and promoted a mindset of making disciples within church structures.

A research project in the United States called The Confirmation Project present discipleship practices within five mainline denominations during their confirmation classes (Elton & Osmer, 2019). Along with the practices of being in community and experiencing creative teaching, learners in the confirmation classes explore and construct knowledge for themselves related to the gospel. Confirmation teachers prioritize opportunities for students to

learn with practical assignments to discern ways to serve God (Elton & Osmer, 2019).

Confirmation learners who receive mentoring have higher levels of transformation, especially when family members are supportive. The confirmation classes demonstrate the importance of discipleship occurring at all age levels of church settings.

The African Strategic Discipleship Movement (ASDM) currently trains church pastors and leaders from approximately Christian denominations in 33 countries in relational discipleship methods that help their learners to become a disciple and make disciples (African Strategic Discipleship Movement, 2018). According to its strategies, accountability through ongoing mentoring becomes one of the primary ASDM discipleship practices that can bring long-term transformation to the learners. In addition, the ASDM learners benefit from interactive teaching and collaboration within a relational cohort, opportunities to apply ministry skills, and the doing of daily disciplined devotions (3D) using the 4H (head, heart, hands, helps) Model of inquiry of Scripture (African Strategic Discipleship Movement, 2018). The ASDM training format presents a four-fold system of implementation for an expectant transformation of the learners: 1) Discipleship starts with the individual learner, 2) Discipleship practices are applied within the family, 3) Discipleship training then moves to the church, and 4) Discipleship principles are taught throughout a denomination. The ASDM program teaches that unless discipleship begins with the leader or teacher, the learners will not follow due to hypocrisy and insincerity. The biblical examples of Jesus and Paul provide clear pictures of leading others with their very lives (*New International Bible*, 1978/2011, John 13:15-16, Mark 10:45, Philemon 3:17). Current discipleship practices for all church members in all denominations in every country in the world can lead their learners to the abiding in Christ's teaching of denying oneself and picking up their cross and following him to experience a transformation of the soul in this

life and for eternity (*New International Bible*, 1978/2011, Matthew 16:24-26; Shirley, 2017; Tawfik, 2017).

Discipleship and Integrity

Although Scripture clearly states how individuals must believe and personally apply issues of integrity such as bribery and sexual practices, many church leaders fail to follow the commands due to accepted cultural norms and personal desires (Appiah, 2023; Gule, 2022). In many countries of Africa, corruption and bribery are a part of everyday life as many people pay bribes in exchange for necessities such as hospital, school, and police services (Appiah, 2023, Ngwoke, 2021). Behaviors of corruption and immorality are even common occurrences within church settings although Scripture clearly teaches against such things (Appiah, 2023; Black, 2023; dos Santos & Lemes, 2022). Many biblical references demonstrate that bribery and adultery are wrong (*New International Bible*, 1978/2011, Proverbs 17:23, Matthew 28:11-15, I Timothy 6:10). In a 2019 survey, 16 percent of Africans from 35 countries believe that religious leaders are corrupt (Appiah, 2023). A performance gap exists among spiritual leaders who struggle to adhere to biblical principles. Uncovering sinful and corrupt issues within the sanctification gap of church leaders and members reveals the great need for discipleship and change (Burns, 2020). Implementing a transformational discipleship program within churches becomes the primary solution to counteract the lack of integrity (Harries, 2021, Ngwoke, 2021). The critical need for a transformational discipleship process within Africa brought about the formation of the African Strategic Discipleship Movement (ASDM) that begins its educational structure with the training church of leaders. Because Africa is a very religious continent, and the church plays a vital role among the educational process of the people, sincere and lasting change can occur through intentional training programs within the church. Although only the Spirit of

God becomes the primary change agent of a person's heart, discipleship strategies can also become tools to aid educators in the process.

Discipleship and Technology

Technology has infiltrated every aspect of daily life, including educational settings (Arwen & Puspita, 2020; Baker, 2017; Thorne, 2013; Yeboah & Nyagorme, 2022; Zaluchu, et al., 2023). Educators and students in all fields of study now use the Internet as a primary method of instruction and research. Even the teaching of character development and biblical perspectives can be promoted through technology as technology-based educational materials are more easily absorbed and available (Arwen & Puspita, 2020, Baker, 2017). For many churches worldwide, offering digital religious rituals has become a common practice (Zaluchu, et al., 2023)

Technological shifts have taken place within church and educational institutions which include the following: 1) from teaching in-person to the appearance on a screen, 2) from being in a classroom to learning whenever and wherever, 3) from handing in papers to submitting assignments online, and 4) from a physical building to a network facility (Arwen & Puspita, 2020).

The use of technology inside the learning process brings both positive and negative consequences for students and teachers (Baker, 2017; Thorne, 2013). Social conformity and addictiveness are shown to be negative aspects of technology contrasted against the positive benefits of having a broader communication platform and online reading options (Baker, 2017). Because of the varied influences of digital educational settings, promoting biblical values and good character within the online curriculum materials becomes a crucial element of designing instruction that involves the use of technology (Arwen & Puspita, 2020; Baker, 2017). Having a strong vision and mission for character development and for the advancement of Scripture as

truth, educational leaders can encourage wise technological decision-making choices, improvement of oneself through technology that also involves spirituality, continual face-to-face interactions in addition to using technology, and creativity with the use of technology (Arwen & Puspita, 2020). Educational leaders, especially trainers in the field of discipleship, can utilize technology as a tool to develop Christian character through the digital disbursement of biblical materials and during online engagement, but they should also be aware of the adverse educational results including communication misunderstandings and a lack of back-and-forth interactions. New media platforms can also hinder a person's spiritual transformation due to its distractive nature (Baker, 2017). Each follower of Jesus who determines their technology theology becomes more equipped to handle unwanted digital consequences that keep them from listening and experiencing transformation from the inside out.

Communication is key within distance online discipleship. Many educational institutions seek to integrate easy-to-use and familiar methods of communication into their learning structures (Yeboah & Nyagorme, 2022). The African Strategic Discipleship Movement (ASDM) understands the importance of using digital platforms to encourage and communicate during discipleship trainings and mentoring (African Strategic Discipleship Movement, 2018). The widespread global use of WhatsApp provides many opportunities for individuals and groups to easily communicate and collaborate. Rapid and efficient communication is crucial in every field of service, and WhatsApp messaging can offer instant access for its users (O'Sullivan et al., 2017, Vogt, 2020). WhatsApp has overtaken the use of email in Africa because of its easy access on mobile phones, especially within low-income areas without reliable Internet (Vogt, 2020). Using this app, educational organizations such as ASDM connect with their learners, provide awareness of programming and activities, present training information to individuals or selected

groups, and deliver video communicative messages (African Strategic Discipleship Movement, 2018; O’Sullivan et al., 2017). The WhatsApp platform in Africa is a more secure place to communicate due to its strong encryption policies (Vogt, 2020). However, WhatsApp regulations are being considered by the governments of many African countries to counteract hate speech and unwanted political movements (Vogt, 2020). As educational programs and discipleship trainings continue to progress and evolve, technological tools also change to improve the learning process and promote reliable interaction among the instructors and learners.

Divine Intervention in Discipleship

Acknowledging the role of the Divine within the discipleship process demonstrates a key aspect of transformation. Church members who claim to receive messages directly from God or who experience a transformational moment convey deeper levels of change (Wilt et al., 2019; Young, 2013). Communication with God builds faith and allows individuals to work through difficult life experiences. Forms of communication include prayer, the reading of inspired biblical truths, dreams or visions, interactions with others, protection, and the development of internal virtues (Wilt, et al., 2019). Hearing from God and becoming aware of the need for change becomes a difficult task within the discipleship process (Brock, 2014). Surrendering to the will of God provides individuals with the ability to put aside their own needs and desires for a greater good (Porter, 2019). Using examples from the life of Jesus, discipleship trainings consider the constant surrender or obedience to the Father during the transformation process (African Strategic Discipleship Movement, 2018; Porter, 2019). Being born again becomes a first step in the spiritual regeneration process that stems from a Divine intervention (Brock, 2014; Obed, 2012). In Scripture, Paul’s conversion on the road to Damascus demonstrates how Jesus intervenes into the lives of individuals (Brock, 2014; *New International Bible*, 1978/2011,

Acts 9:1-19). Although transformation from discipleship is an ongoing process requiring trainings and interactions with others, true change within an individual ultimately comes from the Divine.

Models of Transformative Discipleship

Discipleship instructional models that bring about genuine transformation not only involve designs for learning biblical teachings and memorizing Scripture, but they promote non-cognitive experiences (Siew, 2021). Teachers of discipleship who utilize instructional methods and models that incorporate an interactive scaffolding approach to spiritual learning can see a greater impact. In a study by Webb et al. (2019), instructors use Pearson and Gallagher's (1983) gradual release of responsibility (GRR) framework that can be applied to the experience of discipleship. With a flexible and contextualized implementation strategy, lessons are given using observation and multiple entry points. Discipleship with a GRR approach starts with a learner's problem or strength instead of the knowledge of the teacher and slowly releases the student to gain a deeper understanding (Web et al., 2019). Starting with gaps or areas of weakness within a person's life brings a focus for the discipleship process to begin. In addition, having ongoing support and a mentoring relationship for the learner increases the sustainability of a discipleship practice (African Strategic Discipleship Movement, 2018).

Many discipleship models focus beyond personal growth or sin management (King & Defoy, 2020; Niemandt, 2016). The discipleship process is meant to be applied to an individual and then passed on to others with an emphasis on following Christ and his teachings (Tawfik, 2017). Emphasizing qualities such as the transformational virtues of joy and compassion demonstrate the need for discipleship models to ultimately motivate learners towards the participation in God's work throughout the world. Transformational models of discipleship move

learners from inner contemplation to an outward display of spiritual qualities (Hudson, 2019; Obed, 2012). Transformed disciples change from being people who sit to people who serve.

Discipleship educational models go beyond academic accomplishment and produce a significant impact throughout a community (African Strategic Discipleship Movement, 2018; Cronshaw, 2020; Tawfik, 2017). With an increase in the number of opportunities to obtain discipleship instruction, levels of biblical knowledge can improve, but more importantly, applied Christian principles can also become activated. Using a redemptive transformational learning (RTL) model, a spiral discipleship process involving the Holy Spirit conforms and transcends learners into a closer and more receptive relationship with Jesus Christ (Nelson, 2020; Young, 2013). The educational and personal RTL experiences relate to areas of knowledge construction and worldview assumptions, lived out capacities and core desires, and interactive behaviors, habits, and actions (Nelson, 2020). A discipleship learner's view of truth must always be clarified so that true knowledge does not become negotiable or based on circumstantial change. From a Christian worldview, God becomes the source of all truth, revealed through the Bible and Jesus Christ. In determining the transformational impact of discipleship models within the church, instructors proclaim the ultimate truth of Scripture as its foundational structure.

Discipleship 4H Model

The educational leaders of the African Strategic Discipleship Movement (ASDM) discipleship training program promote the use of a 4H Model of learning where students look at biblical texts through the lens of the head, heart, hands, and helps to provide personalization of the text (African Strategic Discipleship Movement, 2018). This model highlights the acquisition of information through applied learning of individual discovery and small group collaboration. The 4H Model uses an inquiry-based instructional design to help learners actively participate in

the educational process (African Strategic Discipleship Movement, 2018). The four areas of the head, heart, hands, and helps provide an easy-to-access format for interpreting Scripture and applying its principles. A key factor becomes the area of the heart where a spiritual transformation can occur. Church leaders scaffold the learners in each stage starting from their previous knowledge. In the head phase, discipleship leaders ask cognitive questions to the learners about a specific biblical text (African Strategic Discipleship Movement, 2018). Next, the questions become more personal to reveal issues of the heart. Then, application questions apply to the hands about what to do with biblical truths. Finally, helps questions inspire the learners to look for another person to pass on what they have learned in the lesson (African Strategic Discipleship Movement, 2018). This instructional model can be implemented within personal Bible study or in group settings to promote intentional life change from the discipleship process. The ASDM trainers help their learners to construct their own knowledge from biblical passages so that students retain the information as their own (African Strategic Discipleship Movement, 2018). In addition to the 4H Model for learning, opportunities for service and mentoring others are included as educational aspects of the ASDM method of discipleship that can bring transformational change within individuals, families, churches, and communities.

A similar and more common educational model, the 3H (head, heart, hands) structure, has been evaluated and used in other educational settings (Pope, 2020; Sills, 2016). Using a variety of systematic learning strategies bring learners through the head, heart, and hands educational process focusing on thoughts, feelings, and actions. The types of learning approaches promoting a 3H mindset include a cycle of communicative, instrumental, relational, personal, and transformational learning methods (Pope, 2020; Sills, 2016). As learners open their mind and

heart, their behaviors follow. The ASDM 4H Model adds to the 3H system by adding a helps section that asks the learners to pass on what they have learned to others.

Discipleship in Church and Parachurch Settings

The need for discipleship has become a critical aspect of learning inside and outside of church structures to produce transformed followers of Christ. Parachurch discipleship organizations have filled in where churches are missing the mark of educating their members. Although clear formulas do not exist, the implementation of intentional discipleship strategies aid followers of Christ in their spiritual journey (Yount, 2019). The discipleship model found in the parachurch training system of the Navigators suggests that structure exhibits an essential component of the process (Anderson & Skinner, 2019; Lee, 2021; Navigators, 2021). Because busyness and lack of commitment become barriers for discipleship, offering formal and systematic instruction at specific times becomes necessary. Having a mission to know Christ, to make Christ known, and to help others in the process guides the Navigators discipleship ministry which was founded in 1933 (Lee, 2021; Navigators, n.d.). Through its Life-to-Life discipleship model, individuals invite others to study the Bible, pray, and journey together through life activities. The Navigators organization is one of thousands of discipleship training programs that seek to lead Christians in a life of transformation.

Church-based discipleship programs seek to educate church members about biblical knowledge along with practical applications of Scripture. Each church or denomination plans systematic methods of training for their members. One unique format, the Purpose Driven Church model of discipleship founded by Rick Warren moves learners through circles or phases of classes until they reach the ability to go and make other disciples (Anderson & Skinner, 2019). Another discipleship model adapted for the Anglican Church reveals a three-step process of

personal study, group meeting, and practical application (Spencer, 2020). Discipleship models can also focus on applied learning strategies that help to develop an individual's emotional health, helping them to rely on God more than people (Anderson & Skinner, 2019; Davis, 2023). Without healthy emotions, people cannot relate to God or others during the process of discipleship. Issues of emotional intelligence (EI) have been neglected within church discipleship programs because cognitive reasoning is prioritized over emotions (Davis, 2023). Because church leaders emphasize believing correctly over transformation of behaviors, discipleship achievement markers have been skewed (Davis, 2023; Wilkerson, 2022). Educational leaders within church contexts have many resources available to pursue up-to-date methods of discipleship. If discipleship trainings within the church settings are not valued by the leadership, church members will not value it as well (African Strategic Discipleship Movement, 2018). With a purpose to glorify God in all spheres of life, various church and parachurch discipleship models help to shape and empower a person's thoughts and actions that eventually affect their direction or vocation (Guindon, 2023; King & Defoy, 2020).

Digital Discipleship Model

As technology increases throughout educational institutions, churches are also adapting to the digital shift. Because church members are now reading the Bible online, connecting with others through social media platforms, and using the Internet for spiritual trainings and services, the global church is running to keep up the pace (Flynn, 2013; Shirley, 2017). As church leaders take part in various forms of digital discipleship, they are using technology to create virtual settings instead of face-to-face engagements. As societies become more technology driven, a digital-type religion becomes normalized within traditional practices (Baker, 2017; Flynn, 2013; Shirley, 2017; Zaluchu et al., 2023). A caution within digital discipleship formats relates to the

source of truth (Shirley, 2017). Online biblical information must be evaluated to make sure that Jesus and his teachings are considered truth and be aware of untruths from good-sounding perspectives that are offered on the Internet.

The use of digital discipleship increased among evangelical churches worldwide during the COVID-19 pandemic, and churches adapted their services and discipleship structures to an online format (Dunlow, 2021; Mahiya & Murisi, 2022). During this unusual time in history, churches quickly upgraded their communications to include a virtual component. Some of these online services and communications have continued. Before the pandemic, many churches did not have a digital capability for their services (Dunlow, 2021; Magezi, 2022; Mahiya & Murisi, 2022). Data shows that over 95% of churches in New York used a digital format for discipleship throughout the pandemic (Dunlow, 2021). Although online discussions and speakers keep individuals informed, finding ways to keep virtual learners engaged becomes a challenge (Dunlow, 2021). Building gospel-centered digital connections and digital communities is necessary for encouragement, but churches cannot neglect the important goal of helping people in the process of being and making disciples. Video conferencing, social media platforms, and live streaming provide avenues for digital discipleship to take place (Dunlow, 2021, Mahiya & Murisi, 2022). Some churches, however, are not offering a complete virtual component for their programming after the pandemic restrictions were lifted. Most church leaders agree that digital discipleship is necessary, but many leaders also feel strongly that digital platforms are not as effective (Dunlow, 2021; Magezi, 2022). The argument of the transformational value of digital discipleship will continue, but church leaders agree that the mandate to make disciples must move forward even with the implementation of a variety of methods and models of instruction.

Because the transformation process within discipleship becomes hard to measure, especially in virtual settings, church leaders are seeking better methods of interacting with and evaluating the actions of their members. Digital disciples can sometimes be known through their social media presence. Having a methodology to disciple young people through digital devices can be an effective form of communication and interaction (Flynn, 2013; Knoetze, 2017). Looking into a room of church youth group students reveals young people checking and engaging on their smartphones (Hunt, 2019). Opportunities for connection can be missed if youth leaders do not capture the hearts of their students through social media platforms. Transforming individuals into so-called digital disciples becomes an innovative work of the church as it reaches many church members who live in the world of cyberspace (Flynn, 2013; Knoetze, 2017). Discipleship to a God-identity becomes a critical aspect for young people who are searching for their virtual identity (Knoetze, 2017). Unfortunately, digital platforms can lead many people into isolation and imprisonment (Hunt, 2019, Mahiya & Murisi, 2022). The spiritual condition of addicted digital users usually suffers from the emotional harm that is experienced through cyberbullying and the virtual portrayal of made-up lives (Hunt, 2019). Because disciples are called to live their lives according to the teachings and life of Jesus, each digital user can undergo a virtual transformation where their faith is lived out in a world of technological opportunities. When people speak and act like Jesus in a digital space, they are transformed and become digital disciples (Flynn, 2013; Hunt, 2019). Church spaces, including cyberspaces, provide educational opportunities for teaching and applying of discipleship principles (Dunlow, 2021; Knoetze, 2017). An emphasis for more research in the area of discipleship within virtual settings can investigate the standards and measurements of transformation through a variety of forms of digital discipleship.

Discipleship Model of Mentoring

Having personal or group support through mentoring during educational or discipleship settings provides a scaffold to the learners. As individuals are mentored within any field, knowledge, expertise, and guidance are imparted by the mentor (Casanova, 2023; Puttick & Wynn, 2021). Mentors within educational structures, including discipleship programs, provide feedback that help their learners to teach or train others more effectively. Written observational feedback can also provide a practical tool that individuals can use in their growth as a teacher (Puttick & Wynn, 2021). Within the Christian discipleship educational process, mentors aid their learners to make wise lifestyle choices and to consider biblical perspectives in their decisions. Undergraduate university students in Nairobi, Kenya that are involved in discipleship through Campus Crusade for Christ express that their mentor or small group leader provides helpful dialogue and guidance as they walk together through various issues of life (Mwangi, 2018). Companionship, peer interaction, and accountability become transformational methodologies because of mentoring that are needed within the discipleship process (Mwangi, 2018).

Mentoring is a form of modeling or transmitting faith and Christian identity from one person to another (Brailey & Parker, 2020; Siberine & Kimball, 2019). When a more spiritually mature person intentionally walks alongside another believer to provide accountability and encouragement, discipleship growth occurs (African Strategic Discipleship Movement, 2018). As Jesus told parables such as the Good Samaritan, he demonstrated a model for his disciples (*New International Bible*, 1978/2011, Luke 10:25-37). Other biblical examples of mentors include Moses to Joshua and Paul to Timothy (*New International Bible*, 1978/2011, Numbers 11:28, Acts 16:1-5). Mentoring within discipleship occurs in a natural way of doing life together or can be a more formal time of teaching (African Strategic Discipleship Movement, 2018;

Siberine & Kimball). As mentors model Christ-like actions, mentees learn through observation. Accountability occurs mutually as mentors are more careful to live out what they are teaching to mentees (African Strategic Discipleship Movement, 2018). Despite how mentoring is performed, it becomes a critical piece within the discipleship process to help move others from head knowledge about Scripture to real life applications. Mentoring can also be beneficial for all ages in the church body, and intergenerational mentoring relationships are especially important for wisdom sharing (Siberine & Kimball, 2019). Mentors pass down and encourage faith in their everyday life activities and through the sharing of their life stories which helps mentees to live out the gospel of Christ in their own lives. As students of Scripture observe and integrate behaviors of compassion and forgiveness that are modeled for them by mentors, true and lasting learning occurs (Siberine & Kimball, 2019).

Relational learning and mentoring are strategic components within Christian education and discipleship (African Strategic Discipleship Movement, 2018; Cox & Peck, 2018; Siberine & Kimball, 2019). Mentors can ask deep questions, as Jesus did to his disciples, to reveal issues of the heart (Puttick & Wynn, 2021; Wilkerson, 2022). In addition, when learners or mentees feel loved, they are more likely to adhere to biblical principles (Shirley, 2017). Being involved in healthy and wholesome relationships is a necessary aspect of discipleship (Garner, 2019). Because every person desires to be seen and known, mentors and mentees who express vulnerability encourage a growing and thriving relationship (Anderson & Skinner, 2019). Being known and accepted by God and others allows learners to experience the power of true relationship and love. In addition, mature mentors can see potential and spiritual giftings in their mentees and can advise them to make wise decisions in areas of life such as career, marriage, and other relationships that affect their walk of faith (African Strategic Discipleship Movement,

2018). Although technological advances have increased autonomy and methods of communication, utilizing the relational face-to-face practice of mentoring demonstrates a valuable and beneficial aspect within the discipleship progression of transformation.

TEAM³S Model of Discipleship

The TEAM³S model of discipleship, utilized by the African Strategic Discipleship Movement (ASDM) refers to teaching, equipping, accountability, mentoring, modeling, multiplication, and supplication. Within this methodology, instructors teach biblical content, implement practical discipleship skills, provide personal relationships for accountability and mentorship, demonstrate desired results through modeling, focus on transferring or multiplying the discipleship principles, and pray during the process (African Strategic Discipleship Movement, 2018). In this system of discipleship, instructors use Scripture along with the ASDM curriculum in the teaching phase and utilize questions as a means of communication and discussion. Having a systematic TEAM³S model provides structure for church leaders and members to use in the discipleship process.

Asking questions becomes a key aspect of this discipleship methodology (African Strategic Discipleship Movement, 2018; Wilkerson, 2022). Because information alone is not adequate for discipleship learning, instructors provide opportunities for the doing and experiencing of life situations. When learners discover new things for themselves, the information becomes their own (African Strategic Discipleship Movement, 2018; Wilkerson, 2022). Thoughtful questions help learners to discover truths and apply it to their lives. In the Gospels of Scripture, Jesus asks 307 questions but only answers three (African Strategic Discipleship Movement, 2018). In Genesis, God asks Adam about his whereabouts (*New International Bible*, 1978/2011, Genesis 3:9). Even though information might be known by the

instructor, questions allow learners to be able to discern and reveal the truth. Questions guide the path of conversations, and discipleship strategies that involve questions lead the learners to look for answers themselves (African Strategic Discipleship Movement, 2018; Wilkerson, 2022).

Using why questions in discipleship provides an open-ended strategy to understand an individual's thoughts and heart.

Prayer encompasses another discipleship strategy that engages the Holy Spirit and a person's heart. When the heart is changed, lives change, and transformation occurs (African Strategic Discipleship Movement, 2018). Jesus demonstrates actions of prayer to his heavenly Father many times in Scripture (*New International Bible*, 1978/2011, Luke 11:1-13, John 17:1-26). Prayer becomes a tool for transformation because prayer can move the hand of God (African Strategic Discipleship Movement, 2018). Persistent prayer with faith corresponds to Jesus' call for his people to ask him for things that are in his will (*New International Bible*, 1978/2011, Matthew 7:7-12, Luke 18:1-7). Spiritual movements are a result of prayer and discipleship (Giljam, 2019). Using the TEAM³S model of discipleship, the final step of prayer that includes an attitude of humility binds all the educational aspects together through the Spirit to make it an effective approach to transformation.

Transferability of Discipleship

Learners within all systems of education who transfer information to others ensure that their knowledge or skills do not become obsolete. As leaders in the global Christian church teach their members to disciple others, biblical beliefs and practices continue to be known and lived out throughout the world. Jesus understood the concept of transferring knowledge or training his followers to train others when he commands them to go and make disciples of all nations (*New International Bible*, 1978/2011, Matthew 28:19). The process of multiplication or transferring

discipleship skills from person to person can be a challenging process and does not happen automatically (African Strategic Discipleship Movement, 2018). Church leaders who have a discipleship mindset or an intentional focus on discipleship train their church members to become a body of mobilizers that train other disciple makers. Knowing Jesus' command to make disciples provides the purpose behind the focus on discipleship in the church (African Strategic Discipleship Movement, 2018). Using the constant truths of Scripture and the Lordship of Christ as a unifying foundation for educational criterions becomes a crucial aspect in the transfer progression of discipleship (Miller, 2021; Wilkerson, 2022). In addition, church leaders who know how to reach the heart of their members through purposeful discipleship methodologies establish a more lasting structure for transformation (Eckert, 2023; Hudson, 2019; Sidebotham, 2015).

Although overlooked within many discipleship strategies, the role of the family, especially parents and grandparents, become an integral part of the passing down of faith to the next generation (African Strategic Discipleship Movement, 2018; Holmes, 2022). In Scripture, Paul gives instructions to fathers to train and instruct their children in the ways of the Lord instead of provoking them to anger (*New International Bible*, 1978/2011, Ephesians 6:4). If parents and grandparents do not take their responsibility seriously to disciple their children, cultural influences become the primary mode of discipleship (African Strategic Discipleship Movement, 2018; Knoetze, 2017). Both formal and informal opportunities for Christian discipleship arise within family settings. Christian values are said to be more caught than taught, making the home an excellent environment for discipleship practices to occur (African Strategic Discipleship Movement, 2018). As church leaders plan for discipleship trainings, a priority placed on the influence of grandparents and their role in the Great Commission becomes a

valuable segment of a congregation that can transfer biblical knowledge (Holmes, 2022). Often, grandparents offer love and acceptance to their grandchildren and others which creates the ideal atmosphere for learning to occur. Sharing about Christ and personal life-changing experiences lies at the core of Christian discipleship (Lee, 2021).

Generations of Disciples

The term generation within the context of discipleship refers to the passing down of discipleship training methods to others (African Strategic Discipleship Movement, 2018; Frontiers, n.d.). It can sometimes be confused with the meaning of generation regarding age. Within discipleship practices, the instructors or first-generation disciples train other disciples, creating a second-generation of learners or disciples. The pattern of making disciples continues to the third and fourth generations of learners, and so on. Generational discipleship also relates to the formation of discipleship movements (African Strategic Discipleship Movement, 2018; Frontiers, n.d.). Based in Scripture, Paul is considered a first-generation disciple, Timothy is the second generation, faithful men are third generation, and others are fourth generation disciples (*New International Bible*, 1978/2011, II Timothy 2:2). Examples from Jesus' life also point to the creation of a discipleship movement including the selection of a few disciples, the intentional training within real-life situations, the giving of relational accountability, and the encouragement in the disciple making of others (African Strategic Discipleship Movement, 2018; *New International Bible*, 1978/2011, Matthew 4:18-22, Mark 6:37, Matthew 10-12, John 15:16, Matthew 28:18-20). Generational disciple making embodies recent terminology that encourages the multiplication of disciples. As global churches and organizations strategize about the implementation of discipleship in their context, creative methods are being applied and shared. A gap exists in the field of discipleship generations within research studies.

Future of Discipleship

Christian leaders who are awakened to the need for transformational discipleship to be applied throughout the world's communities may stimulate growth and produce an unwavering global church. For the church to survive, it needs disciples who are willing to surrender and serve (Beard, 2015; Percy, 2023). The need to lovingly realign followers of Jesus from the pull of a secular identity and individualism to an identity in Christ becomes a necessary educational priority among church leaders (Dordal, 2019; Knoetze, 2017; Puttick & Wynn, 2021; Shirley, 2017). An identity crisis and feelings of isolation have increased within young adults in the church due to a lessening of family influence and an increase in technological impact (Knoetze, 2017; Puttick & Wynn, 2021). Because all types of information and social interactions have become so easily accessed through the Internet in today's global society, church leaders must consider the digital effects of online platforms within educational systems of discipleship (Shirley, 2017). Helping church members to sort through and find the truth within a world of information-overload reveals a crucial aspect of necessary trainings within the church. Sharing discipleship strategies among church leaders increases knowledge and impacts influence on a global scale. Through the telling of personal stories that demonstrate successful discipleship practices, a hope can be ignited among educators that tackles the trend of complacency in the next generation of Christ-followers (Bachand, 2008, Holman, 2017). Transformation takes time, but church leaders who are moving in the direction of improving their discipleship strategies instill the purpose and goal of fulfilling Jesus' Great Commission within their members.

The future of all disciples of Jesus ultimately becomes eternity with God. Although in Scripture Paul suggests that he desires to go to heaven, he also wants his work to be fruitful while he is alive (*New International Bible*, 1978/2011, Philippians 1:20-23). Disciple makers on

earth at this present time who want to live out a fruitful purpose become intentional about their work to make disciples (Guindon, 2023). Suggestions for followers of Christ to become transformed in the discipleship process include knowing the truth of the Bible, listening to the Holy Spirit, and speaking the truth out loud (Guindon, 2023). As human relationships become a priority out of a love for Jesus, a disciple's focus turns from tasks, social media, and other passing distractions (Shirley, 2017). Jesus died for people, and a disciple's heart must be one that loves people. With applied love at the center of discipleship, the call to make disciples moves forward.

Discipleship as Mission

Because God came toward humankind as seen in Scripture, reaching out to others through discipleship becomes a reflection of his character. Jesus invites his followers into his mission of saving the world through the gospel message. He asks them to move beyond the temple in Jerusalem and to go to other regions of Israel and the world to make him known (*New International Bible*, 1978/2011, Acts 1:8; Percy, 2023). As Jesus' disciples bear witness of the abundant life, others follow their example (Gibson, 2016; Holman, 2017; Niemandt, 2016). According to Scripture, disciples of Jesus become his witnesses through the power of the Holy Spirit (Gibson, 2016; *New International Bible*, 1978/2011, Acts 1:8). Because of the indwelling of the Spirit, a disciple's presence can sometimes be as effective as preaching (Gibson, 2016).

Just as the common phrase *actions speak louder than words* reflects a somewhat upside-down way of thinking, disciple makers on mission consider the art of active listening as important as teaching biblical truth to their disciples (African Strategic Discipleship Movement, 2018; Kocoglu et al., 2020). Promoting dialogue about life situations within the discipleship process creates an atmosphere of care which opens the heart. Christian discipleship becomes

defined as a missional calling to love God and love others (Holman, 2017; *New International Bible*, 1978/2011, Matthew 22:37-40; Percy, 2023; Shirley, 2017). A disciple maker's quest to plant seeds of biblical truth deep into other's hearts can only be achieved through experiences of receiving and feeling the love of Jesus. A necessary component of discipleship as mission involves the impartation of Christ's love to others that often comes through nontraditional methodologies of education.

Church growth and church planting come from a heart of discipleship at its core (Beard, 2015). Church leaders with an evangelistic or missional focus must see that discipleship of its members is the key. The term missional discipleship stems from the missional movement to bring churches back to their original identity of being on mission or like a missionary who shares the good news of the gospel (Beard, 2015). God is on mission to find followers from every tribe, tongue, and nation (African Strategic Discipleship Movement, 2018; *New International Bible*, 1978/2011, Revelation 7:9). The follower that God is looking for reflects Christ and multiplies his life in others. This transformed follower becomes the fruit of discipleship (African Strategic Discipleship Movement, 2018). Jesus left heaven to come to earth, and following Jesus sometimes means that we leave comfortable places (African Strategic Discipleship Movement, 2018; *New International Bible*, 1978/2011, John 3:16). Although uncomfortable places for some individuals, disciple-making small groups become training centers to equip followers to share their faith with others. Life-on-life missional engagement within church small groups serves as a picture of Jesus to nonbelievers (African Strategic Discipleship Movement, 2018; Grimm, 2020). When a person opens their lives to others and shares the love of Jesus in personal relationships, evangelism and mission occur outside of the church walls. Discipleship, with an emphasis on mission, motivates disciples to come out of their holy huddle and expand to the world.

Summary

Through the blending of a constructivist theoretical framework into the discipleship process, researchers seek to understand how church leaders teach their members to actively participate in the quest to understand biblical information and apply its truth to their lives. Current literature examines the overall value of discipleship as well as the methods and models of instruction of discipleship within educational systems of the global church and parachurch organizations (African Strategic Discipleship Movement, 2018; Arwen & Puspita, 2020; Dunlow, 2021; Hunt, 2019; Siew, 2021; Spencer, 2020; Webb et al., 2019). The exploration of transformative discipleship practices is being developed by church leaders to improve the identity and spiritual lives of their congregations as well as to prepare their learners to reach out to others through a focus on mission (Gibson, 2016; King & Defoy, 2020; Marchinkowski, 2022; Wilt et al., 2019). Research about educational discipleship models such as the 4H Model, mentoring, and digital connectivity has been shown to provide effective methods of active learning and engagement (African Strategic Discipleship Movement, 2018; Hunt, 2019; Puttick & Wynn, 2021). Being able to multiply or transfer discipleship practices to others becomes a crucial aspect within discipleship programs. Transformational change through suffering and crisis is briefly discussed but can be expanded to uncover discipleship truths. As Christian educational leaders lovingly perform the difficult task of evaluating and assessing when a disciple of Jesus has achieved the desired goal of being and making disciples, church members become more aware of their need for transformation (Gibson, 2016). Understanding lifestyle gaps and the emotional health of disciples reveals a starting point for discipleship (Anderson & Skinner, 2019). Behaviors such as living on mission, serving others, and having a loving, humble, joyful, and repentant heart can be seen as final markers of holiness (Anderson &

Skinner, 2019; East, 2020; Gibson, 2016; King & Defoy, 2020; Nemes, 2020; Niemandt, 2016; Spencer, 2020). A gap in the literature exists about generational discipleship, the 4H model of learning, family discipleship, and how real and lasting transformation occurs within individuals who are participating in various discipleship practices. Through the inquiry of supplementary educators and participants, future research can explore additional methodologies and levels of transformation within various discipleship programs and experiences.

CHAPTER THREE: METHODS

Overview

The purpose of this intrinsic case study about SIM's African Strategic Discipleship Movement (ASDM) endeavored to discover how its discipleship methodology can be transformative for church members of Christian denominations throughout Africa. The systematic and experiential ASDM instructional model of discipleship presented a relational structure that included both intentional and relational methods of teaching that can be both missional and transformational for the learners (African Strategic Discipleship Movement, 2018). ASDM's 4H Model (head, heart, hands, helps) of discipleship was evaluated as an effective method for becoming a disciple and making disciples which included the studying of Scripture through the 4H Model, dealing with issues of the heart in a relational context, applying doctrines in real-life situations, and expanding the educational discipleship process to others within a local context. The participants were asked about the transformational results of being mentored by an ASDM disciple and about meeting in a relational cohort setting. The intrinsic case study research design and research questions provided a thorough comprehension of the ASDM methods and materials of discipleship that reflected its purposes and priorities. The participants involved in this case study included a selection of second and third generation disciples of the unique and bounded system of the ASDM training program including denominational leaders, church pastors, church leaders, spouses, and adult children of ASDM learners. The African setting during virtual interviews provided a comfortable contextual site for the participants as the researcher collected and analyzed much of the data from the United States. The questioning of the participants employed both broad generalizations and specific parameters to obtain their meaningful viewpoints. The interpretive framework of the researcher portrayed an

evangelical system of Christian practices and doctrine. Using ethical procedures after gaining permissions from an Institutional Review Board (IRB) and from each participant, data was gathered triangulated for credibility through individual interviews, ASDM document analysis, and participant observations. The case study of the African Strategic Discipleship Movement (ASDM) becomes trustworthy and transferrable through its ethical considerations and detailed listings of the research methods.

Research Design

The qualitative research design utilized a distinct approach that provided structure and parameters for the collection and writing of broad categories of information and for the imparting of sensitivity to the people and places of the study (Creswell & Poth, 2018). This design type addressed the possible human or social problems associated with the research in a natural setting while determining various patterns and themes. Using a qualitative research design for this study enabled the opportunity to uncover and evaluate an in-depth perspective from a variety of viewpoints within a purposeful sampling of participants involved in the life-on-life discipleship methods of the African Strategic Discipleship Movement (ASDM). Contrasting a qualitative approach with a quantitative method where the variables being collected do not change, qualitative research investigated variables that could have possibly changed during the exploration process (Aspers & Corte, 2019). Within this qualitative study, the researcher essentially developed the variables during the examination of the data, allowing the data to speak for itself and either confirm the presuppositions or invalidate the premises (Aspers & Corte, 2019). The qualitative research design provided a platform to present the stories and voices of the participants who were trained by the African Strategic Discipleship Movement (ASDM)

methodology and to contribute towards a change or transformation of individuals within discipleship programs of the global church.

One of the qualitative approaches to research included the case study design involving the exploration of real-life and current environments or experiences. This case study exhibited relevant details of individuals, small groups, large denominations, and the ASDM organization (Yin, 2017). The case study also included topics such as relationships, learning communities, instructional designs, and specific decision-making processes (Creswell & Poth, 2018). Within the qualitative research process, this case study encompassed a bounded-system investigation of the contemporary phenomenon of the African Strategic Discipleship Movement (ASDM) to understand its context (Yin, 2017). The bounded system of the ASDM training program fit appropriately into a case study approach for research. The educational setting and strategies of the ASDM system involved a current distinctive situation for the case study to disclose. This logical and relevant case study that used an all-encompassing mode of inquiry about the ASDM program revealed important training information that can be applied across a broad educational structure (Yin, 2017; Lindgreen, et al., 2021). Using a realist perspective in this case study also highlighted its possible real-life transformational results. Although individuals were interviewed and observed in data collection, the ASDM case study research design focused on the overall methodologies that led to transformative results. A case study approach for the African Strategic Discipleship Movement allowed the researcher to experience and analyze if, why, and how this program can be transformative for its learners, how instructors can determine and identify transformational results, and how this strategy can be transferred to other contexts.

To narrow this case study approach, an intrinsic case study design became fitting for the African Strategic Discipleship Movement (ASDM) research to highlight its unique discipleship

training program. Intrinsic refers to being unusual, and the ASDM methodologies are unique compared to other educational systems (Stake, 1995; African Strategic Discipleship Movement, 2018). Using discipleship practices such as TEAM³S model with one-on-one mentoring, the 4H Model (head, heart, hands, helps) of instruction, and meeting together regularly in learning cohorts for two years, the ASDM educational system demonstrates an intrinsic case in which to study. This intrinsic case study research design about ASDM focused on contemporary educational practices without behavioral control through the asking of why and how questions (Yin, 2017). Using open-ended questions during the interview sessions provided a more unstructured approach to the research design without a specified agenda, and data information was recorded using field notes, transcriptions, and digital files (Creswell & Poth, 2018). The research methods for the current ASDM training program exhibited intrinsic case study qualities and procedural elements. With a holistic single approach to the discovery process within the ASDM system of instruction, along with a triangulation of data sources, the intrinsic case study research design became a reliable and appropriate method of research. The overall design throughout the research was a flexible model to account for possible modifications that could have taken place during the collection of data.

Research Questions

The case study platform moved the research information from a here stage to a there objective and from research questions to research conclusions (Yin, 2017). The research questions for this case study regarding the training program of the African Strategic Discipleship Movement (ASDM) were formulated to uncover the most effective methods of instruction for life change or transformation, including such practices as face-to-face cohort learning, the use of the 4H Model, mentoring, digital discipleship through platforms such as WhatsApp, practical

skills trainings, and others. Using a broad and pragmatic approach for the development of research questions within a constructivist theoretical framework displayed the overall problem and purpose of the study.

Central Research Question

How do the instructional components and experiences of the learners within the African Strategic Discipleship Movement (ASDM) training program contribute to transformation?

Sub-Question One

Why do the specific methodological tools of mentoring and the 4H curriculum model advance the transformation process among the ASDM learners?

Sub-Question Two

How does technology or digital discipleship affect the ASDM instruction and promote transformational outcomes?

Sub-Question Three

How might the transformational instructional experiences of ASDM learners be transferred to others?

Setting and Participants

The training program of the African Strategic Discipleship Movement (ASDM) has a goal to educate and mentor Disciple Making Leaders (DMLs) in all 54 countries located within the continent of Africa. Currently, one leader from 33 countries in Africa has been trained in the ASDM method of discipleship which strives to be intentional, relational, missional, and transformational (African Strategic Discipleship Movement, 2018). The first generation DMLs are pastors or ministry leaders within a variety of denominations that are trained inside an ASDM relational cohort of learners from approximately 16 different countries. Each cohort

meets in-person eight times over a two-year period in different African countries for discipleship training, collaboration, mentoring, and encouragement. Each DML is expected to apply their knowledge of discipleship for themselves first, then in their families, next in their church, then in their denomination, and finally throughout other denominations within their country. Spouses are included in two of the eight cohort training sessions to receive discipleship training, to experience the relational cohort dynamics, to engage with other spouses, and to become unified in the priority of discipleship for themselves, in the home, and in the church. Each DML is mentored by an instructional leader of the African Strategic Discipleship Movement (ASDM). The church members and others who are trained by ASDM's initial learners or the Disciple Making Leaders (DMLs) are considered second-generation disciples. When the second-generation disciples train others, a third generation of disciples are established, and so on. Discipleship continues to move throughout many generations of people. The participants for this study included second and third generation disciples including denominational leaders, church pastors and leaders, lay church leaders, spouses of pastors or church leaders, and adult children.

Setting

Because the ASDM curriculum and training sessions were designed and implemented within an African context, the research settings also took place on the continent of Africa and through video conferencing from the United States. Participant interviews and observations were completed in-person in Africa and through digital platforms. Since the participants that were being interviewed were located in seven different African countries, the meetings were done virtually through Google Meets with video and transcription. The study involved individuals who gave consent to be interviewed from African countries where ASDM provides discipleship instruction. Each person on ASDM's leadership team, made up of three African leaders from

Ethiopia, Ghana, and Nigeria, along with three American missionaries, mentors an assigned learner or DML and trains them in the use of the 4H (head, heart, hands, helps) Model of discipleship (African Strategic Discipleship Movement, 2018). These first generation DMLs train others in their homes, churches, and denominations. The African settings for the interviews and observations demonstrated a similar location to how the Disciple Making Leaders (DMLs) have discipled their disciples including in-person conversations during their relational cohort gatherings and in-country face-to-face visits. Because in-person interviews were not possible, Google Meets was used to interview and record the participants. Additional data collection practices included email and WhatsApp, and audio or video recording from a smartphone.

Participants

The 13 participants in this study included second and third generation learners from seven different African countries including Egypt, Kenya, Zambia, Zimbabwe, Nigeria, Burundi, and Angola who are involved with the African Strategic Discipleship Movement (ASDM) training program. The participants were denominational leaders, church leaders, lay church leaders, spouses, and adult children who have been trained or shaped by the ASDM discipleship program. Each participant was interviewed for the purpose of determining ASDM's transformational effects and transferability. The first generation DMLs are male pastors or denominational leaders who speak and understand English, represent their denomination within a specific country of Africa, and are in an age range of approximately 28 to 62 years old. The second generation and third generation participants for this study were predominantly male, were not required to speak English, and were a variety of ages. Other participants included male denominational leaders and female spouses of the second-generation disciples who are following the ASDM discipleship program. In addition, two adult children of second-generation disciples,

one male and one female, became participants to demonstrate transformational viewpoints from family perspectives. Due to ethical and risk standards for children, only participants over the age of 18 were interviewed. The total participants include the following 13 individuals within the ASDM discipleship program: 1) Two Denominational Leaders who have implemented the ASDM program within their denomination 2) Six male second-generation disciples that were trained by a first generation ASDM Disciple Making Leader (DML), 3) One second-generation female spouse of an ASDM-trained disciple 4) One male third-generation disciple who was trained through the ASDM process, 5) One female third-generation spouse of a disciple who was trained through the ASDM process, and 6) Two adult children, one male and one female, of an ASDM-trained second-generation disciple. Through the information collected from the participants, the bounded case of the discipleship program of the African Strategic Discipleship Movement (ASDM) was displayed.

Recruitment

The participant recruitment plan for the African Strategic Discipleship Movement (ASDM) case study involved a target range of 10 to 15 participants from multiple areas of the program including second and third generation church members, spouses and family members of church members, and denominational leaders. The sample pool of ASDM possible participants included thousands of individuals which reflect the total population of those directly affected by the ASDM discipleship training program. When selecting the actual participants, a combination of convenience and criterion sampling was employed to demonstrate a well-rounded and accurate portrayal of the ASDM methodology of discipleship and its possible transformational results. First generation disciples who were trained by the leadership of the ASDM program recommended the second and third generation disciples that became participants in this study.

Each participant was approved by their denominational leader to be a part of the study, and they signed an informed consent form for data collection that qualified according to standards set by the researcher. The letters for consent, permission, and recruitment are included in Appendices B, C, and D.

Researcher's Positionality

As an evangelical church member and an observer of the discipleship process within the African Strategic Discipleship Movement (ASDM), I have become a proponent of the need for relational discipleship training within the global church and am motivated to understand and apply ASDM's system of instilling a transformational method of discipleship within individuals of all cultures and Christian denominations. In all areas of the world, including countries in Africa, church members secretly participate in unholy practices such as bribery and unbiblical sexual practices despite biblical teaching that opposes these things. In addition, the overall numbers of church members are declining, and the Christian faith is not being passed down to the next generation (Enebi, 2019; Smith, 2021). A discipleship gap exists within the lives of Christian leaders between their outward influence and their internal purity (Salifu, et.al, 2020). Often, the more influence a spiritual leader receives, the less holy they can become. This gap provides the need for discipleship to intervene. When church leaders promote a more Christ-centered approach to discipleship which starts with themselves and then integrates the core teachings and actions of Jesus into the training of their members, individuals become transformed and more equipped to fulfill their mission of reaching their families and communities (Henry & Swart, 2021). Unless followers of Jesus take a stand for truth and obey the final command to go and make disciples of all nations seriously, the global church will not obtain the knowledge and conviction to stand strong in times of persecution or to remain true to

Scripture as societal norms quickly shift with the current culture (New International Bible, 1978/2011, Matthew 28:16-20).

Because a discipleship training program should promote transformation from the inside-out, research that encourages church leaders to focus on developing methods of instruction that connect the head to the heart, the heart to the hands, and then the hands to helping others to become disciples should be promoted. After personally using ASDM's 4H Model (head, heart, hands, helps) during Bible study, small group discussions, mentoring, and other discipleship activities, I have seen first-hand how to implement a systematic method of discipleship that uncovers issues hiding in my heart and the hearts of others and that does not emphasize only the outward improvement of church traditions or rituals. The value of relational learning and mentoring has also been highlighted as an important aspect of transformation. Although not included as a specific methodology in this study but critical to mention, the role of the Holy Spirit and prayer must also be considered as primary influences of transformation for individuals being trained in discipleship programs (Grimm, 2020; Kyle, 2018).

Interpretive Framework

The interpretive framework associated with this study followed a social constructivism paradigm (Creswell & Poth, 2018). The questioning process was broad and generalized so that the participants could construct their own meanings from various situations. Being aware of my values and biases through reflective journaling became necessary for the case study interpretive framework. As I acknowledged my personal evangelical framework of Christianity, specific Scriptural assumptions were revealed. According to Creswell and Poth (2018), a qualitative framework for research begins with philosophical assumptions that lead to interpretive perspectives that then lead to the procedural process. Because of my own biblical philosophical

assumptions and the ASDM biblical doctrines, interpretive evangelical perspectives are expected. The ASDM training program and most of the participants follow the historical evangelical theological perspective found within the guidelines of the SIM mission organization. ASDM's 4H Model (head, heart, hands, helps) is presented throughout the curriculum, and its evangelical interpretive framework reflects the opinions or perspectives resulting from this instructional tool (African Strategic Discipleship Movement, 2018). However, the research procedural processes and methods adhere to a non-religious theoretical framework, and the participant's constructed meanings represent their own viewpoints, even if their opinions disregard biblical doctrine.

Philosophical Assumptions

Understanding and stating my philosophical assumptions as the researcher becomes crucial to the trustworthiness of the case study. Because philosophical and interpretive frameworks are continually expanding, my role as a researcher becomes more challenging (Creswell & Poth, 2018). It is necessary to understand my own personal beliefs and be aware of what values might or might not change within the presence of different cultures or settings. Trying to understand a participant's thinking and their definition of reality became a priority in this study keeping in mind my own value-laden background that stands as a backdrop. As I explain how my ontological, epistemological, and axiological beliefs influenced the data collection process, the case study that attempted to understand and analyze the methodologies of the ASDM becomes more credible.

Ontological Assumption

As a qualitative researcher, I utilized a variety of ontological assumptions, and I acknowledge that I have built-in biases from my life experiences and choices that are stated as a

component of the research design. Within an array of ontological assumptions, my position as a researcher portrayed what I believe about the nature of reality throughout this study. When I expressed my beliefs on whether one or multiple realities exist, I revealed my personal perspectives about what I am researching. Because the way a researcher sees the world can dramatically affect their research findings and subject matter, I recognized that ontological assumptions are present (Creswell & Poth, 2018). My ontological position for this case study research was seen through the lens of Scripture. Although I may not want to agree with all the statements found in the Bible, I have chosen to submit my desire for knowledge underneath the reality of Scriptural principles as the basis for truth. As stated to Job when he questioned his life circumstances, I asked myself the question about where I was when God created the world (*New International Bible*, 1978/2011, Job 38:4). My ontological assumptions and beliefs for this study relied on Scripture as the foundation for my belief system and as the formation of my realities to establish a systematic approach of virtue and reliability.

Epistemological Assumption

Epistemological assumptions can be predicted in the relationship between the researcher and what they are researching (Creswell & Poth, 2018). Because qualitative case study research uses an epistemological approach that keeps detailed records of experiences and perceptions of participants, the recorded realities can become subjective based on the interpretations of the data by the researcher. As the researcher, I became an insider into the lives of the participants to understand their context and culture. During the interview process and transcriptions, I attempted to understand and record their heartfelt emotions and perspectives from within the African Strategic Discipleship Movement (ASDM) program. Having lived and worked in several countries in Africa, my epistemological position as a researcher of the participants being trained

through the methodologies of the ASDM program revealed a strong understanding of their lifestyle and practice. Finding out the viewpoints of church members and others who have been involved with the ASDM program became a priority for my epistemological research making my understanding of their lives a necessity for the case study.

Axiological Assumption

Axiological assumptions are common throughout qualitative studies due to the known values and beliefs of the researcher. As the researcher, I have identified my assumptions based on my viewpoints and positions about the African context and setting used in this study (Creswell & Poth, 2018). My axiological opinions about social, personal, political, and professional issues could have been intertwined with the voices of the participants despite attempts to not do so. The axiological assumptions as a researcher of the ASDM discipleship program are demonstrated in my approach and interpretation of biblical texts. When researching the topic of discipleship, I openly stated my bias beliefs of Scripture as the foundation of truth (*New International Bible*, 1978/2011, I Timothy 3:15). The data collection and analysis of the results of my research are explained through my axiological assumption that the global church should adhere to a more traditional or inerrant understanding of belief and morality based on a somewhat literal interpretation of biblical commandments.

Researcher's Role

As a human instrument within the research process of the qualitative case study involving the African Strategic Discipleship Movement (ASDM), I am aware of personal biases and assumptions. From my evangelical background and family experiences, I have developed perceived viewpoints about Africa and the global Christian church that may or may not be accurate. Through this study, I attempted to reveal the stories and viewpoints of the ASDM

participants and not my own. Although I did not have any authority over any of the participants, unknown or perceived feelings of hierarchy might have existed among some research participants if they knew that my spouse is a member of the ASDM instructional team. In addition, increased opportunities that have been allotted to me as an American exposes a cultural mindset that could distort the perspectives of the African participants. As I strived for neutrality during the triangulation of data, including interviews, the analysis of documents, and participant observations, the case study became more reliable. Analyzing data evidences from an objective viewpoint became a goal within the research study. Selecting African research sites and virtual platforms demonstrated an attempt to make the participants feel comfortable and familiar with their surroundings. The implication of being associated with the ASDM leadership team was acknowledged and effort was made to provide the participants with a non-threatening environment.

Procedures

The procedures of this case study included specific steps in order to provide a trustworthy and transferrable study for future research. Making sure that the research can be replicated becomes a major priority as further studies in discipleship could become a valuable resource for the global church. The procedural steps of this study included gaining site and Institutional Review Board (IRB) approvals, recruiting participants in an ethical manner, ensuring an accurate triangulation of data sources during data collection, and creating a logical model of analysis using repeating themes that are found within the data evidence. Finally, a statement that reflects the researcher's viewpoints or biases provided an interpretive framework in which the data collection and analysis was performed. Following the procedures outlined in this case study not only provided a systematic format for the current research but also provides a guide for

researchers who hope to understand and utilize transformational methodologies within the Christian discipleship process.

Data Collection

The data collection for this qualitative case study, concentrated on the transformational methodologies of the African Strategic Discipleship Movement (ASDM), involved a triangulation of sources that provided a wide range of information for depth and insight in the research process. The three data sources included interviews, document analysis, and participant observation. Having a mixed combination of sampling strategies provides flexibility in the data collection activities with knowledge sources from a variety of interests and needs (Creswell & Poth, 2018). Because the training program of ASDM is currently educating individuals and church leaders from 33 of the 54 countries on the continent of Africa, a small sampling of church members and leaders were selected for the data collection interviews and observations from all four of the major African regions (North, South, East, and West). After obtaining approvals from the African denominations and Liberty University's Institutional Review Board (IRB) and then making considerations for ethical standards, the data was collected primarily through Google Meet virtual conversations, email, WhatsApp video, and WhatsApp written interactions. Each source of data was analyzed through the process of thematic coding and synthesized into recurring themes within the ASDM case study research. Knowing that the data cannot be presented fully in its raw form, readers trust that the researcher was interpreting the data accurately (Lindgreen, et al., 2021). Each of the triangulation of data approaches are described below in detail to demonstrate each unique collection process.

Individual Interviews Data Collection

Interviewing individuals associated with the trainings and curriculum of the African Strategic Discipleship Movement (ASDM) provided the most important information for this case study. The interview process helped to explain the how and why of events as well as the specific details of a participant's perspective (Yin, 2017). These personal insights revealed valuable in-depth knowledge that formed the basis of the research. Additionally, data collected from interviews demonstrated a participant's lived experiences and their unique point of view that helped the researcher to understand their context and meaning (Creswell & Poth, 2018). Asking open-ended questions became a priority during the interview process. Knowing how many questions or how much data was needed to saturate a topic was determined before the interviews begin (Weller, et. al, 2018). The researcher deemed the topic to be saturated due to the repeated themes and common language that was used during the interviews, especially in the area of transformation. The videotaped and transcribed interviews through Google Meet and a smartphone used a semi-structured format of questions based on the central and sub-research questions that transitioned from general to specific inquiries.

Table 1

Individual Interview Questions

The interview questions included the following:

1. Please give your name, country, and if a position of ministry is held within a church or denomination. (CRQ)
2. Describe your association with or knowledge of the training program and curriculum of the African Strategic Discipleship Movement (ASDM). (CRQ)

3. Describe your understanding of discipleship before your involvement with ASDM.
(CRQ)
4. Describe your understanding of discipleship after being involved in the ASDM trainings.
(CRQ)
5. How has the ASDM program transformed (or not transformed) you personally? (CRQ)
6. How has the ASDM program transformed (or not transformed) your family? (CRQ)
7. How has the ASDM program transformed (or not transformed) your church? (CRQ)
8. How has the ASDM program transformed (or not transformed) your denomination?
(CRQ)
9. Describe key elements of the ASDM program including mentoring and the use of the 4H Model and their usefulness in the transformation process. (SQ1)
10. Describe how digital interactions within the ASDM program have contributed (or not contributed) to your transformation? (SQ2)
11. How can the transformation process within discipleship be evaluated or measured from your perspective? How have ASDM mentors assessed your transformation? (CRQ)
12. Based on the trainings from ASDM, how can church leaders improve their methods of discipleship for their families and church members? (SQ3)
13. Describe your challenges within the ASDM training program. (CRQ)
14. Please share any additional information that you would like to add to this conversation about the ASDM methods of discipleship and how they relate to the process of transformation. (CRQ)

These questions are included for the purpose of understanding the transformational process of discipleship with the African Strategic Discipleship Movement (ASDM) training program.

Because many church members do not experience freedom or transformation from only attending church, discipleship becomes a critical component to overcome this problem. Reviewing a case study by researcher Siew (2021) that interviewed Anglican clergy and adult church members about their purposes and methodologies of discipleship provided an understanding of how one specific church nurtured discipleship among its members. With a similar vision of transformation to ASDM's strategies, the Anglican church leaders emphasized that discipleship means living out the values and morals of Christ. The discipleship process encourages individuals to be close to people with messy lives (Siew, 2021). Just as discipleship questions can open-up the heart, specific research questions also helped to reveal the heart issues of the participants as well as expose weaknesses or gaps in the ASDM training program where transformational discipleship methodologies need improvement. Trying to understand how the transformative process works and evolves for the systematic strategies of the ASDM discipleship program guided the data collection and analysis process.

Document Analysis Data Collection

The documents gathered and reviewed for data collection encompassed primary sources and materials associated with the African Strategic Discipleship Movement (ASDM) including its curriculum and skills training manuals, evaluations by the SIM mission organization, written analyses given by the participants, and reports by ASDM's learners or Disciple Making Leaders (DMLs). Evaluating the ASDM curriculum and skills manual of discipleship revealed a systematic and intentional methodology of training. The data collection included describing and outlining the lessons and manner of teaching. With a desire to uncover how the ASDM methodology contributed to the transformation process, why certain biblical themes and stories were selected and how the lessons were taught became crucial elements of the data (Yin, 2017).

Because the ASDM training program is a project within the SIM mission organization, periodic evaluations of ASDM are conducted by SIM for the purpose of finding out about its effectiveness. These beneficial assessments provided insight into statistical data, survey results, and suggestions for improvement. Data from written analyses revealed personal accounts related to various themes and opinions about the ASDM program. These written testimonies became powerful tools that revealed life-change or transformation within a participant and their families or church because of the ASDM discipleship trainings. In addition, the leadership team of ASDM provided quarterly reports to SIM as well as other funding sources that became helpful for this study. These important documents showed both numeric and testimonial information about how ASDM is hoping to reach the entire continent of Africa and beyond with its transformational discipleship training. Although data from this case study expected to demonstrate transformational aspects of the ASDM discipleship program, the data collected either confirmed or discredited the quest of the researcher.

Participant Observations Data Collection

Being a participant observer within African Strategic Discipleship Movement (ASDM) training and mentoring sessions provided direct insight into the instructional and methodological training procedures. Participant observations from both virtual and in-person locations yielded unusual opportunities for collecting data from an insider's point of view, but this data collection strategy also presented unique challenges, including issues such as drawing on potential biases or creating attention that interrupted the proceedings of the group being studied (Yin, 2017). Considering these potential challenges from this data collection approach, the scheduled participant observations were primarily collected using a recording device that captured videos of instructional methods so that taking notes or asking questions did not become a distraction.

Also, observing without placing values on statements or interactions became a priority. Just as Jesus' disciples were participant observers of his life and ministry, having an opportunity to learn along with research participants enabled hands-on learning for the researcher (Putman, n.d.). In his Great Commission, Jesus stated to go and make disciples, and collecting data through participant observation coincided with the going and doing of discipleship (*New International Bible*, 1987/2011, Matthew 28:19-20).

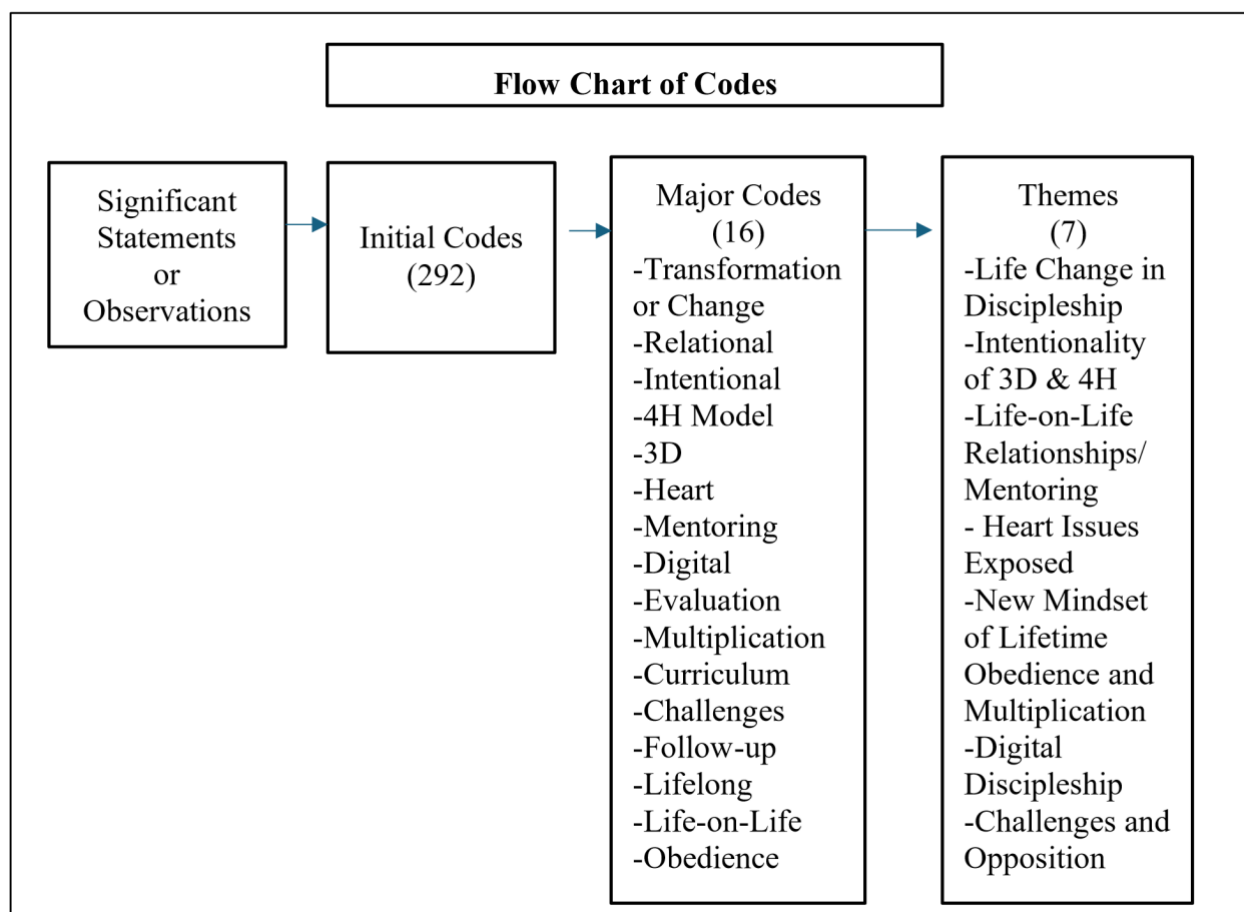
Data Analysis

The triangulation of data sources, including individual interviews, document analysis, and participant observations, were analyzed by the researcher using a variety of educational tools and strategies as outlined by Yin (2017). All the data was collected and stored using Google Meet, an Apple i-Phone, Microsoft Word, and the Atlas ti data software system. Within these efficient platforms and programs, the complete body of qualitative data becomes easily accessed and evaluated including the transcripts of interviews from individuals involved with the ASDM program, ASDM curriculum and other documents, and reflective field notes and virtual photos and video from observations of the ASDM program. Although helpful qualitative software reduced the analyzation time, each data point was clearly coded and considered by the researcher. Specific case study coding books and articles provided recommendations on how to code the data effectively (Yin, 2017). Coding connected the data to the analysis by symbolically assigning a summative attribute to the information so that the researcher became the primary instrument to problem-solve and synthesize the data (Saldana, 2016). The formation of a logic model offered the basis for developing and implementing data collection and analysis (Randolph & Eronen, 2007). After reviewing all data sources, a logic model of transformation was prepared for analyzing the ASDM training program case study as shown in Figure 1. This model reflected

the various discipleship themes related to transformation within individuals, families, churches, and denominations.

Individual Interview Data Analysis

Repeated themes, phrases, and words collected from interviews of the participants in this study were coded and analyzed to understand new mindsets and visible life transformations of learners within the ASDM training program. The primary analytic strategy presented for the data collected from individual interviews followed Yin's (2017) suggestion of working the data from the ground up to assign codes. Finding relationships and patterns in the data provided insight into the analysis. By assigning codes to various discipleship concepts and word expressions during the participant interviews, thematic theories and similar patterns were uncovered. A constant-comparison model of data analysis was utilized to identify repeated words, phrases, constructs, and ideas from within the transcripts. Similar to an approach performed by Siew (2021), the individual interview data analysis plan for this case study used Yin's pattern-matching logic to compare predicted and empirical patterns. The analysis process attempted to explain various propositions and repetitive thematic findings (Yin, 2017). Analyzing chronological events and program-level logic models of instruction of the ASDM program recorded from the individual interviews were also utilized. The data collected from interviews were clustered into 292 initial codes and then reduced into 16 major codes. Seven themes were concluded from the established codes as shown in Figure 1.

Figure 1*Flow Chart of Codes***Document Analysis Data Analysis**

The analysis of data collected from ASDM documentation used a spiral affect to move the information through a systematic analyzation structure. Qualitative data can become extremely numerous, forcing the need for data management systems (Creswell & Poth, 2018). Documents were compared using the Atlas ti software that allowed for information to be categorized and listed according to various codes. In addition, the Atlas ti software imported photos, videos, and written documents. Quotations and phrases found within documents were also coded for analyzing themes. Having an extensive listing of codes or groups of codes that are stored and are quickly available to obtain important facts or themes provides a productive

approach to the analysis of documents from the data. Researcher Siew (2021) utilized various Anglican publications and the website of the church to gather and analyze the discipleship process. Within the ASDM case study, an analyzation of curriculum, training manuscripts, videos, reports, evaluations, photographs, and other pertinent records were coded and applied to the documentation section of the triangulation of data sources.

Participant Observation Data Analysis

Analyzing data as a participant-observer occurred constantly throughout the data collection process that took place during ASDM cohort training sessions. Taking field notes, reviewing virtual photos and videos, and using meaningful reflection provided an on-going system of analysis during the observation research process. In this case study about discipleship which utilized a participant-observer data source, the researcher attended both live and virtual clergy and church member events related to the implementation of discipleship methodologies (Siew, 2021). Similarly, the constant-comparison analyzation of data from the perspective of a participant-observer provided insight into instructional models of discipleship within the ASDM. Having a research question of how to instill or develop a transformational methodology of discipleship, the findings from being a participant-observer became a crucial component within the analysis procedures. Distinct attention was given to the understanding of potential biases that could have been produced during the collection and analyzation of participant observations (Yin, 2017). Although qualitative research studies allow for the perceived voice of the researcher to be heard, a goal in the analysis process became listening and presenting the voices and viewpoints of the participants.

Trustworthiness

Presenting trustworthiness within the data findings became a major priority for this intrinsic qualitative case study about the methodologies of the African Strategic Discipleship Movement (ASDM) training program. The validity and reliability of the research procedures demonstrated its trustworthiness in its actual data, in the ethically based handling of its participants, and from within the views and biases of the researcher. As a researcher, I examined and evaluated myself, the participants, and the possible readers to establish a validation of the study (Creswell & Poth, 2018). Acquiring a triangulation of collected data, peer debriefings, expert reviews, and participant checks helped to establish the credibility of the research evidence. I used each of these methods for the development of trustworthiness throughout the research process of the ASDM case study. In addition, using outside data reviews of current cultural and educational proceedings in Africa also aided in the trustworthiness process for this study. Demonstrating truth in this study brought reliability, and I established truth by accurately presenting the exact words and viewpoints of the participants as well as their precise analysis of the ASDM curriculum and other documents. Guba (1981), a positivist investigator, suggested that four criteria be presented within qualitative research to provide an adequate level of trustworthiness. These areas of validity included in this study are demonstrated in the following: 1) credibility, 2) transferability, 3) dependability, and 4) confirmability. By incorporating these areas, the research and data collected and analyzed in this study became truthful and reliable.

Credibility

The criterion of credibility became a crucial element within this qualitative research because this credible study reflected reality and truth in its findings. When protocols are implemented, such as making sure that the data had been triangulated, the participants willingly

provided information, well-established research methods were utilized, pre-communications were performed, the sampling was random, questioning became iterative, frequent debriefs took place, and peer scrutiny occurred, the research became credible (Shenton, 2004). I implemented each element of the research protocols within the ASDM case study to reveal more credibility. I achieved credibility in three ways: (a) triangulation, (b) peer debriefing, and (c) member-checking. Research measures such as prolonged engagement with the participants, persistent observations, and member or participant checks to verify that their comments are stated correctly also added to the credibility of this study. Authentic data with valuable insights that represents the ASDM population with maximum variation in age, gender, church position, denomination, and African country and region provided credible findings that readers can judge as reliable.

Transferability

The transferability of this case study research study suggests that its findings can be applied to other populations, situations, or contexts (Shenton, 2004). The ability to replicate a study reveals its reliability. Because the findings of this case study about the ASDM are relatively unique and small, extensive contextual information was provided for readers to use in transferring data into other contexts (Shenton, 2004). In addition, having maximum variation in sites and samples added to the transferability of a study. As a researcher, I determined to not dramatize the data that could distort the information and cause the study procedures to not be transferable or to not be considered reliable (Yin, 2017). Constructing the ASDM case study with transferability provided the capacity for additional studies to be performed to better understand the transformational process and methodologies of discipleship.

Dependability

The dependability of this study relied heavily on the researcher keeping accurate records, notes, and reflexive memos. Readers should be able to understand the researcher's methods of design and implementation, how the information was gathered, and how the study was evaluated (Shenton, 2004). Through detailed and comprehensive transcriptions of individual interviews and analyses of other data sources, the research became trustworthy as it allows for other researchers to implement a similar study. Supported by related literature, this case study about the ASDM articulated educational methods and procedures that are rooted in constructivism theoretical implications and can be replicated in other populations or contexts. In addition, an inquiry audit by the Committee Chair, a Committee Member, and the Director of Qualitative Research at Liberty University was performed to review and revise the information presented. By providing adequate information for other researchers to recreate this study ensured that the research can be dependable.

Confirmability

The confirmability of this study about the methodologies of the African Strategic Discipleship Movement (ASDM) was related to the objectivity of the research. Because qualitative studies reflect the views and biases of the researcher, this study was confirmed as reliable because steps were taken to reflect only the views and statements of the participants (Shenton, 2004). As a researcher, I was open to uncovering contrary findings to the preconceived position or opinions of the participants to be able to make this study meet the criteria of confirmability (Yin, 2017). I have listened well and recorded the precise words and meanings of the participants in the ASDM case study. Also, my views and opinions have been recorded, and I have stated the evidence accurately even if the information was not what I was expecting. Using

a triangulation of data sources provided an effective action for gaining confirmability within the ASDM case study. Because I admitted and reflected on my personal influences and my preliminary theories or perspectives within the study, readers are more likely to accept the results (Shenton, 2004). Leaving a data trail becomes a beneficial element in the trustworthiness aspect of this research that allows readers and other researchers to easily follow the path of study that I have explored. As the data and evidence are confirmed through the data trail, the study became more reliable.

Ethical Considerations

The ethical considerations that were upheld during this research study provided a secure foundation for the data and findings to be assembled. As a researcher, I protected the participants by providing confidentiality and security through the use of pseudonyms, making the study ethical and trustworthy. In addition, this contemporary, real-world qualitative research of the African Strategic Discipleship Movement (ASDM) became valid and reliable because close attention was paid to the welfare and protection of each human being that was involved in the study (Yin, 2017). Making sure that each participant signed an informed consent promoted ethical activities before data collection. Obtaining the approval of Liberty University's Institutional Review Board (IRB) as well as approvals from other ASDM sites and sources were also crucial elements in the research process. Other factors of ethical considerations during the research process involved not falsifying or plagiarizing information, avoiding deception, and accepting responsibility for the ASDM research (Yin, 2017). Offering research training or instructions at the outset of the data collection process provided a more ethical system of procedures. Each person involved in the research process understood why the research was being done, what evidence was being sought, what data collection variations might happen and how to

handle them, and what or who determines if the evidence is supportive or contrary to the overall research questions (Yin, 2017). Through the approval and recruitment process that was performed before the research and data collection began, ethical standards were discussed, practiced, and corrected to ensure that this case study about the African Strategic Discipleship Movement (ASDM) was shown to be trustworthy.

Permissions

Permissions for this study were submitted to each African denominational leader in which the African Strategic Discipleship Movement (ASDM) participants were associated with in their countries and to Liberty University's Institutional Review Board (IRB). The denominational permissions were easily obtained for the participants because the denominational leaders had already given permission for their denomination to receive the ASDM discipleship training and had experienced the benefits within their denominations. After Liberty University's IRB granted acceptance and the denominational leaders approved the involvement of the participants in this research, letters for consent were sent to each of the participants. These letters of approval and consent from the IRB at Liberty University, the denominational leaders, and participants are included in the Appendices.

Other Participant Protections

The participants in this study were informed through email or WhatsApp of the voluntary nature of the study and of their right to withdraw from the study at any time. Each participant was informed that their name would be held in confidence and that pseudonyms would be given during analysis and the publishing of the data. Any electronic data will be stored on the researcher's password protected personal computer and phone for three years. The data will be

securely saved until its use is complete and then destroyed. Physical data that was collected, including documentation, will be locked in a secure cabinet accessible only to the researcher.

Risks to the participants were not foreseen in the data collection process. Possible factors of emotional reactions to questions were an unknown reality. The participants did not respond to any question that made them feel uncomfortable. No direct benefits were given to the participants. However, a benefit to the participants could have been seen as helping the ASDM training program become more effective. Other benefits could have included analyzing their personal transformation through discipleship and encouraging them to continue to make disciples in their family, churches, and denomination. If any risks had occurred during the data collection process, the researcher would have contacted the African denominational leaders and the Liberty University dissertation committee members.

Summary

Empowering people to tell their stories became a primary purpose for this qualitative research study (Creswell & Poth, 2018). The research methods of this intrinsic case study focused on the life stories of the discipleship participants within the unique and bounded system of the African Strategic Discipleship Movement (ASDM) training program, a project of the SIM mission organization. As the participants who have been trained in the ASDM format of discipleship shared about their experiences and the transformational process within themselves, their families, their churches and beyond, clear methodological themes and theories were exposed and developed. Having a triangulation of data sources, gathered both virtually and physically in the context of seven Africa countries, provided trustworthy data that was collected and analyzed with ethical considerations. The data collection sites provided a comfortable and safe setting for the participants, and generalized research questions sought to provide

comfortability for the participants to share their stories freely without influence or leading. Stating the researcher's Christian interpretive framework or paradigm revealed an evangelical lens by which this study was presented. Data collection and analysis procedures performed within this case study with ethical standards attempted to understand, to evaluate, and to communicate how the discipleship training program that was developed by the African Strategic Discipleship Movement (ASDM) affects the lives of those who are learners and call themselves disciples or followers of Jesus.

CHAPTER FOUR: FINDINGS

Overview

The purpose of this intrinsic case study was to discover how discipleship was transformative for the learners within the African Strategic Discipleship Movement (ASDM) training program currently located within 33 countries throughout Africa. The central research question was: How do the instructional components and experiences of the learners within the African Strategic Discipleship Movement (ASDM) training program contribute to transformation? The sub-question one asked: Why do the specific methodological tools of mentoring and the 4H Model advance the transformation process among the ASDM learners? The sub-question two asked: How does technology or digital discipleship affect the ASDM instruction and promote transformational outcomes? The sub-question three asked: How might the transformational instructional experiences of ASDM learners be transferred to others? This chapter begins with a description of each of the 13 participants from seven different African countries who have been trained in discipleship by the ASDM curriculum and methodology. The second-generation participants were discipled by first-generation Disciple-Making Leaders (DMLs) that were trained in learning cohorts established by the African Strategic Discipleship Movement. The third generation and adult child participants were trained by second-generation disciples using the ASDM methodology of discipleship. A summation of the participants is shown in Table 2. Data was collected from the participants through interviews, participant observations, and documentation analysis. Next, the chapter describes an overview of the significant themes and sub-themes from the triangulated data sources. A summary of these themes and sub-themes are shown in Table 3. The remainder of the chapter presents outlier findings and an overall summary of the collected data.

Participants

The African participants in this study have received discipleship training using the curriculum and methodology of the African Strategic Discipleship Movement (ASDM). The second and third generation discipleship participants from various Christian denominations ranged from an adult child of a church member to a presiding Archbishop. Each participant has been given a pseudonym to protect their confidentiality and described below.

Adam - GS1

This participant is a denominational leader and has experienced the ASDM discipleship process in the African country of Nigeria. Adam is currently an Archbishop in the Anglican Church of Nigeria. This denomination consists of 21 million people in over 16,000 churches across the country of Nigeria.

Bill - GS2

This participant is a denominational leader and has experienced the ASDM discipleship process in the African country of Zambia. Bill is currently the General Secretary of the Evangelical Church of Zambia. This denomination consists of 1.5 million people in over 1,000 churches across the country of Zambia.

Abe - SG1

This participant is a second-generation disciple and has experienced the ASDM discipleship process in the African country of Nigeria through trainings provided to individuals in The Church of Nigeria Anglican denomination. Abe is currently a lay leader in his local church in the city of Nsukka.

Boaz - SG2

This participant is a second-generation disciple and has experienced the ASDM discipleship process in the African country of Egypt through trainings provided to individuals in the Grace Church denomination. This denomination consists of approximately 5,000 people and 50 churches. Boaz is currently a pastor of a Grace Church in Cairo, Egypt.

Carl - SG3

This participant is a second-generation disciple and has experienced the ASDM discipleship process in the African country of Zambia. Carl is a regional discipleship coordinator in the Evangelical Church of Zambia. This denomination consists of 1.5 million people in over 1,000 churches throughout Zambia.

Dan - SG4

This participant is a second-generation disciple and has experienced the ASDM discipleship process in the African country of Angola. Dan is a pastor of the Evangelic Church in Lubongo, Angola. This denomination has approximately 94,000 members and 734 churches. Dan is the Director of Missions and Discipleship within his denomination.

Ed - SG5

This participant is a second-generation disciple and has experienced the ASDM discipleship process in the African country of Burundi. Ed is currently the pastor of a church within the Free Methodist Church denomination. This denomination has approximately 86,500 members and 500 churches throughout Burundi.

Fred - SG6

This participant is a second-generation disciple and has experienced the ASDM discipleship process in the African country of Kenya. Fred is currently serving as the lead pastor of Karen Community Church, a non-denominational Church.

Ann - SGS1

This participant is the spouse of a second-generation disciple and has experienced the ASDM discipleship process in the African country of Nigeria through trainings provided to couples in the Anglican denomination of The Church of Nigeria. Ann is the spouse of a bishop within The Church of Nigeria. This denomination consists of 21 million people in over 16,000 churches across the country of Nigeria.

Allen - TG1

This participant is a third-generation disciple and has experienced the ASDM discipleship process in the African country of Zambia and is involved in the Evangelical Church of Zambia. This denomination consists of 1.5 million people in over 1,000 churches across the country of Zambia.

Alice - TGS1

This participant is the spouse of a third-generation disciple and has experienced the ASDM discipleship process in the African country of Zambia and is involved in the Evangelical Church of Zambia. This denomination consists of 1.5 million people in over 1,000 churches across the country of Zambia.

Andrew - SGC1

This participant is an adult child of a second-generation disciple and has experienced the ASDM discipleship process in the African country of Zambia through discipleship in the home

and church. Andrew is 24 years of age, and his father is a regional discipleship leader within the Evangelical Church of Zambia. This denomination consists of 1.5 million people in over 1,000 churches across the country of Zambia.

Bonnie - SGC2

This participant is an adult child of a second-generation disciple and has experienced the ASDM discipleship process in the African country of Zimbabwe through discipleship in the home and church. Bonnie, age 27, is involved in discipleship programs within a local church in Harare within the Apostolic Faith Mission denomination.

Table 2

ASDM Participants

Participant Name	Country	Ministry Position	Denomination
Adam - GS1 Denominational Leader	Nigeria	Archbishop Leader of Denomination	The Church of Nigeria (Anglican)
Bill – GS2 Denominational Leader	Zambia	General Secretary of Denomination	Evangelical Church of Zambia
Abe – SG1 Second Generation Disciple	Nigeria	Lay Church Leader	The Church of Nigeria (Anglican)
Boaz – SG2 Second Generation Disciple	Egypt	Church Pastor	Grace Church of Egypt
Carl – SG3 Second Generation Disciple	Zambia	Discipleship Regional Leader	Evangelical Church of Zambia
Dan – SG4 Second Generation Disciple	Angola	Church Pastor	Evangelic Church of Angola
Ed – SG5 Second Generation Disciple	Burundi	Church Pastor	Free Methodist Denomination
Fred – SG6 Second Generation Disciple	Kenya	Church Pastor	Non-denominational Church

Ann – SGS1 Second Generation Spouse	Nigeria	Spouse of Bishop in Church of Nigeria	The Church of Nigeria (Anglican)
Allen – TG1 Third Generation Disciple	Zambia	Church Leading Elder	Evangelical Church of Zambia
Alice – TGS1 Third Generation Spouse	Zambia	Spouse of Church Leading Elder	Evangelical Church of Zambia
Andrew – SGC1 Adult Child of a Second-Generation Disciple	Zambia	Adult Child of 2 nd Generation Disciple	Evangelical Church of Zambia
Bonnie – SGC2 Adult Child of a Second-Generation Disciple	Zimbabwe	Adult Child of 2 nd Generation Disciple	Apostolic Faith Mission

Results

The following section discusses the results and emerging themes from the current study. These themes were developed from the collected data of participant interviews, document analysis, and participant observations. Each major theme and sub-themes describe statements made by the participants to establish a basis for the topic. As the researcher collected the life stories of the participants, themes were established to reflect participant viewpoints about the discipleship program of the African Strategic Discipleship Movement (ASDM). A listing of the themes and sub-themes are presented in Table 3.

Table 3*Data Themes and Sub-Themes*

Theme	Sub-Theme 1	Sub-Theme 2	Sub-Theme 3
Transformation Occurred within Individuals, Families, Churches, and Denominations.	Transformation Occurred in Personal Issues of Anger, Dishonesty, and Poor Communication.	Transformation Occurred in Family Connections and in Other Close Relationships.	Transformation Occurred from Materials and Methodology in Churches/ Denominations.
Intentionality in Discipleship Demonstrated a Transformative Aspect of the ASDM.	ASDM's Daily Disciplined Devotion (3D) of Reading God's Word Required Intentionality.	Jesus' Methodology of Discipleship Modeled Intentionality in Relationships for Disciples.	ASDM Leaders Needed Intentionality to Follow-up and Encourage In-between Trainings.
The Relational Emphasis of the ASDM Training Contributed to Transformation.	Learning Cohorts Developed Discipleship Relationships.	Relational Mentoring Provided Encouragement and Accountability.	Church Small Groups Contributed to Relational Transformation.
Transformation Stemmed from ASDM's Focus on Vulnerability and Issues of the Heart.	The 4H Model (Head, Heart, Hands, and Helps) Led to Transformation for the Learner.	Gaps or Weaknesses Were Exposed by ASDM's Transformational Methodology.	Questions Stimulated Vulnerability and Opened the Heart for Transformation.
New Mindsets about Discipleship Were Established through ASDM's Methodology	ASDM's Emphasis on Obedience Instead of Knowledge Accelerated Change.	Discipleship was a Practical Lifestyle and Lifelong Process instead of a Short Course.	A Priority of Transferring or Multiplying Discipleship Resulted in Missions and Evangelism.
Technology and Digital Platforms Contributed to the Transformation Process.	WhatsApp and Other Digital Platforms Enabled Communication and Encouragement.	Mentoring Was Experienced and Enhanced through Online Platforms.	Digital Discipleship Can Be Expanded as Individuals in Africa Become Virtually Connected.
Opposition or Challenges Occurred from Individuals and Church/ Denominational Leaders.	Seeing Changes in the Lives of the ASDM Learners Led to More Acceptance of Discipleship.	Evaluation of Life-Change Measured Transformational Results.	Resources of Time, Money, and Materials were Lacking for Implementation of Discipleship.

Transformation Occurred within Individuals, Families, Churches, and Denominations

Data from interviews, observations, and documentation analysis indicated that the methodologies of the discipleship program of the African Strategic Discipleship Movement (ASDM) brought transformational results among its learners or disciples. Each of the participants stated areas of transformation after being trained through the ASDM's intentional, relational, and heart-focused instruction. Adam – GS1, a participant from Nigeria emphasized that the discipleship training from the ASDM is bringing about change within individuals, families, churches, and even throughout the Anglican Church of Nigeria. Although the transformation process is slow-moving, the results of ASDM's discipleship process is significant according to many of the participants. Fred – SG6 from Kenya reiterated ASDM's overall discipleship influence when he stated, "It begins with you, then your family, your next leaders, and then continues to grow the movement in your church. So, dream big, start small." Another participant Dan – SG4 from Angola understood the importance of the ASDM methodology when he expressed that before a disciple focuses on people in the church, they must do it first for themselves and then their family. The unique aspect of the ASDM discipleship training that starts with the individual first allowed people to discover Scriptures for themselves and to discover God for themselves as shared by Adam – GS1 from Nigeria.

The participants mentioned transformational results 56 times during their interviews and stated that the ASDM discipleship system started first by transforming individuals and helping them to grow in their faith and to grow in their understanding of God. Once individuals started to see changes in their own lives, the transformation moved throughout the family, the church, and a denomination. According to Adam – GS1, the Church of Nigeria is hoping that by 2026 they will have trained 90 Bishops in the ASDM discipleship methodology. He also stated that other

denominations are wanting to be trained because they see things that are happening in the Anglican Church. Adam – GS1 highlighted that other denominations such as the Methodist Church asked for help along with denominations from neighboring countries like Ghana, Cameroon, and others. Adam commented, “We have had Bishops who are coming for training to join us because they have seen life-change and the transformation that is taking place in the lives of some of the bishops that we have just trained. So, this is how we are moving.” The triangulation of data collected in this study confirmed that transformation has taken place in the learners who are participating in the training program of the African Strategic Discipleship Movement (ASDM).

Transformation Occurred in Personal Issues of Anger, Dishonesty, and Poor Communication

Because ASDM’s discipleship methodology begins with the individual first, many participants emphasized that their personal life has been transformed. One participant, Bonnie – SGC2 from Zimbabwe, stated, “Discipleship starts within me.” This statement reflects the need for transformation to take place in the individual at the outset. Another participant, Bill – GS2 from Zambia, stated that he should not be telling someone else to pray if he is not praying, and he should not be talking to someone about doing devotions if he is not doing it himself. Abe – SG1 from Nigeria stated, “Now when I am reading [the Bible], I remove my eyes from every other person and begin to look at myself.” Another participant, Ann – SGS1 from Nigeria, declared that she now studies the Bible for herself, for her life, and for her own level of life transformation. She has learned through the ASDM discipleship training that her attitude has been affected. Ann – SGS1 has recognized that as a leader, she should be the least and a servant. Dan – SG4 from Angola testified that his character has changed in the way that he does things in a humble and loving way. The participant Ed – SG6 from Burundi revealed that he can now

forgive others without hypocrisy. Many participants, including Allen – TG1 from Zambia, summarized their transformation by stating their need to help people to be Christlike, but how discipleship begins with themselves first.

Participants Adam – GS1 and Abe – SG1 from Nigeria and others described their improvement in dealing with anger after being involved with the ASDM discipleship program. Many described that their anger level has gone down and that they are able to control it better. Adam – GS1 stated, “I do not easily get angry now, especially on people's actions and behaviors. So, everybody can see that, even my wife.” Another personal area described during the interview process of data collection highlighted the topic of honesty. Several participants told stories about how church members involved in the ASDM discipleship program have admitted to honesty issues such as lying on exams or stealing from their employer and have changed their actions. When asked about his personal transformation, Allen – TG1 from Zambia acknowledged that the change has happened primarily in his relationships with other people. He noted his transformation by stating that now if someone attacks him, he knows that they are still a brother or a sister in the Lord, and they can embrace each another and continue serving the Lord together. Another participant, Andrew – SGC1 from Zambia, has also been transformed in his patience in communicating with people and how they respond. Communication with church staffs have improved, and according to Adam – GS1 from Nigeria, obvious changes have occurred in how he talks and relates to them. He reflected that the staff says that he talks and behaves differently. The staff sees joy all over him and wants to know why this is happening.

Transformation Occurred in Family Connections and in Other Close Relationships

Because the ASDM training program promotes the application of discipleship within the family, many of the participants have prioritized and focused on the relationships and teaching of

God's Word in the home. Most participants shared that they have started evening devotions to discuss the Scripture and that their conversations have moved from the knowledge of God's Word to its application in their lives. After starting with the ASDM discipleship program, Ann - SGS1 from Nigeria stated, "I can see that something is happening in my home. It is affecting our relationships." She continued to joyfully articulate that when her children call her, they can tell her about all their challenges. Another participant, Abe - SG1 from Nigeria, also revealed the impact of discipleship in his life with his associations with people, especially his relationship with his wife and my family. His insight showed that the quality of family and other close relationships should be a measure of transformation. Bill - GS2 from Zambia further expressed that no one should be left behind in discipleship. Every relationship should be affected by it. Many participants, including Fred - SG6 from Kenya, were encouraged by their consistency and the fruitfulness of being around God's Word with their families in devotion time. Regarding his transformation from discipleship, Boaz from Egypt stated, "My family realized the difference of how I am changing, the way I talk, the way I react, and the way I engage with them." Carl - SG3 from Zambia described how he never had a Bible study in his home, but after learning about the daily discipline devotion and after being discipled by the ASDM program, he now has his own daily disciplined devotion (3D), chapter by chapter, and a study with his family every Wednesday which they never used to do. Carl - SG3 has trained his children, and they are also able to use the ASDM discipleship system about how to read and study the Bible in the home. About his new relationship with his wife, Carl - SG3 from Zambia asserted, "I have come to know how to resolve and how to show love to her through the Word of God." He also stated that he is paying more attention to his wife and children and loving them more because of the ASDM discipleship. Carl - SG3 even went against cultural norms and slept at the hospital when his wife

had a stroke which demonstrated his new love and appreciation for her. After being involved with ASDM as a family, Dan – SG4 from Angola said that something inside his wife visibly changed, and the way that she used to speak is not the way that she speaks now. Ed - SG5 from Burundi stated that ASDM has transformed his family because they now take time to read the Bible and pray together before sleeping and he and his wife now think about improving their relationship which has brought happiness to their home.

Transformation Occurred from Materials and Methodology in Churches/Denominations

After transformation occurs within individuals and families, churches and denominations also are changed by the ASDM materials and methodology of discipleship. One adult child participant, Andrew – SGC1 from Zambia, stated that the positive church transformational results were linked to having ASDM discipleship books and trainings at various levels, including women, men, and youth. Boaz from Egypt especially emphasized that he liked the ASDM curriculum because of how simple it is and how it reaches a variety of people, even the illiterate. He enjoys that each lesson starts with a simple story that becomes relatable to all people. Boaz stated, “They can understand it, react to it, and relate to it.” Carl – SG3 from Zambia appreciated how the ASDM discipleship has brought transformation in the church between members and leaders. He reflected how relationships used to be very bad before discipleship. A third-generation participant, Alice – TGS1 from Zambia, revealed that having an accurate understanding of the Word has become a primary benefit of the ASDM discipleship in the church and stated, “Right now, there is too much deception because people do not understand the Scripture.” About the use of the ASDM curriculum in the church, Alice – TGS1 from Zambia enjoys how the discipleship stories are practical, and people can understand. Because transformation and moving the ASDM discipleship program through churches and

denominations becomes an ongoing effort, Abe – SG1 from Nigeria was told to be patient in seeing the desired change. He expressed that transformation from discipleship does not happen automatically. Abe – SG1 from Nigeria continued to share how people were quarreling and having issues with each other such as jealousy and hatred. But when ASDM came, testimonies were shared about improvements in relationships in marriages and among the clergy. These testimonies brought hope, and he knows that once the leaders are transformed, it will not take much to penetrate the local churches. Another participant, Dan – SG4 from Angola, agreed that big changes were not happening yet in his denomination, but that the pastors were more unified. In addition, because of character changes among church leaders and members, other denominations were asking if they could implement this discipleship in their churches as well. As the need for discipleship training increases among members of churches, Carl – SG3 from Zambia stated, “Most of the time I am not at my church. I am out doing discipleship.” As discipleship is expanding, the church is “growing up,” as Ed – SG5 from Burundi shared, and the discipleship transformational results are being manifested in local churches in large numbers.

Intentionality in Discipleship Demonstrated a Transformational Aspect of the ASDM

A key component of the methodology of the African Strategic Discipleship Movement (ASDM) involves intentionality. ASDM’s training suggests intentionally reading Scripture for sincere application, intentionally meeting together one-on-one or in groups, and intentionally passing on discipleship to others. Many of the participants used the word *intentional* to describe their transformation process during their data collection interview. Bonnie – SGC2, a second-generation adult child from Zimbabwe, stated, “Getting to understand discipleship made me become intentional about the things that I do. I have this level of consciousness of wanting to do good, of wanting to live the right way, of wanting to live in a way that when people see me, at

least they would want to emulate some parts of me. So, it has been transformative in that way.”

Another participant, Abe – SG1 from Nigeria, now understands that a follower of Jesus needs to be intentional about making themselves a disciple. He also has learned to be more intentional and deliberate in relational interactions. Describing the ASDM training, Carl – SG3 from Zambia said that it has really helped him to be intentional in developing his spiritual growth. Most participants, including Boaz from Egypt, have been intentional about becoming a disciple themselves and meeting with others in a personal way that does not usually happen during normal church meetings.

ASDM’s Daily Disciplined Devotion (3D) of Reading God’s Word Required Intentionality

The practice of having a Daily Disciplined Devotion, known as a 3D, was shown to be a key element within the ASDM discipleship program that brought transformation for the learners. Many participants, including Adam from Nigeria, stated that the 3Ds helped them to learn not only biblical head knowledge but transforming heart knowledge that can be applied to their lives. Alice from Zambia revealed that it takes discipline or intentionality to be devoted to reading the Word of God. Another participant, Ann from Nigeria, demonstrated how the time in God’s Word affected her life when she stated, “Now people just want to be around me and share their problems with me because they have seen in me that my life has changed. This change is from the Word of God. The Word of God has really, really changed me.” During her 3D, Bonnie from Zimbabwe stated that she has been transformed by intentionality making time to read God’s words, to speak to him, and to allow him to speak to her. Carl – SG3 from Zambia summarized the ASDM discipleship training by stating that he now understands that you need to be intentional about making yourself and others a disciple. He suggested that the ASDM method of

discipleship is intentional and in doing the daily disciplined devotions, people start studying the Bible on their own.

Jesus' Methodology of Discipleship Modeled Intentionality in Relationships for Disciples

Using Jesus as the primary example of intentionally in his being and making of disciples provides the basis for the ASDM discipleship program. Boaz – SG2, a participant from Egypt, noted Jesus as his example when he said that he wants to intentionally focus on how Jesus related to his disciples and spent personal time together. Another participant, Andrew – SGC1 from Zambia, reflected that discipleship is about learning and knowing how to follow the Lord and Savior, Jesus Christ, who is an example for all believers. After being involved in the ASDM discipleship program, Fred -SG6 from Kenya shared that he is more intentional in his relationships because he is eager to see others live out biblical truths and walk in obedience beyond a curriculum. As a mother and wife, Alice – TGS1 has become more intentional when her husband is away to disciple her children in the life of Jesus so that the family is moving together. Adam – GS1 from Nigeria stated that ASDM's discipleship methodology is helping to transform him to have the very nature of the Lord Jesus Christ. Every day, he reflects on the person of Jesus through the reading of his Word which helps his faith and walk with the Lord. Speaking about Jesus as the example for making disciples, Bill – GS2, a participant from Zambia, stated, "Christ had demonstrated before us that he called the disciples to follow him, to be with him, and to be trained and to learn from him firsthand, before he would release them into the harvest field, into mission." Many of the participants, including Abe – SG1 from Nigeria, stated that they learned about the life of Jesus. They learned what Jesus would do in a specific situation. Through the ASDM trainings, they learned that Jesus might pray for his enemies and pray that God would bless them, and they needed to follow his example. Because Jesus was the

perfect example, the participants explained that they can look to him to touch hearts and bring transformation. Boaz – SG2 from Egypt stated, “Jesus used to teach from the heart to the heart.” He continued to suggest that followers need to focus more on the aspect that Jesus spent time with others. Doing great works and miracles would come later for the disciples, but first they needed to be with Jesus.

ASDM Leaders Needed Intentionality to Follow-Up and Encourage In-between Trainings

As a disciple-making leader (DML) or mentor, checking-in with your disciple or mentee requires intentional communication and encouragement. Several participants suggested that the ASDM leaders or mentors be more intentional to follow-up with them between the trainings. Bonnie - SGC2 from Zimbabwe stated, “I know that we are all in the learning process, but then the discipleship leaders as well have to take it upon themselves to follow-up with their members, just checking on them and pick up conversation and encourage them to go out there as well.” A similar statement was made by Dan – SG4 from Angola when he shared about discipleship, “It is an ongoing process that needs more check-ups.” Boaz – SG2 from Egypt wishes that he could be together more in-person with his disciple-making leaders. He suggested that more follow-up with mentees can help the ASDM discipleship leaders to know their mentees’ personal life better, including whether they are having a true relationship with God and are having a 3D each day before they start discipling. To offer a solution, a wise participant, Bill – GS2 from Zambia, suggested that virtual tools be used for disciple-making leaders (DMLs) to follow-up with their disciples. He stated that communication through WhatsApp or Zoom serves as a reminder if learners are forgetting or laxing. Knowing that a virtual meeting is coming will prompt and awaken them to sit up and do their homework and to catch up.

The Relational Emphasis of the ASDM Training Contributed to Transformation

Data collected from interviews and participant observations of the discipleship training program of the African Strategic Discipleship Movement (ASDM) demonstrates high levels of relational learning. The term *relationships* was mentioned 59 times during the 13 interviews. When asked about the ASDM program, Fred – SG6 from Kenya summarized it in three words, “life-on-life,” and declared, “For me, discipleship really is relationships. I can do it in a relational way.” During an interview with Alice – TGS1 from Zambia about the ASDM program, she defined discipleship as a spiritual relationship where disciples care for the needs of others. She stated that she cannot do discipleship alone but needs someone to be with her. Dan – SG4 from Angola agreed that discipleship is an investment of life-on-life. According to Carl – SG3 from Zambia, one of the things that has changed and benefitted him the most from ASDM’s discipleship is the relationships. Also, discipleship improved the relationships between the members and the leaders, and churches became more unified.

In addition to developing relationships with others, the ASDM discipleship program shows to have changed the participants’ views of their relationship with God. One participant, Ed – SG5 from Burundi, stated that he had previously read the Bible and prayed, but he did not know about a relationship with Jesus or with God. After his involvement with the ASDM, he now reads the Bible, studies, and confesses. Participant Bill – GS2 from Zambia was encouraged by an increase in interest among those in his denomination that have been involved in the discipleship movement that want to do further theological or Bible study as well as some that are going to Bible school full-time. Bill – GS2 continued to say that the churches in his denomination that are involved in the ASDM discipleship demonstrate more maturity in their performance and actions.

Learning Cohorts Developed Discipleship Relationships

Each ASDM training involved a relational learning format for interaction, collaboration, encouragement, and accountability. As the learners or disciples developed deep relationships during training sessions, they passed on a relational style of teaching. Four of the participants deeply discussed the value of relational learning during interviews, and the importance of relationships were mentioned over 60 times by all the participants. One participant, Abe – SG1 from Nigeria stated that his disciple-making leader brought him close as he trained him, so he learned how to teach others in a similar relational method. Because of the ASDM trainings, Fred – SG6 from Kenya asked himself, “How am I as a leader walking with people in a relational sense?” Another participant, Carl – SG3 from Zambia, shared about his transformational experiences in training church leaders before training the church members. He stated that when he finished training the church leaders and completing the first and second ASDM discipleship book, the cohort relationships that formed through the process were deep and meaningful.

Relational Mentoring Provided Encouragement and Accountability

ASDM’s requirement of having a mentor and being a mentor during the discipleship process revealed high levels of transformation. Every participant stated that mentoring was a critical component of their discipleship journey. One participant, Boaz – SG2 from Egypt, affirmed the value of mentoring when he said that mentoring had helped him to implement Scripture in his own life and that he had started to teach others how to be mentored and how to mentor. Adam – GS1 from Nigeria stated that because of the ASDM discipleship, he now has five men that he is mentoring. Mentors provide support and encouragement to their mentees, and participant Bonnie – SGC2 from Zimbabwe stated that her mentor is a constant pillar of strength who is there for her constantly. A participant from Zambia, Alice – TGS1, expressed the

transformational results that she has seen in her mentees by stating that they are becoming committed and having fellowship with God. She continued to reveal that accountability is stressed during mentoring and if she does not see progress, she will declare, “OK, you still need to work on this part until we begin to see some changes.” Similarly, Ed – SG5 from Burundi stated, “ASDM has transformed me personally because I have accountability, and I can hear the voice of God through the Bible.” Abe – SG1 from Nigeria enjoys that his mentor is not superhuman and lets him share his challenges and admit to him.

Passing down mentoring to others during discipleship was referred to as a “chain” by Bill – GS2 from Zambia. He explained that the chain aspect of discipleship is the process of being mentored, then having a mentee, and after some time, asking that person to find someone that they can mentor and that person doing the same. He continued to explain that the chain aspect provides checks and balances for the mentor who can teach someone that will be watching them, and then the mentee is also encouraged and challenged to pick someone else, and so on. Boaz – SG2 from Egypt talked about the importance and benefits of mentoring by explaining that if he needed help or advice, his mentor talked with him and helped him to implement Scripture, and then he taught his mentees how to mentor others which builds strong relationships. Advice was given for youth mentors by Andrew – SGC1 from Zambia who stated that they should not bring long and detailed lessons to their meetings, and the mentors should be relatable to young people.

Church Small Groups Contributed to Relational Transformation

Forming discipleship small groups in churches shows to be an effective implementation of discipleship as stated by several of the participants. Ann – SGS1 from Nigeria stated that transformation occurs within smaller group settings and wants to encourage more discipleship groups. Bonnie – SGC2 from Zimbabwe shared, “Through our discipleship sessions, we get into

small groups, and we get personal within our group. I would say that it is transformative in a way because it is sort of like you have a closer family in a bigger family.” She continued to state that after sharing in her small group, she has a “lighter version” of herself because she is able to offload her burdens without fear of judgement.

Transformation Stemmed from ASDM’s Focus on Vulnerability and Issues of the Heart

A key factor of transformation involved a change on the heart level of a learner or disciple. Vulnerability was revealed as a component that is required to open the heart. Having the ASDM curriculum and methodology that contributed to vulnerability was critical according to Fred – SG6 from Kenya, and he stated that being open and vulnerable became the most helpful aspect of the ASDM program. Other participants, including Ann – SGS1 from Nigeria, stated that the greatest challenge to transformation is the heart.” Ann – SGS1 revealed, “The main issue has to do with the heart transformation. Your own heart.” ASDM’s discipleship program not only exposed the heart but helped to heal it as the participant from Zambia, Carl -SG3, stated, “It helps to mend when people's hearts are broken.” When the heart has been opened through discipleship, the participants understood that real transformation can take place.

The 4H Model (Head, Heart, Hands, and Helps) Led to Transformation for the Learner

From the use of ASDM’s 4H Model (head, heart, hands, helps), the participants explained that this systematic method of Bible study became life changing. One participant, Fred – SG6 from Kenya, enthusiastically stated about the 4H Model, “I can take any Scripture and use it with those 4Hs. What am I observing? What is in my heart? What is God convicting me of? And how can I begin to obey that and then help others? So, I think for me, those are the key elements I can say that have really helped me because wherever I am, without the curriculum or with the curriculum, I am able to do it.” Another participant, Bonnie – SGC2 from Zimbabwe,

shared that the head is the logic, the heart is the conviction, the hands is what someone is going to do about it, and the helps is how someone is going to transform their lives and others using the Word. She continued to explain that the 4H Model has been transformational because it helps her to simplify the Word by not only reading the words but living and practicing the Word. Using the 4H Model, participant Adam – GS1 from Nigeria discovered God for himself and by himself through the Word of God and by the leading of the Holy Spirit without a human teacher that is giving him instructions about how to live or what to do. Adam – GS1 from Nigeria said that the 4H Model demonstrates an innovative way of studying the Scriptures that is very effective and helpful. Bill – GS2 from Zambia enthusiastically stated that the 4H Model is instrumental and key in every aspect of discipleship, making it a practical and helpful tool. In an interview with Abe – SG1 from Nigeria, he stated that he and others in his denomination have been using the ASDM 4H format, and now “the Bible is now talking to us.” In addition, Boaz – SG2 from Egypt has been affected by the 4H method as seen in his statements that it is very practical and that it helps him to be able to understand and apply the Scripture verses to himself as well as to help others to do the same for themselves.

Gaps or Weaknesses Were Exposed by ASDM’s Transformational Methodology

The ASDM discipleship methodology was shown to encourage vulnerability in the personal gaps or weaknesses of the disciples. Testifying about the ASDM program, participant Fred – SG6 from Kenya stated that it helps people to realize that there is more to serving God than just on Sunday, but it is from Sunday to Sunday. Because discipleship is about the “in-between,” he continued to describe that the ASDM program helps its disciples to be vulnerable to each other, and when the ASDM mentors are vulnerable with their gaps or weaknesses as husbands and men, their openness helps the mentees to be able to open-up as well. Another

participant, Bill – GS2 from Zambia, confirmed the impact of vulnerability by the ASDM leaders, and stated that their message became relatable, and he could see the same gaps in his own ministry as a pastor and why it was important to acknowledge them. After involvement with the ASDM, Carl – SG3 from Burundi has seen the need and felt the conviction to confess his failures. In describing a similar viewpoint, Dan – SG4, a participant from Angola stated, “ASDM has helped me to face the issues where I struggle.” Because of ASDM’s focus on the heart within its discipleship strategy, many of the participants felt the freedom to reveal issues that needed to be improved or transformed.

Questions Stimulated Vulnerability and Opened the Heart for Transformation

The results of the data indicate that questions contribute to the opening of a person’s heart. Andrew – SGC1, an adult child participant from Zambia, stated that the questions from the ASDM lessons allow people to communicate better and articulate issues because it allows for anyone to contribute answers and give different opinions. He continued that questions spark interactions among families and small groups. Another participant, Allen – TG1 from Zambia, revealed that questions within the ASDM materials are a key aspect of his transformation by saying, “It has really transformed my life because it is something which has a lot of questions. Once I read the passage of Scripture, there are a lot of questions.” Participant Boaz – SG2 from Egypt discussed how the asking of questions makes discipleship trainings more interactive and allows people to share and become more engaged with the Scripture. Before ASDM, they did not ask questions during meetings, so people are enjoying it more now. Participant Carl – SG3 from Zambia stated, “Those heart questions have really helped me so much. When I am studying, I must ask some heart questions, and they really help to transform me so much.” He also stated that when their church started using the ASDM stories and going through Bible passages, they

asked questions such as, “What do you see from the lesson? What can we learn here?” which became effective for discussion and change. He remembered one of the sessions that was so emotional that some of the women cried and asked each other for forgiveness for the things that they did. These discipleship interactions and moments of repentance that mended their broken hearts occurred with the use of questions. In summary, participant Dan – SG4 from Angola stated, “The 4H Model is very important because first you start with the head, but then you go to heart, and this is where the transformation happens.” As seen in the interview data, during participant observations, and within the ASDM documentation, questions are valuable tools to open up the heart for spiritual discussion and change.

New Mindsets about Discipleship Were Established through ASDM’s Methodology

Many of the participants stated that a shift in their mindset has taken place from the ASDM trainings. Fred – SG6 from Kenya revealed that the ASDM trainings helped him to rethink his approach to implementing discipleship in the church when he stated, “ASDM has really renewed my understanding of how to go about having smaller groups in church, transformed my way of thinking, and now just feeling that I can encourage others to think beyond a curriculum, think beyond that we always have to meet on a Wednesday at this time, even beyond that.” Transformation is about the renewing of the mind according to participant Fred – SG6 in Kenya. He stated that if the mind is not renewed, transformation is very difficult because a person is still thinking the same way and doing things the same way. He has learned through the ASDM program that the greatest goal of a disciple-maker is to help people to have their minds renewed through God's Word that ultimately brings about transformations. Another participant, Bill – GS2 from Zambia, stated that when he was shown that the Jesus-way of doing things was through disciple-making, he realized that there was a gap in his thinking. As a pastor,

he continued, “Discipleship is the way to go. I want to disciple. I want to mentor.” Bill – GS2 from Zambia stated that pastors cannot mentor the mega church by themselves, but as Jesus poured into the twelve, he was able to use them as mentors to others. He believes that a phenomenal development and growth would result in the global church through pastors pouring into a few who can pour into others.

The participants realized that the completion of a curriculum does not signify a disciple. Many of the participants explained that before the ASDM trainings, their view of discipleship was the completion of a two-week or three-month curriculum-based course. Discipleship did not involve a relationship with others. They said that discipleship became a series of trainings and information that a believer would climb up as a disciple-maker. The participant Fred – SG6 from Kenya stated, “ My understanding of discipleship or disciple-making before my involvement with ASDM was mainly based on a curriculum. If somebody goes through a particular curriculum, and they complete it successfully, then they are disciplined.” After being involved in the ASDM program, the participants understood that the internalization of the curriculum and the Word of God and the application of the information in their lives that makes them a disciple. Another participant, Carl – SG3 from Zambia, stated that he learned that discipleship is not about preaching. He said that discipleship is about helping people to know the Lord and to have a relationship with Jesus Christ, starting with yourself first. Although the ASDM curriculum and documentation benefit disciples in the learning process, the participants noted that the ASDM discipleship methodology does not depend on its curriculum to make disciples.

ASDM’s Emphasis on Obedience Instead of Knowledge Accelerated Change

The ASDM trainings brought transformation by emphasizing obedience more than knowledge according to Adam – GS1, a participant from Nigeria, in his statement, “It was

obedient-driven, and I felt that I needed something along that line that would help me to not just read the Scriptures, because we were memorizing Scriptures, but we were not living it out every day and bringing about change.” Ann – SGS1, another participant from Nigeria stated discipleship is not just something to be said with your mouth, but people want to see it in a person’s humility, availability, and relatability within relationships. Other participants, including Alice – TGS1 and Bill – GS2 from Zambia, revealed that once a person’s mind and heart are changed, they will be able to move towards obedience. And, as ASDM disciples notice how they conduct themselves, how they respond and interact with others, and how their marriages are improving, they know that the discipleship trainings are not just in what a person knows. The participants understand that the 4H Model within the ASDM curriculum and materials offer a way to talk about the hands, the head, and the heart when it specifically deals with situations where a disciple’s head knowledge translates into the practice of the hands. All the participants stated that the biblical head knowledge moves into life formation with the heart responding to the facts, so that no differentiation occurs from what a disciple is reading and what they are doing. As a summary, Bill – GS2, a participant from Zambia, clearly stated, “We do not just do things because it is a program that needs to be gone through, but it should translate into a lifestyle.” Before ASDM, Abe – SG1 from Nigeria stated that discipleship was simply an “academic exercise.” He suggests that now he does not study the ASDM discipleship lessons simply to pass the training, but the lessons have changed his associations with people and his relationships with his wife, family, and other people which qualifies him for the next lesson. The participants revealed that obedience becomes the “yard stick” to judge a disciple’s ability to have understood the previous lesson.

Discipleship Was a Practical Lifestyle and Lifelong Process instead of a Short Course

The data indicates that the methodologies of the ASDM are not simply programmatic but provide real-life applications. A participant, Boaz – SG2 from Egypt suggested that the ASDM discipleship is real, applicable, and makes a difference in people’s lives. He stated that the ASDM discipleship is like a “style of living,” and he liked how the same methodology can be implemented in his family, church, and with other disciples. Another participant, Ann – SGS1 from Nigeria, described the ASDM discipleship as a continued process for all believers. She understands now after the ASDM training that discipleship is not just for new converts, but that growth and transformation can occur at any age and at any stage in the life of a follower of Christ. ASDM discipleship involves the whole person according to participant Ann – SGS1 from Nigeria when she said that it is holistic and involves the total person. The participant Allen -TG1 from Zambia stated that he learned through the ASDM trainings that discipleship it is not only done for a certain period such as six months or a year, but it is a lifelong process until Christ comes. Another participant, Dan – SG4 from Angola, reiterated this point by saying, “Before, it was only a training where you learn things. After the ASDM training, I understand that this discipleship is like life-with-life.” Dan – SG4 from Angola understood that the ASDM training program does not last for three to six months, but it is a program for a person’s whole life. He called it “an investment of life-on-life.” Other participants, including Adam -GS1 from Nigeria, learned that discipleship is not a ministry that is owned or being run by someone. It is a unique and helpful journey that a disciple discovers by himself. Bill – GS2, a participant from Zambia, stated that the main difference between the ASDM trainings and other discipleship programs is its practical aspects. He explained that when Jesus called his disciples, the discipleship was not about the laws but about practical experiences and exposure. Bill – GS2 continued by stating,

“Everything was turned into a learning lesson to a level where there was no clear-cut distinction between what spiritual life would be and what is just the ordinary way of living.” Other participants, Abe – SG1 and Adam – GS1 from Nigeria, also appreciated the gradual progression of the ASDM methodology as it keeps the disciples going through the process. Another participant, Fred – SG6 from Kenya, summarized what ASDM is all about by stating, “ASDM has helped people to realize that there is more to serving God than just Sunday to Sunday. It is the in-between.” He stated that other discipleship programs can teach disciples to dream big, but then when it comes to “getting the wheels on the road,” ASDM breaks down the process by showing that discipleship begins with the individual, then moves to their family, then to the church leaders, and then continues to grow into a movement. Fred – SG6 liked how ASDM discipleship teaches its disciples to dream big but to start small.

A Priority of Transferring or Multiplying Discipleship Resulted in Missions and Evangelism

Because the ASDM training program requires its disciples to pass on what they are learning to others, the work of missions and evangelism becomes a result. Fred – SG6 from Kenya stated that the ASDM is a multiplication movement which has been a key factor in its trainings. Bill – GS2 from Zambia revealed that the learners in the ASDM program are able to teach others in an admirable manner. He stated that the ASDM is not only equipping people in a way in which the learners become thirsty and desire the Word of God but that the disciples learn in a practical format that allows them to share the good news with others. Bill – GS2 clearly explained, “Each one of us does not only learn for my benefit, but I also learn it in order to pass it on to someone else.” The participant Bill – GS2 from Zambia hoped that the ASDM movement would continue to spread to every individual member of his denomination and that everyone would have a mentor and be a mentor to someone else. According to Bill – GS2, the

consequences of the ASDM program could be an improvement in relationships and more spiritual maturity. He explained that in the churches that have started the ASDM program, an excitement exists, and many people are involved in mentoring. He stated that the “chain reaction is phenomenal to watch.” Participant Bill – GS2 from Zambia also showed that as a “changing transformation” is observed in the ASDM disciples, other members and church leaders have joined in the training program. Similarly, Adam – GS1 from Nigeria was encouraged that other churches and denominations, even from neighboring countries, are beginning to see what is happening in the Anglican Church, they are wanting to know more, and they are asking for help. Adam – GS1 stated, “When life-change is happening, people notice.” Another participant, Ed – SG5 from Burundi has become so happy to motivate others to join him in the ASDM program, and participant Boaz – SG2 from Egypt has passed down the ASDM discipleship to the third and fourth generation of disciple-making leaders who have their own discipleship groups. As the ASDM program expands to more individuals, families, churches, denominations, and others, the gospel also goes forth with the message of Jesus.

Technology and Digital Platforms Contributed to the Transformation Process

Internet access has expanded greatly worldwide in recent years. A participant, Bonnie – SGC2 from Zimbabwe, and many other participants expressed that during the COVID-19 pandemic when everyone was in isolation, digital interactions became an emphasis that was not in place before this time. Participant Bonnie – SGC2 continued to share that in virtual settings, disciples can almost do what they do in-person including praying, witnessing, and communicating with others as location barriers are broken down in digital platforms. The participant Bill – GS2 from Zambia also revealed that he appreciates virtual connectivity because discipleship leaders from every region can meet together online and be mentored as well.

Another participant, Boaz – SG2 from Egypt, stated that digital platforms, including telephone calls, help people to move closer to each other and especially to reach the younger generation. He asserted, “Technology is how we get to youth because technology is the language for the youth.” Boaz – SG2 from Egypt insisted that friendships are developed and become closer with youth through social media as information is delivered easily to them. Also, participant Carl – SG3 from Zambia affirmed that he has seen online connections be very effective because people can be reached from distant areas. He stated that although disciple-making leaders are not with people physically, they can continue to teach and discuss with learners from many locations through technology and digital platforms.

WhatsApp and Other Digital Platforms Enabled Communication and Encouragement

According to the collected data, the most common virtual platform for communication and discipleship in Africa has been shown to be the use of WhatsApp. One participant, Adam – GS1 from Nigeria, stated, “We have WhatsApp platforms through which I have for all those that I am discipling, those that I am mentoring, and we communicate. They will share what they have learned on WhatsApp, or they will ask questions if there are issues or passages that they do not understand.” The participant Dan – SG4 from Angola stated that they use several social media platforms such as Facebook, Instagram, and WhatsApp, but WhatsApp is the most common method of communicating issues about the church and other things. Another participant, Andrew –SGC1 from Zambia, revealed that a youth mentorship takes place through WhatsApp. In agreement, the participant Alice – TGS1 from Zambia suggested that the use of virtual settings such as WhatsApp expedites the process of rolling out the discipleship program because the disciples can share prayer requests, pray together, do missions, and understand how they can support each other. Participant Carl – SG3 from Zambia uses digital means, including

WhatsApp, to disciple five churches online, making the task of discipleship more manageable for him. And participant Boaz – SG2 from Egypt stated that after face-to-face group discipleship meetings, he can go home and send his learners a verse to reflect on through the use of WhatsApp or Facebook. Most participants used WhatsApp and other digital platforms to enhance their discipleship process through the sending of information, communication of life events, and general encouragement.

Mentoring Was Experienced and Enhanced through Online Platforms

Many of the participants' mentoring relationships were enhanced through digital interactions according to data received through interviews. One participant, Abe – SG1 from Nigeria, stated that he uses WhatsApp on his mobile phone to communicate with his mentor even though they live close to each other. He described how they can share Scripture together and reveal what they are learning on a daily basis. He said that digital interactions develop a closeness with people, even with individuals that live far away in other states, and that they help people in their day-to-day life activities. Another participant, Carl -SG3 from Zambia, stated that he mentors people online by helping them to understand discipleship, to tell them what they will be learning, and to listen to them. Participant Dan -SG4 from Angola also stated that he uses online means such as WhatsApp for mentoring. The participant, Boaz -SG2 from Egypt expressed that being face-to-face is the basis of discipleship, just as Jesus used this method to disciple his disciples. He stated that it would not be good to have digital interactions as the primary method of discipleship and mentoring, but virtual connections can add to the in-person meetings. Agreeing with the importance of in-person interactions, participant Fred – SG6 from Kenya only uses digital platforms for sending out information and not for the doing of discipleship. He stated, "I am afraid sometimes that we can be over reliant on these digital

interactions and that it removes the face of the person from it.” Most participants agreed that digital discipleship can be effective, but face-to-face interactions are much more preferred and transformational for individuals.

Digital Discipleship Can Be Expanded as Individuals in Africa Become Virtually Connected

As individuals in rural areas in Africa obtain more access to mobile phones and the Internet, digital discipleship will increase according to participant Adam – GS1 from Nigeria. He stated that currently, being connected to the Internet is a very big problem and challenge for his church members because not everyone has digital access. Many people do not have the ability to connect online or to afford a smartphone or buy minutes, but as more people start using mobile phones, digital access will increase, he said. The participant Ed – SG5 from Burundi stated that in his country, they are not using digital interactions due to a lack of resources and availability. Other participants, such as Boaz from Egypt, stated that they are trying to make use of a variety of digital platforms in order to connect with more people. Because digital access is slowly growing and evolving throughout Africa, the participants believe that virtual connections will play a greater role in discipleship, and many are trying to implement more digital discipleship through the use of Snapchat, WhatsApp, and Facebook.

Opposition or Challenges Occurred from Individuals and Church/Denominational Leaders

The interview data revealed that many African pastors feel that they do not need discipleship because they are doing fine in their ministries. The participants said that the pastors in their denomination think that they have already been trained and do not need further discipleship. Pertaining to the need for discipleship, participant Alice – TGS1 from Zambia stated, “There are some people who have not yet reached that level of realizing.” Another participant Andrew – SGC1 from Zambia explained that because ASDM is a new program and

that it is not fully understood, many people are resisting it. In addition, Dan – SG4 from Angola stated, “It was not accepted because it was hard to understand how to do it or implement it. The church did not understand very well because the pastor thought it was only a program. He did not understand the life-on-life application.” Participant Bill – GS2 from Zambia also explained that some church leaders felt that they had adequate exposure in Bible school or other trainings and did not need the ASDM discipleship program. He said that many pastors were not FAT (faithful, available, and teachable) or willing to learn even though he had hoped that everyone would have wanted to participate in the ASDM initiative. The ASDM curriculum has not been accepted by everyone according to participant Boaz – SG2 from Egypt because the marriage topics are not appropriate in their culture. He said that they sometimes skip some of the points in the ASDM materials. Although opposition has occurred within the implementation of the discipleship, participant Abe -SG1 from Nigeria is grateful for the ASDM discipleship program and wants it to move more quickly through his church and denomination. He stated, “I want it to sweep across and everybody would come to that point of submission and enjoying this excellent living.”

Seeing Changes in the Lives of the ASDM Learners Led to More Acceptance of Discipleship

Many participants stated that the reluctance by church leaders to become involved in the ASDM discipleship program was overcome by seeing changes in the lives of the learners. One participant, Carl – SG3 from Zambia, stated that one of their pastors thought that discipleship was something that they learned at school and his attitude was not very good in their community. But when he heard about the results and what was happening at the churches that were using the ASDM methodology, they knew that it was something they wanted. The participant Carl – SG3 said that people, not only in his church, but also in other denominations wanted to be a part of

the discipleship program. He stated, “The change became impactful because the leaders appreciated the importance of discipleship.” Another participant, Andrew - SGC1 from Zambia, revealed that through the ASDM discipleship, he saw positive changes within his family and in some of the people that were involved, as well as how issues were handled better in the church. Because of these changes, Andrew – SGC1 knew that the ASDM discipleship must be something that is very good and very impactful. The participant Abe – SG1 from Nigeria revealed that many church leaders have not yet caught the ball of discipleship. But once they catch it and see the transformation that is ongoing in their own lives, the church leaders will begin to push it into the churches. Abe – SG1 expressed, “One thing I know about human beings is that once somebody have a burden for something, they are going to put in the energy and everything it demands to see that it is actualized.” He wants all the church leaders in his denomination to understand and accept the ASDM discipleship program and to devise a plan to help key leaders carry it on their shoulders to the churches.

Evaluations of Life-Change Measured Transformational Results

Transformation can be measured through the observation of behaviors according to many of the participants. One participant, Abe – SG1 from Nigeria, stated that the only means of evaluation of the ASDM discipleship program becomes life change. Another participant, Ed – SG5 from Burundi, stated that ASDM leaders assess his transformation by looking at the differences between previous behaviors and present behaviors. Participant Fred – SG6 from Kenya, confessed, “If I am still struggling to obey God, and five years later, I am still struggling to obey God, then something is not going on well.” He stated that his ASDM mentors have assessed his transformation, and he receives a rebuke now and then such as, “Come on, man.”

Participant Andrew – SGC1 from Zambia suggested that discipleship leaders need patience with church members in the discipleship process. He also said that communication is a key element in helping individuals to clearly know what is involved in discipleship. Andrew – SGC1 stated that good discipleship communication is knowing how people actually understand and how best the information can be presented to them. Another element that Andrew – SGC1 suggested could improve the process becomes the relationship between the disciple and the disciple-maker or mentor. He stated that the implementation of God’s Word into a disciple’s life demonstrates evaluative measures. Participant Boaz – SG2 from Egypt stated that he evaluates his disciples by looking for how they have changed in their understanding of the Word and how they have incorporated it more into their lives. He clarified by saying that when the Word of God falls on fertile soil in the heart, it will plant and take root. He watches for how his disciples change and grow in their understanding of the Word and its implementation. Participant Boaz – SG2 from Egypt also stated, “The transformation is being measured from the fruitfulness and not that only, but by the testimony from the people that are around the disciple, and how they see the difference and how they can see the transformation itself, and how he changes their attitudes, thoughts, and everything. Basically, how it impacts the person’s life.” He gave the example that because Jesus disciplined in such an impactful and transformative way, his disciples were transformed and made more disciples and so on until today.

Resources of Time, Money, and Materials Were Lacking for Implementation of Discipleship

Moving the ASDM discipleship program forward requires more resources in areas such as time, money, materials, and people, according to many of the participants. One participant, Adam – GS1 from Nigeria, stated that one of his greatest challenges of discipleship is how to make time in his very busy schedule. He revealed that finding time to do all that is required as a

disciple and a disciple-maker becomes a huge issue for many people in his denomination. Another participant, Ann – SGS1 from Nigeria, expressed that more time should be given to the ASDM trainings as the learners need more time for interactions in smaller groups. Participant Bill – GS2 from Zambia stated that limitations exist in a variety of resources for the ASDM discipleship program. He clarified that the resources are not only the materials, but that human resources are not available to mentor those who want to participate in discipleship. For participant Ed – SG5 from Burundi, one of the challenges that he faces is the issue of flood weather. He stated, “We have the disasters of flooding, which means that it is difficult to move the discipleship from one village to another.” Participant Ed – SG5 also expressed about the farming burdens of the Burundian population and their basic need for maize to make flour. In addition, he stated that a lack of fuel in Burundi, along with famine, makes the ASDM discipleship program a struggle to move forward.

Outlier Data Findings

Several outlier findings from the collected data reveal important information that does not correlate directly to the research questions. These findings increase and expand the assumed transformation found within the ASDM trainings.

Discipleship Led to Improved Health

Health improvements have occurred from the ASDM trainings. The participant, Adam - GS1 from Nigeria, stated that discipleship affected his health situation by saying, “I used to be a very serious asthma candidate, but that has disappeared now, no record of asthma. I can fast. I can eat anything now, and I'm just fine. This is what the Lord has done.”

Discipleship Required Prayer and an Emphasis on the Cross

Prayer and the cost of discipleship became key aspects of the discipleship process that

can be emphasized more within the ASDM trainings. The participant Ann – SGS1 from Nigeria shared that she started praying by faith after being involved in the ASDM trainings. She said that she started praying for little things and watched God answer those requests. Then she revealed that she started praying for bigger things such as a bus to be used for discipleship, and God provided it. Participant Ann – SGS1 also stated that the cross should also be emphasized more as the basis of the ASDM discipleship. She stated that her cost of discipleship is doing what Jesus asks her to do when he says, “Can you follow me? Can you go everywhere with me? Will you be able to leave your family? Will you be able to deny your family? Will you be able to deny some of your rights and your privileges?” In addition, after being involved in the ASDM discipleship, Ann – SGS1 seeks to serve others more by doing jobs such as sweeping despite her elevated church leadership position. Another participant, Fred – SG6 from Kenya, stated that through the ASDM discipleship, he has learned that if somebody shares a need, he should pray with them immediately. He expressed that emphasizing prayer in his life gives him comfort, and it becomes a conduit to receive power to keep on walking in obedience and loving God.

Discipleship Led to Generosity

Financial giving within African churches has increased after the ASDM discipleship trainings. Participant Bill – GS2 from Zambia stated that his church members are more generous after being involved in the ASDM discipleship program. He gave an example of the church members giving funds for a motor vehicle for the presiding Bishop. Bill – GS2 stated, “The response from those that are in the discipleship movement is higher than the ordinary church members which is a significant expression of the maturity of the people that are engaged in the ASDM initiative as opposed to those that are not. So, I think there is a level of maturity that we are seeing, visible and practical, among those that are involved in discipleship.” Another

participant, Carl from Burundi, expressed that before ASDM, the church offerings were five times less than after involvement with the ASDM.

Research Question Responses

The responses to the research questions in this study demonstrated that transformation occurred because of the methodological practices of the African Strategic Discipleship Movement (ASDM). The central and sub-research questions provided the foundational and directional elements used for the interviews within the data collection process. Specific themes were developed from each question based on the answers of the participants.

Central Research Question

The central research question asked, “How do the instructional components and experiences of learners using the African Strategic Discipleship Movement (ASDM) curriculum and training strategies contribute to transformation?” Many factors contributed to transformation within the ASDM discipleship training, according to participant interviews, participant observations, and document reviews, but several components were more significant than others. The relational format of learning in cohorts, including having a mentor, helped the ASDM disciples to continue the discipleship process with accountability despite various personal obstacles. Observing an ASDM training revealed that the learners were expected to contribute and respond to the material within a group setting. Other ASDM strategies such as intentionally reading and applying Scripture in a learner’s personal life, family, and church, the asking of questions, a focus on the heart, the 4H Model of learning, and the use of technology heightened the transformational development.

Sub-Question One

The first sub-research-question asked, “Why do the specific methodological tools of mentoring and the 4H curriculum model advance the transformation process among the ASDM learners?” From data collected through documentation analysis, interviews, and participant observations, specific learning tools such as mentoring and the 4H Model played a valuable role in the transformation progression of a disciple. Mentoring provided a safe environment for the disciples to share their struggles and receive encouragement and accountability. Many participants expressed that having a mentor played a major role in their life change. The 4H Model (head, heart, hands, helps) within the ASDM curriculum provided a systematic method of reading Scripture as well as presenting a lesson that was relatable to all ages and educational levels. Many participants stated that they felt more prepared to lead others and preach using the 4H Model as a guide. The heart aspect of the 4H Model also brought transformation within the learners as it required them to analyze their present feelings about a topic.

Sub-Question Two

The second sub-research-question asked, “How does technology or digital discipleship affect the ASDM instruction and promote transformational outcomes?” Although technology has been lacking in many areas in Africa, communication through digital formats can be very effective in discipleship according to the participant interviews. Most participants stated that they use WhatsApp for communication, sharing biblical information, and for encouragement to their disciples. From observations of participants in Zambia, discipleship meetings were held weekly through the Zoom platform. Several participants stated that they want to increase their use of digital platforms for discipleship to reach more people including youth. However, the participant from Burundi, Ed – SG5, revealed that digital platforms are not used often in discipleship

trainings primarily due to a lack of availability and funding. In addition, another participant, Adam – GS1 from Nigeria stated that digital discipleship would not be as effective in his context because mentoring should primarily take place in-person. He suggested that disciples would simply read the materials like any other literature without others to encourage them in the discipleship process. Participant Abe – SG1 from Nigeria stated that having the ASDM materials on abridged digital formats could enhance the trainings, but the learners would need to be trained on how to systematically use the information. Also, participant Boaz – SG2 from Egypt suggested that videos could be added to ASDM’s instructional methodology to enhance learning and transformation.

Sub-Question Three

The third sub-research-question asked, “How might the transformational instructional experiences of ASDM learners be systematically transferred to others?” Many participants revealed that the ASDM training program requires its disciples to pass on what they are learning to others. Because of this obligation, the ASDM discipleship methodology becomes multiplied or transferred to others within a variety of contexts. The participants stated that their personal transformation through the ASDM program as been multiplied within their families, churches, and denominations. One participant, Boaz – SG2 from Egypt, stated that the ASDM curriculum can be easily transferred to all types of people. He revealed that both simple and educated individuals interact well with the materials. Another participant, Fred – SG6 from Kenya, stated, “The ASDM materials encourage us to live with the Great Commission in mind.” As Jesus commanded in the Great Commission, the ASDM disciples intentionally go and make other disciples.

Summary

The data collected through interviews, participant observations, and documentation reviews sought to answer the central and sub research questions about how the educational system of African Strategic Discipleship Movement (ASDM) brought transformation to its learners or disciples. The 13 participants were located in seven of the 33 different African countries in which the ASDM training program is currently being implemented including Egypt, Kenya, Zambia, Zimbabwe, Nigeria, Burundi, and Angola. These participants included second and third generation ASDM disciples from a variety of denominations, church positions, genders, and adult age ranges. Sixteen major codes were identified, and seven major themes with additional sub-themes were developed from the collected data. According to all 13 participants, transformation became a result of the ASDM discipleship methodology on one or more levels including personal, family, church, or denomination. Referring to the ASDM program, participant Alice -TGS1 from Zambia stated, “This movement is really a game-changer in our Christianity.” Another participant, Fred – SG6 from Kenya, suggested that what brought the unique transformation as a Christian church leader was that ASDM demystified the huge topic of disciple-making and discipleship by breaking it down into stories and a language that people can understand. He also liked how individuals can share their struggles and be real. In addition, participant Fred – SG6 from Kenya expressed that the ASDM discipleship program has become a movement for God. Although the methodology of the ASDM discipleship program does seem to have become a movement for God and was transformational for the learners, participant Bill – GS2 from Zambia declared, “Ultimately, it is Him [God] who changes lives.” As much as Christian educational church leaders wanted their specific instructional methodology or preaching to bring transformation to their learners, many of the participants realized that God,

Jesus, and the Holy Spirit will ultimately bring the growth as the apostle Paul clearly proclaimed to the Corinthian church in Scripture (*New International Bible*, 1987/2011, I Corinthians 3:6-11). Nevertheless, Jesus called his disciples into a life of making disciples in his Great Commission before he ascended into heaven, and this case study data about the ASDM training program has shown that the results are significantly beneficial for its learners to become disciples of Jesus and to make other disciples. The participant Bonnie – SGC2 from Zimbabwe summarized ASDM’s effects, “Discipleship is moving, and people are doing the work of God.” As the participants stated their stories and viewpoints along with other collected data about the African Strategic Discipleship Movement (ASDM), the analyzed findings showed that ASDM’s methodologies have brought transformational results.

CHAPTER FIVE: CONCLUSION

Overview

The purpose of this intrinsic case study was to discover how discipleship became transformative for various levels of learners within the African Strategic Discipleship Movement (ASDM) training program currently being implemented in 33 countries throughout Africa. The data collected from second and third-generation disciples of the Africa Strategic Discipleship Movement (ASDM) program revealed that transformation did occur from the curriculum, trainings, and other experiences offered to the learners, including mentoring and the use of the 4H Model. Many themes were developed from the triangulation of data that explained the transformational results of the ASDM's methodology. After the Summary of Thematic Findings, this chapter consists of five discussion subsections: (a) Interpretation of Findings, (b) Implications for Policy and Practice, (c) Empirical and Theoretical Implications, (d) Limitations and Delimitations, and (e) Recommendations for Future Research.

Discussion

The findings of this study based on the transformational results of the constructed methodologies of the African Strategic Discipleship Movement (ASDM) are associated with the themes presented in Chapter Four from data collected through participant interviews, document analysis, and participant observations. As related literature and Scripture suggested, discipleship plays a critical role in the life of a follower of Jesus (Burns, 2020; Littleton, 2021; Tanner, 2013; *New International Bible*, 1987/2011, Luke 14:27, John 8:31-32, 13:34-35, Acts 1:8, II Timothy 2:1-2). Church leaders worldwide have sought the most effective strategies in being and making disciples since the Great Commission of Jesus (*New International Bible*, 1987/2011, Matthew 28:16-20). Since 2015, the African Strategic Discipleship Movement (ASDM), a parachurch

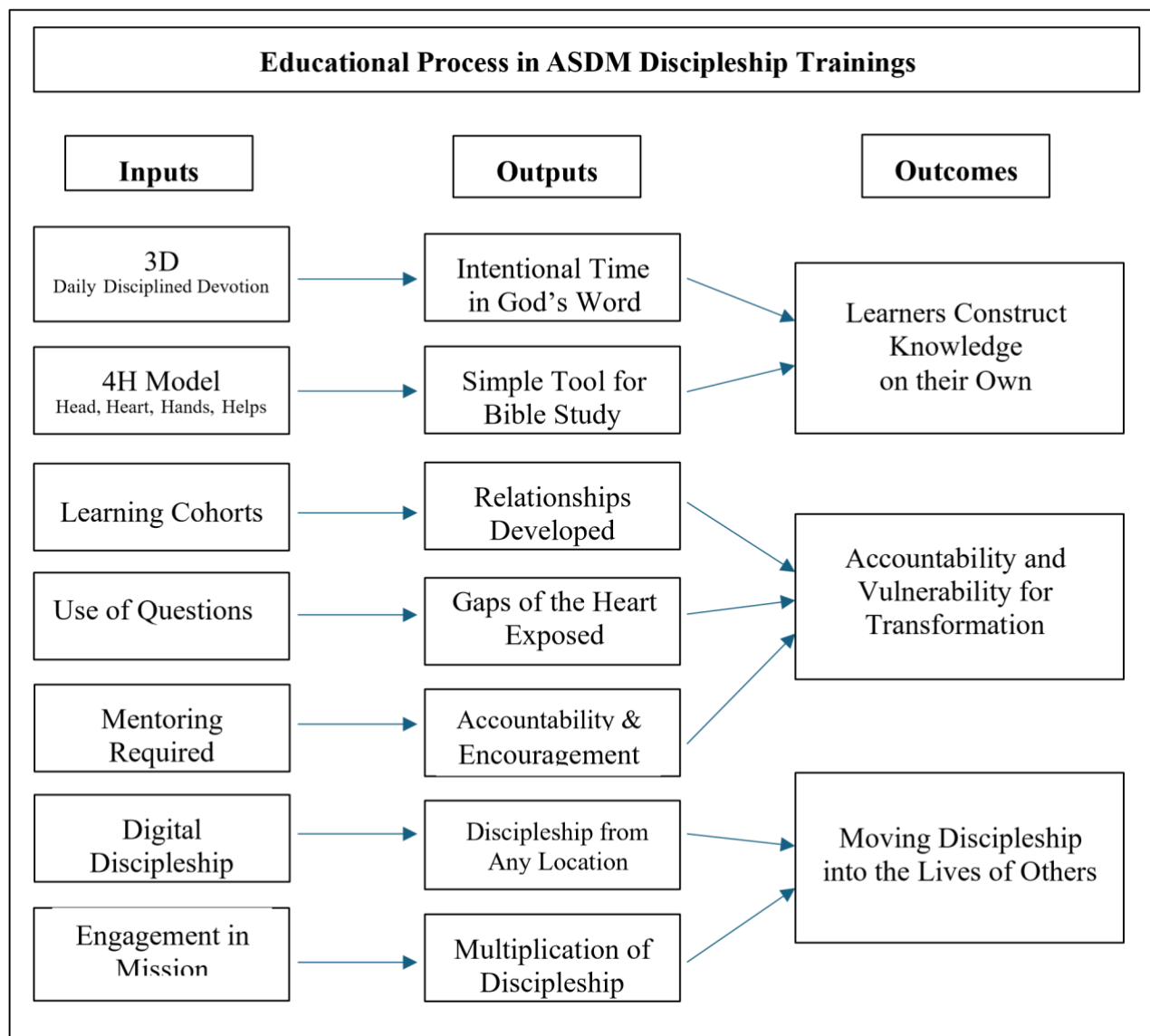
project of the SIM mission organization, has sought to elevate and develop the role discipleship within individuals, families, churches, and denominations throughout Africa for the purpose of transformation and evangelism (African Strategic Discipleship Movement, 2023). As stated by each of the 13 participants of this study, the ASDM training program has contributed to their spiritual growth and life-change so that the discipleship process becomes an intentional lifestyle that continues throughout a person's life.

Summary of Thematic Findings

Specific themes emerged about the transformational process of the learners within the African Strategic Discipleship Movement (ASDM) as a result of the examination and analysis of the collected data. The central research question, "How do the instructional components and experiences of the learners within the African Strategic Discipleship Movement (ASDM) training program contribute to transformation?" invited each participant to evaluate the outcomes of their ASDM discipleship learning process. The research sub-questions asked, "Why do the specific methodological tools of mentoring and the 4H curriculum model advance the transformational process among the ASDM learners?" and "How does technology or digital discipleship affect the ASDM instruction and promote transformational outcomes?" and "How might the transformational instructional experiences of ASDM learners be transferred to others?" which allowed for more themes to surface in the data. As shown and described in Chapter Four, areas of transformation occurred in a disciple's personal life, family, church, and denomination as a result of ASDM methodologies such as learning in a relational environment, intentionally focusing on obeying God's Word instead of only obtaining knowledge, dealing with issues of the heart, having a mentor, and transferring discipleship to others. The thematic findings related to a generalized new mindset about discipleship that was discovered by the learners in the ASDM

training program. Because of ASDM's unique and systematic discipleship program, the learners understood that discipleship does not end when the trainings are over because being a disciple becomes an on-going lifelong process. Being able to share areas of weakness or gaps contributed greatly to the transformational process of the participants, and being asked to pass on the discipleship strategies to others instilled a sense of multiplication. Areas of improvement for the ASDM educational leadership were also noted by the participants to have more follow-up and encouragement in-between trainings and to provide more materials and resources to implement discipleship throughout their churches and denomination.

To fully evaluate the educational process of the African Strategic Discipleship Movement (ASDM), the formation of a logic model was required to offer the basis for developing and implementing data collection and analysis (Randolph & Eronen, 2007). After analyzing and coding the collected data and themes, the logic model became a way of seeing how ASDM's training program brings transformational results. The learners received inputs from the ASDM methodology and educational leaders which led to outputs in their lives. These outputs eventually led to transformational outcomes that the learner experienced through the ASDM discipleship training program. This progression is pictured in the logic model in Table 4.

Table 4*Educational Process in ASDM Discipleship Trainings***Interpretation of Findings**

Discipleship has and must become a priority in global Christian churches due to the lack of integrity and corruption found among the leadership as well as church members (Black, 2023; Ngwoke, 2021). According to Black (2023), Christians in Kenya are currently 84 percent of the population, including Roman Catholics, yet many actions and cultural lifestyles of the people

have not aligned with Scripture. This apparent discrepancy revealed the need for sanctification among followers of Jesus, and discipleship became a successful tool for greater transformation. Through this intrinsic case study of the African Strategic Discipleship Movement (ASDM), which sought to bring more alignment between the truths of Scripture and the thoughts and actions of Christian disciples, the findings revealed that ASDM's methodologies and strategies have helped in the sanctification process. Although the process of discipleship will never be completed on earth, church leaders can promote a discipleship way of life to their members such as the ASDM systematic program. The interpretations determined through this study about the discipleship program of the ASDM contributed to the related literature that attempted to inform, promote, and reform the educational system of the Christian church worldwide.

Discipleship Methods Matter

Within all educational structures, the teaching methods and instructional designs play a vital role in the learning process of students. Similarly, the educational practices of the Christian church can lead its members to either success or failure (Percy, 2023). Because church leaders do not always hold themselves to the same standards as they want for their members, an instructional design that allows for vulnerability must be established. The methodological system of the African Strategic Discipleship Movement (ASDM) brought transformation to its learners because of its intentional and relational instruction that focused on issues of the heart. The participants in this study revealed that ASDM's methodology of doing a 3D (daily disciplined devotion) using the 4H (head, heart, hands, helps) Model helped them to consider how to make changes in their own lives. Before being trained by the ASDM, the participants who are church leaders used to read the Bible only to help others, but now they see where they themselves need

to repent and ask God for forgiveness. Also, having a methodology that brings together a cohort of learners gives the ASDM trainings a platform for learners to collaborate and share insights.

Discipleship Becomes a Lifelong Process

Many discipleship programs in church settings have only lasted three months to a year according to many of the participants. This fact was reiterated in literature that explained common practices of Christian discipleship programs showing that once a certificate has been received, a person has completed the program and become a disciple (Anderson & Skinner, 2019; Spencer, 2020). Before being a part of ASDM trainings, these participants thought that discipleship was similar to a membership class that was required for joining a church, or discipleship was a seminary course where a student receives a grade. Learning that discipleship lasted a lifetime and was an on-going lifestyle became a new concept for the ASDM learners. Many churches in Africa focused their efforts on people becoming saved but do not consider how discipleship and transformation continue throughout a person's life (Black, 2023). Each participant shared a similar belief about discipleship before understanding through the ASDM trainings that salvation was only the starting point. All participants now realized discipleship begins with an individual's personal relationship with God and then moves to the family before being implemented in the church. The ASDM program instilled into the participants that each person needs their own time with God on a daily basis for a lifetime.

Transformational Discipleship Intentionally Emphasizes Obedience over Knowledge

Just as Jesus demonstrated the importance of obedience, the ASDM participants were taught to do the same. Jesus' example of intentionally surrendering to the will of the Father enabled his disciples to surrender as well. Because surrendering to the will of God meant denying oneself for the greater good, obedience became a crucial component of discipleship

(Porter, 2019). According to the participants in this study, the ASDM methodology emphasized obedience as more important than head-knowledge in the life of a disciple. This concept was enlightening for many of the participants as their churches usually concentrated on simply knowing correct biblical information and memorizing Scripture and did not offer a follow-up system of obedience for the members. Literature suggests a similar finding that discipleship becomes transformative for learners who receive non-cognitive experiences with accountability during their instruction (Siew, 2021). Although following a curriculum or Scripture is a necessary and essential component of discipleship, an emphasis should be placed on what a disciple does instead of what a disciple knows for evaluating life transformation.

Mentors Can Be More Important than Materials

Within educational systems, mentors provide knowledge and experience to the learners (Cassanova, 2023; Puttick & Wynn, 2021). In a church context, mentoring can help to transmit faith and identity into a Christian believer (Brailey & Parker, 2020; Siberine & Kimball, 2019). The participants in this study revealed that having a mentor as part of the ASDM discipleship methodology became a transformational aspect of the learning process because it provided accountability and encouragement to continue the on-going progression. Many participants noted that their mentor provided the support that they needed to work through difficult situations and to understand how to live out truths of Scripture. In addition, the participants appreciated ASDM's instructional design using relational cohorts for learning as many revealed that being involved in small group discipleship groups gave them opportunities to ask questions and discuss life issues with others. Having youth discipleship mentors and small groups were also important for the adult child participants, especially if a relatable leader was available to heighten profitable discussion. Just as Jesus utilized relational mentoring in his discipleship methodology, the

ASDM disciples focused on having others to walk with them and for them to walk with others during their discipleship journey for the purpose of life-change.

Transformation Occurs through Relationships and the Sharing of Struggles

The act of a person becoming aware of their need to change and having the freedom to work through their personal gaps or weaknesses becomes a daunting task in the disciple-making process (Brock, 2014). Most of the 13 participants in this study revealed that they felt free to share their struggles with their discipleship mentor or others which helped them to change in specific areas. Several participants noted that their levels of anger had reduced because of the ASDM program which had been noticed by their spouse and others especially in their home. Using the 4H (head, heart, hands, helps) Model of questions when studying Scripture and discussing with others focused the participants on issues in their heart. As the participants became repentant in areas such as unforgiveness and jealousy, they were able to be honest with God and others. Many participants revealed that reconciliation and unity become part of the transformation process in discipleship as church leaders admit sin and forgive each other. Sharing struggles requires humility, and as ASDM disciples humble themselves before God, transformation occurs, causing freedom from hiding and relationships healed.

Transformation Becomes Enhanced through Digital Discipleship

Technology has become intertwined into almost all areas of life, including communication, education, and business. As more and more people have access to the Internet worldwide, organizations are continually striving to find ways to connect with people through digital platforms. The global church has also adapted to the digital shift (Flynn, 2013; Shirley, 2017). Because the use of digital platforms became more prevalent during the COVID-19 pandemic when many churches offered online services and developed virtual methods of

communicating with their members, technology has also become a part of educating and making disciples (Dunlow, 2021; Mahiya & Murisi, 2022). Every participant, except Ed – SG6 from Burundi, used the WhatsApp platform for communication and encouragement in discipleship. An adult child participant, Bonnie – SGC2 from Zimbabwe, believed that digital discipleship was almost as effective as meeting in person because people can pray, witness, and communicate, but she preferred face-to-face interactions because of the personal connection and feeling the energy. All the participants agreed that in-person encounters are always preferred in discipleship, but digital access into the lives of people who cannot be reached face-to-face can also be beneficial. Participant Boaz – SG2 from Egypt understood the value of technology in reaching the next generation and encouraged his disciple-makers to use digital platforms in communicating with youth. Because many young people are constantly interacting and engaging with their smartphones, church leaders might miss discipleship opportunities by not using social media platforms in discipleship (Flynn, 2013; Hunt, 2019; Knoetze, 2017). As the African Strategic Discipleship Movement (ASDM) leadership looks to improve instructional designs and methodologies for future trainings, digital discipleship can become a crucial element that could be increased within the curriculum and communication according to many of the participants in this study.

Transformation is Evaluated through Changes in Behavior

Assessing the transformational results of learners in the ASDM discipleship program seemed like a subjective and difficult task within this study, but according to many of the participants, it was simple. The participant Fred – SG6 from Kenya stated that Jesus clearly told his disciples to teach others to obey, so discipleship leaders can simply ask and see if their mentees are obeying God in their walk and marriage. Leaders can look to see if forgiveness,

love, and selflessness are present in their disciples. Discipleship leaders can look to see if a pattern of obedience is increasing in different areas of learners' lives. Participant Fred – SG6 suggested that if a disciple is still struggling to obey after years of discipleship, an evaluation should be conducted to determine the cause. Another participant, Adam – GS1 from Nigeria, stated that he was evaluated by evidences of change in his life. When someone noticed that he had more joy and that he talked differently, Adam – GS1 knew that transformation was taking place in his life. Participant Bill – GS2 from Zambia revealed that his denomination had not actually developed an evaluation mechanism to assess the learners in the ASDM program, and he did not want the trainings to become like a course that students pass, so the evaluations should be based on the fruit that is produced in their lives. Measuring transformation can be done easier in small group settings, according to participant Ann – SGS1 from Nigeria, because people can share, listen, and receive feedback in small group meetings. Participant Bonnie – SGC2 from Zimbabwe revealed that her pastor asks the church members to raise their hands if they have witnessed to someone during the week as a type of measurement of the discipleship process. Another participant, Allen – TG1 from Zambia, evaluates his online learners in the ASDM program by how well they do their assignments and if they are grasping the information. Additionally, participant Alice – TGS1 suggested that ASDM discipleship leaders should not rush or move learners forward academically until they see how their lives are changing on a practical level. These comments by the participants align with literature that reflects the need for church leaders to be assessed to see if they display biblical fruit in all areas of their lives (Black, 2023; Gule, 2022; Ngwoke, 2021).

Implications for Policy and Practice

Implications and recommendations for the implementation of discipleship into the lives of individuals, families, churches, and denominations are offered to further enhance transformational results. The purpose of this case study is to show how the discipleship methodologies of the African Strategic Discipleship Movement (ASDM) construct transformative experiences and outcomes for its learners that can be applied in personal, family, and church contexts throughout the world. Moreover, this study may be used as a model for those seeking effective methods of discipleship for themselves and others. Furthermore, the study findings may be transferrable to all churches or educational organizations that prioritize transformational learning practices. Because the term discipleship has acquired a variety of meanings throughout the teachings found in Christian churches on a global scale, this study serves as a strategic map to define and improve its meaning and application. The implications of this study are shown in Table 5.

Table 5*Implications of Findings Based on Research Questions*

Implications of Findings Based on Research Questions		
Central Research Question: How do the instructional components and experiences of learners using the African Strategic Discipleship Movement (ASDM) curriculum and training strategies contribute to transformation?		
Interpretation of Findings	ASDM Instructional Component	Implications
Discipleship Methods Matter	4H Model, Questions, 3D, Mentoring, Learning Cohorts, Digital Discipleship, Mission	Findings show Components Most Used to be: - 4H Model - Questions - Mentoring - Learning Cohort
Transformation Occurs through Relationships and the Sharing of Struggles	4H Model, Questions, Mentoring, Learning Cohorts, Digital Discipleship, Mission	
Mentors Can Be More Important than Materials	4H Model, Questions, Mentoring, Learning Cohorts, Digital Discipleship, Mission	Findings for Transformational Discipleship: - Use a Proven Model with Intentionality - Use Questions for Vulnerability - Have a Mentor for Accountability - Use Digital Platforms for Encouragement - See Discipleship as a Lifestyle - Behavior Change Reflects Transformation
Transformation is Enhanced through Digital Discipleship	4H Model, Questions, 3D, Mentoring, Learning Cohorts, Digital Discipleship, Mission	
Discipleship Becomes a Lifelong Process	4H Model, Questions, 3D, Mentoring, Learning Cohorts, Digital Discipleship, Mission	
Transformation is Evaluated through Changes in Behavior	4H Model, Questions, 3D, Mentoring, Learning Cohort	
Discipleship MOVE: M-Models Work, O-Obey Word, V-Vulnerable Heart, E-Engage Others		

Implications for Policy

The implications associated with this study may be utilized by Christian seminaries, universities, churches, and other organizations for the construction of discipleship materials and discipleship courses. Because instructional designs and methodologies can determine educational outcomes, global educational leaders must prioritize effective tools that generate holistic transformative results in all fields of learning (Magezi, 2022). In this study, participants involved with the African Strategic Discipleship Movement (ASDM) expressed that the 4H Model, involving the use of questions in the areas of the head, heart, hands, and helps, promotes vulnerability and transformation. Having a mentor for accountability and encouragement as well as learning in a relational cohort or small group was also noted by the participants as a valuable asset in their transformational process. In addition, evaluative measures of Christ-like obedience and action should be implemented within educational assessments in addition to knowledge-based testing. By including these successful instructional tools into discipleship course policies within educational institutions, organizations, and churches, more effective disciples can continue the discipleship process into the future.

Implications for Practice

The implications of this study benefit the discipleship practices of Christian individuals, families, church members, church leaders, and denominational leaders. As Jesus called his followers to become disciples by denying themselves, taking up their cross, and abiding in his word, individuals today must know what discipleship means and how to implement discipleship in their lives (*New International Bible*, 1987/2011, Matthew 16:24, John 8:31). In this study, the 13 participants from seven different African countries shared transformational discipleship practices learned through trainings from the African Strategic Discipleship Movement (ASDM).

Primarily, having an intentional 3D or daily disciplined devotion that involved the reading of Scripture and the asking 4H (head, heart, hands, helps) questions helped to change their heart, attitudes, and actions. According to the participants, life-change occurred through the Word of God and by having others to discuss life issues with during the discipleship process. Relational learning becomes a necessary practice for spiritual transformation. In addition, the importance of multiplication or transferring discipleship to others was impressed upon the participants in the ASDM training program that should be implemented into all discipleship practices.

Empirical and Theoretical Implications

The empirical and theoretical implications related to this study affirm previous research associated with the need for increased transformational outcomes in educational strategies of the global Christian church. As a result of many African church leaders and members claiming to be sold-out followers of Jesus but accepting and acting on unholy behaviors such as bribery, misuse of funds, and inappropriate sexual practices, changes must occur (Appiah, 2023; Black, 2023; Gule, 2022; Magezi, 2022; Ngwoke, 2021). Discipleship becomes a key solution to solve this unfortunate situation. In an effort to counteract hypocrisy and train Christian church leaders to live out the messages that they preach, the African Strategic Discipleship Movement (ASDM) has sought to provide an intentional, relational, and missional discipleship training to Christian denominations in all 54 African countries (African Strategic Discipleship Movement, 2018). The results of this case study about ASDM's constructive methodological practices demonstrate that the participants are being transformed through sound biblical teaching, relational learning with a mentor, daily time with God in Bible study, a focus on dealing with issues in the heart, and learning how to pass on discipleship to others. Comparing the collected data of this study with empirical and theoretical concepts contributes to the overall understanding of how specific

methods of discipleship can help to strengthen the global Christian church and alleviate false beliefs and unwanted behaviors to present a more splendid Church or Bride of Christ to God (*New International Bible*, 1987/2011, Ephesians 5:27).

Empirical Implications

The empirical implications of this study correlate to literature and other research presented on the topic of discipleship and the current state of the global Christian church. Through an intrinsic case study of the African Strategic Discipleship Movement (ASDM), the data collected revealed that change was needed in the hearts and lives of the participants and that the ASDM discipleship trainings brought transformative results of holiness in their personal lives, families, churches, and denominations as a result of the intentional and relational methodologies presented in the program. All disciples of Christ are learners, and the discipleship process asks for everyone, from children to denominational leaders, to humble themselves and admit their needs and weaknesses (Littleton, 2021; Louw, 2021). The cost of discipleship becomes a great sacrifice and chases a radical path on the uncertain road of following Jesus (Bonhoeffer, 1995; Butler, 2020; Niemandt, 2016). Because being a disciple of Jesus requires accepting hardships, humility, and suffering, opposition exists from church leaders and members in the implementation. Many participants in this study revealed that pastors and leaders in their denominations did not accept the discipleship trainings and methods of the African Strategic Discipleship Movement (ASDM). The unaccepting church pastors or members thought that they were fine with God and did not need a deeper walk of submission. This thinking aligns with literature that suggests that many church leaders do not want accountability in their lives (Appiah, 2023; Burns, 2020; Kauppinen & Daswani, 2024). Educational leaders, whether in Christian churches or other organizations, must exemplify what they want others to do, just as

Jesus did for his disciples. (Halverson & Kelley, 2017). Because a primary strategy of learning in the ASDM program begins through the development of individual church leaders first before moving on to other family or church members, accountability and a testing of the heart originates with those who hope to teach others after being disciplined themselves.

A vast number of models and methods of discipleship can contribute to the transformational process as seen in various research and literature, but before the implementation stage, an authenticated program must be examined and verified by global Christian church leaders and educators (Cronshaw, 2020; Spencer, 2020). Many of the participants of this study suggested that the instructional curriculum and experiences provided by the educators of the African Strategic Discipleship Movement (ASDM) program brought lasting transformational results in their own personal lives, as well as their families, churches, and denominations. According to Sills (2016) as well as the ASDM documentation and participants, having a model that uses images of the head, heart, and hands provides visual correlations and better understanding of the tasks that need to be performed. In addition, Pope (2020) emphasized the value of the head, heart, and hands educational tool as it brings learners through a systematic process of focusing on the learner's thoughts, feelings, and actions. Applying this tool within ASDM's discipleship trainings, learners are taught to add the fourth H of helps which seeks to encourage learners to pass on what they know to others. Most church and parachurch discipleship programs offer formal courses that have a time limit (Guindon, 2023; Lee, 2021; Navigators, n. d.). The participants in this study stated that the unique educational system of the ASDM program promotes the notion that discipleship continues throughout a person's life because no one can graduate from their need for a Savior and from the continual process and practice of sanctification.

Digital discipleship has increased in its importance and strategic use within the global Christian church in recent years (Baker, 2017; Dunlow, 2021; Knoetze, 2017; Flynn, 2013; Zaluchu, 2023). As access to the Internet and reliable electricity continue to expand, especially in rural regions of Africa, the use of smartphones and digital platforms of communication will also increase for church leaders. In this study, many of the participants used technological devices and applications such as WhatsApp to enhance their discipleship methods. They stated that being able to lessen the distance between locations with technology made keeping in touch with disciples easier. The participants also stated that they preferred face-to-face encounters, but the digital interactions were good when in-person meetings were not possible such as during the COVID 19 pandemic. However, caution must be taken when using the Internet and digital means for discipleship (Hunt, 2019; Shirley, 2017). Biblical truth can be distorted from online websites making it necessary to evaluate information collected from virtual settings. In addition, many people become addicted or imprisoned through the overuse of social media and can become dependent on digital information to meet their emotional needs (Hunt, 2019; Mahiya & Murisi, 2022). As digital platforms continue to develop and churches and organizations such as the ASDM expand to more virtual options, educational leaders can look at providing discipleship accountability and moral codes for cyberspace (Arwen & Puspita, 2020; Dunlow, 2021; Knoetze, 2017). Digital disciples are being created without much intentionality by church leaders which necessitates the global Christian community to become more proactive in adjusting their learning strategies to meet the demands of the technological future.

Being able to easily multiply or transfer discipleship methodologies and the care of people to other individuals or generations of disciples becomes a critical aspect of deciding which type of discipleship program to utilize for individuals, families, churches, and

denominations (Magezi, 2019). This study shows that the African Strategic Discipleship Movement (ASDM) provides a simple and understandable curriculum and methodology that can be multiplied to any age or educational level. Although instructional improvements were noted by the participants in areas of access, cultural sensitivities, and funding, the overall structure and process of implementation into denominations in many African countries seems to be effective and moving to more nations. As more Christian church leaders in Africa see the need for discipleship in themselves and their members, the ASDM training program can be ready to help (African Strategic Discipleship Movement, 2023). A key deterrent to expansion rests in the lack of mentors needed for discipleship according to the participants. The urgent need for mentors aligns with literature and research that reflect their value (Brailey & Parker, 2020; Mwangi, 2018; Siberine & Kimball, 2019). When more individuals are trained using ASDM's systematic format, more mentors can become established to lead others in the way of holiness through discipleship. As a lasting impact, African nations as a whole might be changed through the ASDM methodologies that provide accountability, discipline, and the responsibility to pass on the importance of discipleship to others.

Theoretical Implications

The theoretical implications of this study reveal a tremendous link to American psychologist Jerome Bruner's (1966) learning theory of constructivism. Just as Bruner suggested that the purpose of education should be to facilitate knowledge through human experiences instead of only imparting information to the learners, the methodologies of the African Strategic Discipleship Movement (ASDM) follow the same format of instruction and skills training (African Strategic Discipleship Movement, 2018; McLeod, 2019; Witkowska-Tomaszewska, 2019). Through a constructive scaffolding approach to learning within social settings influenced

by Russian psychologist Vygotsky, the participants of this study stated that their growth and transformation was systematically guided through their interactions with others in their relational cohorts or small groups and by their mentors (Stapleton & Stefaniak, 2019; Wilkerson, 2022). Scaffolding a student provides emotional support, including excitement, encouragement, and sympathy, that a learner needs to accomplish higher levels of development (McLeod, 2019; Stapleton & Stefaniak, 2019; Witkowska-Tomaszewska, 2019). According to the participants in this study, ASDM mentors and educational leaders exhibit a scaffolding method of learning by giving them support when they need it, but the leaders cannot do the hard work of discipleship for them. Giving learners the right tools to understand Scripture and to solve life's problems can utilize a constructivism method of instruction for disciple-makers, and the ASDM methodologies seem to follow this pattern of providing tools for transformation. Bruner's (1966) learning theories have helped to shape educational strategies and encouraged learners to examine their lives (Bruner, 2004). The discipleship approach depicted in the case study of the African Strategic Discipleship Movement (ASDM) demonstrates a constructivist approach to learning where the disciples examined their own life first and became active learners in how to read and apply Scripture for themselves. Many participants revealed that once they felt confident about how God was working in their own lives, they are encouraged to scaffold other learners who can construct and build biblical knowledge and life application on their own as well. The act of teaching others not only helps the ASDM disciples to understand and live out what they are learning, but it also ensures that the message of discipleship becomes multiplied and passed on to future generations of disciples.

In many church contexts, the members rely on the paid priests or pastors to do the work of studying Scripture on their behalf, and the members want the ministers to tell them how they

need to live their lives. Using a constructivism theoretical foundation for learning within church settings and discipleship trainings, church leaders can help their learners to discover truths of Scripture that can be implemented into their lives daily. As many participants in this study noted, a new mindset has been formed through their involvement with the ASDM discipleship program. Instead of only gaining knowledge and more biblical information to pass a course or gain membership, the participants stated that they are now more aware of hands-on opportunities to obey what they now know to do during real-life situations. Making discipleship practical for ASDM learners by allowing them to construct their own thinking and problem-solving skills that can be applied to a wide range of circumstances correlates to Bruner's (1966) constructivism theory that weaves active exploration into instructional designs (Bruner, 1960; Wilkerson, 2022). As the ASDM discipleship program and other educational institutions allow their learners to use their prior knowledge to discover new information or applications, their discipleship understanding and practical skills will continue to develop for deeper levels of transformation.

The participants in this study along with reviews of documentation revealed that the African Strategic Discipleship Movement (ASDM) curriculum and materials used the life and practices of Jesus and others to provide further theoretical methods or examples for learning (African Strategic Discipleship Movement, 2018). As shown in the ASDM trainings, many biblical characters such as the 12 disciples used Jesus' methodology as their role model for how they lived and made disciples. Additionally, Paul also stated that his example could be imitated by others because he was following the way of Jesus (*New International Bible*, 1987/2011, I Corinthians 11:1, Matthew 5:48). Jesus used constructivist learning approaches long before Bruner's (1966) ideas were developed as he created a relational learning cohort and gave his disciples hands-on experiences to learn and apply a life of faith. Jesus scaffolded his disciples for

three years with teaching that included group engagement and collaborative learning (Espinor, 2010; Witkowska-Tomaszewska, 2019). Bruner's (1966) constructivism becomes a valuable expression of a learning theory and approach that even the Creator of the world validates.

Limitations and Delimitations

The intrinsic case study about the African Strategic Discipleship Movement (ASDM) was designed to understand the unusual and unique methods of discipleship that are constructed by the ASDM program. Some uncontrollable limitations occurred in the process of data collection as well as some delimitations were made by the researcher to limit the scope of the study and topic of discipleship. These limitations and delimitations were minor among the research process as a whole but required the researcher to persist and modify the study.

Limitations

Some of the limitations that occurred during this study and in the collection of data involved the communication with participants from a variety of countries in Africa. Because power and Internet are limited in many areas of the African continent, responses between communications were sometimes long or none at all. In preparing for the interviews and for other communication, the digital platform of WhatsApp was the primarily used as well as email. Many church pastors or leaders were limited in their availability to communicate because of various issues such as funerals, a lack of funds for Internet minutes, radio programs, no electricity, church activities, travelling, and others. Liberty University suggested no more than 15 participants for interviews which became a goal to achieve, but only 13 learners from the ASDM program were available to participate in the study. All the interviews were performed through Google Meet. Unfortunately, due to the various language accents and the use of interpreters, the transcription feature did not work well. Because each interview was also recorded on a

smartphone, each word could be slowly transcribed by the researcher after listening to the audio recording.

Delimitations

This case study was limited by the researcher to include only second and third generation disciples of the African Strategic Discipleship Movement (ASDM) training program so that the researcher would not personally know or have direct contact with any of the participants. The participants were limited to individuals over the age of 18 to counteract any child protection issues during research. Specific church or family roles were selected from the participants to provide comprehensive data from various ASDM learners. The participant's church roles included archbishop, general secretary, church pastor, lay church leader, regional discipleship leader, female spouse of a bishop, leading church elder, female spouse of a leading church elder, and a male and female adult child of a second-generation disciple. More men were selected as participants because they are the primary learners within the ASDM program. Only the ASDM trainings in Nigeria started their learning cohorts with both the husbands and wives together. Another purposeful decision in the research process was to limit the interviews of the participants to be performed within a Google Meet format in order to take advantage of the transcription feature.

Recommendations for Future Research

Future research becomes recommended and can be conducted to continue to resolve the need for increased transformation among those individuals who call themselves Christians throughout the world. Because a discrepancy exists between a believer's head knowledge and what their hands find to do, church leaders could place more emphasis on what is in the middle – the heart. Scripture states that the heart becomes the place from where the mouth speaks (*New*

International Bible, 1987/2011, Luke 6:45). Scientifically and historically, the heart has been shown to be one of the most important organs of the body, and spiritually, the heart is critical to transformation because it develops beliefs, feels emotions, and leads our mind and body to action (Panzer, et. al., 2024). With a focus on exposing heart issues in the discipleship process, just as the African Strategic Discipleship Movement (ASDM) is striving to do, transformational results can occur in the lives of the learners. More research can be conducted about the importance of discovering core heart beliefs and the role of emotions within the discipleship process.

As the global world depends more and more on technology for communication and learning, studies related to the implementation and expansion of Christian discipleship on digital platforms can be performed. Many studies have revealed the impact of virtual settings during the COVID-19 pandemic, but more data can be collected about the ongoing practices and advances of technology within church settings. Another area of further research exploration involves the use of applications (apps) for discipleship. Understanding how apps can support Christian educational organizations through the aid of specific instructional tools and virtual trainings can expand the use of digital discipleship. In addition, discovering how transformation occurs from online discipleship programs can broaden the knowledge in this field.

Other further studies can bring attention to a variety of related topics about transformational discipleship methodologies including the implementation within the family, the role of prayer in discipleship, understanding the great cost or surrender as a disciple, and establishing specific areas of holiness as focal points for transformation. Research could also be narrowed to include more specific types of ASDM learners from each African country to demonstrate or deepen the discipleship investment results in certain areas or people groups. By continuing to study and research in relation to the unique methodologies of the African Strategic

Discipleship Movement (ASDM) in various contexts, ASDM's systematic instructional designs and tools could be implemented or multiplied in other regions of the world.

Conclusion

This intrinsic case study focused on the constructed methodologies of the African Strategic Discipleship Movement (ASDM) and sought to determine the life-changing transformational results of the ASDM program. Based on interviews, document analysis, and participant observations of second and third generation learners within the ASDM training program, various levels of transformation were discovered and revealed. These spiritual, mental, emotional, and behavioral changes occurred because of daily disciplined devotions (3Ds) where knowledge from Scripture was constructed using the 4H Model with a focus on exposing personal heart issues. Having the active involvement of mentors to discuss struggles as well involvement with others in relational cohorts also contributed to the transformational process. The participants stated that spouses, family members, and church members who were close to them noticed the transformation and improvement in areas such as anger, dishonesty, and poor communication. New mindsets were developed among the participants to view discipleship as a lifelong process, instead of a short course, as the ASDM methodology focused on obedience rather than knowledge. The learners of the ASDM discipleship program utilized digital platforms for the purpose of training, communication, and encouragement. Discipleship groups were organized through WhatsApp that provided on-going support and interaction. The participants also explained that opposition to the implementation of the ASDM methodologies among church members were overcome through observations of improved behaviors among the learners and the realization that discipleship is needed in the life of a believer, even for church leaders who have seminary degrees and a theological education.

The entire Christian movement stands or falls on followers of Jesus living out the truths of Scripture in their everyday lives. This case study may become beneficial for individuals and church leaders in determining how discipleship could be implemented within educational settings that encompass a variety of contexts and age groups as an indicator and representation of valuable transformational discipleship methodologies. With an end goal of life-change and transformation based on truths found in Scripture, successful instructional designs of Christian discipleship programs can be developed and implemented in church settings worldwide. The African Strategic Discipleship Movement (ASDM) can continue to be an example and to lead the charge of training denominational and church leaders on the continent of Africa in the discipleship methodology of Jesus for the purpose of transformation. As followers of Jesus adapt their thinking and lifestyles to educational principles such as intentionally studying Scripture and constructing knowledge for themselves, allowing mentors and others to walk with them in their spiritual journey, being vulnerable to understand their own gaps or weaknesses, and transferring or multiplying the methodologies to others, the discipleship process becomes realized. When transformed people transform people, Jesus' Great Commission is fulfilled.

References

- African Strategic Discipleship Movement. (2018). *Discipleship lessons*. SIM.
- African Strategic Discipleship Movement. (2018). *Skills training for making disciples*. SIM.
- African Strategic Discipleship Movement. (2023). *Introduction to ASDM Disciple-Making Manual*. SIM. <https://discipleshipmovement.org/africa>
- Alava, H., & Gusman, A. (2022). Purity rules in pentecostal Uganda: Towards an analysis of relational rulework. *Suomen Antropologi: Suomen Antropologisen Seuran Julkaisu = Antropologi i Finland: Antropologiska Sällskapet i Finland*, 46(3), 52-70.
<https://doi.org/10.30676/jfas.115525>
- Altnurme, L., & Mõttus, M. (2022). The demand for Christianity: Vicarious religion? *Journal of Contemporary Religion*, 37(2), 335-355. <https://doi.org/10.1080/13537903.2022.2073028>
- Anderson, T. L., & Skinner, S. A. (2019). Feelings: Discipleship that understands the affective processes of a disciple of Christ. *Christian Education Journal*, 16(1), 66-78.
<https://doi.org/10.1177/0739891318820333>
- Appiah, J. (2023). Bribery and corruption in Matthew 28:11-15: A lesson for the church in Africa. *E-Journal of Humanities, Arts and Social Sciences*, 4(2), 102-117.
<https://doi.org/10.38159/ehass.2023421>
- Arwen, D., & Puspita, D. R. (2020). The role of technology on students' character education. *Journal of Physics. Conference Series*, 1477(4), 42070.
<https://doi.org/10.1088/1742-6596/1477/4/042070>
- Baker, S. (2017). Who's shaping whom? digital disruption in the spiritual lives of post-familial emerging adults. *Journal of Youth and Theology*, 16(2), 117-143.
<https://doi.org/10.1163/24055093-0160200>

- Barna Group. (2022). Two in five Christians are not engaged in discipleship. *Culture and Faith*.
<https://www.barna.com/research/christians-discipleship-community/>
- Beard, C. (2015). Missional discipleship: Discerning spiritual-formation practices and goals within the missional movement. *Missiology*, 43(2), 175-194.
<https://doi.org/10.1177/0091829614563059>
- Bergler, T. E. (2020). Generation Z and spiritual maturity. *Christian Education Journal*, 17(1), 75-91. <https://doi.org/10.1177/0739891320903058>
- Bevans, S. (2018). Transforming discipleship and the future of mission: Missiological reflections after the arusha world mission conference. *International Review of Mission*, 107(2), 362-377. <https://doi.org/10.1111/irom.12236>
- Black, J. W. (2023). “Water, water everywhere, nor any drop to drink” The disconnect between salvation and sanctification among protestants in Kenya and its consequences. *Pharos Journal of Theology*, 104(1). <https://doi.org/10.46222/pharosjot.10420>
- Bonhoeffer, D. (1995). *Cost of discipleship* (1995 ed.). New York: Simon & Schuster.
- Boya, K. S., & Chiloane-Phetla, G. E. (2022). The modern church as not-for-profit organisation: Is it not time for the church to become more strategic? *Studia Historiae Ecclesiasticae*, 48(1). <https://doi.org/10.25159/2412-4265/10581>
- Brailey, G. S., & Parker, S. D. (2020). The identity imperative: Mentoring as a tool for Christian young adult identity formation. *International Journal of Children's Spirituality*, 25(2), 109-123. <https://doi.org/10.1080/1364436X.2020.1819775>
- Brock, B. (2014). Discipleship as living with God, or wayfinding and scripture. *Journal of Spiritual Formation and Soul Care*, 7(1), 22-34.
<https://doi.org/10.1177/193979091400700104>

- Brocker, M. S. (2022). Reading scripture as the church: Dietrich Bonhoeffer's hermeneutic of discipleship by Derek W. Taylor. *Lutheran Quarterly (Milwaukee, Wis.)*, 36(2), 216-217. <https://doi.org/10.1353/lut.2022.0047>
- Bruner, J. S. (1960). *The process of education*. Cambridge: Harvard University Press.
- Bruner, J. S. (1966). *Towards a theory of instruction*. Cambridge: Harvard University Press.
- Bruner, J. S. (1997). *The culture of education*. Harvard University Press.
<https://doi.org/10.4159/9780674251083>
- Bruner, J. S. (2004). Life as narrative. *Social Research*, 71(3), 691-710.
<https://doi.org/10.1353/sor.2004.0045>
- Brunsdon, A. (2020). Practical theological considerations for a transformative theological education agenda in an African context. *Practical Theology*, 13(4), 427-438.
<https://doi.org/10.1080/1756073X.2019.1635741>
- Butler, J. (2020). The 'long and winding road' of faith: Learning about the Christian life and discipleship from two Methodist congregations. *Practical Theology*, 13(3), 277-289.
<https://doi.org/10.1080/1756073X.2019.1678859>
- Burns, S. (2020). Embracing weakness: An investigation of the role of weakness in spiritual growth. *Journal of Spiritual Formation and Soul Care*, 13(2), 262-284.
<https://doi.org/10.1177/1939790920958681>
- Casanova, D. (2023). A new paradigm in surgical education. 'Remote mentoring'. *Cirugia Española (English Ed.)*, 101(6), 393-396. <https://doi.org/10.1016/j.cireng.2022.10.015>
- Chan, J. (2002). Research on discipleship and community mission. *Hong Kong Church Network for the Poor*. <https://www.hkcnp.org.hk>
- Cherry, S. (2016). Discipleship and Christian character. *Theology (Norwich)*, 119(3), 193-199.

<https://doi.org/10.1177/0040571X15623705>

Church of Pentecost. (2023). Bible study and home cell manual. Compiled by the *National Discipleship & Leadership Development Committee*, Ghana.

Claxton, B. L. & Dolan, C. L. (2022). *A step-by-step guide to writing a literature review in education research*. Kendall Hunt. ISBN: 9781792466069

Coetzee, F. R. L., Nel, M., & Knoetze, J. J. (2023). Evangelism as an invitation to missional discipleship in the kingdom of God. *Verbum Et Ecclesia*, 44(1), 1-8.

<https://doi.org/10.4102/ve.v44i1.2708>

Corbin, J., & Strauss, A. (2014). *Basics of qualitative research: Techniques and procedures for developing grounded theory*. Sage.

Cornstock, T. (2022). *Cognitive construction: A timeline of constructivist thinking*. Cognitive Construction. <https://www.cognitiveconstruction.com/cognitive-building-blocks/constructivist-timeline/>

Cox, W. F., & Peck, R. A. (2018). Christian education as discipleship formation. *Christian Education Journal*, 15(2), 243-261. <https://doi.org/10.1177/0739891318778859>

Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). Thousand Oaks: CA: Sage Publications.

ISBN: 9781506330204.

Cronshaw, D. (2020). Re-valuing research in theological education. *Higher Education Research and Development*, 39(1), 53-66. <https://doi.org/10.1080/07294360.2019.1669143>

Davis, J. J. (2023). Emotional intelligence: A missing category in discipleship training and spiritual formation? *Journal of Spiritual Formation and Soul Care*.

<https://doi.org/10.1177/19397909231188367>

- Dayal, H. C., & Tiko, L. (2020). When are we going to have the real school?: A case study of early childhood education and care teachers' experiences surrounding education during the covid-19 pandemic. *Australasian Journal of Early Childhood*, 45(4), 336-347.
<https://doi.org/10.1177/1836939120966085>
- Dordal, J. (2019). Religion as a private matter. *Liberty (Washington. 1906)*, 22-25.
- dos Santos, S. M., & Lemes, S. (2022). Corruption and religiosity: A cross-country analysis mediated by accounting quality. *Politeja*, 33(90), 1-16.
<https://doi.org/10.1590/1808-057x2021148.en>
- Dunlow, J. (2021). Digital discipleship: A study of how churches in New York used technology for adult discipleship during the COVID-19 pandemic. *Christian Education Journal*, 18(3), 458-472. <https://doi.org/10.1177/07398913211046364>
- East, B. (2020). What are the standards of excellence for theological interpretation of scripture? *Journal of Theological Interpretation*, 14(2), 149-179.
<https://doi.org/10.5325/jtheointe.14.2.0149>
- Eckert, J. (2023). *Just teaching: Feedback, engagement, and well-being for each student*. Corwin Press.
- Elton, T. M., & Osmer, R. (2019). Encountering the gospel through confirmation: Learning from the confirmation project. *Theology Today (Ephrata, Pa.)*, 76(1), 17-25.
<https://doi.org/10.1177/0040573619826954>
- Embree, C. (2017). Intercessory prayer across generations: A case study. *Christian Education Journal*, 14(1), 128-143. <https://doi.org/10.1177/073989131701400111>
- Enebi, E. D. (2019). Why the church is losing young people everywhere but Sub-Saharan Africa,

and why it could be a problem. *Medium*. <https://medium.com/@thedanjuma/why-the-church-is-losing-young-people-everywhere-but-sub-saharan-africa-and-why-it-could-be-a-502fd31964de>

Engelbrecht, P. B., & Schoeman, W. J. (2021). The Emmaus narrative and contemporary Christian followership – An empirical case study. *Hervormde Teologiese Studies*, 77(4). <https://doi.org/10.4102/hts.v77i4.6440>

Espinor, D. (2010). *Faith-based education that constructs: Overview of Learning Theories*. 5-22. Wipf & Stock.

Flynn, J. T. (2013). Digital discipleship: Christian education in a digital world. *Christian Education Journal*, 10(1), 88-89. <https://doi.org/10.1177/073989131301000106>

Francis, L. J., G. Fawcett, B., Freeze, T., Embree, R., & Lankshear, D. W. (2021). What helps young Christians grow in discipleship? Exploring connections between discipleship pathways and psychological type. *Mental Health, Religion & Culture*, 24(6), 563-580. <https://doi.org/10.1080/13674676.2020.1767556>

Francis, L. J., & Siôn, T. (2017). Reading the Lucan call of the first disciples differently: The voices of sensing and intuition. *Journal of Beliefs and Values*, 38(2), 188-198. <https://doi.org/10.1080/13617672.2017.1291254>

Freeks, F. E. (2021). Mentoring fathers who grapple with fatherhood issues in a faith-based context: A pastoral-theological review. *In Die Skriflig : Tydskrif Van Die Gereformeerde Teologiese Vereniging*, 55(2), 1-9. <https://doi.org/10.4102/ids.v55i2.2698>

Friedrich, S. (2019). Learning from each other. *Theology Today (Ephrata, Pa.)*, 76(1), 26-37. <https://doi.org/10.1177/0040573619826952>

Fuist, T. N., & McDowell, A. D. (2019). Jesus would turn the tables over: Five dimensions of

- authenticity applied to countercultural Christianity. *Symbolic Interaction*, 42(3), 374-394. <https://doi.org/10.1002/symb.417>
- Garner, S. (2019). Imaging Christ in digital worlds: Continuity and discontinuity in discipleship. *Communication Research Trends*, 38(4), 21-30.
- Giatti, I. M. (2022). Two-thirds of younger adults with a commitment to Christ don't attend church: survey. *The Christian Post*. <https://www.christianpost.com/news/most-younger-adult-believers-dont-attend-church-survey-finds.html>
- Gibson, E. L. (2016). Missional discipleship: A transforming paradigm for the churches in Africa. *International Review of Mission*, 105(2), 157-168. <https://doi.org/10.1111/irom.12141>
- Giljam, M. (2019). Dying in service to a dangerous idea: Organising the foundations of an African jubilee movement. *Transformation (Exeter)*, 36(2), 127-134. <https://doi.org/10.1177/0265378819844873>
- Grimm, T. M. (2020). Ordinary, everyday discipleship: Banding together for faithful living at home, work, and in the world. *Christian Education Journal*, 17/2, 347-359. <https://doi.org/10.1177/0739891320919418>
- Guba, E. G. (1981). Criteria for assessing the trustworthiness of naturalistic inquiries, *Educational Communication and Technology Journal*, 29, 75–91.
- Guindon, B. (2023). *Intentional: Living out the eight principles of disciple making*. Zondervan. ISBN: 9780310155225
- Gule, Y. (2022). A theological-ethical study of church against corruption. *Indonesian Journal of Multidisciplinary Science*, 2(2), 1910-1920. <https://doi.org/10.55324/ijoms.v2i2.263>
- Gunson, N. (2022). Protestant martyrs of Melanesia. *The Journal of Pacific History*, 57(2-3),

129-147. <https://doi.org/10.1080/00223344.2021.1945432>

Halverson, R. C. (1971). *Between Sundays*. Zondervan Publishing House, Grand Rapids, Michigan.

Halverson, R., & Kelley, C. (2017). *Mapping leadership: The tasks that matter for improving teaching and learning in schools*. Jossey-Bass.

Helitzer, D., Hollis, C., Hernandez, B. U. de, Sanders, M., Roybal, S., & Van Deusen, I. (2010). Evaluation for community-based programs: The integration of logic models and factor analysis. *Evaluation and Program Planning*, 33(3), 223–233.

<https://doi.org/10.1016/j.evalprogplan.2009.08.005>

Harries, J. (2021). Re-strategising mission (and development) intervention into Africa to avoid corruption, the prosperity gospel and missionary ignorance. *Transformation (Exeter)*, 38(4), 359-372. <https://doi.org/10.1177/0265378821994595>

Henry, D. (2018). Missional postures and practices for south African Baptist churches. *Verbum Et Ecclesia*, 39(1), 1-9. <https://doi.org/10.4102/ve.v39i1.1817>

Henry, D., & Swart, M. F. (2021). Beyond post-Christendom discipleship of the evangelical church in the United Kingdom: A study of the gospel of Matthew in the transformissional and holistic perspective. *Verbum Et Ecclesia*, 42(1), e1-e10.

<https://doi.org/10.4102/ve.v42i1.2229>

Holman, J. E. (2017). Missional formation for transforming discipleship: A response.

International Review of Mission, 106(1), 27-33. <https://doi.org/10.1111/irom.12161>

Hong, S. M., & Daejeon, Y. (2022). A missiological study of transforming discipleship:

- Focusing on the “Together towards life” document and the WCC CWME conference on world mission and evangelism in arusha 2018. *Theology of Mission*, 65, 340-389. <https://doi.org/10.14493/ksoms.2022.1.340>
- Houston, P. (2019). Blue theology and watershed discipleship in South Africa. *Acta Theologica*, 39(2), 31-47. <https://doi.org/10.18820/23099089/actat.v39i2.3>
- Hudson, T. (2019). Relationships: Discipleship that promotes another kind of life. *Christian Education Journal*, 16(1), 112-121. <https://doi.org/10.1177/0739891318820327>
- Hunt, J. (2019). The digital way: Re-imagining digital discipleship in the age of social media. *Journal of Youth and Theology*, 18(2), 91–112. <https://doi.org.ezproxy.liberty.edu/10.1163/24055093-01802003>
- Imbert, Y. (2020). Transhumanism and the image of God. Today’s technology and the future of Christian discipleship. *European Journal of Theology*, 29(1), 94-96.
- Jester, J. S. (2019). Mentoring, modeling, and mandating leadership influences on the perceptions and activities of church planters in west Africa. *Missiology*, 47(4), 395-409. <https://doi.org/10.1177/0091829619869950>
- Jones, I. (2023). Five time perspectives on Christian discipleship. *Practical Theology*, 16(1), 55-68. <https://doi.org/10.1080/1756073X.2022.2108817>
- Josue Huaycani Cotrado, Y. (2020). Principles of discipleship and church growth from Acts 2:46-47. *International Review of Mission*, 109(2), 328-339. <https://doi.org/10.1111/irom.12337>
- Kabongo, K. T. (2021). Making sense of the COVID-19 disruptions in incarnational ministry using Micah 6:8 as an interpretive framework. *Verbum Et Ecclesia*, 42(1), e1-e6. <https://doi.org/10.4102/ve.v42i1.2276>

- Kaunda, C. J. (2017). Making critically conscious disciples: A Zambian Pentecostal pneumatology-discipleship missiology. *International Review of Mission, 106*(2), 322-335.
<https://doi.org/10.1111/irom.12189>
- Kauppinen, A., & Daswani, G. (2024). Banker, pastor, teef: Christian financial elites and vernaculars of accountability in Ghana. *American Anthropologist*.
<https://doi.org/10.1111/aman.13969>
- Kihm, H. S., & Slawson, J. (2020). Performance-based learning: A case study in experiential education. *Journal of Family and Consumer Sciences, 112*(2), 65-71.
<https://doi.org/10.14307/JFCS112.2.65>
- King, P. E., & Defoy, F. (2020). Joy as a virtue: The means and ends of joy. *Journal of Psychology and Theology, 48*(4), 308-331. <https://doi.org/10.1177/0091647120907994>
- Kjesbo, D. M., & Cha, L. Y. (2020). Family ministry: Past, present, future. *Christian Education Journal, 17*(3), 488-505. <https://doi.org/10.1177/0739891320943603>
- Kocoglu, I., Lynn, G., Jung, Y., Dominick, P. G., Aronson, Z., & Burke, P. (2020). Actions speak louder than words: How team trust and commitment enhance team action listening and team success. *Management Decision, 58*(3), 465-494.
<https://doi.org/10.1108/MD-09-2018-1018>
- Knoetze, J. J. (2017). 'Who are the disciples? Identity perceptions about millennials and the church', *Verbum et Ecclesia, 38*(1), a1718. <https://doi.org/10.4102/ve.v38i1.1718>
- Kyle, I. F. (2018). Changing world, unchanging mission: Responding to global challenges, written by M. David Sills. *Mission Studies, 35*(1), 163-164.
<https://doi.org/10.1163/15733831-12341556>
- Lanker, J. (2019). The soul: Discipleship that fosters an integrated soul. *Christian Education*

- Journal*, 16(1), 122-133. <https://doi.org/10.1177/0739891318823212>
- Lee, R. (2021). Discipleship in oriental orthodox and evangelical communities. *Religions (Basel, Switzerland)*, 12(5), 320. <https://doi.org/10.3390/rel12050320>
- Leith, J. (2021). Radical democratic discipleship: Encountering the spirit in civic life. *Political Theology: The Journal of Christian Socialism*, 22(6), 510-526.
<https://doi.org/10.1080/1462317X.2020.1863037>
- Lincoln, J., & Hoffman, L. (2019). Toward an integration of constructivism and existential psychotherapy. *Journal of Constructivist Psychology*, 32(2), 108-125.
<https://doi.org/10.1080/10720537.2018.1461719>
- Lindgreen, A., Di Benedetto, C. A., & Beverland, M. B. (2021). How to write up case-study methodology sections. *Industrial Marketing Management*, 96, A7-A10.
<https://doi.org/10.1016/j.indmarman.2020.04.012>
- Littleton, J. (2021). The people of God, discipleship and ministry in the Anglican church today and tomorrow. *Journal of Anglican Studies*, 1-18.
<https://doi.org/10.1017/S1740355321000334>
- Llewelyn, S. R., & Robinson, W. (2023). Hyperbole and the cost of discipleship: A case study of Luke 14:26. *The Harvard Theological Review*, 116(1), 44-65.
<https://doi.org/10.1017/S0017816023000032>
- Lollini, M. (2012). On becoming human: The "verum factum" principle and Giambattista Vico's humanism. *MIn*, 127(1), S21-S31. <https://doi.org/10.1353/mln.2012.0047>
- Loosemore, P., Jones, A., & Scott, S. (2022). Preliminary Development of an Emic Measure of Christian Counselor Mentoring Experience. *Journal of Psychology and Christianity*, 41(1), 54-68.

<https://go.openathens.net/redirector/liberty.edu?url=https://www.proquest.com/scholarly-journals/preliminary-development-emic-measure-christian/docview/2753748786/se-2>

Louw, D. J. (2021). A Christian spirituality of imperfection: Towards a pastoral theology of descent within the praxis of orthopathy. *Acta Theologica*, 41(2), 70-95.

<https://doi.org/10.18820/23099089/actat.v41i2.5>

Magezi, V. (2016). Reflections on pastoral care in Africa: Towards discerning emerging pragmatic ministerial responses, *In die Skriflig*, 50(1), a2130.

<https://doi.org/10.4102/ids.v50i1.2130>

Magezi, V. (2019). Doing public pastoral care through church-driven development in Africa: Reflection on church and community mobilisation process approach in lesotho. *Hervormde Teologiese Studies*, 75(4), 1-11.

<https://doi.org/10.4102/hts.v75i4.5501>

Magezi, V. (2022). Exploring the impact of COVID-19 on church ministries in Africa: A literature analysis focusing on South Africa. *Hervormde Teologiese Studies*, 78(4), 1-11.

<https://doi.org/10.4102/hts.v78i4.7219>

Mahiya, I. T., & Murisi, R. (2022). Reconfiguration and adaptation of a church in times of covid-19 pandemic: A focus on selected churches in Harare and Marondera, Zimbabwe. *Cogent Arts & Humanities*, 9(1). <https://doi.org/10.1080/23311983.2021.2024338>

<https://doi.org/10.1080/23311983.2021.2024338>

Marchinkowski, P. (2022). Swinging between two poles. Henri Nouwen's unique metaphor for spiritual transformation. *Acta Theologica*, 42(2), 243-260.

<https://doi.org/10.18820/23099089/actat.v42i2.16>

Mawerenga, J. H., & Knoetze, J. J. (2022). Theological education and the COVID-19 pandemic

- in sub-Saharan Africa: A Malawian perspective. *In Die Skriflig: Tydskrif Van Die Gereformeerde Teologiese Vereniging*, 56(1), 1-10.
<https://doi.org/10.4102/ids.v56i1.2792>
- Mbacham-Enow, J. M., Tatou, F. A., Batibonak, S., Nji, A., Fon, W., & Mbacham, W. F. (2019). The system approach for a healthy church: A case study of Christian communities in Yaoundé, Cameroon. *The International Journal of Religion and Spirituality in Society*, 9(2), 43-53. <https://doi.org/10.18848/2154-8633/CGP/v09i02/43-53>
- McLeod, S. (2019). Bruner – learning theory in education. *Developmental Psychology*.
<https://www.simplypsychology.org/bruner.html>
- Miller, J. C. (2021). Luther's small catechism: A manual for discipleship by John T. Pless. *Lutheran Quarterly*, 35(1), 116-117. <https://doi.org/10.1353/lut.2021.0024>
- Mingo, S. (2023). Cultivating student success after repeated failure. *Journal of Christian Nursing*, 40(3), 178-183. <https://doi.org/10.1097/CNJ.0000000000001075>
- Moberly, R. W. L. (2020). Method and truth. *The Harvard Theological Review*, 113(4), 528-542. <https://doi.org/10.1017/S0017816020000267>
- Montang, R. D., Andi, S., Anthoni, J., Wattimury, W. A., Elias, T. F. E., & Watak, S. R. (2023). The holy bible as the word of God. *Pharos Journal of Theology*, 104(3).
<https://doi.org/10.46222/pharosjot.104.315>
- Mwangi, M. W. (2018). Perspective transformation through small group discipleship among undergraduate university students in Nairobi, Kenya. *Christian Education Journal*, 15(3), 340-360. <https://doi.org/10.1177/0739891318804830>
- Navigators. (n. d.) <https://www.navigators.org>
- Navigators. (2021) Growing together: A three-part guide for following Jesus and bringing

- friends on the journey. *Barna/Navigators*. <https://connect.navigators.org/growing-together-ebook>
- Nel, M. (2017). Discipleship: The priority of the ‘kingdom and his righteousness’. *Hervormde Teologiese Studies*, 73(4), 1-9. <https://doi.org/10.4102/hts.v73i4.4583>
- Nel, M. (2015). Imagine-making disciples in youth ministry that will make disciples. *Hervormde Teologiese Studies*, 71(3), 1-11. <https://doi.org/10.4102/hts.v71i3.2940>
- Nel, M., & Moser, K. A. (2019). The connection between youth ministry’s division of evangelism and discipleship, and the lack of retention of youth in north American churches. *Verbum Et Ecclesia*, 40(1), 1-8. <https://doi.org/10.4102/ve.v40i1.2020>
- Nemes, S. (2020). On reading the bible as scripture, encountering the church. *Perichoresis (Oradea)*, 18(5), 67-86. <https://doi.org/10.2478/perc-2020-0029>
- New International Bible*. (2011). Zondervan. (Original work published 1978).
- Nguyen, v. (2019). From Multiculturalism to interculturality: The aim of theological education in today’s global context. *Cross Currents (New Rochelle, N.Y.)*, 69(1), 24-28. <https://doi.org/10.1111/cros.12354>
- Ngwoke, P. N. (2021). The place of religion in combating corruption in Nigeria. *A Journal of Church and State*, 63(3), 419-439. <https://doi.org/10.1093/jcs/csaa058>
- Niemandt, C. J. (2016). Rediscovering joy in costly and radical discipleship in mission. *Hervormde Teologiese Studies*, 72(4), 1-7. <https://doi.org/10.4102/hts.v72i4.3831>
- Njuguna, D. (2021). Transforming discipleship: Missional church, discipleship, and the discourse of transformation amongst the urban poor. *Ecclesial Futures*, 2(1), 26-49. <https://doi.org/10.54195/ef11885>
- Obed, U. (2012). *The Challenge & Practice of Transformational Discipleship*. ADM

Publications.

Ogden, G., & Kiple, C. (2003). *Transforming discipleship: Making disciples a few at a time*. IVP

Books.

O'Sullivan, D. M., O'Sullivan, E., O'Connor, M., Lyons, D., & McManus, J. (2017). WhatsApp

doc? *BMJ Innovations*, 3(4), 238-239. <https://doi.org/10.1136/bmjinnov-2017-000239>

Panzer, S., Paladin, A., Zesch, S., Rosendahl, W., Augat, P., Thompson, R. C., Miyamoto, M. I.,

Sutherland, M. L., Allam, A. H., Wann, L. S., Sutherland, J. D., Rowan, C. J., Michalik,

D. E., Hergan, K., & Zink, A. R. (2024). Preservation of the heart in ancient Egyptian

mummies: A computed tomography investigation with focus on the myocardium.

Clinical Anatomy (New York, N. Y.), 37(5), 587-601. <https://doi.org/10.1002/ca.24151>

Pearson, P. D., & Gallagher, M. C. (1983). The instruction of reading comprehension.

Contemporary Educational Psychology, 8(3), 317-344.

[https://doi.org/10.1016/0361-476X\(83\)90019-X](https://doi.org/10.1016/0361-476X(83)90019-X)

Percy, M. (2023). What three words? 'Go', 'Make', 'Disciples': Some expository notes for

dissenting preachers. *Expository Times*, 134(9), 387-398.

<https://doi.org/10.1177/00145246221133914>

Plüss, J. (2020). COVID-19, the church, and the challenge to ecumenism. *Transformation*

(*Exeter*), 37(4), 286-296. <https://doi.org/10.1177/0265378820961545>

Pope, E. M. (2020). "This is a head, hearts, and hands enterprise": Adult learning in interfaith

dialogue. *Adult Education Quarterly* (American Association for Adult and Continuing

Education), 70(3), 205-222. <https://doi.org/10.1177/0741713619888632>

Porter, S. L. (2019). Will/Heart/Spirit: Discipleship that forms the Christian character. *Christian*

Education Journal, 16(1), 79-94. <https://doi.org/10.1177/0739891318820334>

Putman, J. (n.d.). Six things Jesus did to equip his disciples for ministry.

<https://discipleship.org/blog/six-things-jesus-did-to-equip-his-disciples-for-ministry/>

Puttick, S., & Wynn, J. (2021). Constructing 'good teaching' through written lesson observation feedback. *Oxford Review of Education*, 47(2), 152-169.

<https://doi.org/10.1080/03054985.2020.1846289>

Randolph, J. J., & Eronen, P. J. (2007). Program and Evaluation Planning Light: Planning in the Real World. *Informatics in Education*, 6(1), 189-196. doi:10.15388/infedu.2007.13

Reinhardt, B. (2018). Discipline (and lenience) beyond the self: Discipleship in a Pentecostal-charismatic organization. *Social Analysis*, 62(3), 42-66.

<https://doi.org/10.3167/sa.2018.620303>

Rogers, R. (2018). Coding and writing analytic memos on qualitative data: A review of Johnny Saldaña's the coding manual for qualitative researchers. *Qualitative Report*, 23(4), 889-892. <https://doi.org/10.46743/2160-3715/2018.3459>

Ruby, D. (2023). WhatsApp statistics: How many people use WhatsApp. *Demand Sage*

<https://www.demandsage.com/whatsapp-statistics/>

Rudolph, E. C., & Landman, C. (2019). Exploring uniting reformed church of South Africa African pastors' well-being, calling and healing: An interactive qualitative analysis. *Hervormde Teologiese Studies*, 75(4), 1-10.

<https://doi.org/10.4102/hts.v75i4.5539>

Saldaña, J. (2016). *The coding manual for qualitative researchers* (3rd ed.). Thousand Oaks, CA: Sage.

Salifu Yendork, J., Amponsah, A., Sarfo, E. A., & Kpobi, L. (2020). "The prophet says...": A

- qualitative analysis of the mechanisms for inducing compliance among congregants of neo-Pentecostal churches in Ghana. *Pastoral Psychology*, 69(3), 249-266.
<https://doi.org/10.1007/s11089-020-00908-3>
- Schoeman, W. J. & Nel, M. (2019). Rediscovering 'disciplemaking' and the role of faith sharing. *Hervormde Teologiese Studies*, 75(4), 1-8.
<https://doi.org/10.4102/hts.v75i4.5119>
- Shenton, A. K. (2004). Strategies for ensuring trustworthiness in qualitative research projects. *Education for Information*, 22(2), 63–75. DOI: 10.3233/EFI-2004-22201
- Shih, Y. (2022). Love-based relationships between teachers and students in early childhood education. *Policy Futures in Education*, 20(7), 748-761.
<https://doi.org/10.1177/14782103211063050>
- Shirley, C. (2017). Overcoming digital distance: The challenge of developing relational disciples in the internet age. *Christian Education Journal*, 14(2), 376-390.
<https://doi.org/10.1177/073989131701400210>
- Siberine, K. H., & Kimball, L. (2019). Confirming mentoring: Mutual experiences of incarnation. *Theology Today (Ephrata, Pa.)*, 76(1), 38-49.
<https://doi.org/10.1177/0040573619826950>
- Sidebotham, J. (2015). More lessons from unlikely sources: When a market researcher and a megachurch meet the episcopal church. *Anglican Theological Review*, 97(3), 495-505.
<https://doi.org/10.1177/000332861509700308>
- Siew, Y. M. (2021). A case study in adult discipleship: Stories of apprenticeship to Jesus at an urban Anglican (Episcopal) church. *Christian Education Journal*, 18(2), 189-211.
<https://doi.org/10.1177/0739891320959084>

- Sills, M. D. (2016). *Hearts, heads, & hands: A manual for teaching others to teach others*. B&H Publishing Group.
- SIM International. (2023). Introduction to ASDM Disciple-Making Manual.
- Smith, C. (2021). Falling church membership should be societal concern. *Indianapolis Business Journal*, 42(7), 5-5C.
https://go.gale.com/ps/i.do?p=GBIB&u=vic_liberty&id=GALE%7CA659639683&v=2.1
 &
- Spencer, S. (2020). Seminaries and discipleship: Exploring future directions. *Journal of Anglican Studies*, 18(1), 98-112. <https://doi.org/10.1017/S174035532000008X>
- Stake, R. (1995). *The art of case study research*. Sage.
- Stanford Encyclopedia of Philosophy. (2022, September 15). *Giambattista Vico*.
<https://plato.stanford.edu/entries/vico/>
- Stapleton, L., & Stefaniak, J. (2019). Cognitive constructivism: Revisiting Jerome Bruner's influence on instructional design practices. *Techtrends*, 63(1), 4-5.
<https://doi.org/10.1007/s11528-018-0356-8>
- Steenkamp-Nel, A. E. (2019). Transformative joy in qohelet: A thread that faintly glistens. *Hervormde Teologiese Studies*, 75(3), 1-9. <https://doi.org/10.4102/hts.v75i3.5126>
- Sternke, B. (2012). *How I Make Disciples: Train to Reproduce*.
<https://bensternke.com/how-i-make-disciples-train-to-reproduce/>
- Tanner, P. (2013). The cost of discipleship: Losing one's life for Jesus' sake. *Journal of the Evangelical Theological Society*, 56(1), 43.
- Tawfik, W. A. (2017). Discipleship transforming the world: A Coptic orthodox perspective. *International Review of Mission*, 106(2), 268-279.

<https://doi.org/10.1111/irom.12185>

- Thiessen, J., Wong, A. C. K., McAlpine, B., & Walker, K. (2019). What is a flourishing congregation? Leader perceptions, definitions, and experiences. *Review of Religious Research, 61*(1), 13-37. <https://doi.org/10.1007/s13644-018-0356-3>
- Thorne, J. A. (2013). Biblical online education: Contributions from constructivism. *Christian Education Journal, 10*(1), 99-109. <https://doi.org/10.1177/073989131301000108>
- Waters, J. L. (2020). The costs (and rewards) of Christian discipleship. *America (New York, N.Y.: 1909), 222*(14), 1-3.
- Webb, S., Massey, D., Goggans, M., & Flajole, K. (2019). Thirty-five years of the gradual release of responsibility: Scaffolding toward complex and responsive teaching. *The Reading Teacher, 73*(1), 75-83. <https://doi.org/10.1002/trtr.1799>
- Weller, S. C., Vickers, B., Bernard, H. R., Blackburn, A. M., Borgatti, S., Gravlee, C. C., & Johnson, J. C. (2018). Open-ended interview questions and saturation. *PloS One, 13*(6), e0198606-e0198606. <https://doi.org/10.1371/journal.pone.0198606>
- Wilkerson, L. (2022). Constructivist curriculum for Christian transformation. *Christian Education Journal, 19*(1), 32-46. <https://doi.org/10.1177/0739891320985870>
- Willard, D. (2014). *The great omission: Reclaiming Jesus's essential teachings on discipleship*. HarperCollins, New York, NY.
- Willard, D., Porter, S. L., Preston, A., & Ten Elshof, G. A. (2018). In Porter S. L., Preston A. and Elshof, G. A. (Eds.), *The disappearance of moral knowledge* (First ed.). Taylor and Francis. <https://doi.org/10.4324/9780429491764>
- Williams, M. (2015). Community, discipleship, and social media. *Christian Education Journal, 12*(2), 375-383. <https://doi.org/10.1177/073989131501200209>

- Wilt, J. A., Stauner, N., Harriott, V. A., Exline, J. J., & Pargament, K. I. (2019). Partnering with God: Religious coping and perceptions of divine intervention predict spiritual transformation in response to Religious–Spiritual struggle. *Psychology of Religion and Spirituality, 11*(3), 278-290. <https://doi.org/10.1037/rel0000221>
- Witkowska-Tomaszewska, A. (2019). “Mutual learning education” – constructivism in school practice. *Konteksty Pedagogiczne, 2*(13)<https://doi.org/10.19265/KP.2019.213145>
- Yeboah, D., & Nyagorme, P. (2022). Students' acceptance of WhatsApp as teaching and learning tool in distance higher education in sub-Saharan Africa. *Cogent Education, 9*(1). <https://doi.org/10.1080/2331186X.2022.2077045>
- Yin, R. K. (2017). *Case study research and applications: Designs and methods* (6th ed.). Thousand Oaks: CA. Sage Publications. ISBN: 9781506336169.
- Young, C. J. (2013). Transformational learning in ministry. *Christian Education Journal, 10*(2), 322-338. <https://doi.org/10.1177/073989131301000205>
- Yount, R. (2019). The mind: Discipleship that forms the thoughts of Christians—Reflections on Dallas Willard’s thinking on the mind (thoughts). *Christian Education Journal, 16*(1), 51-65. <https://doi.org/10.1177/0739891318823215>
- Zaluchu, S., Engel, J., Pilakoannu, R., & Zaluchu, F. (2023). Digital discipleship in digital religion perspective. *The International Journal of Religion and Spirituality in Society, 14*(2), 27. <https://doi.org/10.18848/2154-8633/CGP/v14i02/27-40>

Appendix A

Liberty University Institutional Review Board Approval Letter

LIBERTY UNIVERSITY

INSTITUTIONAL REVIEW BOARD

January 4, 2024

Anne Frey
Patricia Ferrin

Re: IRB Approval - IRB-FY23-24-608 CONSTRUCTING A TRANSFORMATIVE METHODOLOGY OF DISCIPLESHIP: A QUALITATIVE CASE STUDY OF THE AFRICAN STRATEGIC DISCIPLESHIP MOVEMENT (ASDM)

Dear Anne Frey, Patricia Ferrin,

We are pleased to inform you that your study has been approved by the Liberty University Institutional Review Board (IRB). This approval is extended to you for one year from the following date: January 4, 2024. If you need to make changes to the methodology as it pertains to human subjects, you must submit a modification to the IRB. Modifications can be completed through your Cayuse IRB account.

Your study falls under the expedited review category (45 CFR 46.110), which is applicable to specific, minimal risk studies and minor changes to approved studies for the following reason(s):

7. Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies. (NOTE: Some research in this category may be exempt from the HHS regulations for the protection of human subjects. [45 CFR 46.101\(b\)\(2\)](#) and (b)(3). This listing refers only to research that is not exempt.)

Thank you for your cooperation with the IRB, and we wish you well with your research project.

Sincerely,

G. Michele Baker, PhD, CIP
Administrative Chair
Research Ethics Office

Appendix B

Letter of Consent for Participants

Title: CONSTRUCTING A TRANSFORMATIVE METHODOLOGY OF DISCIPLESHIP:
A QUALITATIVE CASE STUDY OF THE AFRICAN STRATEGIC DISCIPLESHIP
MOVEMENT (ASDM)

Principal Investigator: Anne Frey, Doctoral Candidate, School of Education, Liberty
University, USA.

Invitation to be Part of a Research Study

You are invited to participate in a research study. To participate, you must be 18 years of age or older and have participated in a minimum of three training sessions using the African Strategic Discipleship Movement (ASDM) educational methodology. Taking part in this research project is voluntary.

Please take time to read this entire form and ask questions before deciding whether to take part in this research.

What is the study about and why is it being done?

The purpose of this research is to determine which educational tools or experiences within the ASDM discipleship program bring about transformation in a person's life. In addition, this research seeks to demonstrate how the ASDM discipleship program is being multiplied or transferred throughout a denomination.

What will happen if you take part in this study?

Study Procedures:

1. Individual interviews and/or observations through WhatsApp Video, Google Meets, or in-person. (1 hour)
2. Review of interviews and/or observational transcripts. (1 hour)
3. Review of researcher's interpretations and analysis of interviews and/or observations information (1 hour).
4. Participants allow personal videos, photographs, and artifacts to be used in the dissertation results and presentations.

If you agree to be in this study, I will ask you to do the following:

1. Participate in an audio or video-recorded interview or observation that will take no more than 1 hour.
2. Review the transcripts of the interview or observation (approximately 1 hour).
3. Review the transcripts of the interview or observation (approximately 1 hour).
4. Allowance of personal videos, photographs, and artifacts to be used in the dissertation results and presentations.

How could you or others benefit from this study?

The direct benefit that a participant should expect to receive from taking part in this study includes the personal understanding of how the ASDM discipleship trainings have or have not provided transformational results within their lives.

Benefits to society include the knowing of effective tools and methods of discipleship that lead to transformation and the improvement of multiplication strategies within a denomination.

What risks might you experience from being in this study?

The expected risks from participating in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

How will personal information be protected?

The records of this study will be kept private. Published reports will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only the researcher will have access to the records. In addition, the following protocols will be implemented:

- Participant responses will be kept confidential by replacing names with pseudonyms.
- Interviews will be conducted in a location where others will not easily overhear the conversation.
- Data collected from you may be used in future research studies and/or shared with other researchers. If data collected from you is reused or shared, any information that could identify you, if applicable, will be removed beforehand.
- Data will be stored on a password-locked computer or phone and in a locked room. After five years, all electronic records will be deleted and/or all hardcopy records will be shredded.
- Recordings will be stored on a password locked computer or phone for five years until participants have reviewed and confirmed the accuracy of the transcripts and then deleted/erased. The researcher and members of her doctoral committee will have access to these recordings.

How will you be compensated for being part of the study?

Participants will not be compensated for participating in this study.

What are the costs to you to be part of the study?

To participate in the research, you will need to be able to receive messages on WhatsApp or by email.

Is study participation voluntary?

Participation in this study is voluntary. Your decision whether to participate will not affect your current or future relations with the African Strategic Discipleship Movement (ASDM), your denominational affiliation, or Liberty University.

If you decide to participate, you are free to not answer any question or withdraw at any time.

What should you do if you decide to withdraw from the study?

If you choose to withdraw from the study, please contact the researcher, Anne Frey, at the email address/phone number included in the next paragraph. Should you choose to withdraw, data collected from you will be destroyed immediately and will not be included in this study.

Whom do you contact if you have questions or concerns about the study?

The researcher conducting this study is Anne Frey. You may ask her questions at any time at the WhatsApp mobile number [REDACTED]. You may also contact the researcher's faculty sponsor, Dr. Patricia Ferrin at [REDACTED].

Whom do you contact if you have questions about your rights as a research participant?

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the IRB. Our physical address is Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA, 24515; our phone number is 434-592-5530, and our email address is irb@liberty.edu.

Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty researchers are those of the researchers and do not necessarily reflect the official policies or positions of Liberty University.

Your Consent

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

The researcher has my permission to audio-record/video-record/photograph me as part of my participation in this study.

Printed Subject Name

Signature & Date

Appendix C

Permission Letter to African Denominational Leaders

Dear Denominational Leader,

As a graduate student in the School of Education at Liberty University, I am conducting research as part of the requirements for a PhD degree. The title of my research project is *Instilling a Transformative Methodology of Discipleship: A Qualitative Case Study of the African Strategic Discipleship Movement (ASDM)*, and the purpose of my research is to discover how their discipleship approach can be transformative for the learners within the African Strategic Discipleship Movement (ASDM) training program currently located within 31 countries throughout Africa.

I am writing to ask your permission to contact members of your denomination that are involved in the ASDM discipleship program to invite them to participate in my research study.

Participants will be asked to contact me to schedule an interview. Participants will be presented with informed consent information prior to participating. Taking part in this study is completely voluntary, and participants are welcome to discontinue participation at any time.

Thank you for considering my request. If you choose to grant permission, please respond by email to [REDACTED]. A permission letter document is attached for your convenience.

Sincerely,

Anne Frey
Graduate Student

Appendix D

Recruitment Letter for Participants

Dear Participant,

As a doctoral candidate in the School of Education at Liberty University, I am conducting research about the methods of discipleship used by the African Strategic Discipleship Movement (ASDM) to better understand the issue of spiritual transformation. The purpose of my research is to determine which components of the ASDM discipleship program bring about the most transformation, and I am writing to invite you to join my study.

Participants must be 18 years of age or older and have participated as a Disciple Making Leader of the ASDM discipleship training program. Participants will be asked to take part in a one-on-one, video/audio-recorded, in-person interview. It should take approximately three hours to complete the entire research procedures. Names and other identifying information will be requested as part of this study, but participant identities will not be disclosed.

Sincerely,

Anne Frey

██████████ (Mobile and WhatsApp)

████████████████████

Appendix E

Transcripts of Interviews

Interview with Adam - GS1 – Denominational Leader

Anne Frey: Lord, thank you so much for this time together and for the archbishop's willingness to take part in this interview. I pray that every word that is said would be glorifying to you, and I pray that the information will go out and be used in a helpful way in discipleship and in churches worldwide. We pray in Your Name, Amen.

Adam - GS1: Amen.

Anne Frey: Can you give your name and your position that is held within your denomination?

Adam - GS1: Adam is my name, and I serve in the dioceses of Kibi in Northwest Nigeria. I serve under the Anglican communion. And we are a missionary diocese that is reaching out within this Northwest zone of Nigeria to a largely Muslim population in an animus community.

Anne Frey: Wonderful. That is so exciting to hear all that you are doing. One day I am going to be there.

Adam - GS1: That will be great.

Anne Frey: Can you describe your association with or knowledge of the training program and the curriculum of the African Strategic Discipleship Movement (ASDM)?

Adam - GS1: I think I came in contact with the ASDM about five years ago now through Bishop Agbo who happened to attend the ASDM training in Ghana. When he came back and shared with me about some of his experiences, I invited him to our diocese where he addressed clergy, the pastors and their wives on the need to start ASDM in our diocese. We were very excited after listening to him, and we felt that there were gaps that needed to be filled in our lives and in our relationship with the Lord. The African Strategic Discipleship Movement was going to help us a

lot. So, that was how I came on board as his first contact. And then, we decided to go for the training; myself, and four other Bishops went. We were invited to Bishop Agbo's diocese, and we went there for the individual discipleship training. So, that was the contact I had with African Strategic Discipleship Movement, and that has been how the journey has started off.

Anne Frey: That's wonderful. Can you describe your understanding of discipleship before you were trained with Bishop Agbo? What were you doing or what did you think when you heard the word discipleship?

Adam - GS1: When he came and talked about discipleship, it did not sound strange to me because we had gone through several discipleship trainings in my days in the university and in my connections with several other ministries. I was exposed to discipleship training. But the difference between what I had done and now was the fact that most of them were knowledge based. It was learning the Scriptures or being given an assignment to do, and you graduated from one level to the other without necessarily having any impactful evidence in your life of what you have learned over time. So, this was what he [Bishop Agbo] brought in. It was obedient-driven. And I felt that I needed something along that line that would help me to not just read the Scriptures because we were memorizing Scriptures, but we were not living it out every day and bringing about change. This was the difference from all that I have heard before. Discipleship before was real knowledge-based. It helped me to read the Scriptures, it helped me to memorize the Bible, and all that, but it stopped at that point. It did not help me to put it into practice and to live it out.

Anne Frey: So, after you were involved with ASDM, what would you say is your understanding of discipleship?

Adam - GS1: I have gotten to know that discipleship is that process that helps you to understand Scriptures and to get to a point where you can obey the word of God and then helping you to be transformed to the very nature of the Lord Jesus Christ. So, every day you can reflect his person in your life through his word that you have read. And that has helped me tremendously to grow my faith and to walk with the Lord and to live for him. So, this is the level of discipleship and my understanding of discipleship now. And it is not something that somebody is dictating to me saying "Do this, do this." No. I am discovering God for myself and by myself through the Word of God by the leading of the Holy Spirit. So, I do not have any tutor or teacher that is giving me instructions every day as to how to live or what to do or how to do this or what not to do. So, this is the difference from what I had known as discipleship.

Anne Frey: That is wonderful. It is a whole different way of thinking. So, how has the ASDM program transformed or not transformed you personally?

Adam - GS1: It has helped me, really. Like I said, my life now, the many things that I have struggled with such as issues of anger, the relationship with my wife and my children, and even the staff that I work with have been able to notice the obvious changes in my life and the way I talk to them and relate with them. So, these are the things that they are noticing in my life and in my relationship with them. It has really helped me, and it is helping me to get better and to walk with Christ every day. So, this is what discipleship has done to my life. Even me, I am happy about it. In fact, it has even affected my health situation. I used to be a very serious asthma candidate, but that has disappeared now, no record of asthma. I can fast. I can eat anything now, and I'm just fine. This is what the Lord has done.

Anne Frey: Wow! That's amazing that it has even affected your health. Do you feel like it is less stress or is it prayer or what has happened?

Adam - GS1: Prayers, trusting God's word, getting relaxed at every issue, and not worrying anymore about the things of tomorrow or the ministry that I have, or worker's stipend. These are issues that keep me burning out every day. But now I just leave them at the foot of the cross. And it has helped me tremendously to lead a completely different life and to trust the Lord.

Anne Frey: How do you feel like ASDM has transformed or not transformed your relationship with your wife and family?

Adam - GS1: We have been married now for 40 years.

Anne Frey: Congratulations!

Adam - GS1: Thank you, and we have been doing quiet times together. But our quiet time now has taken another dimension because everyone of us is making efforts to live out what we are learning every morning. And it is helping us to just walk with the Lord. This morning, I can share with you, we studied from John 16 and then we looked at the Holy Spirit as a helper. And how can we depend on the Holy Spirit as well as our helper? And both of us shared ways that we need to depend on the Holy Spirit and how he can guide us and help us, and after that we prayed together. It was amazing this morning.

Anne Frey: Wow.

Adam - GS1: And when I went out this morning, a miracle happened. We had a wall clock in our room that has gone bad, and I needed to change it. And as I was going out, I just said, "Holy Spirit, lead me to where I can get a wall clock that would serve us." And I went somewhere to a shop and then somebody where I was buying the wall clock told me, "Bishop, I have not been seeing you for a very long time. This will be my Easter gift for you. Just go with it." So, another person wanted to pay for the wall clock. And I said, "Oh God, I couldn't have imagined what would have happened this morning because the Holy Spirit led me to that place." So, this is how

I can say today he has helped me. This is my testimony. So, God is working and helping us, and we are passing this to our children also. We pass this to our children, and they are using the discipleship manuals and all that to build our grandchildren. It has been amazing.

Anne Frey: What a story! You prayed and God provided so quickly.

Adam - GS1: Yeah, yeah.

Anne Frey: How would you say that the ASDM program has transformed or not transformed your church?

Adam - GS1: After we invited this African Strategic Discipleship Movement, I got my family trained. We had a cohort in the family, and after the family cohort, we now moved everybody within their family moved into the church, and we started with five families each. Today, by the grace of God, we have over 15 or 20 families that have gone through this training and are now training their own children also. So, it is impacting us. It is bringing about change. People are very happy about it, and they are discovering God for themselves. We live in a society where many are influenced by Pentecostalism, and all the teachings that are out of the way are being preached all over the place, but people are beginning to discover scriptures for themselves and to discover God for themselves through this discipleship method, and it is helping them to grow in their faith and grow in their understanding of God.

Anne Frey: That is so exciting to hear. Can you give one example of a family in the church that has experienced change that you've heard about?

Adam - GS1: Sure. One of the families that I did a training for, the lady told me that she was very unfaithful in a place of work. After going through this discipleship, she decided to do everything faithfully instead of all the usual tampering with the accounts because she was in the accounts department. And she had to tell her boss that she could no longer do it because of what

Jesus Christ is teaching her and that she wanted to live her life for Jesus Christ. So, this is a very wonderful report. And then, they had a daughter who they organized an exam malpractice, which is commonplace here in our country. For an exam malpractice, people go in and do an exam for you, and so they did an exam for this girl. Today, she has come up to say she's no longer going to use that certificate, that her Spirit is telling her that it is a sin, that she cannot do it, and that she's going back to school and to take the exam by herself. So, this is what God is doing amazingly, and then some of them have shared testimonies about their quiet time, not being consistent in reading the Bible and studying. But with the 3Ds, they are able now to do a quiet time and get a lesson and learn something from the Bible, not just head knowledge, but heart knowledge that is transforming their lives. So, we have several of these testimonies of what God is doing in the lives of people.

Anne Frey: Wow. That is so encouraging to hear. When we repent of things, God brings it to light. That is when the true transformation happens for sure. So how would you say the ASDM program has transformed or not transformed your denomination?

Adam - GS1: It is a gradual process, and we have just started in our denomination. Incidentally, I happen to be the coordinator of the entire church of Nigeria which is over 166 dioceses. We have also just introduced this. We have just had about six sessions for two years of training for over 40 Bishops on the discipleship based on the curriculum of the African discipleship lessons. So, we have just finished the training with the cohort of 40 Bishops and their wives. Last week, I just came back on Monday from another set that we have started. After taking some for two years, we have just started a new cohort of about 37 Bishops.

Anne Frey: Wow.

Adam - GS1: So, this is how the movement is affecting our church and hoping that by 2026 or there about, we will have taken over 90 Bishops on board having gone through this discipleship training in the entire church. And incidentally while we are doing this, other denominations are beginning to come to us and saying they see things that are happening in the Anglican Church. They say, "Can you help us?" So, we have Methodist pastors who are becoming Bishops who want to come, even from my neighboring countries like Ghana, Cameroon, and the rest of them. We have had Bishops who are coming for training to join us because they have seen life change and the transformation that is taking place in the life of some of the bishops that we have just trained. So, this is how we are moving.

Anne Frey: That is just amazing. And I love how you all are doing it with your spouses as well, right?

Adam - GS1: Yes, we are doing it with our spouses because we believe that within the African context the bishops and their wives are very involved in ministry together, and the women are larger in number. Women and girls are more in church than the men. So, the women will have more impact on these women than we who are men. Because of the way our society is structured, they will be more effective in reaching out to their fellow women than if it is just men. So, we carry along women, and we do the same training for both the men and the women. At every level, we are doing that for the bishops, and we are doing it for the clergyman also. And even for church members, we are reaching out to both husband and wife.

Anne Frey: Wow, that is something unique to the Church of Nigeria. It's been an example for other countries and other denominations.

Adam - GS1: Thank you.

Anne Frey: Can you describe key elements of the ASDM program including mentoring and the use of the 4H Model and their usefulness in the transformation process?

Adam - GS1: The 4H Model used along with 3D has been very, very impactful because they have been innovative ways of studying the scriptures and digging into the Bible and finding out what the Scripture is actually saying and teaching. So, we have found that very, very effective and helpful. And then mentoring is a very powerful and helpful because we live around each other, and the African social system enables mentoring to work effectively. People do not need to take permission to come to your house. They don't need to ask your permission to visit you or call you on the phone and all that, and we find that very, very effective. So, when people possibly they have a challenge, they call and they want you to maybe pray along with them, or they visit you and they just feel free. So, they are able to see your life, and you are able to see them, and they are able to discuss with you. So, mentoring has been very helpful, and then the 3Ds and the 4H have all been very, very helpful in strengthening this discipleship movement.

Anne Frey: Within the 4H, what piece of it do you feel like has been more transformational, the head, heart, hands, helps, or the whole thing? Do you have a specific area that has been good?

Adam - GS1: Yeah, for me, doing the head seems a normal thing, to ask myself what is the passage saying? That is very usual for a preacher. But the critical area is when I come to help. The head, no problem, heart, hand, when I come to hand, we are faced with a lot of challenges. How do I put into practice and obey these passages that I have read? How do I live it out in my everyday living, in my association with others, in my family? That is where I am always challenged, every now and then. And then help, sharing it with other people or finding somebody who can help me or can assist me. Most of the times, I want to share with my wife and say look

this is what I found from the Word of God today, and I want you to hold me accountable, something like that. So, this is the way it has helped and how it has worked for me.

Anne Frey: That is beautiful. Are you mentoring someone, or do you have a mentor?

Adam - GS1: Yes, I have a mentor. Bishop Agbo is my mentor.

Anne Frey: Okay.

Adam - GS1: And I have people here that I am mentoring here in the diocese.

Anne Frey: You are an example to thousands of people.

Adam - GS1: Yes. There are many people who are looking up to us as examples and all that. So, we discuss, share, and pray together. We visit where possible, and then the bishops that we are training, I am also mentoring some because we have divided them into various mentoring groups. I have five of them that I am mentoring now. They are just doing well, and I am working with the Lord. Yes.

Anne Frey: That is amazing. Can you describe how digital interactions within the ASDM program have contributed or not contributed to your transformation? And by digital interactions, I mean through WhatsApp, or what we are doing now, or any kind of digital discipleship.

Adam - GS1: Our problem here, why we have not used so much of the digital methods on various platforms to do this is the fact that network is a very big problem. It's a big challenge. We're not able to connect. It is not everywhere. You are very lucky today that I think this is answered prayers that we are not breaking off, and we are continuing to talk without the system breaking down. So, there are places where you cannot get network. And then, it is not everybody that is on the platform, that can afford it because of the cost of all this in our system, in our society. So, it is difficult for many people to stay connected. When you are able to talk, you may not be online. So, it is difficult to do this, but I believe that with time, we have no choice than to

use this because it will be very affordable to people because many more people are getting phones. Now, many more people are getting connected to either WhatsApp or to the Internet, generally, to be able to use this resource that is so wonderful. So, this is the problem. We are living in rural areas where there is no network at all. So, it is difficult to use, but it will be a good instrument, eventually, as things improve in our country.

Anne Frey: Have you been able to use WhatsApp and encourage people in discipleship or anything like that with people who do have it?

Adam - GS1: Yes, I have. Actually, we have WhatsApp platforms through which I have for all those that I am discipling, those that I am mentoring, and we communicate. So, I am able to post my 3D, for instance, and say, "This is what I did this morning, and this is what I learned this morning, and I want to share it with you." And then I will post it, and then they will respond, and others will say, "Thank you for what you have shared. I am learning some lessons from this." And they will share what they have learned on WhatsApp, or they will ask questions if there is issues or passages that they do not understand. They ask questions and say, "What do you think about this passage? I am being challenged, and my understanding of this passage is not adequate. Can you assist?" So, this is the way we have used WhatsApp so far.

Anne Frey: That is a great tool around the world. How can the transformation process within discipleship be evaluated or measured from your perspective, and how have ASDM mentors assessed your own transformation? How do you measure transformation?

Adam - GS1: Yeah, people see and tell me, "We see this change in your life. The way you used to talk or the way you used to behave is different. We see joy all over you. What is happening?" They ask questions. They commonly say that something must be happening around you that we don't know. And we want to know. So, even within my office I find those kinds of comments

from my staff. That means and I tell them what is God that is at work in me. And this is the result of the transformation that is taking place in my life. So, this is the evidence, and this is the way I am being evaluated by people who used to know me and know me now. So, this is it.

Anne Frey: I know for me personally being in ministry, I used to feel like I was doing things to show others. Do you feel like this discipleship changed you from that perspective?

Adam - GS1: No, far from it. They have known me. In fact, for many of them, they did not think that I needed to go through this discipleship training. Because for them, I was living out my Christian life, but personally, I know myself, and I know the feelings in my life, the weaknesses that are there in my life, and I can testify that these changes are taking place in my life. All right, for instance, my anger level has really gone down, and I'm able to control that. I do not easily get angry now, especially on people's actions and behaviors. So, everybody can see that, even my wife. In spite of the fact that we have lived all this for a while, she knows my anger levels. She used to know that, even though we preach, and we are Christians. So, I am not just doing it to fake anything or to make people commend me. No. No, it is something that I am enjoying. And I am finding fulfillment and satisfaction in it. And I can say that I have testified that God is doing a new thing in my life through this program of transformation.

Anne Frey: That is so wonderful.

Anne Frey: Based on the trainings that you've received so far through ASDM, how can church leaders improve their methods of discipleship. Is there anything that you think needs to be improved within the ASDM trainings?

Adam - GS1: I think for now, the way I have seen the materials, have been very helpful. They are simple enough, and they communicate straight, the message that one needs to know. And then, the way they are reaching out, starting with stories and all that, helps to catch the attention

of the reader and make him think. So, it is not somebody thinking for you. It is you thinking through the Scriptures and you thinking through the passages that you have read, and I think that is unique to the African Strategic Discipleship method. So, I think it is unique to them, and it is very helpful. Everybody that has gone through the training finds it very, very helpful. So, I think it is very adequate for now. I have not found anything that I think should change for now. Of course, every spectrum, whether you are clergy or a lay person, everybody can use it and benefit from it. So, it is very helpful.

Anne Frey: Okay. Have you had any challenges yourself or seeing other people have challenges with the particular training program of ASDM?

Adam - GS1: The challenge is finding time to do all that is required. That is the biggest challenge for many of our people. The discipline of time, for instance, the 3D, you have to discipline yourself. In fact, it is called disciplined daily devotion. You have to discipline yourself to create that time because we are all very, very busy with so many things that are calling for attention. So, time has been the challenge for everyone that I have met in this training procedure.

Anne Frey: Have you had anyone who did not want to be a part of it or challenged the transformation process through ASDM?

Adam - GS1: For this obvious reason that I mentioned – time, some people have said, “I do not have the time, so it will not be possible for me to do it. My job is very involving. It takes a lot of my time. I think I will just continue to manage my Christianity the way I am going and all that.” I have heard that from a couple of people, but when they begin to see results in those around them, they change. I know a person like that who saw another person and started asking him, “We see the changes in your life. How is it happening?” And he told him about the discipleship program. He said, “Oh, have you started this discipleship thing? Yes? Wow, then I have to think

about it.” These are our challenges, and I think that with time, we will be seeing lives change and be seeing transformation in the lives of the people. They will eventually be keen to it.

Anne Frey: That is so good. The last question is do you have any additional information you want to share or add to our conversation about the ASDM methods of discipleship and how they relate to the process of transformation?

Adam - GS1: I think, on the whole, we are finding this to be very helpful in terms of getting to know God more and getting better in our understanding or relationship with the Lord. And I think that this is the main thing for now that many of us are very happy to identify with. And I think that the way it is not tied in or around any person but on the Lord Jesus Christ. It is not a ministry that is being run by anybody. It is not owned. You discover it yourself, and you run with it yourself. So, it makes it very unique and very helpful. And I am very happy with it. And I know many, many people are happy for the way it is. So, we are happy.

Anne Frey: That is so great. One question that I was not sure about is just your family. Do you have children or how many is in your household where you have used the ASDM materials?

Adam - GS1: Yeah, I have four children, but they are now adults. They are all married. Within my environment, I have other families that are living with me, and they have all gone through this African Strategic Discipleship Movement training, and they are all reaching out to us. They have all embraced the training, and so we live as a very big happy family here. We have about four other families that are living with us, and they have all gone through this, and they have, their wife and children and all that they are raising along this line. So, because my biological children are no longer with us, they are all scattered all over the world, working one place or the other, but we have others who stay with us, as the African system of having families together. It

has been very helpful for bringing people in and training them and exposing them to this discipleship method.

Anne Frey: That is so great. You have done such an excellent job answering all the questions. So, thank you for your wisdom, and thank you for your time, for sure. It is so exciting to hear how the Lord has been changing you through this type of discipleship and for me, I feel like getting back to the Word of God and like you said, letting it go into your heart and change the heart is the most critical piece of this for all of us.

Adam - GS1: Thank you very much.

Anne Frey: Yes, do you mind closing us in prayer?

Adam - GS1: Loving Heavenly Father, we thank you for this afternoon and for the opportunity to speak with Anne. Thank you, Lord, for our discussions. And, as she writes out this, we pray that you continue to guide her that this thesis will come out and be a working document for the African Strategic Discipleship Movement and that through this, many will come to this and grow their faith and will be transformed for the expansion of the Kingdom of God here on earth.

Thank you, Father, in Jesus' name we pray, Amen.

Anne Frey: Amen. This has been such an honor.

Adam - GS1: Amen. Thank you very much. It is my joy.

Anne Frey: Thank you again.

Interview with Bill - GS2 - Denominational Leader

Anne Frey: Can you give your name, country, and position of ministry that you hold within your church or denomination?

Bill – GS2: All right. My name is Bill. I am in the Evangelical Church in Zambia as the presiding Bishop. I am also currently the Chairman of the Evangelical Fellowship of Zambia, the

Association of Evangelicals in our country.

Anne Frey: Wow. You are an important person in the eyes of the Lord and many people. That is great.

Bill – GS2: Thank you so very much.

Anne Frey: Can you describe your association with or the knowledge of the training program and curriculum of the African Strategic Discipleship Movement (ASDM)?

Bill – GS2: Yes. The background is that ASDM does not come to me as a surprise because I was initially introduced to the apostolic discipleship movement from a Nigeria man called Dr. Obed. He was speaking about the Movement for African National Initiatives (MANI in brief) in South Africa, so it was at that time that it struck a chord for me to realize that by and large what we call discipleship was actually not what Christ had done or what Christ had called among those 12 that followed him and how he disciplined them. So, at that time it was very easy for me to relate to that and see the gaps in my own ministry as a pastor and why it was important for us to revisit it. So, when I assessed my own denomination performance, I noticed that the majority of our members were very spiritually immature, and that is because we did not have a particular way to disciple them to maturity. We took things for granted that they were just brought to maturity when actually, Christ had demonstrated before us that he called the disciples to follow him, to be with him, and to be trained and to learn from him firsthand, before he would release them into the harvest field, into mission. So even when we started at the level of the ASDM-related churches, mainly Evangel, to talk about discipleship, it was able to connect with me or resonate with me quite easily because of that foundation that I had already gotten. So, when we started the discipleship movement in our own circles in the Evangelical Church in Zambia with that knowledge and with that understanding, it was easy for me to relate and also to follow through.

When we eventually set up the curriculum for the ASDM, it was easy for me to follow and appreciate where we are coming from and lay the emphasis that I had already opened up to in my understanding that discipleship is not just anything that is called discipleship in the name of discipleship but what Christ intended for us to be doing in discipling believers to maturity. So, yes, it has become very handy for me, and I can relate to the curriculum.

Anne Frey: That is great. What did you think about discipleship before ASDM? Can you describe your understanding or thinking of discipleship before you met Dr. Obed and before your involvement ASDM?

Bill – GS2: Yes. It was very, very different. I have studied theology, and there was a course in my theological training that was called evangelism and discipleship. And from what I was exposed to in that course, it was not anything that now I have come to understand. Now, when I talk about discipleship in the context of what I understand it from Dr. Obed, as well as the African Strategic Discipleship Movement that we are embarking on, I am keeping that before me every time I engage with the members of my local church as well as the denomination to help them appreciate it. I was where they were. I was the kind of person that was really calling anything in any material that was in the Christian education in my own understanding way of training even at that point. I felt that it was discipling enough. We have a practice especially in my denomination that any believer that comes to know the Lord in our church are enrolled in a class called New Believers Class, and there is a blue book that we follow in starting them to grow in some basic issues that are covered. But, at the end of the day, I realized that ASDM was very, very distinct, and very different. If anything, the class was very inefficient to disciple a believer to maturity. So, before me right now, I can see very clearly the demarcation of the difference that there is between how I was trained in the Theological College, what I called

discipleship then, and what I understand discipleship to be now. It is totally different. It is just black and white. I can see that from the trainings that we have, and I can actually go down, even when I am relating and interacting with people, and try by all means to connect with the actual discipleship as I am made to understand it now rather than before.

Anne Frey: What would you say is the main difference between before and now being involved with the ASDM trainings?

Bill – GS2: Yes, the main difference is the practical aspect to discipleship. When you look at the lives of the disciples themselves, the ones that Jesus called to follow him, it was not so much the laws that were given to them but the practical experience and exposure. Everything was turned into a learning lesson to a level where there was no clear-cut distinction between what spiritual life would be and what is just the ordinary way of living. People behave differently on Sunday when they are in the church, and they cannot take that same life into the marketplace. What I see now is that we are putting emphasis in this discipleship. You need to be who you are as a believer and what you are called to be even in a marketplace. So, there is the component that I do not only talk about discipleship as a husband, but I want to assimilate it as a husband that I would demonstrate what it is to be a Christian husband. When I go to my workplace, I do not just talk about people being a humble or being people of integrity, but I want to live that integrity in those marketplaces, whether I am interacting with non-Christians or whether I am in church. My life should be shepherded around a lifestyle of what I have come to know, that Christ wanted me to live, a kind of life that is not devoid of what is spiritual, and visibly what is just my normal lifestyle, but the two are supposed to be married and should be integrated to a level where I answer to the question of who I am in Christ in whatever aspect. Whether I am interacting with the politician or when I am interacting with other non-believers, or even indeed when I am

providing leadership as a church leader, I am supposed to be conscious of my life and be able to carry along the people that are observing my life so that they also can emulate and follow me. I think this is what Paul means when he says to follow my example as I imitate Christ.

Anne Frey: That is wonderful. That leads me into the fifth question. How has the ASDM program transformed or not transformed you personally? You have already described some, but can you be more specific about your personal transformation?

Bill – GS2: Yes, I think the aspect of my prayer life, for example, and my Bible study. In my personal devotion, there is an engagement at that level that I have never known before. Yes, indeed, I do not consider myself to have arrived, but there is a gaining of an appreciation that I have now, looking at the demands, not only for me to go and lead a class, but being challenged personally that I should not be telling someone to pray if I am not praying. I should not be talking to someone about doing devotions if I am not doing it myself. So, there is this demand that I see myself benefiting from that aspect because it is something that is more inwardly.

Maybe sometimes I would even admit that at the beginning, you tend to be doing it as a routine or as a course, but then as you grow and mature as a believer, you begin to appreciate that this becomes your lifestyle. I think, with all due respect, that I credit it to some of the lessons that we have in our [ASDM] curriculum.

Anne Frey: That is wonderful. How has the ASDM program transformed or not transformed your family?

Bill – GS2: To begin with my relationship with my wife, there has been tremendous engagement. In our speech, in our interaction, in our prayer life, and even in our Bible study, I can see the benefit of what [ASDM] has done. And I also have appreciated the fact that my wife is also in embedded and involved with the women's discipleship movement in country, especially the

Entrust program. She has been involved and engaged at that level which brings another aspect of benefit. Admittedly, I think both of us would be first to acknowledge the fact that our children are no longer as small as they were before when we were even engaged in this discipleship movement. But we are trying to bring them on board as well. Of course, some of them are not even living with us. But as a family unit, I see a lot of aspects that have benefited both of us as well as those who come and live with us now in our situation than it was before.

Anne Frey: And you think this change is directly related to the ASDM trainings and discipleship?

Bill – GS2: Yes, yes indeed, and I think my wife will be the first one to attest to that.

Anne Frey: So, she has seen changes in herself and in you?

Bill – GS2: Yes, yes.

Anne Frey: That is wonderful. How do you feel like the ASDM program has transformed or not transformed your church?

Bill – GS2: I think on that scale, it is really a benefit that we have actually seen. In a sense or practical way, where we have the discipleship movement going on and taking place, there are really tangible results that we can see in the lives of the individual believers as compared to some churches that are not involved. Speaking at the denominational level, I superintend over a thousand plus churches right now, and we are talking about 1,200 local assemblies. So, when you compare those churches that are involved in the ASDM program as compared to those others that do not have it started yet, there are a lot of benefits that we are seeing because even instructions of spiritual activities that we have in the church, you can see those that have started this discipleship movement lining up and responding very actively. One such example is that we have had a very sharp and increased interest among those that have been in the discipleship

movement wanting to do further studies in theological or Bible studies, and we have a number of them going to Bible school full-time. Among those churches that are doing discipleship, you can see the maturity in their performance and in their action. For example, at the general or national level, we call churches to contribute. Currently, what is happening is that we want to buy the presiding Bishop a new motor vehicle. The response from those that are in the discipleship movement is higher than the ordinary church members which is a significant expression of the maturity of the people that are engaged in the ASDM initiative as opposed to those that are not. So, I think there is a level of maturity that we are seeing, visible and practical, among those that are involved in discipleship.

Anne Frey: That is great. So, they are more generous, they want to learn more and do higher education, and they want to participate more. That is awesome. So, you have already spoken a little bit about it, but do you have anything else about how has the ASDM program has transformed or not transformed your denomination? You have compared the different churches, but as a whole, how would you say that ASDM has transformed or not transformed your denomination?

Bill – GS2: Yes, to a larger extent, there is a great appetite and benefit. And what we are doing at the moment, which is a great initiative, is that those churches that are already doing discipleship, those that are already engaged in practice, they are doing certain things that are admirable by those who are not. So, when we rolled it out, we actually were also strategic in that we selected certain local churches that we used as pilots. So, when they began to do certain things, the others naturally began to ask questions and said, “Why are they different from us? What is it that they are doing? What makes them do whatever?” So, then it is easier for us to launch out and initiate among those inquirers, and oftentimes especially with the leadership, we transpose them. We

asked someone to leave their local church and to go and spend a week or so in the church that has already begun the ASDM program to just catch the fire and to see what is happening there which is not happening in their own local assembly. Oftentimes, we have seen the excitement that has come, and they would say “Oh, I didn't know what this is leading up to. I did not know how discipleship is really affecting people's lives!” And they would want to come back to their own local church and initiate those things.

Anne Frey: What would you say they are seeing in the people that they want to have in their church?

Bill – GS2: I think, generally, the understanding that people see is the mature way that those who have been in this discipleship process are living their Christian life. They see the way they conduct themselves in their responses and in the way that they interact one with another, and the way their marriages are getting inspired and move on. It is something that is being admired by those who are not doing it because all of a sudden, you are in the same denomination, but you can see the distinctive way that this church is behaving in an orderly manner that is not like the others. One of the other things that also has been very, very noticeable about those that have been on this program is they are not only thirsty and desirous to learn the word of God, but they learned to be able to teach others also. So, some of them when they are given an opportunity to preach or teach the word of God, they do it in such a way that is admirable by others. People say, “So you have never been to Bible School? How do you have this understanding of the Scriptures?” The ASDM is also equipping people in a way that they become thirsty to the Word of God, desire the Word of God, and learn it in a practical way that they begin to teach others also. So that is the level at which those who have been through the program, those who have been in the process, can stand up and speak in their own local churches, which is totally

different. So, to a level that our church denomination is divided not only in districts, but in regions where this is going on, those regions seem to be scoring high in the initiative of having people that are able to handle the Word accurately and correctly, who are able to interpret it for what it is and teach others also. This is a very interesting observation that we have seen as a denomination.

Anne Frey: That is amazing. Wow! Can you describe key elements at the ASDM program, including mentoring and the use of the 4-H model, and their usefulness in the transformation process? Within my study, I am trying to focus on mentoring and the 4H Model which are unique qualities of the ASDM discipleship. How are these useful for transformation?

Bill – GS2: I think this is the climax of the training itself - the heart, the hands, etc. - that kind of practical way of people utilizing the material is something that is unique. I think the way that we have designed it is so helpful that you cannot just read it as a curriculum without applying it. So, yes, the 4H Model is very instrumental and key in every aspect, and I think anybody that will talk about the ASDM will point to the fact that it has really helped them in a practical way. They can see something that they need to carry on, something of their hand, something of their heart, in terms of their practicing of their Christian Life. So, I think this is very instrumental and very key.

Anne Frey: Okay, and then what about mentoring?

Bill – GS2: Yes, at that level, it is also important. Because one of the things that is very helpful in learning is when you are able to pass it to somebody else. There is a level where, even me, maybe subconsciously, I am helped by just the awareness that there are people that are looking and observing my life. They may not be at my level, but just the awareness that someone is observing what I am doing, someone is listening to my speech, someone is monitoring, apart

from God of course, it also puts a restraint in my behavior and puts a control in my speech. I am kind of have self-control because you know that someone else is watching. So as a mentor, being aware helps me to pass it down to someone. It is not just for me to keep but to expose it to another that which has helped me and been a benefit to me. If I have benefited so much, why cannot this be passed on to others as Paul would say to teach others who are able to teach others also. So, I think the discipleship program, the way that we have designed it, is that chain aspect of being mentored, of having a mentee but after some time, forcing that person to find someone that they can mentor and that person doing the same. I think that chain aspect provides some checks and balance for me who is mentoring but also being able to have an opportunity to offload to someone that can learn from me, and then that person is also encouraged and challenged to be able to pick someone because some of our lessons bring us to the point of asking us about mentoring. So, if you are not mentoring anybody, then you will be stuck, and you would not be able to answer that question. So, the chain aspect is very, very helpful. It is a benefit first of all to me as a mentor and to the person who is being mentored by me and also forcing them to disciple someone so they would have someone who is watching them. This is the chain that I really love about the mentoring aspect because each one of us does not only learn for my benefit, but I also learn it in order to pass it on to someone else. One of the other things that I have also observed is that there is an open door with someone you are mentoring. There are questions that they offload to me from the person they are mentoring. I can see this aspect of it because it eventually fuels us back. If they cannot answer a question, they carry it and bring questions to me who is mentoring them and say, "There is this question. How would you go about answering it?" And then I realize that there is a prompting, someone who is prompting them, and changing them to a level where they are forced to study hard, they are forced to search

the Scriptures, and they are forced to prepare adequately for that mentoring responsibility that they carry.

Anne Frey: That's awesome. I know that you are at a high level, but do you feel like you have had a mentor within ASDM at all?

Bill – GS2: Not within ASDM, but like I said, what I had was with the materials that we had with Dr. Obed. The curriculum that he developed was so good in itself that you find that you are being mentored. The lessons that are there and the way the whole curriculum is developed and set up confronts the issue of how you can be certain that you are really a child of God and that you are born again. After the new birth, then you have the spiritual milk, the things that you need in order to for you to grow. And as you develop in that very curriculum, there is a level where you need to identify your gifting and see how you can engage and begin to use them. So, not that someone was directly mentoring me, but I did have it in that material, especially in my exposure to this that was very helpful. At the beginning, I emphasized that we cannot have people, especially at a national level, to carry out the movement without themselves having the opportunity to be mentored, and they themselves having the opportunity to be exposed at that level. So, now in the cohorts that we have started, the first cohort especially, selected individuals were launched out and trained. It is from that beginning that the desire for mentoring was said that you need it.

Anne Frey: Can you describe how digital interactions within the ASDM have contributed or not contributed to your transformation? By digital interactions, I mean through WhatsApp or on the computer like we are doing. Do you all use digital interactions in your discipleship?

Bill – GS2: Yes, to a small extent we are using digital practical lessons. I have found it very beneficial because you do not need to be here. Just the way we are talking now, we are able to

connect with people from millions of miles away. And that has helped because it does not matter where you are, you can have your class, you can have interactions with your disciples or mentors from any aspect of this facility for virtual connectivity. This has been really helpful in our experience, especially at the national level, because we have people in all our regions who are being mentored. For a person who visits way down in those small cohorts and meetings with them, generally, the virtual meetings are a major benefit. If there is a longer period before you visit with them, you are able to keep a tab on whatever is happening in those places where you are not physically able to interact. It also serves as a reminder to them when they are maybe forgetting and laxing, knowing that a virtual meeting is coming, it prompts and awakens them to sit up and do their homework and to catch up before you are on Zoom or WhatsApp or something in that manner. So yes, the digital has come in very handy.

Anne Frey: Do most people have a phone that they can talk on WhatsApp?

Bill – GS2: Not everybody has access to that, but some of our key leaders do.

Anne Frey: So, it is mainly the leadership that you are meeting with digitally?

Bill – GS2: Yeah. Yeah.

Anne Frey: Do the pastors use WhatsApp for their ASDM cohort trainings in the local church?

Bill – GS2: No, not that much. In the same town, they can select to meet up on a weekly basis, and it is practical for them to do that. But maybe the meeting is in a very distant place, and therefore, it requires digital connectivity. One thing that I need to mention besides the digital aspect is that in some areas of the established discipleship movement, you will find that there are very few people who are reading the handbooks that they use. Maybe the only person with the booklet who has access to the material can read it to others and not just in private. Others are

able to follow the lessons rather than depending on just one booklet. For that, the materials can be multiplied through the availability of the teaching materials.

Anne Frey: So, they send it out through a digital platform or through WhatsApp?

Bill – GS2: Yes, that is the way that it is being done.

Anne Frey: How can the transformation process within discipleship be evaluated or measured from your perspective? How have ASDM mentors assessed your transformation or others' transformation?

Bill – GS2: That is a very tricky one, because we are at the stage where it is at the beginning.

And we are venturing out and rolling out this movement. We have not come to the point of having saturation in our training, so as even being able to make testimonial or strategies in the groups can be difficult. But we are seeing the fruits of them. We are seeing hope as I indicated.

Our main thrust is to make sure that what we think is the same thing that we are defining as discipleship rather than from what I understand discipleship to be. A big difference can come from another person who is in the same discipleship movement. We keep this before us to make sure before we go too far. The person we are calling a disciple-maker, does he or she understand exactly what we are defining by discipleship? So, I think those are areas of interest for us, not just the pronouncements, not just the usage of the word discipleship movement, but the actualization of the things or components that we embrace as being the discipleship key areas.

This is exactly what the ASDM material offers, where they talk about the hands, the head, and the heart. It is specifically dealing with those kinds of situations where your head knowledge should translate into practice in your hands. Your head knowledge should translate into life formation with your heart responding to that. So, that there is no differentiation of what I am reading and what I am doing. So, I think for us, we need to answer that same question. What are

the mechanisms that we need to have in place other than just our visitations, our going around? What kind of evaluation or even materials can we produce to make sure that we do not just come up with curriculum that will only produce head knowledge. We do not just do things because it is a program that needs to be gone through, but it should translate into a lifestyle. So, I think that we are asking ourselves this question, "How do we come up with the evaluation methods that we can be able to tell that this is the product that has come as a result of the ASDM practice here. Or it is keeping in shape with those people that are enrolling here. I think there is a measure like what I already pointed out that I was in Bible school and there was this class that I needed to pass, and it was called Evangelism and Discipleship. I passed it, but it had no relevance or no connection affecting my life to pattern as a disciple. So, I think that is the danger that we are trying to keep away from in making sure that we are also develop disciples. I think at the moment, it is a very difficult and complex question for me to answer because we have not developed the methods and monitoring systems that we can evaluate what we are doing so far.

Anne Frey: Yes, that seems to be an issue for a lot of people and denominations on how to measure transformation, especially in our own personal life. We want to grade ourselves sometimes higher than people around us. I will be praying that you come up with a good evaluation system.

Bill – GS2: Yeah, that is what I was saying that it is not yet ready for us. But we are trusting that the material that we are dishing out there, people begin to utilize them and be able to see the fruits of their labor. So far, we have not developed an evaluation mechanism, but we are aware that it is necessary for us to keep it on the table so that people do not call the African Strategic Discipleship Movement what it is not. Because there is a danger that people would be doing anything in the name of ASDM when actually they are doing something else.

Anne Frey: So, based on the trainings from ASDM, how can church leaders improve their methods of discipleship for their families or church members? Do you feel like ASDM's methods of discipleship need to be improved?

Bill – GS2: I think that the training itself is actually very practical. You cannot help but be able to live it. It is either you live it and demonstrate it, or you pretend. The Pretenders are easily caught because the questions that will be asked will very soon catch up with them because it will be very inevitable that they are talking about something that they really do not know or do not appreciate. The lessons as we see them in ASDM are very, very pointed. There is something that you need to know from the exposure of the Scriptures. You come to a *wow* moment. I have never read Scripture this way. But then, it quickly asks for ways you have to practice, the hands aspect. How do you translate what you have acquired in your head to practicing, and how does that help you change your life? Then it goes for the heart. So, in a way, our leaders are prompted in any aspect. As long as someone is willing to engage, there are certain things that are very clearly laid out, but unless they are not just regenerate who enforce some kind of changes to take place, and that is what we are noticing by and large. It is our initiative and our considered view and our hope that this movement spreads to every individual member of our church so that not only are you being mentored, but you also are mentoring somebody, and that somebody also is mentoring someone, and that somebody, and so on. Consequently, we feel that it would help improve not only our relationships but mature the whole body of Christ without anyone being left behind. So far from the churches that have started this initiative, there is a demonstration of excitement by our members going out of the way and wanting to be mentored and some of them mentoring others, and that chain reaction is phenomenal to watch. It is gratifying. So yes, we are looking broadly here at all the members who are participating and taking part and as already indicated,

once you get engaged as someone is mentoring you, a question will be posed, “Who are you praying for that they can join in and be your mentor?” So, I think to some extent, naturally we are hoping it is that everybody would participate. When we started and we launched out, we open-ended invited everybody on board, but again, our selection was based on the people's interests. There were people that attended the first time that we launched out, but through the process, some of them did not show a keen interest. They said that they have been to Bible school, and they do not need discipleship. They said, “Who needs it?” But as they observed the changing transformation in the lives of others, some of them have come around and said that there is something that is happening here that we did not know and they have joined, and that is very helpful. But we do have challenges.

Anne Frey: Yes, what are the challenges within the ASDM program?

Bill – GS2: I think the first thing is as indicated is the materials. The materials that we have been translated in certain Zambian spoken languages, but not all Zambian spoken languages are there because, of course, some people can only read in their own vernacular language, and not English, so you want them to be on board as well. They are showing signs and interest in joining, but then they do not have material in their language. So, it becomes a barrier for them to join in. So, the material is the very, very, big challenge that we have although we thank God for the provision of some money to have them translated and printed and made available in certain languages. We still need more, and we still need to move out. Secondly, it is the movement. When you look at the mentoring, I am sure that you want to mentor not only the people that are in your locality. You want to mentor people as the denomination from across the nation, so it becomes difficult in terms of our movements. It becomes difficult for us to link up. You may find that the person that is ready to run with it is the one that is at the corner of the country. And you don't want to block

them. And this is where now it becomes handy to use digital means to engage with them. At the same time then, of course, talking about you need a smartphone, you need some units to be able to do those kinds of things. So, those are some of the things that we are looking at. But we treat them as “tilling” things. They are good challenges to have because I think we are noticing that the aggression or even some of the reservations that we have encountered at the beginning, it is waning down, and people are becoming more and more open and asking about not only the material but asking how they can join and asking how they can start and asking about who can mentor them. So, I think the few that so far have been trained and exposed, we are trying to replicate in some other areas which is a very good program. At the moment, I see it as a denominational leader, but so far some of our Evangelical churches in the country that are not SIM related have heard about it and are showing interest in also being a part of it, and that has caused a big challenge for me as a Chairman of the Evangelical Alliance because they say that you are doing this, and it is a very wonderful program and we want to participate, but then, you are aware that you have limitations in the resources that are available. And not only material wise, but the human resource that will be available to mentor those who would want to participate. It is a challenge, but it is a good challenge, I must admit.

Anne Frey: That is fantastic. We have come to the last question. Thank you for your time. Can you just share any additional information you would like to add to this conversation about the ASDM methods of discipleship and how they relate to the process of transformation?

Bill – GS2: Yes indeed. I think I would want to acknowledge and admit the fact that maybe left up to me, one would want to think that I should have each and every one of my leaders on board. In practice, you need to have my deputies, my administrators, all engaged in this particular program, but the reality is not the same. We have some people that feel they have had adequate

exposure in Bible training, and they really have not even given a single thought at the angle at which we are discussing when it comes to the debate around discipleship. They really have no clue and they do not have an understanding in spite of one would want to even say, "I have been to Bible School, but what I have found in this is not that which I got from there." They are very few of those that are able to preach that and be able to come on board. So, I think there is a bit of a FAT [faithful, available, teachable] gap where on one hand, you do not want to just impose on every one of the leaders, but at the same time you would want to generate enough excitement that every leader would want to participate in this initiative. To some extent, it is good and exciting because some of those who otherwise would not have joined in, by the fruit of the labor of those that are already doing it, they begin to say, "There's something that is happening here," which we would want to have, and to some extent, that has been a very big help and benefit because the moment they are exposed and they are able to see what we are talking about, the depth of this discipleship initiative and the movement, they will be sold out like I did. I have said repeatedly that if I was to go back into my pastoral local church and pastor the church, I will not do it the same way I did it before. Where you are able to preach, you are able to teach, you are able to bring and do exposition of everything that acquires knowledge, people would say, "Yes, this is a good teacher." But when you come to practice, in comparison to the investment, I was not able to see it. When I was exposed and I realized that Jesus' way of doing things was disciple making, I soon realized where the gap was, and I would want if I was to be a pastor again, discipleship is the way to go. I want to disciple. I want to mentor. You cannot mentor the mega church all by yourself, but if you are able to be like Jesus and have the twelve and pour into them and be able to use them as mentors to others, I think there would be a phenomenal development and growth. And that is what I am believing God will happen in our church and denomination.

Anne Frey: That's wonderful. The ultimate goal is transformation for the Lord to change us, and we have to know that He is the one who brings the growth in spite of our best methods, right?

Bill – GS2: Yes. Yes. Amen. Paul puts it very clearly in First Corinthians, “Apollos planted, I watered, but the Lord brought the growth.” So ultimately, it is Him who changes lives. Yes.

Anne Frey: So, you would say that the ASDM training program has been a great tool for transformation in your life and your family and your church and in your denomination?

Bill – GS2: Absolutely. Yes.

Anne Frey: That's wonderful. And you say that the primary reason is because it goes not just from the head, but to the heart.

Bill – GS2: Yes, yes.

Anne Frey: And it goes to the hands, and it is practical.

Bill – GS2: Yes, you cannot have that head knowledge without using it. You cannot have that head knowledge without attaching your heart. You need the total thing, and that has been very helpful.

Anne Frey: That is so great. Would you like to close us in prayer and thank God for this great time. Thank you so much for your words and your life stories of how God has transformed you and your family and your wife and that you can see the results. You can measure them to a certain degree, I can see.

Bill – GS2: Thank you. I hope it has been helpful.

Anne Frey: Yes, very helpful. I am so grateful, and one of your pastors has been helping me as I interviewed him, and I am hoping to interview his son. This is very much what I need for the process, so thank you for praying. Can you pray for us and just pray for ASDM as well?

Bill – GS2: Yes, thank you for the ASDM, for the seed that you implanted and impregnated in our leaders for this initiative. We pray, Lord, that it will not fall on dry ground, but you to fall in fertile soil that brings forth food. We thank you, Lord, that the example you have given to us demonstrated by your life when you chose the men that followed you, and you mentored and disciplined them, and then gave them their assignment to do the same. And we thank you, Lord, that the church is what it is today because of the lives that were transformed through those initiatives of the people that went before us. Father, we may not grasp fully the mold and the disciplers that have worked with us and helped us, but we thank you that with this ASDM, we can quantify, we can define, we can lay the model that works for all of us, and we praise you, Lord, for those that are already engaged. Now, going forward, we pray, Lord, that we will not slacken in this initiative, but that we will be able to improve and build on. Father, where I pray in the name of Jesus, even as you have been prompting us to come up of methods and ways of evaluating so that we do not lose the strides and the positive things that we have accomplished, help us, Lord, to develop some models, things that we can use, tools that we can use to evaluate ourselves and keep going. Thank you for Anne and for the interaction with her. We know that distance is an issue between us and yet, Lord, you have made provision in a manner that we can interact with people from far off places. We thank you for this technology. And we praise you our Father that we are able to do what we have accomplished today. Now, we ask your blessings upon our sister, Anne, in her research. Help her. Give her wisdom. You have said in your Word that if anyone lacks wisdom, they should ask of you, and you will generously provide. So, we pray in the name of Jesus that you will take control of this research. Thank you for the program that we are doing. We honor you, and we thank you, in Jesus' name. Amen.

Anne Frey: Amen. Thank you so much.

Bill – GS2: Yes. Thank you.

Interview with Abe - SG1 - Second Generation Disciple

Anne Frey: Please give your name, country, and if a position of ministry is held within a church or denomination.

Abe – SG1: I'm Abe. I'm from Nigeria, and I'm a lay leader in the Anglican denomination. I've actually been a youth leader, and I've been helping in different ways in the church.

Anne Frey: Can you describe what knowledge you have of the curriculum and training program of the African Strategic Discipleship Movement? How have you been involved in that?

Abe – SG1: Okay, I think it was in 2020. Our priest called some of us - about eight of us. And we went for a meeting in a remote village. And I think that first training, we spent three days. And he introduced the whole concept to us. Before the end of the meeting, we were all impacted. We felt like staying back. It was a wonderful moment. Then, he now told us that Bishop Agbo started something like this a couple of years before that time, and then it was announced to start the same process. So that was how we started. And after that, we had another contact, and I must agree that those had been a great moment in my journey as a Christian. We've been taking some of the trainings and the lessons.

Anne Frey: Wonderful. Can you tell me about and describe your understanding of discipleship before you learned about it through the ASDM program? What did you think about discipleship before that?

Abe – SG1: Okay, Christian discipleship, from my understanding, had to do with following the ways of Christ and becoming like him. And we had the employed minister to watch over this. What do we do? Normally, we have follow-up classes when you give your life to Christ. I had one in my church, a fellowship called Evangelical Fellowship in the Anglican communion. So,

once you become a member, you will be enrolled in a series of studies. Some of the studies are about being a new person in Christ, the assurance of salvation, and then the rest of them. So, we're doing those on a weekly basis, and when you finish all the classes, about 16 of them, you become a graduate and you join the graduate class or the adult's class. So, to me, the lessons were structured in such a way that they will help any Christian to grow. And we were doing that. When we finished and were called together at the end of the day, they were going to ask you what you learned, and they wanted us to know the topic and the lessons, and then you would answer, and that would qualify you to start the following studies by the next week. So, we were doing all of this, and we finished and graduated and joined the adult class. Even when I gained admission into the university, I also was a member of a fellowship on campus. I enrolled in similar discipleship classes. I was still doing that, more or less, as an academic exercise. As I was finishing and becoming a teacher, I was helping others to join up and all that. I even joined another discipleship group called Peace House. This house had revivals, and we also were going for weekly meetings. We would go this Monday, then the next Monday, and we were learning those quite phenomenal lessons. However, here and there, there were still some challenges surrounding the classes. Yeah. So, I think that is before I got to know about ASDM.

Anne Frey: Okay, so then now that you have been involved with the trainings through ASDM, how is that different from what you had learned before?

Abe – SG1: I have learned a whole lot of things. Now, I know that I am not doing any of the lessons to just pass, so then I answer the questions very well now. It is hard to do it. The impact is the lesson that I have had in my life with my associations with people, my relationship with my wife, my family, and people around me should qualify me for this next lesson. It becomes the yard stick which I judge my ability to have understood the previous lesson. And I also

discovered that I became free, so that even with my bishop, Bishop Agbo, I could relate with him and even play with him if I could use that word. Before now, it was only from a distance. I would just say good morning my Lord, bow, and pass. So, I think it brought me closer to him and to even the church leaders. And it brought me closer to the people following me, and I became more relational. That is the mentoring aspect. We liked to hear about it, and we talked about it, but how to go about it was the initial problem. But now, I am coming to understand how to be mentored and how to mentor others. I also learned how to even study the Bible for myself and not just for others. Before now, I would be reading the Scriptures and I would see a striking something from the Scripture and be like, oh, this is good and quickly positioning my mind on how to use it for my future interactions with people. But now when I'm reading, I remove my eyes from every other person and begin to look at myself. Just last week in the church, we were having a Bible study preparatory, not with disciples now. It was a general preparatory. We are trying to see how to have a Bible study guideline prepared in the ASDM format. So, it is still the normal format of asking questions. So, when the answers were coming in, I discovered that most people were pushing the answers to people and trying to find faults about what the clergy or the laity were doing in the church. So, when I was now looking at that and considering what I have learned and what I was now learning, I was telling them "No." Let us not answer about them, let us talk about us and how these things affect us. So, that is one thing that has helped me to do. When I am doing my 3Ds now, I am just reading for myself, and I do not see any person again in that Scripture. I see myself now. I can go on and on and on about it.

Anne Frey: Wow, those are powerful things that you stated. The next question is how has the ASDM program transformed you or not transformed you personally?

Abe – SG1: I would say that it has been a wonderful and especially at this time. It is very, very difficult, I think, worldwide with challenges around - economic, social, and what have you. But the transformation that I the received over time has helped me in my tensions, anxiety, and all those things. They do not mean so much against me. My relationship with people, first with my wife, and then with the people around me in my workplace - all that has changed. What used to be forced, I will see them and smile now. All of those things, I know of course, are not a done deal. It is not yet. I still have big expectations. But I know that the process is ongoing and in a very progressive way.

Anne Frey: Beautiful. How has the ASDM program transformed or not transformed your family?

Abe – SG1: As the head of the family, I have discovered that I am the driver. My family is still a young one anyway. It is my wife, and we have three kids. My eldest will be five in a couple of months. And there are some things that come around once in a while. But I know that it is not what it used to be there. My wife and I were not fighting because we are Christians before we marry. We were not quarreling, but there were some things that did not make me to feel so happy. I also discovered that there were some things I would say that would make my wife to be angry. And, then it would also put me off. But now, I am just learning on how to manage or resource the question. I remember there was an instance where she bought some clothes in our past for my little boy when he was about two. And then she said that I should guess how much she bought the clothes for. I was just mentioning some big, big money, and then she laughed and laughed and said that she bought them for only a hundred naira. I said why will our son wear clothes as cheap as these. I was just saying that casually, but she got so irritated, and I discovered that there was high tension. And me, also, I got angry, and for this, it was a short-way communication. But now, when we say such things, they do not make me angry. And once I take

the lead, they begin to fall. Even in our studies now, we also take our lessons using the ASDM 4H format, and the Bible is now talking to us. And, gradually, gradually, we are going.

Anne Frey: Wow. Thank you. That is a beautiful illustration, and I can relate to everything you said. How has the ASDM program transformed or not transformed your church?

Abe – SG1: Well, I have to learn that it is a very gradual process. And the ASDM was brought through the bishop to some of the priests before they announced it and are now involving some of us and a few other people. And as God is helping us now, we have also started involving some church members. ASDM is still, let me use the word, in a minute way. The impact is not yet to be felt. We are yet to see that desired change. But one of the things that they have told us is to be patient. That it does not happen automatically.

Anne Frey: So, then has the ASDM program transformed or not transformed your denomination?

Abe – SG1: I'm not a denominational leader, not even a church leader. However, I can give some information I have because they were so keen with taking this to the House of Clergy. The bishop was very intentional about that, and he is not playing with that. And then testimonies that are coming from them, the members of the Clergy, now is really great. Before now amongst the Clergy, we are having big gatherings, people are quarreling amongst them, having issues with each other ranging from jealousy, hatred, and whatever. And when ASDM came now, it's not that it happened to many of them because I'm talking about the denominational level, but now they are coming up with testimonies. They will come and say how it has helped them. They are now relating better with both their wives and their fellow pledges. And, when we hear this type of testimonies, it gives us hope because once these get it correctly, it will not take much to penetrate the local churches.

Anne Frey: Yes, thank you. Can you tell me about some elements of the ASDM program? You mentioned mentoring but also the use of the 4-H model. How have these things been transformational or not transformational for you?

Abe – SG1: Again, maybe I prompted the question again at the very beginning, but I talked about learning how to study the Bible for myself and use the 4-H now - the head, the heart, the hands, and the help. These have helped me to learn how to study the Bible. At the head level, I will just be looking at the meaning, what it says and what it means. Once God helps me, I make the proper observations and whatever he wants, and when I am done with that, I go on to the heart. From heart down to the hands and helps, I am going to be looking at application and replication. The applications have more to do with me. And I make decisions. I have them written down. I tend to follow up to see how much of the decisions are taken, and how much I obey them and implement them. Now that alone has been helping me. I also talked about mentoring. Now, my priest mentors me. He gives me the opportunity to feel like he is not superhuman. I share challenges with him, and I also admit to him. I remember a time when I asked him to be holding me responsible for a life of evangelism, and once I felt some challenges, I reached out to him. And when I was a youth leader, before I got married in the church, I had the privilege of working with many young, young ones. They were just floating around. And when I look back now, I feel I didn't do well at all. Sometimes, I would be so angry with myself. I look at some of these youths, and some of them who were coming closer to God have turned out to be filled up with the world. Some of them are into different things, and I say that it could be that I did not do my work very well. So now, because of this, what I'm learning now, I'm employing every strategy. I am becoming more intentional about getting them closer as they come more around. I reach out and in every relational interaction now, and I'm just very much deliberate.

You see, you have to be properly mentored because it has a lot to do with the life of a Christian, a witness.

Anne Frey: That is amazing to see that you were mentored and then now you are mentoring others. Can you describe or tell me how digital interactions, maybe like WhatsApp or things like that, have contributed to the transformation process of discipleship? Do you use mobile phone interactions or computers with the ASDM material or in mentoring, or is it only face to face?

Abe – SG1: Okay, mobile phones and WhatsApp are really helping us in our day-to-day life and activities. They also very, very key in this process. Maybe with my own mentor now, because we are close, and we stay in the same environment. We can see each other at any time. However, we still use the digital means. We still talk through it. Sometimes he does his 3Ds and quickly sends me the passages and tells me some things that he is learning and asks me what I learned from this. And he would tell me the lessons that he would have learned and asks me to make imputes. And I would do so. We communicate through that platform. And then in my own interactions with people, some of the people that I interact with are students, and they are not within my immediate locality. Some of them are outside the state where I am, so we use these platforms. It has really been great. And then even the youth program that we used to have, we called it Sonship Manifestation Youth Conference. At the end of the conference. we have what you call ELPGs – Emerging Leader Peer Groups. And those peer groups are going to come out from the Bible study classes during that conference. So, after the conference, now the Bible study leader becomes the group mentor, and they will continue in the mentorship process for one year until the next conference. So, the platform we use is WhatsApp. It is our mobile platform because the people that are going to be in the groups have them. People from Uganda attend this conference, so some people may not even be from your country. They may not be from your state, yet they

are your group. So, the platform we use is WhatsApp, and we discover that it makes the work so seamless for communicating and talking. I'm doing many of those things within those groups.

Anne Frey: How can the transformation process within discipleship be evaluated or measured from your perspective? How have the ASDM mentors assessed your transformation or how do you personally evaluate or measure your transformation?

Abe – SG1: The only means of evaluation is the life change. I used to struggle with this, and then now I see myself overcoming the struggles and challenges, and that is the only way. And the mentors ask what you have learned. How have you been able to apply it in your day-to-day life? And then that is also how I used to assess myself. Sometimes, I still see myself fall down, and then I'll be like "Oh!" So, then I try to actually take this one in, because it has not really affected my heart, and I try to improve anyway.

Anne Frey: Yes, it's a hard process for sure for all of us. So based on the trainings that you have had through ASDM, how can church leaders improve their methods of discipleship for you, your family, and other church members. Do you have any suggestions on improving the ASDM program?

Abe – SG1: Yeah, I think the first thing is how to have the church leaders to first catch the program. We discovered that you may still have many church leaders that are yet to come to terms with this. They need to catch the ball, and that's number one. And then the transformation is ongoing in their own lives. Once this happens, they will now begin to push it into the churches. One thing I know about human beings is that once somebody have a burden for something, they are going to put in the energy and everything it demands to see that it is actualized. So, it is how to have them to understand this. Let it be an expectation, then they come to a level of accepting it, and then they begin to drive it. They will begin to devise means through

which key leaders from the churches are raised up and carry it on their shoulders. That would be my suggestion anyway.

Anne Frey: That is excellent. Can you describe your challenges with the ASDM training program? For you personally, any challenges you have faced with this process of discipleship?

Abe – SG1: Yeah, I think one challenge I've had is time. Unlike what I used to know, it is time consuming. In my own relationship with my mentor and my relationship with mentees, I have got to know that if I'm going to do it correctly, I am going to have a chunk of my time given to it that it will be business as usual. One of the greatest challenges I have as a person is how to make time from my very busy schedule. I discovered that from the beginning there was a conflict of interest. However, God is helping me to overcome this challenge given that I've seen the mistakes of the past. When I look at the mistakes of the time, there was this young man that repented during one of our Crossover nights. He was very passionate about his faith. In fact, he wanted to smash his phone that night. That was quite a couple of years ago. And then that young man was handed over to me. I was having some time with him, and I would visit him in his workshop where we talked and discussed. And then I left for youth service in Abuja for a year and six months. I came back and we resumed our discussions, but then I discovered I became very busy with my master's program and with my own work. So, we were not meeting again, and we were not in touch. So, the young man, I discovered, was not even coming to church again and had gone back to the old life. So, all the attempts I had made again did not work. So, when I remember some of these things now and then I have a challenge of time, I'll be like no, no, no! I will not allow this to come again. They are making me afraid of some things, and it may be that these are things I used to fancy and all of those. But, I have to drop them and take off this one.

Anne Frey: Hopefully, as the Bible says, God's word will not return void. Maybe God will bring him back.

Abe – SG1: Yes, yes.

Anne Frey: I'm down to my last question. You've done excellent. I'm amazed how your answers have really touched my heart. And I appreciate you sharing from your heart and your own personal experiences. Is there any additional information you would like to add to this conversation about the ASDM methods of discipleship and how they relate to the process of transformation?

Abe – SG1: Let me say that I'm really thankful to the leadership of this movement that first caught the vision and obeyed the call. Because I remember while I was still living on campus, there was a burden for fire and all of those, and I was questioning a lot of things. I read the books about the Apostles, and I would tell my fellow brethren that what we are doing is not what these people did. And I'm challenged. That we would have to drop this faith once we don't see the manifestation of what happened in the life of this early Apostles or disciples. Then there's no point going on with this. It would be better to drop this. These have been a challenge and a burden in my heart and when I now got to know about this, I had to hold it with my two hands and in appreciation to God. I'm coming to the point where I can say that I am living a victorious life. And I'm grateful to those that taught me the 4Hs. I also have this challenge that I want this to happen in the lives of people as quickly as possible, but people are still looking at it whether to accept it and maybe the process is not as fast as I would want it to be. I want it to sweep across and everybody would come to that point of submission and enjoying this excellent living. That's an issue. I don't know how to call it a question now or sharing about it in any way, but we need

to facilitate this so that people will accept it more. Members of the congregation should become aware of true living, so to say. I think that would be that one.

Anne Frey: Yes, one final question that I have for myself and others is how can I say one thing with my mouth and yet in my heart and my life are not the same? Do you have an explanation for that? In a sense, that to me is the transformation process.

Abe – SG1: Yes.

Anne Frey: There is a gap between what we believe and how we act. How can we bridge that gap?

Abe – SG1: Well, I think that it is just what I've been saying from beginning. It is submitting to discipleship and learning the life of Christ. And, I want to say that virtually every church leader knows that this is going to be the answer. But the problem we have had over time is how do you go about this? And this is the platform that this movement has afforded us. What are the things we are going to do on a daily basis that's going to bring us closer to the life of Jesus? What will be his reaction to this issue if Jesus were to be with us? And in one of our classes, we're learning some lessons and we're looking at forgiveness, even in some of our prayers in the church. People will be quoting from some Old Testament passages and how do we pray that God will kill your enemies. And there's somebody who quoted that someone would dig a ditch for you that they will fall inside. We should not be learning from the lives of these people, not the prophets, not the priests. They are all men that were fallible. I want to learn the life of Jesus. What would he do in this situation now? He would pray for his enemies. He would pray that God will bless them. He will pray that, and maybe we'll learn this. Once we come to this point, there will be agitations and quarreling and people will react, but we always set our sights on the examples of Jesus because he is the perfect example. God said that he is my beloved Son in whom I am well

pleased. He is not pleased in any other man. So, by the time that we continue looking at what Jesus would do and somehow discovered that it's already touching our hearts, and it's bringing that transformation. So when we have a situation to hit somebody whom we know is actually working against us and taking upon himself to say that we are destroyed, I will be looking at what would Jesus do here and how it applies in all our daily engagements. And that's the only way to bridge that just learning the life of Jesus and what you would do in any of these situations. I've learned from experience that is peace. That it is quietness from the agitations that used to be there, those things that make me to be so agitated and irritated. They are going out with dissipation, and there is this joy that is taking over.

Anne Frey: Awesome, can you close us in prayer?

Abe – SG1: We bring Jesus' name, Our heavenly father. We bless your name for this opportunity. Thank you for all these deliberations we had. We are also grateful that you have helped our lives through one of these things. Our prayer is that you'll continue to help us even as we continue in this journey. Your presence and your Spirit we need to brood over us until we finish at the feet of our Master Jesus. This and many more we ask you to do, Christ Our Lord. Amen.

Interview - Boaz - SG2 – Second Generation Disciple

Anne Frey: The first question is can you give your name, country, and your position of ministry that you hold within the church or your denomination?

Boaz – SG2: My name is Boaz from Egypt. But I was originally born in Assiut which is Upper Egypt. I have been living in Cairo itself for about 30 years. I am a pastor in the Grace Church in Cairo.

Anne Frey: Can you describe the knowledge that you have of the training program and curriculum of ASDM?

Boaz – SG2: First of all, I really like the curriculum because of how simple it is and how it can reach people, even the illiterate people. It starts with a simple story that can relate to people.

They can understand it, react to it, and relate to it. So, that is the first point. The second point is how it relates to the Bible and the values from the Bible. When we read the Word, the verses

relate to real life stories, and this is valuable. It reflects values from the Bible in a simple way. I am familiar with the curriculum for four years now since I started the discipleship movement.

The third point is that it is not like any other curriculum. Basically, the 4H method is very practical in how they apply the verses themselves and how they help each other; also, how they understand Scripture and how they feel about it and how they help themselves and how they can help others. So, there is a simplicity and practicality about this curriculum. Yeah, the third point is how practical this curriculum is, which is something unique that I did not find in other curriculum for discipleship. It is practical, and it is simple, and people can use the 4H Model to help to understand how to react and how to feel about this and how to help themselves and how to help others. So, this is an important part that it did not end in any other curriculum, and it had a lot of people to understand that. It is really simple, and it gets to people regarding their level of how they understand. All types of people can understand whether high educated people or not. They can understand and relate to it, and it is applicable to real life. And this is the main point and how people act with it and how they share, and they start sharing their thoughts about the simple story that has been said in the beginning.

Anne Frey: Awesome. What was your understanding of discipleship before ASDM, and then I am going to ask you after being involved with ASDM. How is it different?

Boaz – SG2: My understanding about discipleship before is that it is just a lesson, like a student who is coming and getting a lesson without a life in it. It was not alive. Now, it is alive and real life, and it relates to people. There is a lot of curriculums that do not touch people or do not help them. Improve their life in some sense.

Anne Frey: So, after being involved with ASDM, what is your concept of discipleship?

Boaz – SG2: After ASDM, it is something more in depth now and now it is something one-on-one. It means something. It is not just the lesson, like a statistical lesson or something. It is something that will transform and something that will help change. And this would help grow and how Jesus used to teach from the heart to the heart. And now it can penetrate the person himself and their family.

Anne Frey: Awesome. That leads to our next question. How has ASDM and the discipleship transformed or not transformed you personally?

Boaz – SG2: It has definitely transformed me a lot because I lived 20 years without ASDM, and I did not give lessons because I did not feel it, that it is real or 100% alive or 100% applicable. After I knew about ASDM, it transformed me as a person in how I looked at the Word of God, how I helped my family, and how I helped others, and this happened because it transformed me personally. I gained so much from the Word and what I know from the discipleship curriculum. My years after ASDM are more valuable and added so much to my life than the years before.

Anne Frey: Awesome. So how has the ASDM program transformed or not transformed your family?

Boaz – SG2: At the beginning, people used to see me as I am doing the same exact thing over and over and over again. After ASDM, I was transformed, and my family realized the difference of how I am changing, the way I talk, the way I react, and the way I engage with them. A while

ago, I was in a city with Moheb and Shereen and my family had a testimony about how it had changed and transformed my life and that discipleship is touching them as well.

Anne Frey: That is beautiful. What about the church? How has ASDM transformed or not transformed the church?

Boaz – SG2: So, until now, it has changed a lot in my church because I used to do routine services like there was a word and worship. After the discipleship, I started doing groups. I started to stop all the routine meetings of giving a word, worshiping, and all that, and I started to say that we need to be disciplined. I started to make a group with the leaders of the church, and I started discipling them and started talking with them and started grabbing a coffee or something. We started to get to know each other more and started to share which usually does not happen in normal meetings. And each one of these leaders now has their own group of leaders that they are discipling, and each one of those leaders has their own group. So mostly, each member of the church is being disciplined at the moment. I have been walking with them for four years now and trying to help them get disciplined, and I am working in other churches too.

Anne Frey: So, how is it moving throughout and transforming or not transforming the whole denomination?

Boaz – SG2: So, people started to see how this change and how this transformation happens out of this simple curriculum, and they started implementing this. People talked with each other, basically through word of mouth. They would say, “Hi, does your church do this?” If it was a no, then we would start doing discipleship there and there and there. There was a lot of transformation happening, and this is basically from the testimonies of the churches that we have disciplined. I usually would get invited to different churches to either worship or give a word during the meeting there. And I started doing this differently. I started asking questions and

people saw the difference of how it is more interactive and how people are allowed to share, and they liked the way that we were doing these meetings. They started asking if they could implement this discipleship in their churches as well.

Anne Frey: Wonderful. That is so great. Can you describe the key elements of mentoring and the use of the 4H Model of Bible study and their usefulness? How do they work in the transformation process?

Boaz – SG2: So, people are starting to realize the importance of thinking of things in the Bible. They see how they feel about it. And then they can see how to implement it in their lives. They can help each other and see how this is so practical that they can use it in a lot of things related to the Word of God, and they have started helping each other. It is fruitful.

Anne Frey: Is there anything specific about mentoring?

Boaz – SG2: My personal mentor is Pastor Moheb, and I see that being mentored is so important. And if I need help to understand, if I want advice, if I want to talk about something, if I want to share something, I have someone to do this with, and I have someone to get back to me. This has helped me to implement Scripture in my own life, and I have started teaching people how to be mentored and how to mentor and to help each other. I tell them that they can get back to each other and how it does not matter if it is in the morning or night, any time of the day, we are available for each other. This has helped them to develop stronger relationships with their disciples.

Anne Frey: What about the 4H method of studying the Bible? Has that been transformational?

Boaz – SG2: Yes, it has been transformational, and it has helped people to be practical about the Word more.

Anne Frey: What about digital interactions? How has technology helped or not been a helpful part of the transformation process? Like WhatsApp or any kind of digital interactions?

Boaz – SG2: It definitely helps. Using social media, I can see their face, maybe weekly or every ten days, and I can see the people in the group. Then when I go home, I can send them the verse and they can reflect on it through social media such as WhatsApp or Facebook. They can text me at three a.m. or something like that and if they inquire about something, I can get back to them. It has helped us connect with each other more and has help us to get closer to each other. As well as the technology, I think phone calls have also helped. Technology is how we get to youth because technology is the language for the youth, and it's not just like a pastor that is giving them a word because I am a friend. It helps on how to develop this friendship through social media in their language, and how to get closer to them, and how to get the points delivered to them easier.

Anne Frey: That's awesome. So, do you see technology as something to be increased into the future as far as discipleship?

Boaz – SG2: Yes, it has a big role in discipleship, and I am trying to implement this starting from now using Snapchat, WhatsApp, Facebook, or something that I can get connected to people more. So, yes definitely. It is one of the big aspects.

Anne Frey: Do you think you need face-to-face and digital, or can you only have digital discipleship?

Boaz – SG2: Definitely both, because face-to-face is the base of discipleship, how Jesus used to disciple his disciples. This is the main one, and it would help if we added digital, but it won't be good if the digital was the main method.

Anne Frey: How can the transformation process be evaluated or measured? And how have the ASDM mentors measured your transformation or determined that you are transformed?

Boaz – SG2: It is determined by how fruitful I am personally, how I understand my transformation from the goals that I set, and how I started to understand more, and how my thoughts changed, and how everything of this aspect changed. When the Word of God falls on fertile soil, it will plant, and that is what I see in my discipleship. And in my disciples, how they can change in their understanding of the Word, and how they can implement it more in their life.

Anne Frey: Okay, based on the trainings from ASDM, how can church leaders improve their methods of discipleship for their families and church members? What needs to be improved as far as discipleship by the leaders?

Boaz – SG2: The verse in Mark 3:14 says that it is really important that Jesus knows the 12, and that the 12 disciples are able to be discipled before they are disciples, and they are not able to disciple before they are discipled first. So, we need to focus more on that aspect that Jesus spent more time. Jesus focused on spending more time with them on their personal life, basically. And then, they went, and they started doing miracles as well. But first they needed to be with him.

Anne Frey: So, the church leaders need to stay with a group and really make sure that they are discipled?

Boaz – SG2: They need to know their personal life, that they are having a true relationship with God, that they take their quiet time each day, and that they focus on them personally before they start discipling.

Anne Frey: Okay. Any challenges within the ASDM training program?

Boaz – SG2: In the relationship curriculum. Specifically, lesson eight. It is more open than our culture, and it needs someone who is specialized in these topics to come and share. Sometimes, we have to skip some points because it is not applicable to the culture because we are not an open culture, specifically in the relationships between the married couples.

Anne Frey: Yes, so you have to modify some of the lessons. Is that right?

Boaz – SG2: Yes, I have to modify the lessons or bring someone specialized in for these topics that comes and shares with people to be more applicable to the culture.

Anne Frey: Is there any additional information that you could add to this conversation that would help us to know more about transformation or ASDM?

Boaz – SG2: I want to focus more on Mark 3, verse 14 and focus more on the person and life of Jesus and the relationship between the disciples and Jesus, and how they spent personal time with him. This is the main focus. I want to add that I am thankful for Dr. Ernie who takes time and gives motivation in person.

Anne Frey: I know. I wish that we could be together more in person.

Boaz – SG2: If God is willing, he will make that great thing to happen more.

Anne Frey: Just to summarize because I have asked all the questions, but what does it mean to be transformed and how has ASDM helped? And then, I will ask you to close in prayer.

Boaz – SG2: I would like to share and say that the ASDM discipleship is something real that is being delivered, not something that is just passing through. It is something that is real, and something that is applicable, and something that makes a difference. It is like a style of living. Discipleship is like a style of living that was not there before. I did not have this idea before, and it is something more real. What I get from my mentor is a style of living, and that is what I can deliver, and that is what I can implement in my family, in my church, and with other disciples.

Anne Frey: Perfect. And then to summarize again, can you measure it through the fruit? You can measure transformation through a person's life and their fruitfulness? Is that what you said?

Boaz – SG2: The transformation is being measured from the fruitfulness and not that only, but by the testimony from the people that are around the disciple, and how they see the difference

and how they can see the transformation itself, and how he changes their attitudes, thoughts, and everything. Basically, how it impacts the person's life. For an example, Jesus disciplined, and now we are talking about his disciples. That is how they impacted us.

Anne Frey: Thank you. Can you pray for us?

Boaz – SG2: Okay.

Interview - Carl - SG3 - Second Generation Disciple

Anne Frey: Thank you so much, Lord, for Carl and his ministry. Thank you for our time together, and we pray that it will be effective and meaningful. In Your name, Amen.

Carl - SG3: Amen.

Anne Frey: Can you state your name, your country, and your position within your church and/or denomination?

Carl - SG3: My full name is Carl. I am married with three children. I am actually leading as a Church Elder and have been given the responsibility to be in charge of discipleship at the regional level.

Anne Frey: How wonderful.

Carl - SG3: Yes, at the regional level means not just in our community but also in the other towns. It is a big area that I cover in terms of discipleship. I am also the deputy overseer for the churches in the area.

Anne Frey: You have a big responsibility. What is your knowledge, involvement, or association with the ASDM training program or discipleship ministry?

Carl - SG3: Yes, ASDM is what we follow. First of all, I was trained on the 3Ds [Daily Disciplined Devotion] which I am able to do on my personal level and also with my family. We meet as a family every Wednesday, once in a week. So, ASDM is one thing that I have done.

And I can proudly say that ASDM has helped me to secure my radio space. I am now in our community. There is a radio station, so I have done the morning devotion every day this spring.

Anne Frey: Wow.

Carl - SG3: This means it is across the domination. It is not just our church. And they have trained another one to cover me also if I am not there one week. When I am not there, someone else has been trained to do the daily disciplined devotion with the community on the radio.

Anne Frey: Wonderful. What was your understanding of discipleship before ASDM? And then, I am going to ask you about what was your understanding after being involved in ASDM? So, before ASDM and after ASDM?

Carl - SG3: Yeah, before I did not understand much, even though our church emphasized Matthew 28:19-20 that says to “go and make disciples.” So, this was my understanding about making disciples. But when I started, I did not have much knowledge even to make impact, one-to-one, but now that I have been trained by ASDM, especially in this principle of daily discipline devotion and the whole concept of studying the Bible, my understanding you can say is better. Now I understand that you need to be intentional about making yourself a disciple. First of all, you must be the disciple of the Lord Jesus Christ as an individual. That is what I have been taught. Next, I must disciple my family. I must be disciplined by my mentor. He disciplines me, then I must disciple my wife and my family which I have managed to do. I never used to have Bible study in the home. I never used to do studies in the home, but after learning about the daily discipline devotion and after being disciplined by the ASDM program that I have attended, I am now able to have my own daily disciplined devotion, and I now read chapter by chapter, which I was not doing, and that has made me to be very much enriched. And then my wife, also, takes time to read the Bible Study and we study as a family every Wednesday which we never used to

do. I have trained my children, and they are able to see in the passage, to use the ASDM discipleship system about how to read and study the bible in the home. So far, ASDM is really helping. I am not going to go in the details. But before, the knowledge was not very good. I can honestly tell you that after attending some discipleship trainings, I came to understand that we needed more knowledge about God. This has prompted me to do theology. I never did theology. Now, I am doing theology. I am studying. I do not know if you know SATS in South Africa?

Anne Frey: Yes.

Carl - SG3: Yeah, that is where I am doing some theology because I came to understand that we need more knowledge even as we disciple, especially, in my responsibility, it is just a lot after I sit with a lot of people in our area and in our church. So, after ASDM, discipleship is not about preaching. It is about making people to know the Lord and to have a relationship with Jesus Christ. They must have a relationship with Jesus Christ. I must have a relationship with Jesus.

Anne Frey: Wow, that is amazing. How do you feel that the ASDM program has changed you personally? How has ASDM discipleship transformed you or not transformed you? How has it helped in the transformation process for you personally, and then I am going to ask about your family, your church, and your denomination. So maybe you could answer all of those in order.

Carl - SG3: Yes, first of all, as a person, it has helped me to understand the Bible. It has made me know the words because I have been told how to study and understand the passage. So, it has helped me to love the Word and to enjoy studying the Word. Compared to the other things, as an individual, it has helped me to know how to study and how to understand the Bible. Number two, it has helped me to relate well with my wife. ASDM discipleship has helped me. If I cannot manage my wife, I cannot disciple others. Discipleship has helped me to relate well with my wife because of the principles of the Word, and I have been trained that I must mentor my wife. OK,

previously, we used to have challenges here and some differences there, but I have come to know how to resolve and how to show love to her through the Word of God because that is how we do to love the Word of God. The way it speaks to me now, sometimes I invite my wife to come and hear what I have learned from the Scripture, which I never used to do. So, on a personal level, ASDM has helped me to really be a follower of the Lord Jesus Christ. And also, to love my wife and to love my children. It has helped me so much. I am now paying more attention to my family, to my wife, and also to my children. Let me tell you this. My wife was very serious last year. She was really sick. She had a stroke last year. But because of this discipleship, I really loved her more. I never slept at home. I was at the hospital. The doctor gave me space to be sleeping there in one of the rooms just to keep a watch on her. And through that, I remember many people in the hospital were saying, "What kind of man is this who loves his wife so much that he can sleep there?" But I was applying the principle of discipleship. I remember when she recovered, we could have a study in the hospital bed where she was. So personally, it has really helped me to follow Jesus and to be intentional in my spiritual growth. I can honestly tell you personally that it has helped me to grow and to know the Lord. I was reading from straight through from Matthew to Revelation, but now I have been told to be disciplined in my study. To be disciplined means it must be done systematically so that it also changes me. The approach has helped me so that after I read a Scripture, I try to challenge myself. Yes, those heart questions have really helped me so much. When I am studying, I must ask some heart questions, and they really help to transform me so much. The leaders know very much how to ask those questions even in the study.

Going on to the church, one of the things that has helped our church to transform is relationships. Before I started discipleship, I was second to the pastor but was almost pastoring

the church. So, he left the church because the church would not pay. They could not keep him, in short. Then, in the process, others wanted him to be back. Then he opened another church within the area, and it got some of the members. So, there was a bit of a spread of the church. And that is the time when I started learning the discipleship, when he left. And I tell you, honestly, that one of the things that has changed and benefitted is the relationships. Because the relationships were very bad between the members and the leaders. There were those who were for the pastor and those who were not. So, there were those groups. Now, these books, these lessons, they really helped to unite. What I did first as we were taught is to start with the leaders. So, I started with the leaders to meet, first of all, before the members. We were going through all the topics, and we finished the discipleship book one together. And book two for the leaders, we finished together. A major thing that I can honestly tell you was a transformation in terms of relationships. People appreciated leaders bringing impact. The change became impactful because the leaders appreciated the importance of discipleship. What does it mean? It is intentional. So, when we were encouraged to do the study of daily disciplined devotions, people started studying on their own. And it really helped them so much. I cannot forget to mention how it helped our church. Because at that time, some of the elders weighed it down. Some of the leaders wanted to resign because of the influence of the pastor who wanted to open his own church, but after the discipleship, we came to realize some of the mistakes that we were making when we were living with the pastor. We came to realize what the mistakes the pastor was making through the lessons that we were having as leaders. We made a meeting once every month. People demanded up to two times now, the leaders themselves. So, I have really seen transformation in my life, with my personal relationship with Jesus Christ has improved today, and it has made people to grow. But by and large, what I greatly appreciate for discipleship at church is the relationships. It helps to

mend when people's hearts are broken. They did not even know who would be going to Shepherd them next, and there were others who were pastors, but discipleship helped so much. When we started going through the stories, going through the passage, and we were going through with them together, "What do you see from the lesson? What can we learn here?" then the people would come up from there through that. I remember one of the sessions was so emotional that some of the women cried as they were asking for forgiveness for the things that they did. And it was so emotional because of those questions that we were going through in the passage.

Anne Frey: Wow.

Carl - SG3: So, we greatly, greatly appreciate what this discipleship has done to our church, to my family, and to myself as an individual. It has really helped so much.

Anne Frey: Would you say that would be the same for the denomination as well other than your church?

Carl - SG3: Exactly, other than my church, what I did was that I started going out to another church as well and spoke to the leaders in the other dominations within the area. They did not have the problem we had, but they had leadership problems as well. So, the churches that I targeted, I spent a lot of time with them, and by the time that we finished, they said that they wanted some more. I also went to the leadership, and the leaders asked for more times to be taught about discipleship that also improved the leadership. So this made another change to make a request, even before he went there, because they hate what has happened in our own church and in the other churches. So now the other church also wants to experience the discipleship. I must mention that one of our pastors was saying, "No, discipleship is something that we learned at school." So, the attitude was not very good amongst the pastors in our community. But when

they heard about the results and what was happening there, they knew that is was something they wanted. So, it was not just in my church but also in the other denomination.

Anne Frey: Okay, wonderful. You are doing so well and thank you for taking time to answer these questions. I just have a few more questions about mentoring, the 4H, and about using WhatsApp or any other digital platform that helps or hinders ASDM? Also, how can we measure transformation?

Carl - SG3: Let me talk about one thing. You talked about the digital and now let me talk about that one as the last one that I am also doing. Currently, I am discipling five churches online.

Anne Frey: Wow.

Carl - SG3: Five churches online. I wish that you could witness it. We meet every Friday.

Anne Frey: Could you add me to the WhatsApp group?

Carl - SG3: Yeah, I think so. We can do that so that you also see. In these churches, I mentor them online. We started by understanding the discipleship. We give them time to study the books and so far, sometimes, I just listen to them or just tell them what we are going to cover today. We have 35 total churches, and our intention is to reach all the churches but we cannot reach all of them at once. We thought that we can do five first of all. If I can do five first of all, then train the five key leaders. There are five Elders in those churches. I went about training this same five. So, once they get the concepts, then they also would be able to assist and mentor others online. I have seen the online to be very, very effective, because I am reaching the people from distance areas. I am not there physically, but I am reaching the people from distance areas online. We are able to discuss. What do you see in this passage? Why do you understand on this? So interesting.

Anne Frey: Wow, that is fantastic because more and more people have access to telephones. And it is a positive way to use technology. So that is so encouraging to hear.

Carl - SG3: Exactly. Yes, yes, then one of the things that may bring another thing, in our church I meet with the women fellowship, the group for the women, once a month. I meet with the youth once in the month for discipleship. That is the standing program on our church. They know which day we are going to have it, the first week or the second week. And the women have given themselves to the third week of the month because they also meet every week, so they give me the third week of the month. I can tell you when we started, we had the numbers five people. That was a meeting. Then, those same women, I have mentored them, and I have disciplined them, and what has happened? The gathering that we had only last Tuesday, there were 22 women.

Anne Frey: Wow.

Carl - SG3: So, that is how encouraging I think discipleship to me is something. I do not mean to give you a lot of information, but I am so excited about discipleship to the point that I can laugh to do it full time. I have seen the benefit of it all. The youth, they were very happy. And now the next target I can honestly say in the church is the men's group. That is where I have not started. But our first meeting, we are meeting this Saturday at eight hours at the church. That would be the first one. We are going to meet after a long struggle. One of the challenges is that because of these people that have seen the benefit of discipleship, they invited me together with the person that I work with to make a program for the women. They made a program for two sessions in a month. Now when we went there, we found 200 people in the audience that they wanted us to disciple. That was it.

Anne Frey: Wow.

Carl - SG3: That was the challenge. Two hundred! We tried to start, and we did it a second time again. There were over 200 people who wanted to be disciplined. The women wanted to be disciplined as a group. That was really a challenge for me. It was really a challenge. How do we

do? There were only two of us, and there was a lot of people that wanted to be involved. So that is how exciting discipleship is - getting out of our church. Honestly, most of the time I am not at my church. I am out doing discipleship. Yeah, of course the good thing is that at my church I have specific times when I meet them, so I do not miss that even if I go somewhere else. At our own church, I do not miss but I always stick to those programs that I shared. Yes.

Anne Frey: Fantastic! Wow!

Carl - SG3: One of the things I want to share is about the radio. The radio captures not just our church as it is interdenominational for many people. And the church is already benefiting because what is happening is that other teachers have no idea about discipleship. So, I am building a lot of mentors, people to see them one-after-one. There are people that have been abused, so that has given us as a church a lot of work through the radio program. I was allowed by our national leaders who said, "Can we you use your material to make sure we teach the people?" Now, I am with a great work to mentor a lot of people, to disciple a lot of people, to see how to do it, especially on the mentoring part, one-to-one, and see to how they can also grow to know the Lord Jesus Christ.

Anne Frey: Fantastic! Thank you so much. I pray God's blessing over you and your radio program and just the whole ministry of discipleship. Thank you much.

Carl - SG3: Thank you so much. You are welcome. If you need more information, if you need pictures, I can send you pictures of trainings and all those things.

Anne Frey: I would like to observe one time. So, if you want to put me online for your meeting tomorrow, that would be great.

Carl - SG3: We will try to do that. That would be great. People would be very happy.

Anne Frey: Thank you.

Interview - Dan - SG4 - Second Generation Disciple

Anne Frey: The first question is, can you give your name, your country, and your position of ministry that you hold within your church and denomination?

Dan – SG4: My name is Dan. Angola is my country. I am a pastor of the Evangelic Church in Lubango, Angola. I am the director of missions and discipleship in the denomination.

Anne Frey: Can you tell me about your knowledge of the training program of the African Strategic Discipleship Movement? What is your association with it? How have you been involved?

Dan – SG4: Dr. Tom and Esayas came to Angola to envision together in this discipleship program. I was a theological student in seminary. Then, I was sent to Rwanda to work, and I worked there for around eight years. During this time, my brother called me and invited me to be a part of this movement. In around 2016-17, I became a part of this movement. I worked and participated in the meetings about the church. But my first church was not very successful. Then I started to work in another local church in the denomination. And here at this church, we started with the ASDM vision. At the first church, I stayed for five years, and the last one for two years that follows the ASDM model.

Anne Frey: Wonderful. Let's go into number three. Can you describe your understanding of discipleship before ASDM?

Dan – SG4: Before the movement, I just had a training and only knowledge about how to do it. After the ASDM training, I understand that this discipleship is like life-with-life.

Anne Frey: What did you do before in discipleship before ASDM or life-on-life?

Dan – SG4: Before, it was only a training where you learn things.

Anne Frey: So now that ASDM is life-on-life, what does it look like?

Dan – SG4: Yes, it is a very good relationship because you share your life with other, and this is really important.

Anne Frey: That is really good. Okay, how has the ASDM program transformed you or not transformed you personally in your life?

Dan – SG4: My values and my character has transformed. Yeah.

Anne Frey: What type of character?

Dan – SG4: My character has changed in the way that I do things like being humble in the way I persuade people and in my love for people.

Anne Frey: Okay, the love of people. That is beautiful. How has the ASDM program transformed or not transformed your family?

Dan – SG4: I am married, but we do not have any children.

Anne Frey: Okay, so how has it changed or not changed your relationship with your wife?

Dan – SG4: We share with each other and have a devotional moment together.

Anne Frey: Have doing those things changed your relationship?

Dan – SG4: Every day, there are new things happening, but it is a challenge.

Anne Frey: What have you learned about your wife that you did not know before?

Dan – SG4: Yes, something inside her has changed that I can see and the way she used to speak is not the way that she speaks now.

Anne Frey: How has this ASDM program transformed or not transformed your church?

Dan – SG4: Should I talk about the church now or the church before?

Anne Frey: You can talk about both is you want.

Dan – SG4: Before, I just started the program. But in the current church, I introduced the program at the start. It is very practical. I have not seen big changes yet because it is in the beginning stages.

Anne Frey: Has this ASDM program transformed or not transformed your denomination as a whole?

Dan – SG4: The transformation is in process.

Anne Frey: Okay, any specific ways that you have seen that it has changed or transformed?

Dan – SG4: Yes, the pastors are more unified and more together.

Anne Frey: Can you describe the elements of the ASDM program that are useful for transformation such as mentoring and the 4H Model?

Dan – SG4: The 4H Model is very important because first you start with the head, but then you go to heart, and this is where the transformation happens. Even when we are training someone and mentoring them, we teach them the 4H Model.

Anne Frey: Do you have a mentor or do you mentor someone?

Dan – SG4: Yes, I mentor other people and I have a mentor too.

Anne Frey: So how have digital interactions with the ASDM program contributed to transformation? Like WhatsApp or something like that for example?

Dan – SG4: Yes. We use social media such as Facebook, Instagram, and WhatsApp. But we use WhatsApp the most to communicate issues about the church and other things.

Anne Frey: Do you think it has contributed or helped in the transformation process to have interaction through WhatsApp?

Dan – SG4: We do not use it to interact too much, but it really helps to inform or communicate.

Anne Frey: Okay, but do you use WhatsApp for discipling?

Dan – SG4: For mentoring, we use this tool.

Anne Frey: Wonderful. How can you evaluate or measure someone's level in the discipleship process?

Anne Frey: I am a result of this discipleship process. I am an example. I had my education and ministry or learning, but ASDM has helped me to face the issues where I struggle.

Anne Frey: Would you say it is measured by your life, your behavior, or your heart change?

What is it that you measure in yourself or others?

Dan – SG4: Discipleship is not a program of only three or six months. It is a program for your whole life. It is an investment of life-on-life.

Anne Frey: So, you measure it by looking at the life to see if there is a change within their behavior? Is that what you are seeing?

Dan – SG4: It is a result about the work that you do.

Anne Frey: So, it will start in your heart and then come out and people will see it? You can measure it by what people see? Has anyone seen a change in you?

Dan – SG4: Yes. All of my mentors could say with confidence that I am changed. And I am trying to pass all of this transformation to another person.

Anne Frey: Thank you. Based on the trainings how can the ASDM leaders improve their methods of discipleship? Do you feel like there are any ways that ASDM can improve?

Dan – SG4: Before you do anything with the church, you have to do it easily first for you and the family. That should not be changed.

Anne Frey: Okay, any ways to improve ASDM and make it better?

Dan – SG4: The program that we have now needs to have more ways to implement it. It is an ongoing process that needs more checkups.

Anne Frey: Do you have any challenges yourself, personally, within the ASDM training program? What are your challenges that you faced?

Dan – SG4: So, the challenge was implementation in the first church where I worked for five years.

Anne Frey: Why was it not accepted in that first church?

Dan – SG4: It was not accepted because it was hard to understand how to do it or implement it. The church did not understand very well because the pastor thought it was only a program. He did not understand the life-on-life application.

Anne Frey: So, one of the challenges is for the pastors to understand exactly what you are trying to do, the life-on-life?

Dan – SG4: Yes, it was only a technical training.

Anne Frey: Are there any challenges with your church now?

Dan – SG4: With thousands of people (1,600 people) it is a challenge. It is beginning with the council group or leadership, and I have two relational cohorts. I also have a praying group. And these groups are working to give advice to the new people that are coming in to the church.

Anne Frey: So, it is a big challenge with a lot of people. Well, is there any other information you want to share that would help me to understand about ASDM and how it relates to transformation? Do you have any comments or things that you want to share?

Dan – SG4: Yes, I was searching for a video about a person who was transformed by the ASDM. I will find it and send it to you.

Anne Frey: OK. Is there anything else that would be helpful in learning about how ASDM transforms people's lives?

Dan – SG4: The video shows a very nice example of someone who was transformed by ASDM.

Anne Frey: Okay. If you think of anything else that you want to share about ASDM or transformation, you can just send it on WhatsApp. Thank you. Can you close us in prayer?

Dan – SG4: Yes.

Interview - Ed - SG5 - Second Generation Disciple

Anne Frey: Lord, thank you so much for this time together, and I pray that you will be with our words and our conversation. Lord, may it all glorify you, and we lift him up and his ministry.

Help us, Lord, in all that we do and say, and we thank you for this interview. In your name, Amen.

Anne Frey: Can you give your name, your country, and your position in ministry that you hold within your church or denomination?

Ed – SG5: My name is Ed. I am in Burundi. My position in the church is the pastor. My denomination is the Free Methodist Church.

Anne Frey: Wonderful. What is your knowledge or association with the training program and curriculum of the African Strategic Discipleship Movement (ASDM)? How have you been involved with this discipleship program?

Ed – SG5: We appreciate the ASDM as a tool that is used to grow us in the faith. We meet once a month. We sit together in groups. I assist in small groups more than more. I have over five small groups now which I assist. We take time to study the Bible. We read the passage and think about it, and we use the methodology developed by the ASDM.

Anne Frey: That is great. Can you describe your understanding of discipleship before you were involved in ASDM? What did you think discipleship was before you were trained through ASDM?

Ed – SG5: My understanding of the discipleship before my involvement with ASDM was that I knew that it happened after receiving Jesus in my life as my Savior. And then I was done. I read the Bible and prayed, but I did not know about the relationship with Jesus or with God. So, after the involvement with ASDM, now I read the Bible, I study, and I am able to confess.

Anne Frey: Can you continue to describe your understanding of discipleship now after being involved with ASDM trainings?

Ed – SG5: Yes, my understanding is that discipleship is more relevant with the ASDM. It is very different. Now I understand that I have to work hard in order to remain in a good way with the relationship with God and with Jesus my Savior.

Anne Frey: How are you working hard?

Ed – SG5: Yeah, my work is to study the Bible and have others to join with me in the ASDM in order to have a good relationship with Jesus. This is my work, and I work hard.

Anne Frey: That is great that you are such a faithful person. So, how has the ASDM program transformed or not transformed you personally?

Ed – SG5: Yeah. ASDM has transformed me personally because I have accountability and I can hear the voice of God through the Bible. Before, I did not have time for that, and now I repent. Second, I am able to forgive others without hypocrisy. And the third, I am so happy to motivate others to join me.

Anne Frey: Wow. That is powerful.

Ed – SG5: Yeah.

Anne Frey: Can you tell me a little bit about your family and whether the ASDM trainings have transformed or not transformed your family?

Ed – SG5: ASDM has transformed my family, as I am married. Before, my wife and I did not have the time for thinking about God and his love for us. But now, we take time, and we think about love that we did not. But also, I love that we think about the happiness of our home.

Anne Frey: Do you have children?

Ed – SG5: I have six.

Anne Frey: Six children. Wow.

Ed – SG5: Yeah, four girls and the two boys.

Anne Frey: And have your children been involved in the discipleship trainings? Do you meet as a family?

Ed – SG5: Yeah, we take time before sleeping. We read the Bible, and we pray.

Anne Frey: Is that something new since ASDM?

Ed – SG5: Yes.

Anne Frey: Okay. And you have seen a change in your family since then?

Ed – SG5: Yeah.

Anne Frey: How has the ASDM program transformed or not transformed your church?

Ed – SG5: The ASDM program has transformed our church. Now we are still a bit transformed and we are on the way. The church is growing day-by-day in numbers and in the offering but also in the faith. Behaviors manifested by Christianity and the testimonies are so good.

Anne Frey: Can you share one testimony?

Ed – SG5: Yeah, for sure. Now with the offering, the world Christian offering. Before ASDM, the offering might be 10,000, but now after involvement with ASDM, now, we have about 50,000.

Anne Frey: So, people are more generous to give to the Lord and to the church, and their heart is more willing to give. Wow!

Ed – SG5: Yeah.

Anne Frey: How has the ASDM program transformed or not transformed your denomination?

Ed – SG5: So, the Free Methodist Church has received the ASDM program. The transformation is manifested by the local churches in a big number in Burundi, and the local churches have implemented ASDM in a big number. So, this is what shows. The church has grown up.

Anne Frey: Are all the churches within your denomination using the ASDM material?

Ed – SG5: In our denomination, we have 45 districts.

Anne Frey: Wow, and everybody is using that ASDM methodology and materials?

Ed – SG5: Yes, over 1,000 pastors.

Anne Frey: Wow, that is amazing. Can you describe for me the key elements, like mentoring and the use of the 4H Model, that have helped you in the transformation process?

Ed – SG5: Yeah. We sit together and pray. And with the model and the different methods of the ASDM, we read the passage of Bible and try to think about it. We take some time for mentoring, a disciple with a mentor. We also take a time for outreach. We find people in their homes and take time for reading Bible together, and so on.

Anne Frey: Can you tell me a little more about mentoring?

Ed – SG5: Yeah, yeah. When I am mentoring one of the disciples, I take time to ask him the problem that he has and a prayer request in order to pray together.

Anne Frey: That is good. Do you have a mentor yourself.

Ed – SG5: Yeah.

Anne Frey: Or you mentoring others?

Ed – SG5: Myself and others because I have more groups in my church.

Anne Frey: Okay. What about the 4H Model (the head, heart, hands, and helps)? Do you use that?

Ed – SG5: Yeah.

Anne Frey: Can you describe digital interactions that you use for discipleship and how it contributes or does not contribute to transformation?

Ed – SG5: We do not use digital interaction here in Burundi, not yet.

Anne Frey: Okay, do you ever use WhatsApp?

Ed – SG5: WhatsApp? No, because we are in the local villages.

Anne Frey: Okay.

Ed – SG5: We make the physical interactions.

Anne Frey: So, most people do not have a phone like you do?

Ed – SG5: Yeah.

Anne Frey: So, you are very blessed. The next question is how can the transformation process within discipleship be evaluated or measured from your perspective? How have ASDM mentors assessed your transformation?

Ed – SG5: Yeah. The transformation process within discipleship can be evaluated or measured by the behavior. ASDM assesses my transformation looking at the difference between the previous behavior and the present behavior.

Anne Frey: So, discipleship should be evaluated based on someone's behavior?

Ed – SG5: Yeah.

Anne Frey: Okay, and has your behavior changed personally or have you seen changes in others' behavior?

Ed – SG5: Yeah, from the ASDM trainings, church leaders improved their methods of discipleship for the families and the church members referring to the methods developed by ASDM.

Anne Frey: And you have seen people's behavior change or transform? Can you give an example of someone's behavior changing?

Ed – SG5: Yeah, yeah in my local church, I have big changes and have gathered testimonies.

Anne Frey: Do you remember one story about a change of behavior?

Ed – SG5: Yes. The testimony is about a Christian and alcohol. Now he is not taking that.

Anne Frey: And you feel like that happened because of the ASDM discipleship trainings?

Ed – SG5: Sorry, what do you say?

Anne Frey: So, someone is not drinking alcohol now because of being involved in discipleship through ASDM. Is that right?

Ed – SG5: Yes.

Anne Frey: Okay. Thank you. That is great.

Anne Frey: And one more thing on that. Can you give an example of yourself? How have you changed personally? Is there anything in your life that has been transformed?

Ed – SG5: Yeah. In general, in the church, I am still working under the discipleship, and I have developed the other mentors, like the elders, who have help me.

Anne Frey: Okay, based on the trainings from ASDM, how can church leaders improve their methods of discipleship for their families and church members?

Ed – SG5: Under the trainings from ASDM, the church leaders improve their methods of discipleship for the families and the churches members by referring to the methods developed by ASDM.

Anne Frey: Is there any way to make the program better? Do you have any ideas?

Ed – SG5: Yeah, we are still working on it.

Anne Frey: Okay, can you describe some of your challenges with the ASDM discipleship program?

Ed – SG5: Yeah, the challenges are that we have flood weather. We have the disasters of flooding, which means that it is difficult to move the discipleship from one village to another. Also, the farming burdens of the Burundian population. We need maize for flour. Those are the challenges.

Anne Frey: So, a challenge is just the basic needs being met.

Ed – SG5: Yeah.

Anne Frey: Any challenges when you are meeting together that the people have other than food?

Ed – SG5: There is a lack of fuel in our country.

Anne Frey: Okay, so fuel and famine, okay.

Anne Frey: Can you please share any additional information that you would like to add to this conversation? And anything relating to transformation?

Ed – SG5: I do not have any. Those trainings which were developed by the ASDM are enough.

Anne Frey: Is there anything else you want to share that you think would be helpful for me in thinking about transformation or any comments or anything you want to share?

Ed – SG5: I do not.

Anne Frey: Okay, can I ask you to repeat one final question? How have you personally been changed or transformed? For you personally?

Ed – SG5: Yes, personally I said that ASDM has helped to transform me for sure. Now, I am in a good way.

Anne Frey: So, you mentioned that you forgive better.

Ed – SG5: Yes.

Anne Frey: Did you say before that you forgive more? Is that what you said? Forgive?

Ed – SG5: Yeah. I said that now I am good with my family, my wife, and my children.

Anne Frey: Can you describe a little bit more about how you are good? Maybe you do not have anger or maybe you take more time. Why are you better now than before?

Ed – SG5: Yeah. up to now, we are so okay. I can say that I am still continuing with the ASDM strategies. I am sure that me, my family, my church, and my domination will all be transformed. Yes. And we are so transformed.

Anne Frey: Do you want to close us in prayer, and you can pray in French?

Ed – SG5: Thank you, Jesus, for connecting us. And I pray for Anne who is doing her studies. I pray that she succeeds. And I pray for all the blessings from You to her. In Jesus' name, Amen.

Anne Frey: Amen, thank you.

Interview - Fred - SG6 - Second Generation Disciple

Anne Frey: Lord, we thank you so much for this time together. I thank you for what you are doing through discipleship across the world, especially in Africa. I pray a blessing over Fred – SG6 and his family and church. Lord, we ask that you continue to allow them to go deep in the Spirit and that they will continue to see transformation through your Word. Be with our words today and may everything we do be glorifying to you. In your name, Amen.

Fred – SG6: Amen. Thank you.

Anne Frey: Can you give your name, your country, and your position of ministry held within your church or denomination?

Fred – SG6: My name is Fred – SG6. I am from Kenya. I am currently serving as the lead pastor of Karen Community Church. It is an interdenominational Church.

Anne Frey: Can you describe your association with or knowledge of the training program and curriculum of the African Strategic Discipleship Movement?

Fred – SG6: I started to be associated with ASDM through Reverend Bones, and this was while I served at Good Shepherd. Over the years, I have worked on contextualizing the material to the groups that we are leading and have used that material to lead the smaller groups. So, we have really been going up and about into the material. I have a quite long experience with the materials and with ASDM. I have been a part of their trainings whenever they happen in Kenya, and thanks to Reverend Bones and Ernie Frey, I have been able to interact with it quite a bit. And so, I have also used it with smaller groups and leaders. That is my association which goes back to around five years or so.

Anne Frey: Wonderful, so just to go back to clarify. Is your church a part of AGC?

Fred – SG6: AGC, no. It is not a part of AGC. It is an interdenominational church that was planted by Nairobi Baptist Church twenty-seven years ago.

Anne Frey: Okay. That's awesome. So, you are not a part of a big denomination.

Fred – SG6: Yes.

Anne Frey: Before you were involved with ASDM, can you describe the understanding that you had of discipleship before you were trained through ASDM?

Fred – SG6: My understanding of discipleship or disciple-making before my involvement with ASDM was mainly based on a curriculum. If somebody goes through a particular curriculum, and they complete it successfully, then they are discipled. That was the process, and so we have different levels and especially coming from a Campus Crusade for Christ and Life Ministry

background, we used to have this training of trainers where you go through different curriculums as you climb up as a disciple maker. So, I kind of believed that it is internalizing the materials and how well you are applying them in life that makes you a disciple.

Anne Frey: So, now after being involved with ASDM trainings, what is your new understanding of discipleship?

Fred – SG6: Yes, do you have three hours? (laughing) About ASDM, I will summarize it by using three words: life-on-life. Discipleship is more than a curriculum. It is life impacting another life such as hanging out with a friend, drinking Coca Cola, and talking about issues. Then, we go deeper, internalizing and applying God's Word and how it relates to my life at that particular moment, and this guy that I am walking with is internalizing the same. So, it is very relatable as we do life-on-life. For me, that is the thing that I really get from ASDM. It is more than a curriculum. It is life-on-life like Jesus did with the twelve, just doing life together. So, it is not hit and run. It is not a two-week or three-months program. It is really life-on-life but with some expectations that what I am doing will be expected of you to do with others as you can. So, that opened my eyes.

Anne Frey: Wow, that is powerful to hear. How has the ASDM program transformed or not transformed you personally?

Fred – SG6: For me, it is what I have just shared, but discipleship really is relationships. I think that transformed me because now I am more intentional with my relationships, especially with those that I am in relationship with or working with and I do not have to tell somebody, “Hey, I am disciplining you.” I can do it in a relational way, and I am very intentional to see them live out biblical truths and walk in obedience beyond the curriculum. A curriculum can help you towards that goal, but if I am not vulnerable enough, if I am not open enough, then it does not

help. So, that is what I get from the ASDM program, and I feel it changed me as a disciple maker. I am enjoying that more and more. I am enjoying those relationships that I make, and I am being intentional about it.

Anne Frey: Wow, that is so amazing. Yes, relationships are where life happens. How has the ASDM program transformed or not transformed your family?

Fred – SG6: I think for my family, spending time with the young ones every evening, talking with them about God's Word and Scriptures, every time we come from church, just that feedback. "What did you learn today?" "How do you think that affects your life?" I think it has improved my time with my family around God's Word because it is no longer about the knowledge of "What did you learn about Jesus?" Instead, it is, "So, what you learned about Jesus, how will that help you to be who Jesus created you to be or how can you apply that?" So, in that sense, as I started to see that with Reverend Bones as he shared about his family, I kept saying, "I want to do that!" So, there is that multiplication whenever he would say, "This is what I am doing with my wife, and this is what I am doing with my children." And you can see that there is that encouragement to do it also. So, I think it has encouraged me to be consistent around God's Word with my family in devotion time. It is life-on-life again.

Anne Frey: How do you feel that ASDM program has transformed or not transformed your church?

Fred – SG6: So, I have not been here for a very long time. I just joined this church during Covid around 2021. So, two years and a half or there about. And what I concentrated on when I came here is to build relationships. And that has been going on well. So, I think that has also made me a better leader in that sense because I am more concerned about people than programs and projects. In a way, it keeps on motivating me and guiding me towards living out the principles

that I have been learning through the different trainings that we have had with ASDM. And I have been very eager to come up with smaller groups where people are doing life in the church. And so, I have started with a model that we did together at Good Shepherd of getting the low-hanging fruit leaders who are available and who can begin to disciple smaller groups and then equip them so that they can equip others. So, we on that journey. And so, I think in that sense, ASDM has really renewed my understanding of how to go about having smaller groups in church, transformed my way of thinking, and now just feeling that I can encourage others to think beyond a curriculum, think beyond that we always have to meet on a Wednesday at this time, even beyond that. How am I as a leader walking with people in a relational sense?

Anne Frey: How is your church doing? Have you felt like your church has impacted other churches or other types of people or other denominations?

Fred – SG6: I think from history, as I talked to different people in the church, I can tell that our DNA is not to become a mega church, but we have our own way of doing things. We are very mission mobilized, so we tend to think about missions, and in that way, we have impacted different people who have ended up being pastors in other churches, missionaries, and so on. I think in that sense that I could say they have been doing it even before I came in, and I am just building on that.

Anne Frey: That's awesome. Now we are going to look at some of the aspects of ASDM. Can you describe the key elements including mentoring and the use of the 4-H model that have been useful for you in the transformation process?

Fred – SG6: I think for me, the two are very key. Mentoring, because of the life-on-life, and then using the head, heart, hands, and helps model has also been very useful because I can take any Scripture and use it with those 4-Hs. What am I observing? What is in my heart? What is God

convicting me of? And how can I begin to obey that and then help others? So, I think for me, those are the key elements I can say that have really helped me because whenever I am without the curriculum or with the curriculum, I am able to do it. I am able to disciple others and walk with them in that sense.

Anne Frey: Who has been your mentor and who are you mentoring?

Fred – SG6: Reverend Bones has been my mentor. And right now, I am mentoring Isaac Hans. He is our teens and students' pastor. And I started to walk with him when he was in high school. And when he went to campus, we continued this discipleship relationship. He served with Navigators, and then finally came back to church. I can see that being replicated, from Reverend Bones to me, then to Hans.

Anne Frey: Are there any other parts of the ASDM that have stood out as far as their methodology? I just mentioned mentoring and the 4-H model, but is there anything else that has stood out to you as far as being transformational for you?

Fred – SG6: Yes, quite a number of things as well. I think the trainings have been very key because of the equipping of disciple making leaders and that model of making disciple making leaders who are discipling others. And so, there is that trickle-down effect as you continue to grow a movement of sort, but also the aspect that it is not just based on my church. Think big. It is a movement for God. Sometimes you can be so caught up with your denomination. So, the aspect of being a multiplication movement, building through trainings, has been very key as well.

Anne Frey: Can you describe how digital interactions within the ASDM program have contributed or not contributed to your transformation? And do you understand what I mean by digital interactions like WhatsApp or any sort of digital platform?

Fred – SG6: Yeah. I think that I have to say that digital interactions have not been very key in my transformation to speak because we just use the digital interactions to disseminate information. For example, sending emails to the leaders that will be doing training or reminding them through WhatsApp. I have not really interacted with the materials or engaged with my mentor through these digital interactions. They have simply been just information going out. This is what we need to do. So, I cannot see how they have been key in my transformation.

Anne Frey: Can you see that WhatsApp or any digital type of interaction would be beneficial or not beneficial in the future for the discipleship?

Fred – SG6: I think it would be very beneficial because of the times that we live in. For example, Bones was away in the US, and we could have really had a session through WhatsApp calls, and we could have done more. So, I believe digital interactions can help reduce the spaces and the need to do a lot of commutes, but we can engage once in a while just to do life-on-life on a relational basis. I am afraid sometimes that we can be over reliant on these digital interactions and that it removes the face of the person from it. I just meet with somebody behind the screen.

Anne Frey: Yes.

Fred – SG6: I mean, I wish I was sitting next to you doing this and drinking Kericho Gold [tea]. So, I think it can be very beneficial and helpful as well. If it's used in a way to help now bring out this aspect of life-on-life.

Anne Frey: Yeah, it would be a lot better to be face-to-face for sure.

Fred – SG6: Yeah.

Anne Frey: This is somewhat of a hard question, but how can the transformational process within the ASDM discipleship be evaluated or measured from your perspective, and how have ASDM mentors assessed your transformation?

Fred – SG6: I think it is not as hard a question. It is something that we grappled with, and Matthew 28:18-20 is very clear, “teach them to obey.” So, I think for me, how we can in this process evaluate or measure transformation is how are they obeying God in their walk with Him and in their marriage? How can we see forgiveness and love and selflessness? And when we begin to see the obedience to God's Word that can help us see how to measure transformation because if I am still struggling to obey God, and five years later, I am still struggling to obey God, then something is not going on well. I should be growing in my excitement to want to obey and walk in holiness with the Lord. So, I think for me, it is obedience, and that is how I have been evaluating my relationship that I have with different people, as I sit with them, as we are doing life-on-life. How are you increasingly obeying the Lord in the different areas of your life and how am I increasing in those areas of obedience? Am I more giving and so on and so forth as I walk with the Lord? ASDM mentors have assessed this transformation in the same way though maybe not in the exact same words. When I meet with my mentor, he will ask me, “the last time we sat with you, there are things that you were supposed to do.” When he hears me talk about different things, he can gauge whether I am growing in obedience to the Lord and in this process of disciple-making. So, I think for me, obedience to God's Word is one of those key areas that we can measure and evaluate transformation.

Anne Frey: Yes. Has Bones ever had to give an evaluation or assessment? How does he give you encouragement to improve?

Fred – SG6: More often than not, he shares his own challenges and what he is doing, and then he says words of affirmation like, “You can do it, man! This is where I was, or this is what was happening.” So, it becomes very relatable because I am dealing with a man who is on a journey of being transformed as well. And so, it helped me to see that I am dealing with real people. Yes,

he is a pastor that people love and enjoy. But he is also trusting God to grow in his walk with the Lord, and so that encourages me. When he tells me, “I know you can do it because we have God who works in us, and He can do it,” then the words of affirmation, encouragement, and being there for me in those moments when I feel so lost helps me. It is very interesting that when I am going through a very difficult or challenging time, he is the first call, and we will talk together and share quite a lot together. Because he is being there walking with me, it stops being head knowledge and I see that this guy loves God, and he wants me to walk in a similar way and help others to do the same. So that is how I am encouraged and how I am affirmed to keep on going. And also, I get a rebuke now and then. He says “Come on, man. We agreed, and you can do this!” So, that is helpful.

Anne Frey: Another follow-up question, do you feel comfortable with Bones, or any other person, admitting failures through the ASDM program or has that related at all to what you have learned in discipleship?

Fred – SG6: There is one training that we did with pastors and we were sharing some of the struggles. I think ASDM really helps people to be real. When you hear Ernie Frey talk about that for the longest time, he was getting it wrong, you are able to say, “Man, right on the money.” So, ASDM has helped people to realize that there is more to serving God than just Sunday to Sunday. It is the in-between. So, I think in that sense, it helps us to be very vulnerable to each other, and it is very interesting that even when these guys are mentoring you and they are also vulnerable as a husband, as a man, and I feel, honestly speaking, in these relationships, I could open up more to Ernie Frey and to Bones than anybody else because they too are genuine enough to say, “Hey, when I struggled in this area, this is how God brought me through this, and we can do life together.” So, in that sense, I think, yes, it [ASDM] encourages that vulnerability.

Anne Frey: That's great. Based on your trainings that you have had through ASDM, how can church leaders improve their methods of discipleship for their families and church members?

And I will even add for them personally, so for everyone.

Fred – SG6: I would say that part of what ASDM does well is demystify disciple-making and discipleship. It is a term that people like to throw out there, and it is so huge! But what ASDM does is breaks it down and brings it to a place where we can understand. So, I think church leaders actually need that. How do they improve their methods of discipleship? They really have to understand what it is, what it is not, and how to do it. Once they can understand that, then even for their family, it becomes real. It is not just a curriculum that I have to teach 20 people and tell the church that we have 20 new disciples. And then a week later, three of them are in the news with scandals. So, because many of the times when I was in a parachurch organization, we were evaluated by the numbers. How many people did you disciple last month? 20 people? 30 people? But ASDM helps to break that down. So, I think based on this training, church leaders need to really understand what disciple-making is, and how then does that relate to our own lives. Because once you understand it, then you are able to build up a better house because you are beginning at the foundation. So, I think we have had many organizations come to churches in Africa and beyond and talk about discipleship. Big things! We dream big, but then when it comes to getting the wheels on the road, it becomes, “Where do I begin? What do we even begin to do? How so I do this?” ASDM breaks that down. It begins with you, then your family, your next leaders, and then continue to grow the movement in your church. So, dream big, start small. This is how they can do this well.

Anne Frey: Is there anything else that you feel that ASDM could improve within their discipleship trainings or methods, or do you think that it is okay the way it is?

Fred – SG6: I think one of the things they can improve, and we had this conversation a while back, sometimes I can appreciate where they are coming from when they think of denominational leaders, but sometimes when that denomination leader does not buy the idea, it dies there. I understand they want to begin from the top down to get that buy-in. I wonder if they could think of another way. Yes, we can have this track for the leaders, but now we are just looking for faithful men and women in these denominations. That is another track, so that even if it is not bought up here, this one can still continue to grow, bear fruit, and so on and so forth. So have it multi-pronged in a sense. We are still meeting with the leaders, but we are asking those leaders to come with two or three faithful men. And this is how we will evaluate that they have been faithful in their work in disciple-making, and then now we can go as a railway with two tracks, and the train will run there. Sometimes we concentrate on the leaders, but many of us leaders have so many things going on. We want to do this, but we have so many things going on that our churches and denominations miss out. I am so glad for Reverend Bones, and that he was a faithful leader who saw this vision beyond the leaders of the denomination, so to speak, and he is running with it. So, you can imagine, if we did not have somebody like him, we would have missed out on this opportunity. I was thinking, do we have other leaders like those in other denominations? How can we get them? So that we have these tracks with them.

Anne Frey: That is a great point. Maybe they will take that to heart when I let them know.

Fred – SG6: Yeah.

Anne Frey: Can you describe your challenges personally or just within the ASDM training program? Have you faced any particular challenge in any area?

Fred – SG6: Yeah, for me, the greatest challenge has been continuity or the lack of it. Because we undertake this training, and I am expecting another one to come up to keep the fire burning,

and the next one does not happen so quickly. They are spaced out in different ways. I know we did one in Kenya. I do not know if they ever did another one, and I felt that was an opportunity for us to keep on building on it. So that continuity is important, and especially as you continue to equip others. And then just championing and encouraging those who are doing well and following through by also having them to be a part of these trainings that they are having in different other places. So, I think for me, the challenge was in-between the trainings, there is a lot that could be happening to encourage the people. There are some parameters or feedback that we can use, so if you were in this training, next month we will meet and do this, then the other month, and so on and so forth so that we do not space them out too long so that when we come back again, we are beginning afresh. “Do you remember what we talked about? Man, refresh us!” It has been too long. So, I think for me, that was the frustration. We need another one to keep the fire burning. How do we do it? How do we equip the local churches to really fire it up and keep it going? And even if the whole team does not buy-in to it as they are going slow, those who are doing better can come alongside them more and equip them and empower them so that it is not the whole group that is not trying. Different churches are doing well, so how do we motivate and encourage them? Maybe they would do well if they could hear other stories that would inspire them. So, I am saying to think broadly, as we do it normally.

Anne Frey: Yes. That is a great point. Has there been a challenge other than wanting more interaction, feedback, and encouragement such as doing your 3Ds [Daily Disciplined Devotion] or the 4Hs [head, heart, hands, helps]? Any other personal challenge with ASDM’s methodology?

Fred – SG6: I think most of the things are going on well. The 3Ds in your own personal time is important and key. I do not think that I have faced any challenge apart from some of the questions that I answered that you sent, and I wrote down in trying to simplify the materials.

They can water them too much. And now you have different levels of different disciples and different areas, and they cannot all be handling the basics every time. What are we thinking about for those who have been in the faith longer? They are at a different level. How can we leverage on what they know and take them deeper and ask more of them than those who are beginning? Like this lesson that I have here, *Leading a Disciple-Making Movement*, I still felt that there are some leaders who have been discipling others. Some of these ideas, they already have it. How deeper can we take them with some of the materials? So, I think sometimes, because they want to reach the simple people, the rural or the urban people, you can very easily water down most of the things that they do not need to be watered down because you are trying to reach more. And so, somebody once told me that, “sometimes you think that we can understand this stuff, but we do. Give it to us like it is!” But the beauty about *simple* is that God's Word is still communicated through that. Yes, I was just thinking about how do we do it? In a group set up, we have some who are way ahead of the others in this area of their growth with their walk with the Lord than those who are just beginning. How can we leverage on that and build them? That is what we lacked with the materials, but they [ASDM] have a big book that maybe if broken down, would really be helpful, and to other leaders as well.

Anne Frey: Have you had a challenge of passing it on to others? Has that been a challenge at all?

Fred – SG6: Not really because once you have the key components of ASDM, and you have internalized them, then you can share it because it is things we have always heard but you are doing it in a way that is very intentional like the 3Ds. We have always known that we need to do quiet times with the Lord and so on and so forth, so it is easy to continue to encourage people to do that and go deeper. The 4H is like I said, you can just get God's Word and you can use that with a small group, and they will love it because they are observing, they are interpreting, they

are obeying it, and then they are helping others. And then just that mentorship, life-on-life. So, I have not had a challenge in passing it on. And I must also say I have not used the materials a lot because I came into this new church and there are things that they have been doing. So, I am trying to tell myself, "How can I use what they have been using and apply what ASDM taught me and trained me so that we can continue to grow disciples for Christ?" And so that has been going on very well. For us, like in the smaller groups each week, we take the sermon and put it in the 4Hs and send it out. So, even if you were sleeping in church, at least you would be awake in the smaller group. So, it helps me as a pastor not to be worried about those who are sleeping in church! It is really helpful, and this past week, I started a smaller group in my community where we moved with my wife, and we have been having a few people coming, five or six, and just the interaction with God's Word. You can see it is beyond the head knowledge. We are listening to the needs, life-on-life, hearing what is going on, and thanks to ASDM, it is just a way of doing discipleship. I was telling Ernie that this is the stuff that I wish I knew when I started to disciple students in high schools, but I am grateful that I now know it and can pass it on. And I see my mentee, Isaac, do it with the young people. He has opened up his house, young people are there often, they are doing life, and he is empowering them. And so, we can see that passing on, and it has been a blessing.

Anne Frey: That is so great. Well, we have gone through a lot of different aspects of ASDM. Do you have any additional information you want to share that you would like to add about their methodology or their methods or anything that relates to the process of transformation in general?

Fred – SG6: I think the ASDM has a very rich repertoire of tools, materials, and experience that they have. Like the elements that you mentioned, how can we narrow them down so that

wherever we are, we are not bogged down by the magnitude of what we have to cover. I mean, these are the key things. We can go with this, whether we have the bulk of the library or not. I mean, if you get this going, this is it. That was my question, and we used to ask Reverend Bones every time we sat down with the pastors, “We know where we are going. Is it a must that we use the same road? If you are not using the ASDM road or materials, can you still disciple? What is our goal? Is it the material or the souls? What are we prioritizing so that when everybody leaves this training as a pastor, they are thinking, ‘Man, I’ve been equipped on how to fish whether I use a net, fishing rod, or dynamite, praise the Lord. I am just excited that I have been equipped to do it.’” So sometimes we spent a lot of time trying to break down the huge manual, the big book that they have. Do I have to go through all of this? So, you can be paralyzed because there is so much you need to do and so much you need to know. How do I break it down? Keep it simple but keep it on point. Then as we continue to grow, how can I now give those who have already started bigger doses of this library? How can we continue to grow this movement? So sometimes that paralysis is a lot that I need to understand or begin. So, for myself I try to simplify it. What are the three things that I can do now, wherever I am, whether Bones is there or not, whether ASDM is there or not? How can I do it? And of course, the other thing I would say is where is the place for churches that are not in denominations? When ASDM is choosing denominational leaders, that leaves out quite a number of other churches that could really benefit for something like this, and of course the work for ASDM is how do we identify who are these people and what they are doing in these respective areas? Yeah. So that’s for me.

Anne Frey: Do you find it hard to have mentors?

Fred – SG6: Yeah, that is the other thing because unless a mentor has really internalized this process and living it, it becomes something they have just heard from another conference or

training. And that is why I was very privileged and blessed to have Bones who hook, line, and sinker is in there. He loves it. He lives it and it becomes easier. But maybe there are others who would have loved somebody like him. but they have not found somebody like him because again, we also come from a situation where the denominational leaders or the leaders that we have chosen are very protective of what they want people to know about them because what you say can be used against you. So that is the fear of so many of them who are not free to open-up and pray about their struggles because that is the fear. But once somebody realizes we are all work in progress and God has been walking with us and having people like Ernie who have pastored churches for a long time speak about the experiences, it helps them break those walls. But for sure, we have that shortage of mentors who are willing to do life-on-life. They are willing to tell you, "See what I am doing and do it," but they do not want to share from the heart.

Anne Frey: Do you have any other information that you want to share just about the topic of transformation?

Fred – SG6: I think we have covered much of it. But it has a lot to do about the renewal of the mind so to speak, and I strongly feel that if the mind is not renewed, transformation is very difficult because you are still thinking the same way and doing things the same way. And so, I think that is the greatest goal of a disciple-maker is to help the people they are working with really to have their minds renewed, and God's Word is an amazing place to have that renewal that will bring about transformations. So, I do not have to do things this way because there is a better way of doing it. It is the same thing with the church leaders, I do not have to struggle with discipleship in this way, comparing myself with other churches or feeling so inadequate that I cannot do anything because God has called me to do it in this way. And so, I think for me transformation is the work of God as we submit to Him.

Anne Frey: What is the role of prayer in the transformation process?

Fred – SG6: Prayer is the power for us to actualize all these things. It helps us to connect us from feeling so inadequate because it connects us to a God who can do all things. It helps me when I am feeling frustrated. It gives me that comfort so becomes a conduit, like a place where you get this power to keep on walking in obedience and loving God and being with Him. And so, prayer becomes so key because there is so many things I can learn, and there is so many things I can know, but without God working in me, and me communing with Him and getting to know Him, there is so little effect that I can have in life. So, then now prayer becomes a part of you, not something that I need to do. It is who I am as I speak with God. And I am still growing in that area of prayer talking to God. One of the things I have learned from my mentors, that is Ernie Frey whenever he is around and Reverend Bones, is that when we are talking with somebody and they share a prayer need, we pray right there and then. They say, “Hey brother, can and we pray?” and I have been doing that and people say, “Whoa, pastor, thank you!” Because to many people I would say that I will go and pray with you and sometimes I would forget. So even on WhatsApp, I have learned that if somebody shares a need, I will pray with them right there on WhatsApp I send a prayer. So that has been very helpful.

Anne Frey: Wow.

Fred – SG6: Prayer does not have to wait. You can just spend time before this amazing God and walk with Him.

Anne Frey: So, you have “caught” prayer through your mentors?

Fred – SG6: Yeah.

Anne Frey: Do you think that is a part of the ASDM program as well? the methodology you would say?

Fred – SG6: Yes. Yes. Definitely.

Anne Frey: That is great. Anything else that you want to add? We have come to the end of my questions, but is there anything else that has been on your heart while we were talking or that you thought of before?

Fred – SG6: I think we have covered most of it. So, no. Thank you.

Anne Frey: This has been such a privilege and honor to get to see you, and like you said, it would have definitely been better in person. Would you like to close us out in prayer?

Fred – SG6: Yes, I will do that, and I continue to wish you all the best with your PhD.

Anne Frey: Thank you!

Fred – SG6: Okay, let's pray. Lord, we are so grateful for technology. Thank you that we can connect with my sister, Anne, and just talk about the wonderful tools and materials through the African Strategic Discipleship Movement and just give feedback and help out as she continues to work on her PhD. Lord, we pray that all this information that she is gleaning from different sources that God will contribute to the furtherance of your Word and the gospel through these wonderful people and brothers and sisters are busy working in the vineyard for the Lord. So, I pray for Anne, Lord, as she continues this PhD, for more wisdom and strength and courage, for the Lord shall bring this to a good landing and she will do well, and then this will be used again for the furtherance of your work. We bless you for her work and thank you, Lord, for this great task of disciple-making, teaching them to obey you. And so, Lord, I pray that in all our efforts with the different people we interact with in the Lord that we will be very intentional to have conversations around you that bring others to you. And forgive us, Lord, as sometimes we miss those opportunities, but we are very glad that we have a God who is gracious and merciful. So,

thank you for our time together. We look forward to more interactions in the future as you will. But we thank you God for our time. Amen.

Anne Frey: We will continue to think and pray for you all and see discipleship move forward.

Fred – SG6: Thank you so much. God bless you.

Anne Frey: Thank you for your time. Bye.

Interview - Ann - SGS1 – Second Generation Spouse

Anne Frey: Can you give your name, your country, and the position that you hold within your church or denomination?

Ann – SGS1: My name is Ann from Nigeria. I am a bishop's wife in The Church of Nigeria, Anglican communion.

Anne Frey: Beautiful. What is your knowledge or association with the training program and curriculum of the African Strategic Discipleship Movement or ASDM?

Ann – SGS1: The Church of Nigeria, Anglican communion, has adopted the African Strategic Discipleship Movement, and we now have a bishop's cohort. We have bishops and wives that were selected, and I was opportuned to be one of the people and my husband who were trained in this movement. We are imports of this new movement by the ASDM so as to be able to step it down to the other dioceses.

Anne Frey: Before you became involved with ASDM, when you heard the word "discipleship," what did you think about it before?

Ann – SGS1: For me, before, it was for new converts. It was for people who were just born again to take a discipleship class, to be discipled, before they can really join the church program. That was my knowledge before.

Anne Frey: Now, what is your understanding of discipleship after you have been involved with some of the ASDM trainings?

Ann – SGS1: Actually, my understanding is now different because before I thought that it was just for new converts or new believers, but now I have come to realize that discipleship is a continued process for all believers. It is for believers to grow to maturity, and for believers to have a type of transformation and not just being a nominal Christian. Because of a lack of understanding about Scripture and traditions in the church, but now, even as a bishop's wife, I have seen that. Before I thought that I was already above that class. I have really seen the need that discipleship is the best way for me to grow. I have experienced growth even in my own personal life. So, my knowledge of discipleship has changed from where it used to be.

Anne Frey: Wow. Can you describe more about how the ASDM program has transformed you or not transformed you personally?

Ann – SGS1: Personally, it has changed me. You see in this discipleship, it is holistic. It has to do with the total person. Before, being an Anglican leader, I expected a lot from people. ASDM has affected my attitudes, my personhood. My character has so much improved. Even people have testified about it. They say, "What happened?" "You are so changed!" I have changed because I used to preach to people, but now, honestly, I study the Bible for myself, for my life, for my own level of life transformation, and it has made a great impact in my own personal life and so many things in the church, but especially in my own personal life. I have seen it, and I have heard people testify about it.

Anne Frey: So, your life is noticeably different because you are spending time in God's Word?

Ann – SGS1: Yes, I do not just read the Bible and pass. Now, especially with the 3Ds and the 4H, now I do not only just to have understanding. I am now able to move to the heart

transformation and how to obey it. It has affected my attitudes and my relationships with people. And I now look for people that are ahead of me already who can mentor me, and I move closer to them so that I can learn more and, of course, I disciple other people who want to change their life, and who want to be like Ruth. So, I have concentrated my life on studying the Word of God, and I have studied it for my life. Most importantly, I do not want to preach it like I was doing before. Now, I study it and check through the four areas. And I am able to count and see the progress. Some of things that happened before is that I used to have a Bible reading program, just reading the Bible. But now, I have really slowed down in my reading. I just read a few verses because I have to do the study in the four areas of my life in order to really understand what the Scripture is saying to me. What are the things that I need to change? Sometimes, I have to stop and make a call to somebody. Sometimes, I need to apologize. Sometimes because of my study, I need to visit somebody. Sometimes because of my study, I see that I need to share with somebody, so I go, and it has really helped to improve relationships. Now people just want to be around me and share their problems with me because they have seen in me that my life has changed. This change is from the Word of God. The Word of God has really, really changed me.

Anne Frey: Wow. That is so beautiful. Well, how has the ASDM program changed or transformed your family or not transformed your family?

Ann – SGS1: Yes, when I started, the change was so obvious with outsiders. People outside said, “Ooh, you have changed, you have changed!” So, with my family members, I was waiting for the same response. I have seen that I have missed it in the past with some of my family members. So, they were saying, “What is she trying to do now?” Knowing that with someone there is an offense, you cannot just wake up with people that are very close and what you have done in the past is gone. So, the process was very slow. But I have stayed with the Word of God. I know

how I have behaved in the past and family members find it very difficult to forgive my misbehaviors. So, I had to release it and keep studying the Word of God. Like the Scripture says, “If salt loses its saltiness, how can it be made salty again?” This is the verse that I kept hearing the Lord speaking to me. Like it was saying that even when we miss it, how can I be restored again? But I know that only in Christ Jesus, now that I have Him with me in my life, I can say, “Jesus, I am involving you in this aspect.” And honestly, since I knew where the problem was coming from, from my life, I just keep on. And some of them are waiting to see if it is just another drama. “Has she really changed?” I know that it has affected my home, and when they see that I am going for this discipleship, some of them are willing to follow me. Some say, “Give me time. I see that you have changed, but you need to give me time also to change.” I can see that something is happening in my home. It is affecting our relationships. We have calls with all the children and talk on the phone, and they are able to call me and tell me all their challenges. I am so happy about it.

Anne Frey: I used to be a pastor’s wife before, and God convicted me that I was better with church members than I was with my own children. So, I can relate to what you are saying. So, do you feel like the ASDM program has transformed or not transformed your church and denomination?

Ann – SGS1: Yes, starting with the bishops and their wives has changed a lot of things. Already, knowing we are bishops, we are not supposed to be under someone else who is teaching or training you, and for church members to see bishops sitting in discipleship classes has already made important changes, and it has actually affected the lives of several people. We hear bishops talking about discipleship, and in my meetings with the women, we always talk about discipleship. We have changed our system of meeting, as we used to just meet together to do

financial reports. So many things have changed from group exhortations. Our meetings are no longer like that. In our meetings now, we use these topics to teach. We allow people to share their own testimonies such as “Since I started discipleship, what has happened?” It has helped us also to improve our prayer life. Before in our church, we would ask churches like this, “Pay this money.” So, people were sad because of the economy in the country. But through this discipleship, we have learned that everything that we receive is from the Lord is by prayer. So, we started praying. We did not want our meetings to be burdensome and just about money. We now do a teaching from the Word of God, and we now say to give according to your ability. Now that we are knowing and growing in the Word of God, you are not supposed to be forced to support the work of the Lord, but whatever you feel that the Lord is putting in your heart, you pray about it, and you bring it. So, honestly, I have seen changes. And the people are so happy. Because of discipleship, we now pray. We are now left to decide on our own what to do. Even when we are giving the ladies things, it was not easy, very difficult, but now some of the ladies are bringing things on their own. And we are sharing it to other churches. Now, through this discipleship, one thing that I have discovered is that any pastor’s wife that understands the teaching, even the ones in remote areas, she gives more than anyone in the church before. Before we considered the quantity, the number, that was our emphasis, how many people were in that church, but now, that is not what we are looking at. We are looking at the quality to see that the people are born again, and people are disciplined in the right way. Especially with the pastor’s wives, once I started this discipleship, some of them have approached me and said, “Your life has challenged us. We come because we know how you used to be. You used to be angry, and we have watched you. You do not get angry now. What happened?” So, I started with them, and sometimes we share in smaller groups, and it is really helping. I am seeing that this week is our

Women's Week where we are all walking full-speed merrily and happily in the process. The discipleship has done so much for our diocese.

Anne Frey: That is fantastic! How do you think that the elements of mentoring and the 4H Model have been helpful or useful in the transformation process or any other part of the ASDM discipleship?

Ann – SGS1: Yes, when I talk about mentoring, there is a bishop and his wife who are mentoring us, my husband and me. Even though there is a distance with them, we have been able to relate with them. Sometimes we have issues that we do not understand, and we call them. Maybe there is a misunderstanding, or maybe there is an aspect of my walk that I do not understand, so I still call them. They have been very, very helpful. The mentoring has been really helping because you see in our church in Nigeria being a bishop is like being at the peak. People only come to you. You do not go to anybody. But now with this mentoring, I have someone that is mentoring me. It is someone from afar, the bishop and his wife, but I also have another person within my diocese that I submit to. I go to her to learn how she relates to her husband and her children. I learn a lot of things from her. I also go to her mentees, to sit down and observe how she is doing things. Honestly, it has helped me to accept my life that I have somebody to report to and somebody that is ready to listen to me. So, it has helped my life. The issue of the 4H, the head, before I think I just used to be the head, just to understand the Bible passage, and I used to be so happy to share what the Bible passage is saying, but now it has gone down to my heart, my roots, my character. If you knew me then, and you know me now, you would only love me now. There is a kind of flavor, a seasoning, that is coming out of my life, and these 4Hs, coming out of the Word of God says that I should let this attitude be in you as this in Christ Jesus, and I really see His goal is for me to become like Jesus. Sometimes, it has helped me to be doing meditation. Before I did not

meditate, but now you can even see me lying down on my bed. I am actually analyzing the Scripture. How can this Scripture now transform this aspect of my life? What is it really talking about? It is talking about love. Do I really have this love of God? Do I really love people? How can I really improve?

Anne Frey: Wow.

Ann – SGS1: Obedience is the highest mark. How I should obey this Word of God? How should I carry it out? How should I bring down the Word of God in my life and to others. So, I have seen in life challenges, like the issues in the country and economy challenges, and so many things you hear people say is that Christianity is a scam. And I say, yes, people will see it as a scam because we as leaders, we have not been able to walk it out. In fact, we have not been able to step it out in our lives to make it a reality. We just read it like in the theory aspects. We are not being able to use the Word of God to help people to solve their day-to-day challenges. So now, I am able to really step down this Word of God. We see problems. I see challenges, people that are hungry and children that cannot pay their school fees because I read it from the Word of God, and I pray and say, “God help me,” because this Scripture is saying that You [God] love somebody. Help me so that I can love somebody, and honestly, I see that the Lord keeps on providing, and people are smiling. People are able to see that this Christianity is working. “I read about this thing, and the Lord has answered my prayers!” I have now seen through this 4H that in the Word of God, Jesus is on time. He is stepping down. He was able to send disciples out with what they have learned to see the multitudes. So, I am seeing God helping me to bring this Word of God in reality. I have seen it in life, in my life. The righteous shall live by faith. I am beginning to enter that because I am able to study it and do the help aspects. My relationships with people, even unbelievers that I would have condemned in my usual way, now my attitude

about them has changed so much. I have seen that God has shown me mercy by bringing me to this reality. Yes.

Anne Frey: Wow, that is just so beautiful to hear. Can you describe any type of digital interactions that you have through ASDM such as WhatsApp or any kind of digital platform? How has that helped or not helped in the transformation process?

Ann – SGS1: It has really helped in the transformation process because the cost of transportation now is very high. Just like we are doing now with you, we can go through the digital, and I can hear you, and you can hear me. You can even see me, and I can see you. So, it is very effective. Last year, we started a prayer group, just few of us, less than ten. We have Zoom prayers every Thursday in the night for just one hour with the group. And it was very effective because we wanted to buy a bus. The normal thing before this discipleship movement is to go and make appeals to people. But when we learned about this, we decided to stick it down. We decided to start praying about it with this group of people. “God, we need a bus for evangelism. Provide one for us, make your way for us. We do not know how you will do it, but we come and will keep on praying.” And we fixed a date for launching in November, and the day we were supposed to do the launching and then carry the money to go and buy the bus, the Lord amazed us. Three weeks to the launching, we got the bus!

Anne Frey: Wow! Amazing!

Ann – SGS1: And we were just praying online, trusting God, depending on God. It has never been done like that. That was last year in 2023, November. We have a women’s bus now. Yesterday, a woman had to talk with me about some issues. She's having some problems. We spent time through WhatsApp, and I was able to pull her through some issues. She asked me things, in fact two of them called me yesterday to ask me some questions. One question was

about what it says in the Bible about if you have faith, you can say to this mountain, move. So, how can she grow her faith? So, I really have to take time talking to her. Do you believe on Jesus? Yes. Do you believe Jesus died and was resurrected? Yes. Do you believe that when you ask God for something, He will do it? Yes. I said that this problem may not be a physical mountain that you need to walk and stand. I said your mountains, they move to the sea. It might be some problems that you are having, and the Lord is just telling you to pray. "If you have faith, I will do it for you." Have you ever had any problems that you ask the Lord about, and He did it? That's okay. That is the mountain that you are having at the moment. Is there any mountain or a stone or a rock that is a hindrance or a problem that He won't be able to move physically? She said no, so I was able to put her through and keep on believing God for small things and tell her that somehow God is answering your prayers. Yeah. Wow! I asked God for something, and the Lord did it for me. Then tomorrow, you ask again. Do you remember what we were praying for last year? She said yes, and the Lord did it. I said, this year, I am trusting God for something bigger because last year we asked for a bus, and He amazed me. He did it! Now, my faith is growing, and I know He can do all things.

Anne Frey: So, God provided a bus. Wow!

Ann – SGS1: Yes, yes.

Anne Frey: You take it to the different churches and events?

Ann – SGS1: Yes. When there is need for us to go for programs, meetings, missions, discipleship programs, we use it. We take people there and bring them back. They are very, very happy about it.

Anne Frey: That's amazing! So, it sounds like the digital formats have been a big part of the transformation process?

Ann – SGS1: Yes, and this really started from 2020 during COVID19. That was when we knew about it, and when we started, a discipleship cohort came, and it was very, very helpful and useful. Archbishop Akanya could just speak to us. Do you know him?

Anne Frey: Yes, I have heard about him. I am hoping to interview him.

Ann – SGS1: Yes, yes. So, he has been able to talk with me on WhatsApp and has been able to call me and encourage me. He has told me that he has observed that I have a good home. So, in our training retreat this year, I was one of the people that taught the Bible studies during the discipleship training.

Anne Frey: Yes, I can tell you really digested it well. So, how can the transformation process within discipleship be evaluated or measured from your perspective, and how have the ASDM mentors assessed or measured your transformation? That is a big issue for me, thinking about writing about transformation. How do you measure it?

Ann – SGS1: Yes, to measure it to me, it really has to be in smaller groups. I feel that with smaller groups you can get feedback. As to yourself, you listen to people, and you watch. It improves relationships. So, there are different ways that we can measure it through the smaller groups. This life now, because the heart is transformed, people are able to testify. People are able to see. It is not something that is hidden. It is open when you say that you are the light of the world, a city on the hill that cannot be hidden. It is not just for head knowledge, it is intentional. You just have to be intentional about everything that you are doing. There are things that I even love to do, but because I have to be intentional because I know people are observing me, they know that I am into this movement, into discipleship. So, there are so many things that I would just love to do, but because I know that people are watching everything that I am doing, my family members, yes, they see me, and the church, I am aware. I was surprised because the

archbishop is very far from me. When he asked me to take the Bible study and family session, I declined. I said, “No, I am not qualified. I cannot stand before bishops.” He said, “No. People observe your life. You have a very good home.” I was amazed. How did you know? Yes, because these are things that I have been working on quietly, being deliberate, intentional, so that even the smallest child in my house will know that something has happened to me. So actually, it is really in a smaller group, so if we can encourage small groups meetings, it will really help to be transformed. Sometimes, we can equally give forms, but you don't need to write your name to access the process to really tell why. Like Jesus said, “Who do men say I am?” If we are making progress in our growth, then it will not be difficult for us to allow people to access.

Anne Frey: Yes. That's true. Out of the heart, the mouth speaks. So, yes, you measure by listening like you said. That's good. Okay. Based on the trainings that you have had so far from ASDM, how can the church leaders improve their methods of discipleships for their families? Is there anything you wish that they could improve on during these trainings?

Ann – SGS1: Yes. For us to really improve, I discovered that the challenge is the heart. As a church leader, you have allowed the Word of God to confine your heart. Your objective or your goal is that you should be like Jesus. And once you have this life of Christ, the love of Christ attracts. It draws people. He said, “When I'm lifted up, I'll draw all men to myself.” So, I've seen that, honestly, the main issue has to do with the heart transformation. Your own heart. Each leader should deliberately and intentionally pay attention to allow the Word of God to have his free course. Only the Word of God will really shape our lives and will really move our lives to truly become like Jesus. That is one way that we can really improve this discipleship because it's not just something to be said with your mouth. People want to see it, how humble you are, how available you are, and how you relate with your relationships matters. In Africa and in Nigeria, a

bishop is somebody that is big, but through this Movement, I have learned that I am the least. I am the least. Usually, things that I would not do, like to clean, or maybe do chores, or when I'm coming with bags, somebody will come and want to carry them for me. I say, "No, I want to carry them myself." We did a conference, and it was dirty. Before I would have said, "Look at this place!" But what I did was to look for brooms. I started sweeping and then they said, "Look, oh, the bishop's wife is sweeping! I said, "No, do you want to take away my blessing? No, if you want to sweep, you can take your own broom," and we did it in a very short time. Because I was sweeping, everybody wanted to collect my broom. But I was very, very intentional about it because of what I have learned. The leader is the least. We are the servants. So, when I was sweeping, people were coming to collect my own broom. I did not give it to them but told them that I wanted God to bless me. And within a short time, we were able to clean the whole place. So, that is the impact as the leader, and if you can do it, you understand the Word of God and can step it down. If not, it could really be a challenge.

Anne Frey: Yes, I like that phrase that you are using, "Step it down." I think that is a great way to say pass it down. Can you describe any challenges personally that you have had within the trainings or anything like that?

Ann – SGS1: Yes, to me, I understand that the bishops are very, very busy, but I see the program as if it is a crash program. We already had a mindset. We have had a mindset before. And this discipleship has come to really change our mindset completely.

Anne Frey: Okay, what did you say earlier? It's what program? Christ?

Ann – SGS1: Crash. The time is not enough for the training.

Anne Frey: Oh, you need more time. Okay.

Ann – SGS1: Yes, you need more time because you know that where we have been living, we have a mindset. So just to use a very short time to do this training for people to understand it, to be able to bring it to reality, and to make it intentional, sometimes we need more time to really understand. So, I feel that the timing is very, very important. And I feel that it is not enough, and not everybody can do as they are expecting us after this training to go about training others.

There is this problem with your old nature. Discipleship is really meant to allow the new man to allow Jesus to take over the life. It is not using the old nature to do the work. See, that is something that we did not know. We have been operating in the carnal way, and you just come with something that you have been living for, you have mastered this for 30 or 40 years, and just within a very short period, in one year, maybe you go for this training, three times in two years, and now they say that you can now go and start training others. Well, unless the Lord has really shown you mercy that you understand the concepts, that you understand the objective or the goal of it, you might really become more confused and not really understand what it is talking all about. So, I feel that we need more time, more interactions, and smaller groups. You really need to be getting closer to know the people that have already been involved in this discipleship, how we can have access to them, how we can talk to them through the email or through WhatsApp. We need somebody that shows interest and is really willing to help you come out of it. So, I feel that is maybe one aspect that we need to improve.

Anne Frey: Yes, that's so good. Is there any additional information that you would like to share? It can be challenges; it can be anything.

Ann – SGS1: Yes, there is something that I feel is very important. Even though our book that we are using, *Intentional Discipleship of the Church of Nigeria*, is good, something is missing.

Anne Frey: Let me take a picture of you with that book. Okay, great. That's beautiful.

Ann – SGS1: I have gone through it, and I have seen that something is missing. It is there, but it is not an emphasis. It is the issue of the cross.

Anne Frey: Mmm, Okay.

Ann – SGS1: The issue of the cross should be emphasized in discipleship. Because like Galatians 2:20 says, “I am crucified with Christ. It is no longer I that lives, but Christ.” It is only a believer that has come to that level of knowing that the old man has died with Christ. This person that has been discipled is now the new man in Christ Jesus.

Anne Frey: Yes.

Ann – SGS1: That is why I am born again into a new home, and this thing really happened because Christ took my old nature to the cross. He nailed it there, and he resurrected me as a new person. Because each time something is happening, and I remember that another aspect is missing because he [Jesus] said that there are conditions for discipleship. He said that any man that will come after me needs to deny himself, carry his cross, and follow me. I see that those aspects are very, very important for us to really bring them in during our training. If a disciple is not ready to deny his or herself, they are not ready to carry their cross, not be as dead, and they are not ready to follow anywhere. “It is no longer I, but Christ.” It is very difficult. Sometimes we put aside the condition that we need to follow. I used to feel that if I am not following Jesus, I look at me and see that I am not denying myself, and he did not see me with the cross. She is just not following. You cannot follow because I have seen sometimes in some of our meetings that it is something that really helped me to overcome this flesh, this self in me, because I know that I am dead. That is Colossians 3:3 says, “for you died.” And it is in the past tense - you died. I mean, truly, all things are passing away. This person that is not born again is not a new person. And there are conditions in discipleship. So, those are just the few things. I feel that the issue of

the conditions for discipleship should not be put in the background. These are very serious issues that we should consider in this Movement. Those are really the things that bring the life transformation. I caught those aspects. That was part of the things that really brought about my change.

Anne Frey: Okay, so for you, the change came from denying yourself and taking up your cross?

Ann – SGS1: Yes, because I said that I want to be a disciple now that this Movement has come. I said, “Lord I want to follow you,” but He said, “there are conditions.” We don't just walk over and say that we are following, because He says, “I will always call the few to the mountain.” Can you follow me? Can you go everywhere with me? Will you be able to leave your family? Will you be able to deny your family? Will you be able to deny some of your rights and your privileges? Are you willing? I said, “I am willing,” and some people will even take you for granted. There are some people that used to worship you before. They were afraid of you because you are a bishop's wife, but now, if you become a disciple, you are now vulnerable. Some people may just treat you anyhow. “Are you ready?” I say, “Lord, I'm ready because I really want to change. And I want to affect my generation with the message of Christ.” So, I feel that it is there in this book [ASDM Curriculum]; the issue of the cross is mentioned, I think even in the first story, but it is not an emphasis. The issue of the cross and the issue of the conditions for discipleship are very, very important. God, even where disciples are lacking, will not just go to the crowd and take anybody. He will still wait for a disciple, and that is something He has taught me. He has the power to build. He is looking for men and women that are disciples, and that is why we think that He is not looking for majority. If He can get only one. One with Him is the majority, because one can chase one thousand, and two of you can chase 10,000. So, it is not about quantity. But it is the quality, it is the life. He is not looking for a crowd, but He is looking

for the few that will agree with Him. So, these are simple things I have learned in addition to the other things I am learning, and I have told God that I want to be a model for Him, somebody that He can refer to. I want to chase my 1,000, and I used to tell everyone that we can chase 10,000, but it doesn't matter the number. Two correct disciples can do the job for Jesus. Thank you.

Anne Frey: That is beautiful You have done such an amazing job answering all these questions. I am amazed at your depth and how the Lord has worked in your heart. It is really thrilling. You have been so inspiring.

Ann – SGS1: I have seen that discipleship is a big task. I just marked my birthday, I was 54 on the fourth of March, just this Monday. I said to myself, “I have seen that I have wasted time. I wish I had known this truth. I have always been involved with people, with church, with women, but I have not been able to affect lives.” So, one thing I am really asking the Lord, “In the remaining days of my life, I want to use it positively as I have learned and am learning in this discipleship. I really want my life to be a model.” I've learned about Paul, and it is Paul that is writing, “It is no longer me but Christ.” He had that experience on the day he had this encounter. Because on that day, Jesus said to him, “Why do you persecute me?” He said, “I am only persecuting Christians. I am not persecuting you.” He said, “Don't you know that every Christian is a Christ?” So, he got to know that Christians are not ordinary people. Christ lives in them. So when he was writing, you can see in his writings, “I am crucified with Christ. It is no longer I who lives, but Christ.” I want people to be able to touch me and know that they are touching Christ.

Anne Frey: Wow.

Ann – SGS1: I know that I do not have the opportunity to be preaching like that, but I know that I have the opportunity to disciple people, women, children, and youths. I want my life to really

be completely transformed. Just as people during Jesus' days would see Jesus on the streets of Jerusalem, now as I am walking, people will be seeing me as Jesus walking. So, the Lord has been impressing it upon my heart that I should take my Bible and abide in Him. I should take the Word of God very serious. A few days ago, He was telling me something that if I want to be relevant, then I should abide in Him. But if I do not abide, I am so worried about the work, the house chores, and the many people that are remaining in the kitchen. I should check to see if I am a Mary and let them tell me their experiences. The place of prominence is really at His feet, abiding with Him. If I abide with Him, the communion, the fellowship will have so much fruit that people will benefit from it. So, I want Him to help me to pray against my distractions. I do have my own personal distractions, but I am really asking the Lord, something that I have been begging the Lord for, to help me to really improve on my closeness with the Lord, to have a time alone with Him, and to stay close to Him. I used to stay more with people, but now I am personally reducing it so as to be closer to the Lord.

Anne Frey: Awesome. I will pray, and you can close after that. Lord, thank you so much for Ann-SGS1 and our time together. I ask right now for both of us, but as she prayed, Lord, that she would just walk like you did, Lord, that people would just know that you are in her everywhere she goes. I thank you for her heart for you and that she wants to be so transformed that she is abiding all the time in you, and Lord, you say that when we abide in you, you are going to produce fruit in our lives, and I just pray for her that she would have more and more fruit that would come out of her time of abiding with you. I pray for she and her husband and their ministry and that the remaining years of all of our lives, Lord, but especially for her that you would make it so fruitful, Lord, that it is overwhelming; the tree limbs are breaking because there is so much fruit. And we pray for the faithful people, Lord, that you would bring that will

be willing to deny themselves and take up their cross, Lord. We ask that around the world that people would follow you. You say the road is narrow, and it is hard to do that, to deny ourselves, but I just pray for us, as women in ministry and women in our families, Lord, that we would all be your disciples and follow you, totally surrendered. I lift up Ann and just pray again that you would bless her for being a part of this and that you would give her peace today. Continue to fill her with your Spirit, and we do pray for ASDM that these changes about the cross and conditions might happen. In your name. Amen.

Ann – SGS1: Amen. Father, thank you for today, and thank you for your daughter, Anne, and thank you for this research work that she is doing. Seeing a woman that is a walking and partnering with her husband, Father in Heaven, I plead with you that you help me also, meeting with her, seeing what she is doing, and doing the same work that her husband is doing, Lord. I will equally learn how to partner with my husband effectively. Heavenly Divine Father, I want to ask and plead with you concerning this research work. Lord, as many people that will go through it, that will listen to it, that will go through the interview, Heavenly Father, we ask that it shall lead to transformation and that your name will be glorified and that this study will change lives, would change families, would change denominations, in the name of Jesus. Thank you, Heavenly Father, for being with us during this time, glory be to your name. Help her, Oh God. Provide all the resources, all that she needs in carrying out this ministry, traveling from one place to the other. Lord, you make it available for them. Thank you, dear Lord. In Jesus' name, we pray. Amen.

Anne Frey: Thank you so much. You were wonderful, and I just love how our hearts connected over this. So, thank you.

Ann – SGS1: Thank you so much. God bless. Bye.

Interview - Allen – TG1 – Third Generation Disciple

Anne Frey: Can you give your name, your country, and your position of ministry that you hold within your church and denomination?

Allen – TG1: I am Allen – TG1 from Zambia. I go to the Evangelical Church in Zambia. I am the Leading Elder in the church. I am a member of the Eastern Executive Committee which oversees 32 churches in our district. I am married to my wife, and we are blessed with three children. Our firstborn is at school at the University, our second born is attending 10th grade, and the youngest is in grade 5. I am 51 years of age now.

Anne Frey: Awesome. Can you describe your association with or knowledge of the training program and the curriculum of the African Strategic Discipleship Movement (ASDM)?

Allen – TG1: Since we were introduced to the ASDM training, we are very excited, and from last year, we have learned a lot. At the moment, we are being trained at the district level as trainers who will now be training others who will be leading discipleship groups in churches. So, that is how we are associated with the discipleship program.

Anne Frey: Wonderful. Do you think that you are going to stay together as couples, or will you do separate men and women?

Allen – TG1: Yes, there is also a group for young ladies who have started the same program, and there is another group that we call this zonal group in about 12 churches where women alone meet, and they are being introduced to the same program. So, there is for women alone and then men as the champions of this program. Yes.

Anne Frey: Okay, great. Can you describe your understanding of discipleship before you were involved with ASDM?

Allen – TG1: [Before ASDM], I did not have a full understanding of discipleship. What I knew was that once someone accepts Jesus as his personal Savior, they attend a new believer's class. And after the new believer's class, they need a baptism class. So, I have been teaching in the baptism class since 2009, and what I knew was that after teaching them and they are baptized, we finish the book for discipleship for the baptism class. Once they are baptized, then they are disciples. They have been disciplined through that class. But this new program has opened my mind a lot. And I have now seen that even myself, I had no one to disciple me. I just had to learn myself to disciple myself without having anyone to disciple me. So, I now have a bit understanding than I was previously before the coming of ASDM.

Anne Frey: Okay, you have said some, but can you describe in more detail about what the word discipleship or your understanding of discipleship after being involved with ASDM?

Allen – TG1: Thank you very much. Number one, discipleship it is not something for a certain period, maybe for six months or one year. I know now that this is lifelong until Christ comes, and the other thing is that I have to do it intentionally. If someone forces me or gives me a program and says, "Now, you have to do this." No, it is something coming out of my heart. I have to be intentional about it. I have to help people to be Christlike, but first it begins with me. I have to check myself. Am I really true believer? Even though I was not a disciple, but through this discipleship, I have started, and it has taught me a lot. I now have a better understanding.

Anne Frey: That's wonderful. How has the ASDM program transformed (or not transformed) you personally?

Allen – TG1: Yes, it has had a very great impact on my life because I now have a different understanding of how to handle Scripture. When I read a passage of Scripture, I am now able to ask, "What does it say," and "What does it mean?" for me to have a better understanding rather

than just jumping on a single verse and then coming up with something which I do not even better understand. So, it has really transformed my life because it is something which has a lot of questions. Once I read the passage of Scripture, there are a lot of questions. I look at it and see, “What am I learning? and, “What is God really saying to me?” Because we are doing it every day, and every day I am devoted to my Bible reading of Scripture and praying, it just really changed my life because previously, I would go maybe two days without reading the Bible. We would only want to get serious when you are preaching on a Sunday. That is when now you get serious on your Bible. Now this time, it is a daily disciplined devotion, which is intentional. So, it has really transformed my life. Thank you.

Anne Frey: Perfect. To expand that question, can you share one personal character quality that might have changed in this process about you personally, something in your heart or something about your own character?

Allen – TG1: Yeah. Especially during relationships with the other people, sometimes in Christianity someone may step on your toes and you differ on certain things. I used to take it seriously and then look at that person as though he is not a Christian or she is not a Christian, but through discipleship, it has really helped that character in me to change. Even if someone attacks me, he is still a brother, and she is still a sister in the Lord who at the end of the day, we can embrace one another and continue serving the Lord together.

Anne Frey: That's beautiful. How has the ASDM program transformed or not transformed your family?

Allen – TG1: Since it has started with us, touching us, we said, “Wow, this is good. What about those living and staying with us under the same roof? They should also be disciplined.” So, discipleship has actually started in our family where we are having Bible study together, praying

together, and these things were not common previously. We are praying together sometimes or studying the Bible together. Now this time, we are taking it intentionally which the family and our children are appreciating, and we can tell and see that now they are loving it a lot. So today, we just went for some studies, and they were the first ones to get their Bibles and start running. It is good to see them want to study. We are very happy to see our children like that.

Anne Frey: That is awesome. So, how has the ASDM transformed or not transformed your church? Have you moved into the church with any of these lessons or practices?

Allen – TG1: What we did when the program was just introduced by the people who are leading the district movement, they came to our church and everyone attended, and then it was introduced. And now, because there were not people to take up the lead, they first said now we should train those who can come and train others so that it is better for us to divide ourselves into groups. So, we have started with that one cell group, and we can see how people now are becoming thirsty for the Word of God. We will see, but not the entire congregation. We are anxious to be there.

Anne Frey: Okay, great. How has the program transformed or not transformed your denomination? Do you see a change within the denomination as a whole?

Allen – TG1: From those who first started it [ASDM], as we do our virtual, we sometimes invite them, and they explain how it has impacted the lives of the people and how people are changing. So, we can say, we are not yet there, but it is working. We have seen it, and it is a very good program. We are believing that God is working wonders in our denomination to have a very great impact because we are seen from those who first started, how it has impacted them.

Anne Frey: Awesome. Can you describe the key elements of the ASDM program including mentoring and the use of the 4-H model and their usefulness in the transformation process? You

mentioned it before, but can you describe a little bit more about mentoring, the 4-H, or any other part of the ASDM program?

Allen – TG1: Yes, the national leaders have not neglected us. Just last month, Tom and the group came to see what we are doing, and we had a physical meeting. They are able to see and help us where we are not doing well. They try to come in and help us. So, Tom and the group are very concerned. They want to see that this program works very well here in Zambia.

Anne Frey: That is great. What about the 4H? Do you feel like it is a great model that has helped transform? How has it been useful?

Allen – TG1: Yes. It is very, very useful. For us to understand certain things better, they need to be designed the way they have done. Yes. You see, you talk about the head, you talk about their heart, you talk about their hands, and then you talk about the help, you are able even to see how these things impact your life, not just reading the Bible like any other book. That is because of the way they have done it. It has really helped to ask yourself a lot of questions like, “How can I obey God?” You see, it has a very great impact.

Anne Frey: Awesome. Can you describe how digital interactions within the ASDM program have contributed or not contributed to your transformation?

Allen – TG1: Just like I said earlier on, number one, when we interact online and we invite those who started this program, they give us a lot of insight. By getting this information, it helps us when we implement to transform and to give us a different shift altogether. So, this online program has really helped us because even when people are busy during the day, at least you cannot miss on this time when we are relaxing. So, it helps us to meet every week, and it is bringing a lot of transformation because of those [online] meetings. you can let us know it is helping us to share experiences. Just to add on, those who are in the rural areas are the one who

are most affected with the digital because in some areas, the network is just too bad and that is why I have seen the national leaders have not neglected the physical meetings. They are all over, moving. They go to the Northwest end, when they are coming, they pass through the Copperbelt to see us, just like that. While we are trying the digital ones for those of us who are privileged, they have not neglected the underprivileged ones. So even the physical one is being encouraged, even in our district. Women are just doing physical at the moment.

Anne Frey: That is wonderful. Do the men have a separate program as well or just the women?

Allen – TG1: The men, especially in the digital one, most of them are men, except for those of us who join with our wives, but most of them join as men. The one that we do online is mostly for men.

Anne Frey: Okay. How can the transformation process within discipleship be evaluated or measured from your perspective? How have ASDM mentors assessed your transformation?

Allen – TG1: We are given assignments, and we have to send those. Then they check how we are doing. Sometimes when they call a physical meeting, we are taught to participate in different areas of the program. So, through that participation, they are able to assess and say, “Yes, you have grasped the concept, and surely it has helped you to transform.” That is how they are assessing. From my perspective, that is the best way to do it because if we just continue online, online, without visiting and not being on the ground to see what is happening, we cannot really tell if it has really transformed people. From my perspective especially in the area where we are physically teaching them, we are also giving them assignments. We are looking at the way that they are answering and the way they are responding and say, “Yes, they are getting it.”

Anne Frey: That is amazing. Okay, based on the trainings from ASDM, how can church leaders improve their methods of discipleship for their families and church members. Do you see any things that need to be improved in the process?

Allen – TG1: What they have done, they have tried to translate because everyone is not able to understand English. So, they have tried to translate in our vernacular language. What the translators were supposed to do is to get the exact names they are using in English, especially in those stories, and sometimes our vernacular language is not like English. It is limited in some ways. So, you will find that in some ways, they will distort the information. What they need to do is maybe to find better translators and they should edit before they print. You will find in some pages, there is nothing that is there. Everything is missing. They did not bring that part of the page, giving us some difficulties. We have to read in English and then translate to them.

Anne Frey: They need you to double check for them. You seem like you would be very good at that. Having the written Word and in peoples' language is a key area. Anything else that you would add?

Allen – TG1: To make the materials available because we have a lot of people who up until now, they do not have those small booklets like this one. They need to make these available because we find that we are still looking for them. People want them like hot cakes, so they have to improve on the production of the materials.

Anne Frey: Those are great. Can you describe your own challenges within the ASDM training program? How you had any challenges with it?

Allen – TG1: Yes, mostly the challenge is how to bring people together. You may find that when you start as group, maybe two months down the line, some of them stop attending. And then you have to continue making follow-ups every time on them. Then they come back again after two

weeks, they do not show up. So, this is a challenge. The other one is especially when we are doing a virtual meeting, someone will just say, “No, I do not have bundles, so that is why I am not attending today.” Those are some of the challenges that we are facing.

Anne Frey: Do you have any additional information you would like to share or add to this conversation about the ASDM methods of discipleship and how they relate to the process of transformation?

Allen – TG1: Yes, you know especially here in Africa, we have had a lot of false teachers and false prophets mushrooming, and especially women do not assess but just rush to the false teachers and prophets. They go to the mountain to pray for them. But the coming of this program has really brought a very great transformation. We have seen that most of the people are now saying, “No, no, no. This is not the true teaching. This is not the prophet.” You see, so this is additional information that I can give on how this ASDM program is impacting us and the transformation it has brought. People are now careful and cannot just follow anyone who comes up and says, “Here I am. I brought this.” They have to go to the Bible and say, “Where is it written?”

Anne Frey: That is powerful. Anything else that you have thought of before we wrap up?

Allen – TG1: We just want to thank you for according us the opportunity. Through this, we have learned a lot. By the way, we have not had power, it has just come! We were using the torch.

Anne Frey: Praise God. Wow.

Allen – TG1: We really appreciate, and we are looking forward to having more interaction when you need. It also helps us to learn. Through these questions, we have learned a lot.

Anne Frey: Awesome. I hope to visit you one day. Can you close us in prayer?

Allen – TG1: Let’s pray together. Our Father in heaven, we bow our heads before you in gratitude for who you are and for what you are doing in our lives. Father, we return our thanks to you, King of Glory, for the way you have led us through this interaction, oh God. We just give you honor and glory that Father, it is your doing. God, you knew this day and you purposed it, and Father, we thank you for letting us learn a lot through this interaction. Indeed, oh God, we just pray that you will continue to transform us, you will continue to help us, you will continue to change our lives according to your own way. Just like the apostle Paul said to his disciples, “Imitate me as I imitate Christ,” Father, we want to imitate Christ as our model. We want to reach that level. We want to grow. We want to be like Jesus in our Christian lives. Father, we thank you and we honor your name. We just pray for your love that endures from everlasting to everlasting to be with us today and forevermore. Amen.

Anne Frey: Amen.

Interview - Alice - TGS1 - Third Generation Spouse

Anne Frey: Can you give your name, your country, and your position of ministry that you hold within your church and denomination?

Alice – TGS1: I am Alice – TGS1 and I am married to the man next to me. We go to the Evangelical Church of Zambia in the Copperbelt Province. Zambia has 10 Province, and we live in the Copperbelt Province. I am a believer, a Christian, and the role that I have at church is that I am a deaconess, one of helpers in leadership. At the district level, I am part of the Executive Committee that looks at the issues that have to do with the music and ministry in the church pertaining to the choir activities. I sing in the women’s choir. I am 47 years old and turning 48 this year. We have been married for 22 years in November.

Anne Frey: Congratulations! You are a beautiful couple.

Alice – TGS1: Thank you.

Anne Frey: Awesome. Can you describe your association with or knowledge of the training program and the curriculum of the African Strategic Discipleship Movement (ASDM)?

Alice – TGS: Yes, so we started together when this program was introduced. We were privileged to be part of the leaders that attended that meeting, and so from its inception, we saw it prudent for us to be a part of this movement, being like pioneers in the Evangelical Church, especially in the Copperbelt. So, we are together, and we do attend the virtual sessions together. So yeah, that is how we are associating. So, we are being trained as he alluded to, and we are hoping now to move now once we are done. Actually, not even waiting to complete what we have done because what we have started doing now is that after learning, we also wrote out for our cell meetings the way things are going in the fellowships. So, we have also started transferring that knowledge to other believers within the cell, and we are looking forward running out to other groups within the church.

Anne Frey: Okay, great. Can you describe your understanding of discipleship before you were involved with ASDM?

Alice – TGS: Prior to this discipleship ministry, I for one did not understand what it meant. My understanding was that for as long as I am probably teaching Sunday school or attending church regularly, then also evangelizing at some point, I thought that was enough. Not until the discipleship program was rolled out that I actually realized that there is a need for every Christian to be discipled for us to lead and to become committed Christians and have that fellowship and relationship with our God and have this need for discipleship or to be disciple. So, prior to this, I think I did not have knowledge.

Anne Frey: Okay. You have said some, but can you describe in more detail about what the word discipleship or your understanding of discipleship after being involved with ASDM?

Alice – TGS: Yeah, I would like to talk about the intentionality of discipleship. I understand from the lessons that I have attended so far that I have come to understand that it takes somebody to take that step to begin to teach somebody. So, even me, I have to be intentional in what I do even as I look forward to rolling out to other women and taking care. I want to refer to one of the first lessons that we learned. I think it is in the lesson where we looked at the story of a woman giving birth to child, a baby. And then that baby was just given instructions like, “This is your room, this is the kitchen.” When you look at that picture, I tried to relate, and I realized that this is exactly what we have been doing. If someone is born again, there is no one to take care of that believer, the new believer, to help them grow and become established. So that really touches my heart, and I realize that indeed discipleship is intentional. So yeah, I need to look around and take care of those people and plan on how I am going to help another believer out there to grow while I also look at my own needs and get to grow in the things of God. Then also, I have come to learn that discipleship is reproducible. It reproduces. So, meaning in the same way we are trying to produce children, having another generation of children, so also spirituality, we need to make sure that we are making disciples and those disciples are also going to make other disciples. Just like that, we keep on multiplying. Then also, I have come to learn that actually there is an aspect of relationship. It is relational. It is more like a spiritual relationship. I need to take care of people. It does not happen alone. I cannot do it alone. I need somebody. We need to relate. I need to take care of somebody, and I have come to appreciate the issue of bringing the aspect of community when we are directing. I would like to know how somebody is doing and what problems they are going through, then from there, we take up with them, and we pray together.

So, all those things I have come to learn about that. Then also, transformation. When we begin to undergo this discipleship program, I should be transformed. And now, this relates to the 4Hs that we have learned about this. So, basically those are some of the things that I have learned after attending the discipleship classes.

Anne Frey: I like seeing your excitement and knowledge that is coming from your heart. So, can you share how this new discipleship program has transformed you personally or if it has not transformed you, either way. Can you describe that?

Alice – TGS: Thank you very much. So, for me, what stands out the most is the 3Ds, the disciplined daily devotion. So, I have learned that for transformation to take place, there should be discipline, discipline in reading the Word of God, discipline in praying, then also devotional. There should be an aspect of being devoted. Then also, as we are saying, the daily disciplined devotion. So, this one, it is really helping me as an individual in that I understand about discipline itself. It means that there could be other competing needs or other overriding activities, but it should take discipline for me to be devoted to reading the Word of God. Then also the understanding the Scripture. I think one thing that I can mention is that previously we could read and just do parachute landing on the text without understanding the context of the passage that we are reading, but this time around we have learned that when you are reading the passage, you really need to look at the context. When was it written? What was happening regarding it at that particular time? What is this? So that is helping us to understand rather than just depending on one verse. You need to understand the verses in the Scripture you read, then the verses around the verses so you get to understand the contexts.

Anne Frey: Wow, perfect. To expand that question, can you share one personal character quality that might have changed in this process about you personally, something in your heart or something about your own character?

Alice – TGS: Thank you. So, for me one thing that I have come to learn or to start looking into is the issue of taking care of other people's needs. Sometimes, we put the work of God first and are wanting people to participate and do things without understanding where they are coming from and knowing what the challenges they could be facing. So, through that aspect of being the community, I think that I have started realizing that people have needs that I need to take care of for them to perform well or for them to get it. There is that need of me also coming on board and trying to serve them or help them. Even before I encourage them to be committed, I need to look at their needs also. So that is one area I am trying to look at and to see how basically I can implement before I ask people to help me. There are those people that are needy within the church. There are those people. Yeah, so that is one thing.

Anne Frey: Wow, those are huge things that you just shared. Thank you. As a Mom, how has the ASDM program transformed or not transformed your family?

Alice – TGS: We are trying to just strengthen the family fellowships. Previously, we would see that we are struggling. Sometimes, you could stay without having that fellowship. So then for me also, I have come to realize that as a woman that is trying to grow, I should not just wait for my husband to take the lead, but as the mother, I need to be there for my children when he is out. I think I need to take the mantle and move on with the Bible study. So, I just make sure that we are moving together as a family and getting to encourage our children that they get disciplined.

Anne Frey: That is awesome. So, how has the ASDM transformed or not transformed your church? Have you moved into the church with any of these lessons or practices?

Alice – TGS: The difference that we have started noticing is that we have about four cells in the church, and we have just started with one. So, this is not that significant of a change to say that has happened, but we are moving in the right trajectory. Because we have started with one cell, and I believe as soon as we roll out to other cells, the impact would be there, and they will be able to appreciate. So far, where we have introduced it, people are showing interest in wanting to learn and they are now understanding the need for them to be disciplined. This evening when we read the story of Dela, when the baby that was neglected until it died, I think we were all touched, and then we were able to relate to say that this is what we are doing as believers. People give their lives to Jesus, but there is no one to take care of them. Some people are trying to understand now, and they are eager to start implementing whatever they are in. So, we are looking forward and expecting to roll out discipleship to other cells so that we grow and move together.

Anne Frey: Perfect. How has the program transformed or not transformed your denomination? Do you see a change within the denomination as a whole? Also, have you been involved with any denominational women's meetings where they introduced discipleship on a denominational level for the women?

Alice – TGS: Yes, so I think since the beginning of this year, the mentors decided to roll out the women fellowship because for women, we do have about 12 churches where women from different local evangelical churches meet at least once a month, every first week of the month. So, these lessons were introduced three months ago. The district mentors introduced that component and we have started, so now we have moved to a level where we have created a WhatsApp group for young ladies. I am part of the team. So, that is how we are doing it.

Gradually, it is being rolled out. It has already been rolled out to introduce it to the women ministry.

Anne Frey: Are the meetings online or in-person?

Alice – TGS: So, the initial meeting that was introduced about three months ago was in-person.

For online, we have not had the first meeting yet, but the group was created. We are yet to have a meeting for young ladies

Anne Frey: OK, good. Can you describe the key elements of the ASDM program including mentoring and the use of the 4-H model and their usefulness in the transformation process? You mentioned it before, but can you describe a little bit more about mentoring, the 4-H, or any other part of the ASDM program?

Alice – TGS: So, on mentoring, what we have been focusing on is helping people understand how to read the Word and how to interpret Scripture. So that is what has been happening under the mentorship. Then, we also now looked at the 4H, and we talked about the head, the heart, the hands, and the last one is what?

Anne Frey: The helps.

Alice – TGS: Yes, help. So, under the first H, we are saying that we are trying to look at an accurate understanding of the Word. So, when we understand the Word of God accurately, it is going to help us to know the truth and, people are not going to be deceived. Right now, there is too much deception because people do not understand the Scripture. So, if there is right accurate understanding, it is going to help someone to be transformed and it will change somebody's life. Then, on the heart, we are talking about a changed heart and mind. So, once the mind is changed and the heart is changed, then this is going to help to move towards obedience. You can only obey when you understand and are transformed, then you can obey God. So, you may find that

people may read but their obedience is not there. Then, for help, what I have learned is, “How do I help another person? Because we are a spiritual family, how do I help another person?” That is what I have learned about help. This is where I am now. I am trying to look at how I can help another person so that they can get transform, get changed, and get to understand the things of God. So, those are the main things. Using this 4H Model is very helpful because we are trying to relate to things. When we see the head, we know that it relates to the understanding of things. Then when we look at the heart, it is relating to transformation and change, a changed heart. When you look at the hand, it definitely talks about obedience. And then the help. So, that model is very good and very helpful.

Anne Frey: Yes, it is so true. It is very unique too. It is an easy model to remember. Well, I got to be a part of your online discipleship, so can you describe how digital interactions within the ASDM program have contributed or not contributed to your transformation?

Alice – TGS: [Online] is helping us to share experiences because we do have local churches based in different locations. So, you can imagine whereby if we were doing just physical meetings without using a virtual platform, it would have taken ages and ages. We feel with this privilege of using the virtual platform, it is going to help us reach out to so many churches because what we want to see is people getting to receive the information and getting to move together. It is going to expedite the process of rolling out the discipleship program. So, when we meet on virtual platforms, we are able to know how the other local churches are performing, be it in the spiritual well-being and in other issues that are affecting their churches. We are able to share prayer requests so that we can pray together and do missions and see how best we can support each other. Also, when we are interacting with our mentors, they are able to provide

guidance. They are able to help us to say, “Okay from this time, we are going to move to this part.” So that is how the virtual platform is helping us, the digital platform. Yes.

Anne Frey: Do most people have access to online platforms or is that growing?

Alice – TGS: Not really growing as they say, but at least steadily, it is growing. We understand that some people may have challenges like with bundles or the type of phones they are using may not allow them to participate. So, those are some of the hiccups or challenges we may be facing, but we have seen that time and again, it is very easy for people to be invited and to join. The other advantage of using the digital platform is that today we have blessed to have even this interaction that we are having right now. If it had not been for this digital platform, we would not have this interaction. We could have been waiting for Ernie to drive you and travel all the way from States to interview us! But here we are!

Anne Frey: Yes. Okay. How can the transformation process within discipleship be evaluated or measured from your perspective? How have ASDM mentors assessed your transformation?

Anne Frey: How can the transformation process within discipleship be evaluated or measured from your perspective? How have ASDM mentors assessed your transformation?

Alice – TGS: Basically, in terms of assessing whether it is working or how we are evaluating them is by observing what is happening because when we teach, we need to see the results.

Because we are saying that discipleship is transformational, is the transformation taking place? A big point in showing indications that they are reading the Word or not, so we are trying to observe what is happening relating to what is expected to be seen. Because we are expecting a great transformation in people that are being discipled, things should begin to change and show that a least learning is taking place and people are becoming committed, having that fellowship with their God. So that is what we are doing, trying to observe and ask questions. When we meet

the next time, we want to check to see how they relate and how they have managed to read the Bible. So, if we see that they did not do it, we say, “OK, you still need to work on this part until we begin to see some changes.” Instead of rushing and moving forward academically, we need to be more practical to see how things are happening.

Anne Frey: That is amazing. Okay, so based on the trainings from ASDM, how can church leaders improve their methods of discipleship for their families and church members? Do you see any things that need to be improved in the process?

Alice – TGS: If I think of anything, I will provide feedback because in the process, we are learning and seeing what is missing, and we can try it another way. So, since we just started, we are yet to be checking out what is happening.

Anne Frey: Yes, as you go, you might see more needs there. Can you describe your own challenges within the ASDM training program?

Alice – TGS: We have lived for so many years without realizing this need of discipleship, and we have people who have been in the church for a long time without being discipled and you know the challenge it poses. So, for us to get back to the foundation, we say, “No guys, we must be discipled.” We are still having some challenges. There are some people who have not yet reached that level of realizing. Others are on board. Others we still have to help them to realize. So that is one of the challenges. But we are hoping because we know that God’s Word has the ability to change our lives. So, for as long as we have people that are on board to bring this transformational message, to bring this good news, and whatever we are learning, so we are looking forward to seeing all congregants, all believers, get to have this desire to be discipled. So, we still have those who do not yet understand and those that are really eager to jump on board.

Anne Frey: Do you have any additional information you would like to share or add to this conversation about the ASDM methods of discipleship and how they relate to the process of transformation?

Alice – TGS: What stands out again is like in the training packaging and the materials, there are narratives that have been used that are very helpful because people are relating. When you read the story, they are able to understand. Most of the stories that have been used are practical stories which people are able to understand. And then, when you now relate it to the Word of God, it is helping people to realize. Like the story about the baby, the people really understood that when the baby is born, the baby needs to be taken care of. It takes a mother to nurture that baby until the baby becomes mature. It helps people to understand, because when you bring a practical example and then relate it to the Word of God, it is helping. So, we appreciate the way this training has been designed. We appreciate it. For example, it is very helpful in terms of teaching people to get to understand. So, that is the feedback that I want to give. We are appreciating the stories. And the program itself is amazing. We were just saying how we wished this had started way back. At this time, people would have been mature and disciplined, because it is difficult to have a church with believers who are not disciplined. We are looking forward to this transformation. This movement is really a game-changer in our Christianity.

Anne Frey: Yes. So amazing. Anything else that you have thought of before we wrap up?

Alice – TGS: Yes, this interaction has also added more value to us because we have been given the opportunity to learn ourselves. It has been very helpful, not just for research purposes, but it has really helped us because we need to ask ourselves these questions. And we will use the same questions trying to help some people out there so we can evaluate whether learning is taking place or not. So, this is very helpful, we are inspired.

Anne Frey: That is so good. My heart feels connected with you. On some of your answers, I have almost wanted to cry. They were so beautiful and touched my heart. You have inspired me.

Interview - Andrew - SGC1 - Second Generation Adult Child

Anne Frey: Lord thank you for this time with Andrew - SGC1. Give us a good time discussing the discipleship, and I pray a blessing over him and his life. Thank you for his willingness to talk with me today. In your name, Amen.

Andrew - SGC1: Amen

Anne Frey: Can you please give your name, your country, and your position in ministry that you hold within your church or denomination?

Andrew – SGC: Okay, so my name is Andrew - SGC1.

Anne Frey: Do you have your own place, or do you live with your family?

Andrew - SGC1: I am living with my family.

Anne Frey: Your father is a great person. I have been meeting him online. I am thankful that now I can meet you.

Andrew - SGC1: Okay.

Anne Frey: Can you tell me a little bit about your family?

Andrew - SGC1: Okay, in my family, I am the firstborn. Then I have two younger siblings. I have a younger brother and a younger sister. Yes. Just the three of us.

Anne Frey: Okay, and how old are you?

Andrew - SGC1: 24

Anne Frey: Awesome. I have a daughter who is 24.

Andrew - SGC1: Okay. That's cool. Yeah.

Anne Frey: When is your birthday?

Andrew - SGC1: First of August

Anne Frey: My daughter's birthday is the first of January. She is a New Year's baby.

Andrew - SGC1: That is really nice.

Anne Frey: You are born in the year 2000. That's awesome.

Andrew - SGC1: Yeah.

Anne Frey: Can you tell me your association or any knowledge with the training program and curriculum of the African Strategic Discipleship Movement or ASDM? Do you know anything about that?

Andrew - SGC1: Yes, as a matter of fact I do. I have been invoked in a few programs with the discipleship. We have been having it at church and we have it every once in a month. We meet every morning every early morning of Saturday as the youths. We meet as early as seven in the morning to help us train in waking up early as well as to learn about the discipleship course. So, we have quite a diverse program. It is quite diverse because we are not just being mentored spiritually, but we also having discipleship in such a way that we can be mentored both spiritually, physically, emotionally, and mentally. Yeah, so that is how our discipleship kind of model is. Yeah.

Anne Frey: Awesome. That is so great. Can you describe your understanding of discipleship before you became involved with the ASDM discipleship? When you heard the word discipleship before, what would you think about?

Andrew - SGC1: I would mostly just think about the making of disciples, just disciples.

Anne Frey: So now after being involved with the ASDM discipleship movement, has your understanding changed?

Andrew - SGC1: Yes, as a matter of fact, it has so much. Why? Because I got to understand that discipleship is mostly about understanding *who* to follow. I always thought that discipleship was just a thing of somebody just trying to change you to follow them. But then I got to understand and to say, you are being discipled to actually become a disciple of Jesus Christ and not the person who is actually your discipler. Yeah, so it has given me a perspective of understanding that the goal is to become better, not to become a physical copy or a replica of a specific person, but to become a much better person and learn and to know how to follow our Lord and Savior, Jesus Christ, who is our example.

Anne Frey: That is beautiful. how have these ASDM programs transformed or not transformed you personally?

Andrew - SGC1: Okay, so the discipleship program has transformed me as a person. I will give an example because when we started this discipleship, we now also actually have a radio program. So, at first it was more of just us learning, but now we now able to also do radio presentations. So, we have been discipled to actually learn how to teach others what we have been taught, and then the other impact that we are also able to do is becoming better leaders, not just in our community, but also in our church as well.

Anne Frey: Wow, so is this a new youth training program that you are involved in on Saturday mornings?

Andrew - SGC1: Yes, It is actually new.

Anne Frey: Okay, and it is specifically discipleship training through the ASDM program.

Andrew - SGC1: Yes.

Anne Frey: How do you feel like the ASDM program has transformed or not transformed your family?

Andrew - SGC1: Okay, I feel like it has because we now have Bible study every Wednesday. So that is why yesterday was actually hard for me to actually get in on it, because every Wednesday at 20:00, we actually have Bible study, so that has been it. For me, I have been able to learn how to read more of the Bible and to be able to understand Scripture and just have more time with the Lord. Yes. So, it has actually brought us together and be able to understand how best we can actually understand from the Word as a family.

Anne Frey: Has it changed any of your family relationships?

Andrew - SGC1: Yes, it actually has because now we are able to communicate much better and be able to articulate issues much better. Why? Because during study, you find that there is more of questions, there is more of contributions, and then there is more of people giving different opinions of what is really going on. That has sparked a lot of interaction among all of us.

Anne Frey: That is so good. Can you share more about how ASDM or discipleship has transformed or not transformed your church?

Andrew - SGC1: So, it has actually transformed our church because we have discipleship books at all kinds of levels. There is the discipleship with the women, the men also have their own discipleship, as well as the youth. So, with the youth, one thing that it has actually done is it is actually helping us, the youth, to actually be able to learn how to become better leaders. So, in discipleship, we are learning how to become better leaders, how to be better disciples of Jesus Christ, and then not even just that, even with the women, they also being taught the same. So, we see that with discipleship, we are not just learning to become disciples of the people that we are actually following, but becoming the disciples of Jesus Christ, and not even just that, but also learning different aspects of who we are supposed to become, because there is an aspect of becoming who we are supposed to become. So, we are being disciplined, not just to become

leaders, but the people are also being disciplined in the type of offices that they are supposed to operate in. Are they ushers in the church? Are they ministers of the gospel? Are they singers in the church? So, there is that aspect of discipleship where people are actually being taught who they are supposed to become. The leaders are actually being taught how to lead and things like that. Yeah.

Anne Frey: That is amazing. Have you seen any transformation or not transformation within your denomination?

Andrew - SGC1: Do you mean transformation just in our church or in other churches?

Anne Frey: Have you seen ASDM discipleship affect other churches in your denomination?

Andrew - SGC1: I think it has because by the radio program that we have, just like I had mentioned earlier. We do have a radio program, and we are able to reach different types of people. So, these are people that are not just from our church. We have people from other churches as well, and from that, we are able to interact with them and get their response on certain matters. So, we have actually not just kept the information with ourselves. So, we are having so many testimonies coming from just the radio, as well as people actually coming into our church to actually join in as well. Yeah. That is what I can say. That has been our impact through mostly the radio program. That is how we are able to reach other churches, and the response has been very good because most of them would say, "I never knew this. I never knew who a disciple is when you started, but now that you have explained what it actually means, I understand, and I will make time to actually join you and be able to learn more."

Anne Frey: That is great. Can you describe some of the key elements of the ASDM program, including mentoring and the use of the 4H Model? The 4H Model is the head, heart, hands, and helps. Any other element of discipleship that you feel like has been transformational?

Andrew - SGC1: Any other element that has been transformational aside from mentorship?

Anne Frey: Yes, has mentoring been transformational? Do you have a mentor, or do you mentor other people?

Andrew - SGC1: Yes, I do have a mentor, and then I am just still learning. I am still a student of the whole discipleship.

Anne Frey: What do you do with your mentor? Who is your mentor?

Andrew - SGC1: My mentor is more of a youth pastor. Yeah. So, we are still learning, and whenever I have something that I want to know or find out, then I go to him. And then there are certain intentional programs that we go to, and he will tell me what to say in this situation, this is what this means, you are not supposed to do this, this is what you are supposed to do, this is how you speak in front of people, and you are not supposed to say this. So, there is more of both theoretical and practical aspect of it. Yes. That is what I can say. Then, in terms of my mentoring anyone, currently or directly, no, but then indirectly, yes. There are those who are mentored through the two types of mentorships. If I am not mistaken, there are those that can be mentored when you take them under your wing directly. And then there are those that are just following from afar, but are able to say, "We look up to you."

Anne Frey: How did they teach you in your youth program about discipleship? Do they have lessons? How does it work as far as their lessons?

Andrew - SGC1: There are actually lessons. So, the way that it is actually conducted is through lessons. We first have to say what is in the text? Then, how can we interpret the text? Then, how can we apply it to our lives? So, it is first in the text. What are we able to see? Then we are able to see things like mountain or we are able to see Jesus, then what do all these things mean? Then we look at what does it mean? Then how can we apply to our lives? Yes, that is how we are

actually taught, and then we also always emphasize the 3Ds, which is the daily disciplined devotion. Yeah.

Anne Frey: You are learning well about the 4Hs.

Andrew - SGC1: Yes.

Anne Frey: The head is what is the passage saying? What does it mean?

Andrew - SGC1: Yes.

Anne Frey: The heart is how do I feel about it? What is my attitude about this passage? And the hands is what do I need to do about it? How can I apply?

Andrew - SGC1: Yeah.

Anne Frey: And then the fourth H is helps which is who can I share this with?

Andrew - SGC1: Yes.

Anne Frey: So, do you feel like those things have helped in your transformation?

Andrew - SGC1: Yes, they have actually because it is more of understanding really what the text is all about, because for a long time, I would just read. For example, "For God so loved the world that he gave his only son and whoever believes in Him shall not perish but have everlasting life." And it ends there, but now when using those things, using those tools, you now get to understand that it says, "For God..." that He is there, loving the world. What does it really mean and everything else? So, it is really eye-opening. Why? Because as I study the Word now, I am not just looking at it like a newspaper. I am not just trying to peruse through and end it. There is more of an aspect of me actually getting to understand and knowing how the Word can actually transform me, because I have come to understand that so long as a person, I do not really understand the words, it does not really transform me. Why? Because I did not get it. I cannot really apply it to my own life. Yes.

Anne Frey: How do you feel like it has transformed you the most personally?

Andrew - SGC1: I think my transformation has been not just spiritually but in terms of so many things. Maybe, let me start with spiritually. I think with the whole head, heart, etc. It has grown my ability to understand the Word because I am just not perusing through and just looking at Scripture and saying it does mention this, but I am able to understand why that Jesus said this.

And then on another level, it has actually helped me in terms of leadership. It has taught me how to actually lead people, how to be patient with them, how to know when to go fast and when to slow down, when to be tough, and when to be tender as a leader. So, discipleship has really just been so impactful.

Anne Frey: Wow.

Andrew - SGC1: Even in terms of character as well, I would say it has really taught me to be very patient, not just with people but with myself and understand how people actually respond because when you look at discipleship, it teaches you to say that there is a lot of patience actually because when you look at disciples not all the disciples actually get it the first time, that you have to be very patient. But yeah, that's what I can say.

Anne Frey: Wow, you have wisdom beyond your years on that.

Andrew - SGC1: Thank you so much.

Anne Frey: I wish I had known more about discipleship earlier in my life. So, thank you. You are a good leader, and you will be a good leader just by knowing that and having God change that character in you. That is beautiful.

Andrew - SGC1: Amen, thank you so much.

Anne Frey: Can you describe how digital interactions within the ASDM program contributed to or not contributed to any kind of transformation, maybe in WhatsApp groups or any digital type

interactions? Have you had some of those interactions during discipleship? Have you been online with anyone through WhatsApp?

Andrew - SGC1: Yeah, we do have a group called youth mentorship usually on WhatsApp. It is a group for the youth. So, we are supposed to actually have somebody teach and then we are supposed to have somebody lead the program. Those are usually the interactions that we have. So, it is that we have a topic that somebody leads the discussion.

Anne Frey: From your perspective, how can the transformation process within discipleship be evaluated or measured? How has your mentor assessed your transformation?

Andrew - SGC1: I feel one of the ways is to keep score of what really is happening. Give a score of how your life is being transformed. I think we can measure it by looking at how much progress has been made. For example, I will give an example of myself. At first, I was not as committed to the things of God. I just used to look at them as one of those things, but then with time, my devotion and commitment increased, and then I looked at how often do I try to get better as a person? I tried by all means to get better. So, for me, it is all about just getting better. So even with my mentor, it was more of noticing how I responded in different situations and understanding how best am I supposed to do things? Like for example, if somebody has anger issues, over time as they pray more to God, as their character begins to change, they will keep score to say, "I used to always get angry, but then I am able to control myself." So, it is about keeping score of how far you are moving as well as pacing how everything is moving. That is how I look at it personally. Yeah.

Anne Frey: Yes, that is great. That is amazing how you can assess and evaluate your own personal character. That is fantastic. And you can see it and other people see it too. Do you feel

like the church leaders need to improve their methods of discipleship within the church or families? Do you have any suggestions on how they can improve?

Andrew - SGC1: I think one of the ways it can be improved is by bridging the gap between the discipler and the disciple. Most of the time, I think one of the reasons that hinders discipleship is the gap. You know you find the disciple or the discipler or somebody who is a leader is 50, and then the people they want to disciple is about 20, and then there is just that gap. So, sometimes I feel one of the biggest challenges when it comes to that is just that gap, not in terms of just age, but in terms of even just how easy it is for both of them to interact. It is quite hard for me to actually just come out from nowhere and say no I want you to disciple me, to actually decide for you and whatnot. So, there is a need for the gap to be bridged between the leaders and youth, or the leaders and the people that they want to actually disciple, because oftentimes you find that they want to disciple these people, but again, these people are just too distant in terms of who they are from these people. Yes, that is what I can say about the gap.

Anne Frey: Are you saying there needs to be mentors closer in age?

Andrew - SGC1: No, not really of the same age, but they can even be maybe 20 years older or even 30 years older, but I think the whole thing should come down to the willingness to be able to interact more with the youth, because I feel usually it comes more as a formal kind of thing and as the youth are a bit laid back. So, it is more of putting it in a way that the youth are able to understand, because sometimes maybe put in a way that maybe somebody who is 50 may understand, but maybe the youth want it more in a useful way. So, it is more about bridging that gap and doing the things that can make the disciple understand, because if you say you bring a 50-page essay for somebody who is a leader, but then bring a 50-page essay for somebody who

is 16, they would say, "No, I cannot do this." So, you find that there would be that gap because of that.

Anne Frey: So, should the lessons be more relatable to youth and maybe on a digital phone or can it be face to face? Or is it more the relationship?

Andrew - SGC1: Yes, I think both are very, very true. The relationship and the lessons should be more relatable to the youth because I feel both are cardinal because if the relationship is okay, then there will be a bit of a mutual understanding. But again, if the lessons are also tailored to suit the youth, they are more likely to actually understand and actually participate and give positive feedback.

Anne Frey: That is good.

Andrew - SGC1: Yes. That is what I could say.

Anne Frey: Okay, can you describe your challenges within the ASDM training program? What challenges have you had?

Andrew - SGC1: I think the biggest challenge is always that some people may not fully understand it. Some people may not fully want to support it because it is new, and then you find that it is quite harder for them to understand it. So, if you just make people understand what it actually is, that has been I think the biggest challenge, I guess. Yeah, but we are slowly catching on.

Anne Frey: What was it that made you understand about it?

Andrew - SGC1: I think for me, always the biggest reason is that I love to just research more something and read intensively about it. So usually, I love to invest my time into getting to see what this thing actually is and looking at it on a much higher level. Yeah.

Anne Frey: Did you see change in your parents, or do you have any reason why you decided to research it more? Did you see some changes within your family, your church, or your parents?

Andrew - SGC1: Yes, I did. I saw some change within my family, within the community, and some of the people that were already involved in this, as well as how things are being run in the church. So, I just said that this must be something that is very good and very impactful. Let me at least take some time to learn about it, not to fully know everything but at least to know what it is all about and just not look at it from a distance but get closer.

Anne Frey: But your challenge is that you wish other people would get on board like you have?

Andrew - SGC1: Yes, that is usually the biggest one that I can point out.

Anne Frey: Are you thinking of being a pastor or what is your life work?

Andrew - SGC1: Right now, I am just working with the youth as a chairman, but then being a pastor is something I am still thinking of, and it is a step that I will have to think of, not that I have made that step yet, but yeah, but right now, I am just in charge of the youth and the one who is leading the youth and that is what I can say, both the youth and the children.

Anne Frey: That is wonderful.

Anne Frey: Do you have another job outside of the church?

Andrew - SGC1: Yes, I do.

Anne Frey: Okay, do you mind saying what your job is?

Andrew - SGC1: I run a beauty business.

Anne Frey: Awesome. Is there any additional information that you would like to add to this conversation about ASDM discipleship or anything about transformation? This is our last question.

Andrew - SGC1: Okay, so I think I was going to say that the biggest thing is just patience and communication. I feel these are some of the things that can help us when it comes to discipleship, being patient and understanding that people may not get it the first day or the first week or the first month. Then, communication is learning and understanding how people actually understand, and how best this information can be presented to them. I feel that is one thing, and then the third thing, because I have talked about communication, so then the third thing can be relationship as well. Relationship between the discipler and the disciple. So, the communication can help us, and then the relationship can also help. Those are the three key things that for me I have observed that I can add to the whole conversation: patience, communication, and relationship.

Anne Frey: Thank you. Those are key areas. That is perfect. Anything else that you want to add, or have you pretty much said it all?

Andrew - SGC1: No. Thank you. I have said it all. There is nothing else I would want to add.

Anne Frey: Thank you so much for taking time. You have persevered. You have had patience to be able to meet with me, and thanks for that.

Andrew - SGC1: Thank you so much as well for being patient and waiting despite the whole business schedule that I have had. Thank you so much for being patient and understanding.

Anne Frey: Yes, no worries. You are helping me. So, I hope that this process of talking maybe helped you a little bit to think through discipleship.

Andrew - SGC1: Yes, it has.

Anne Frey: So, I think some of these questions and the issue of transformation is really what we are supposed to be in the process of becoming more like Christ and how we do that is part of

what I am trying to understand. You said some of the key elements of mentoring and reading God's Word. Thank you for that.

Andrew - SGC1: Yeah, sure. Thank you.

Anne Frey: Do you mind saying a quick prayer to end our time?

Andrew - SGC1: Okay, we can pray. Our Heavenly Father, we thank you for this moment, and we thank you for everything that you have done. We pray that as we become disciples of You, Lord, teach us to make disciples just like you did. Make us better people. In the mighty name of Jesus Christ I pray, Amen.

Anne Frey: Amen, thank you so much. Bye.

Interview - Bonnie - SGC2 - Second Generation Adult Child

Anne Frey: Lord, thank you for this time, and I pray that everything we say will be used for your glory. We thank you for discipleship across the world and for the efforts of the African Strategic Discipleship Movement. We pray for a special time today. In your name, Amen.

Bonnie - SGC2: Amen, thank you.

Anne Frey: So, the first question is to please give your name, country, and if you have a position of ministry in your church or denomination. Also, just to let know, I will not use your name in any documents that I am writing.

Bonnie - SGC2: That is Okay. So, my name is Bonnie - SGC2. I born and raised and residing in Zimbabwe. I am with Apostolic Faith Mission (AFM). As far as serving in the church is concerned, I am part of the hospitality team. I do not have a leadership position yet.

Anne Frey: That is wonderful. Can you describe your association with or knowledge of the training program and curriculum of the African Strategic Discipleship Movement?

Bonnie - SGC2: I am familiar with discipleship through my pastor from my church, and we do discipleship as part of our daily services. We do it within groups. But to be honest, this was my first-time hearing about the African Strategic Discipleship Movement. I think that the discipleship that we do may be a part of that movement, but I just was not aware that there is actually a movement in place for that. I know that discipleship is going around the world and every other church or reverend or any other personal is picking it up, but in my interaction with you, it is the first time that I heard about the movement itself.

Anne Frey: Okay. That is good because probably your pastor has adapted some of the ASDM trainings that he has had into the church. So that is wonderful.

Bonnie - SGC2: Okay.

Anne Frey: Can you describe your understanding of what discipleship is before your pastor brought discipleship into the church, and then I will ask you about after your experienced it. Was there a difference before? When you heard the word discipleship before, what did you think?

Bonnie - SGC2: Let me explain it maybe through the stages in my life. When I was growing up, obviously when I was a kid, the only concept that I knew of discipleship was from Jesus and his 12 disciples. I just knew that a disciple is a follower of Christ, but I just never had that understanding of what it means to be a true disciple of Christ. I just thought that those 12 people who existed at that time were the only people who could be referred to as the disciples of Christ. And then growing up, because I was born in church as well, I was born into AFM through my family, I knew the word discipleship and that the concept existed, but I never really lived it personally. I was a follower of Christ for years to some extent, but I never had that depth of understanding of what it truly entails. And then when my pastor introduced discipleship as part of our curriculum at church, that is when I began to truly understand what it means. For me,

discipleship means being a follower of Christ and witnessing. You have to know Christ in order to witness that Christ that you know in another person's life. It can be on a one-to-one basis. It can be on a one-to-many basis, but basically discipleship starts within me. If I do not have that connection with Christ, then I cannot be able to witness what I know to another person. So sometimes you do not necessarily have to speak to a person one-on-one. They can see your life and how God is just working in your life, and it ends up changing their lives as well. I believe it is also part of the discipleship concept because either way, you are changing a person's life through your life. Either you are witnessing to them in person, or they are just seeing you and then maybe you can pick up conversation from there. That is basically what I understand about discipleship.

Anne Frey: Yes, that is beautiful. How do you think that discipleship has transformed or not transformed you personally?

Bonnie - SGC2: I would say it has transformed me. Growing up, because we were so much exposed to the world and its concept, I was never really conscious of the way that I lived my life. Getting to understand discipleship made me become intentional about the things that I do. You are conscious of the good and bad, but sometimes you are just living your life, you are giving into temptation, you are not really taking the conscious steps of actually intending to do good. So, for me, that is what it meant. If I wanted to be like Christ, which means I have to be intentional of wanting to be like Christ, I have to live my life differently because I am trying to emulate how Christ was when he was down on earth and how he would want me to be now that he is with his Father in heaven. It has just changed my life in that way. I have to want to be like him. I have to want to live like him. I know that I am not going to be perfect the entire time, but I have this level of consciousness of wanting to do good, of wanting to live the right way, of

wanting to live in a way that when people see me, at least they would want to emulate some parts of me. So, it has been transformative in that way.

Anne Frey: Yes. I like that. Have you noticed anything different that you do now than you did not do before discipleship? Have you been intentional about anything specifically?

Bonnie - SGC2: Yeah, the specific is that I would only read the Bible when I go to church or when I was doing group meetings, but because I am trying to know Christ personally, I have to make time on my own to hear his Word and speak to him. I always say this, I believe in prophecy coming from another person, but for things that concern my life, I would want God to speak to me about the things regarding my life. So, in order to hear him, you have to spend time with him. Now I read his Word, and I make time to just talk to him. I want to be able to talk to God like he is my friend and involve him in every aspect of my life. So, part of my intentionality is to actually make time for his words, to speak to him, and also allow him to speak to me. So that is basically the step that I am currently taking. I am not yet there, but I am definitely on my way there though.

Anne Frey: That is so key to get into God's Word! So, can you tell me about your family and how has discipleship transformed or not transformed your family?

Bonnie - SGC2: Okay, with my immediate family, I was born and raised in a Christian family. I would say my mom is the prayer warrior of my family, so most of the things that I came to know about Christ, I have learned most of them through her because she is the closest person that I have access to 24/7. And I have my pastor as well. So as far as my family is concerned, I would like to think that we are all aligned, and we are all aware of discipleship. I am not sure how each person or what steps they are taking towards the movement itself or towards the concept itself. But every one of my family is aware of it. Now, as far as my extended family is concerned, we

have families that are Christians, that believe in discipleship, but we also have those who are not Christians, and so it is a bit mixed as far as the extended family is concerned.

Anne Frey: Okay, so you are not married yet. Is that right?

Bonnie - SGC2: Yes, I am still single. We are still taking our time because eventually we are all going to get there.

Anne Frey: Okay, you are still praying for the right one.

Bonnie - SGC2: There are some a bit later, but it is okay.

Anne Frey: Yes. So, how do you think the discipleship program has transformed or not transformed your church? Do you see differences now or not?

Bonnie - SGC2: How can I put it? For my church I do not know if I can classify it as transformation, but it is definitely a change because through our discipleship sessions, we get into small groups, and we get personal within our group. So, we have groups that are in place, and each group is led by a certain person in that group in the church. So, within those small groups, we get to share experiences. We get to relate to the Bible and reflect on our lives. So, in those groups, we share very personal experiences that are private. So, I would say that it is transformative in a way because it is sort of like you have a closer family in a bigger family. I do not know if it makes sense. You have people you can open up to and let down your burdens without worrying about being judged. It is not like you are standing up in front of the whole church and saying, "Oh no, I am going through this challenge. Oh, no, I am suffering from this." You can just confide in that small group of people, and we pray about it. So, I think that is really good, because in a mass of people, you do not get that special attention or that empathy from such a large group of people. But within those smaller groups, you are able to that go sometimes

and it might not solve your problem completely, but you definitely live in a lighter version of yourself. So, it has been transformative in that way.

Anne Frey: That is great. Have you noticed anything within the AFM where discipleship is changing things in your denomination? Anything transforming that you can see in other churches as well?

Bonnie - SGC2: I have not been to many other AFM churches, so I do not think that I am at liberty to answer that question.

Anne Frey: Okay. No worries. Within the African Strategic Discipleship program, they talk about having a mentor, and they use something called the 4H which is the head, heart, hands, and helps. Are you familiar with that?

Bonnie - SGC2: Yes.

Anne Frey: Okay, how do you think those elements of the ASDM program have been helpful in the transformation process?

Bonnie - SGC2: I would say for me, it helps me understand the Word better because it is broken down, like the head is the logic, what it says at face value; the heart is the conviction that you get; the hands is what you are going to do about it; and the helps is how you are going to transform the lives using the Word that you had. So, basically the 4Hs for me, helps to simplify the Word. You just do not read the words, but you read the Word, you live it, and then you practice the word so I would say it has been transformative in that way.

Anne Frey: Yes, which aspect of the 4Hs, the head, the heart, the hands or the helps do you feel has been most transformative or has it just been the whole process?

Bonnie - SGC2: I think the whole process in its entirety. I think it works better when each of the stages are implemented. ...

Anne Frey: Yes. Were the 4Hs a new concept that you have learned about recently?

Bonnie - SGC2: Yes. Before my pastor introduced discipleship, I did not know about the 4Hs.

Anne Frey: That is great. What about mentoring? Do you feel like you have someone to mentor you in this process of discipleship or are you mentoring someone else?

Bonnie - SGC2: I'm still mentee and my mentor is my pastor. From my family with my mom, it is not really about the concept of discipleship itself, but it is definitely just having someone to hold your hand throughout your walk with Christ because sometimes it gets hard. So, you have that constant pillar of strength who is always going to be there for you 100%. And then with my pastor, it is basically on a more discipleship level. We can talk about things, we can get personal, and I can share my experiences. I share the challenges that I am having in my walk with Christ as well. So, I definitely would say those two.

Anne Frey: Yeah, that is wonderful. Do you mind me asking your age?

Bonnie - SGC2: No, it is fine. I am 27 years old.

Anne Frey: Great. Can you describe how digital interactions within the discipleship program have contributed or not contributed to your transformation? It can mean any digital communication such as WhatsApp. Have those things helped or not helped the discipleship process?

Bonnie - SGC2: For me, it has really helped, especially during the COVID period when we were in isolation and used to have midnight services every day. Before the whole isolation thing, I was not really appreciative of the digital platform as well as discipleship or churches are concerned. I always thought that church had to be a physical meeting. But then after that period, I understood that you can have a full-time service virtually. You can have a full-time service on WhatsApp. you can have a full-time service on video chat like what we are doing now. I think it is almost

the same as meeting in person. So, it has been transformative in that way. You can basically do anything that you wanted to do in person. You can pray for each other, you can witness to another person, you can communicate, you can witness to another person virtually as well. So, the digital platforms have really helped to reach people and basically break location barriers.

Anne Frey: Yes. Is there anything you would like to do in the future? Would you prefer digital or WhatsApp, or do you like face-to-face better?

Bonnie - SGC2: I like face-to-face better. But I also do not mind digital if face-to-face is not physically possible at the time. I find in-person interactions more personal, and you can connect with a person better. You can read their body language. When you can see a person, there is a certain energy that emanates from them. I believe you can be able to read that and to tune your conversation in a way that is going to help both of you achieve what you intend to achieve from the beginning. So, face-to-face becomes number one. If not, we can still do it digitally.

Anne Frey: Yes, I know. You cannot beat face-to-face for sure.

Bonnie - SGC2: You cannot.

Anne Frey: So, how can the transformation process within discipleship be evaluated or measured from your perspective and how have ASDM mentors assessed your transformation? Does that make sense?

Bonnie - SGC2: Sorry, come again.

Anne Frey: Is there a way to measure transformation within discipleship? Has anyone measured how you are doing in the transformation process?

Bonnie - SGC2: I do not know if it can be measured. But there is this thing that my pastor does when we are in church. He says, "How many people have witnessed to anyone during the course of this week or during the course of the past week?" So, the numbers or the statistics are not

exactly on point, but by the raising of your hands, given that people are being honest, you can see who is doing the work and who is not. But unfortunately, there is no register that we can refer to in heaven or anything that we can see that these many souls have been won this week, so it means that discipleship is moving, and people are doing the work of God. So, I do not know if there is really a way of actually measuring on a global perspective.

Anne Frey: I like what you are saying about if they are being honest about what they are sharing about. Has anyone given you feedback or encouragement as far as how you could improve in this area or not or has anyone ever done that within the discipleship program?

Bonnie - SGC2: Yes, I have gotten feedback. You remember those small groups that I talked about earlier? So sometimes we share about our weakness. For me, I have a weakness. I cannot just basically walk up to a stranger and start talking about Christ to them. So, I tend to witness to the people who are close to me such as friends and family. So, I got feedback in that regard when a person walked up to me and said, "Sometimes witnessing is not just about walking up to a person and saying, 'Do you know Jesus Christ, and have you received him as you Lord and Savior?'" If a person is into soccer, you start talking about soccer. you breach the subject and somehow you find a way of just introducing the topic of Christ." And so, I have been trying to implement that, but it is still a work in progress.

Anne Frey: That is good feedback. Okay, based on your trainings or what maybe your pastor has done, how do you think church leaders could improve their methods of discipleships for their families and church members?

Bonnie - SGC2: Since at my church, we are broken down into smaller groups and there is a discipleship leader assigned for each group, I think for this thing to work that the pastor in question has to have some form of accountability. I do not know if this is the case, but there has

to be some form of accountability from the leaders, maybe report back with feedback with how it is going, what is going well, what is not going well, or what can be improved. Sometimes we can meet in these small groups, but then there are no follow-up meetings during the week or any other time that is not designated as church time, so there has to be that form of accountability from the discipleship leaders, so that the pastor can know if this breaking down into discipleship groups is actually working or not. So, I feel that needs to be improved. As well, I know that we are all in the learning process, but then the discipleship leaders as well have to take it upon themselves to follow-up with their members, just checking on them and pick up conversation and encourage them to go out there as well. So, we all do not just wait for Sunday and start talking about discipleship.

Anne Frey: And you all meet on Sunday mornings in all the groups right during this service?

Bonnie - SGC2: Yes, it is usually during the service from 10 to 11 am, an hour set aside for discipleship during the service.

Anne Frey: That is wonderful. That is so great. How about any challenges that you have within discipleship or the ASDM program that you learned through your pastor? Any challenges that you have faced personally or as a church?

Bonnie - SGC2: Not as a church, but for me, witnessing itself is a challenge. I think I mentioned it before, conversing with another person is a challenge. Say for instance, I am at work right now but I cannot just openly walk into a room and start talking about Christ because we come from different backgrounds. So, the challenge for me is finding that ground or that platform that allows me to express myself and actually be able to witness and bring up discussion that involves Christ in my workplace.

Anne Frey: Yes. That is difficult. Is there anything else that you want to share or add to this conversation about discipleship methods and how they relate to transformation or anything about transformation that you want to say?

Bonnie - SGC2: I do not have anything to add on right now, but maybe when you send me the transcribed version, maybe I will be able to add something on to it then.

Anne Frey: That would be so great. Thank you for this interview. Do you want to say just a quick closing prayer?

Bonnie - SGC2: Yeah, definitely. Let's pray. Heavenly Father, I bring myself before your throne of grace thanking for the gift of life and new friends, but above all we thank you for your love that endures forever. Thank you for this interview that we had on the African Strategic Discipleship Movement. Thank you, mighty God, for the platform and the opportunity to converse with Anne. I pray oh God that you would lead this study that you would go before her Lord and make straight this path. Lord, I pray for every other interview that she is going to have. May you put everything in place. I pray oh God and commit the rest of this day into your hands. Lead us and guide us in the way we should go. In Jesus' mighty name we pray, Amen.

Anne Frey: Amen. Thank you so much. I needed this interview, and I really am so grateful.

Bonnie - SGC2: No, that's okay. Thank you for interviewing me as well. When my pastor called me and asked for this interview, I thought I was way out of my head.

Anne Frey: (Laughing)

Bonnie - SGC2: I did. But it was not as difficult as I thought. So, thank you for having me as well.

Anne Frey: You did wonderful. Bye.

Appendix F

Document Analysis

The document analysis listed below reveals the written questions and responses of some of the participants about the ASDM curriculum, skills training book, and other supporting ASDM manuals and materials. Some of the participants did not participate in the analysis probably because they did not receive the entire ASDM curriculum but only lessons. Many of these lessons were translated from English into their local language. This review does not include the researcher's analysis of the documentation as these viewpoints are presented throughout the data findings.

Questions About ASDM Documents

1. What do you like about the ASDM curriculum and materials?
2. What do you NOT like about the ASDM curriculum and materials?
3. What is a key part of the ASDM materials?
4. How can the ASDM materials be used or distributed on digital formats such as WhatsApp?
5. Do you feel that the ASDM curriculum or materials help in the transformation process?

Responses About the ASDM Document Analysis

Adam - GS1

1. One thing that I like about the ASDM curriculum materials is the way they have been arranged. It starts from the level of the individual before moving to the family in that order. If I am not seriously interested or convinced about how I can better my relationship with Christ on a daily basis I will not be able to reach out effectively to my family, the clergy and the church or society.

2. As of now I have not found one thing that I do not like about the curriculum. The material is simple enough for an average person to understand. For those who think that the material is elitist in nature, we have taken our time to translate it into the major three languages of Nigeria so that those who cannot speak English can assess the material in the local languages.
3. The key part of this material for me, is the Disciplined Daily Devotion “3Ds”. The teaching on 3Ds is the game changer. Most discipleship teachings for me have been knowledge based while through 3Ds and 4H, I am able to get to the level of daily obeying the word of God that leads to life transformation.
4. The idea of distributing the materials on digital platforms may not be that helpful because of the way the curriculum is structured that people have to be taught and mentored. I don't think mentoring and teaching can be done online especially with the way things work in our society. People may access the materials and just read them like any other literature.
5. As earlier mentioned, the way the materials are arranged that they are obedience driven helps to enhance the transformation process. As I spend time daily with God in his word and put into practice all that I have learnt I get better and better every day in my relationship with the lord. Also, the skill training materials are so rich that each of the lessons leaves one thinking about his/her relationship with the lord, his family, the church, and the society. They are arranged with the intention of getting the user to a serious point of decision in their lives.

Bill - GS2

1. NA

2. NA
3. NA
4. NA
5. NA

Abe - SG1

1. I like how the skill trainings and the lessons are presented in such a way as to reflect everyday life experiences. The introductory stories at the beginning of each lesson are catchy and wets the appetite even as you now begin to dig into the study.
2. I hardly can pick anything I do not like in the curriculum and materials. However, I believe there is always room for improvement on what is already in use.
3. The skill trainings are a very key part of the ASDM materials.
4. Having the materials on soft copies, probably the abridged forms of it that can easily be shared through the digital formats. This will also be enhanced if people are trained on how to use these devices.
5. It helps a great deal. Both the curriculum and the materials with which they are run has helped and still helping my own life in its transformation process.

Boaz - SG2

1. First, the curriculum is completely different from many approaches found in the spiritual ministries' community. Second: The curriculum is simple and at the same time profound because there is a story from real life, and there are also written testimonies from the Word of God in the curriculum. The simple person and the educated person interact with it. It is intense and characterized by the style of questions in the story and the text, making people interact with the lesson and participate with all their hearts.

2. There are relationships topics within the curriculum, specifically in the eighth lesson, which speaks with great enlightenment or openness about marital life and the extent of the relationship in the family. I see, from my humble point of view, that these matters need specialized people to present them to the church or the disciples because we live in different cultures, from my personal experience, some pastors bypassed this topic because they were unable to discuss any new questions arise within the group.
3. I see that the main part of the curriculum is the story, the written witness, and also the method of questions that are present in the lesson in the curriculum.
4. Because a generation that lives in the age of technology, it is necessary to present some short videos that do not exceed 2 minutes in length so that young people can benefit from them and exploit all social media sites, because this is a time of openness for the younger generation and some people who like to follow, but the closest apprenticeship is face to face with each other.
5. The curriculum helps the person to transform into a true disciple because, as I mentioned, the curriculum is characterized by a simple style, and through the story, the person here in the group knows how to express and bring out everything in his heart through contributions. The curriculum is simple but at the same time profound, and because the process of discipleship is intentional, the person He speaks through what is in the curriculum, the story of a witness to my book, a lived life, and a reality that touches his heart and is real. This is what happened to me personally, and I also conveyed it to my family and my church.

Carl - SG3

6. The discipleship lessons and discussion questions.

7. NA
8. NA
9. NA
10. NA

Dan - SG4

1. Intentionality
2. I still have not found what I do not like.
3. The questions of the heart for being confrontational.
4. They must be coded.
5. When studied and understood and put into practice.

Ed - SG5

1. Mentoring disciples and Disciplined Daily Devotion (3D)
2. NA
3. Disciple-Making
4. I did not use this method.
5. The ASDM curriculum and materials help in the transformation process by understanding them and practice in everyday life.

Fred - SC6

1. That the material is simple, engaging, practical, and relational.
2. Sometimes, in ASDM's efforts to connect with rural communities, there's a risk of oversimplifying the message.
3. The way each lesson connects (head, heart, hands, help) and leads not only to application by the participant but encourages the participants to help others in obeying God's Word.

4. I think one way is creating a designated group or a channel focused on discipleship where participants can engage with weekly messages designed for easy interaction and discussion.
5. Transformation is a by-product of renewal of the mind as indicated in Romans 12. The ASDM materials encourage us to live with the Great Commission in mind.

Ann - SGS1

1. NA
2. NA
3. NA
4. NA
5. NA

Allen - TG1

1. The way the materials have been designed helps us to better understand because they speak to real life stories and challenges.
2. Nothing. I like everything.
3. Community, Discipleship and Mission.
4. By providing soft copies of the Materials and not only hard copies.
5. Yes, they are very good materials and are helping in the transformation process.

Alice - TGS1

1. The way the materials have been designed helps us to better understand because they speak to real life stories and challenges.
2. Nothing. I like everything.
3. Community, Discipleship and Mission.

4. By providing soft copies of the Materials and not only hard copies.
5. Yes, they are very good materials and are helping in the transformation process.

Andrew - SGC1

1. NA
2. NA
3. NA
4. NA
5. NA

Bonnie - SGC2

1. NA
2. NA
3. NA
4. NA
5. NA

Appendix G

Participant Observations

Observations of participants by the researcher took place discreetly during in-person and digital ASDM discipleship trainings. As a participant observer, I appreciated seeing the instructional methodologies of the African Strategic Discipleship Movement (ASDM) in action. Both in-person and digital discipleship meetings were meaningful to me as well as to the other learners. I was asked to join in the learning process through the asking of questions and hearing from each of the learners. I watched the participants interact with other learners in their cohort and the educational ASDM leaders in a respectful manner that showed the learners' willingness to humbly accept instruction. I observed that transformation requires patience and relational connections to move together in the growth process. As I watched the ASDM training program in action, I became transformed as well. A sample of the participant observation protocol is presented in Figure 2.

Figure 2

Participant Observation Protocol for Field Notes of the ASDM Discipleship Program

Participant Observation Protocol for Field Notes of the ASDM Discipleship Program	
Name and Length of Activity:	
Descriptive Notes	Reflective Notes

In-person Experiences

Observing the educational instruction and learning activities of the African Strategic Discipleship Movement (ASDM) brought insight into how transformational results can occur through their systematic approach. Both descriptive and reflective notes were kept throughout

data collection. Most of the ASDM activities were approximately one hour in length and were considered trainings, but other meetings were for communication or encouragement. As a brief summary, my descriptive observations detailed how in each of the cohort and mentoring meetings, the learners were excited to be there and be a part of the discipleship process. Each person seemed eager to learn and apply the new knowledge that was presented. Almost everyone participated in discussion as a group, and many were called on to respond by the instructors. The learning cohorts were divided into smaller groups of three or four to work through each section of the discipleship lessons. The participants enjoyed reading the opening real-life story that is found in the curriculum. Although one person led the discussion, each person in the smaller group was able to freely answer the questions. The questions were presented in the 4H Model using the head, heart, hands, and helps format. After some time, the small groups returned to the larger cohort for discussion. Prayer was utilized at the end of the session. Each training gave time for mentoring one-on-one, and issues of the heart were surfaced through questions as well as how the discipleship process was going in the life of the learner. The mentors seemed to suggest that they would follow-up with the learner about whatever issues needed some accountability and encouragement. My reflective observations included that fun experiences were also done as a cohort that brought more relational connectiveness. Activities such as going to the ocean, seeing animals in the wild, riding on a boat, or going out to dinner gave interesting moments to laugh and share on a natural level. My reflections revealed that the participants enjoyed each other, and the meetings felt like being with family. I saw and heard that as a result of the ASDM discipleship program, many families were being united together through nightly devotions, and communication issues were improving, including between husbands and wives. The learning cohorts met on a periodic basis, but the learners wanted even more meetings if possible. Because

the trainings involved travel for many of the leaders and learners, the meetings were limited by funding and time.

Digital Experiences

The online experiences that I observed included online trainings through Zoom, discipleship cohort check-ins with prayer, and WhatsApp communications. The meetings sometimes involved individuals from a variety of countries and continents, but primarily from countries in Africa. My descriptive notes suggested that when each of these digital discipleship experiences occurred, one individual acted as the spokesperson to direct the conversations. Multiple voices were heard in every virtual meeting. The leader of the online meetings asked questions to promote discussion. I reflected how it was surprising to see how well the discipleship learners interacted, collaborated, and encouraged one another on a digital platform. The relational learning cohorts could break up into smaller groups virtually for deeper discussions of the lessons. My reflections revealed that having other disciples of Jesus be supportive of the discipleship process within a variety of contexts helped to unify and encourage each of the participants involved in the online group. Because most people that have access to a smartphone in Africa use the WhatsApp platform, I noted that follow-ups and scheduling of further Zoom meetings took place through WhatsApp. In addition, discipleship cohorts formed their own group on WhatsApp to communicate and encourage each other. I reflected that without the WhatsApp platform, the ASDM learners would not have much as many opportunities to share life events and struggles, be trained in biblical teaching, and give encouragement to each other.

Appendix H

Trustworthiness Section

This appendix offers a comprehensive description of trustworthiness procedures that were performed throughout the study. Determining the trustworthiness of the findings became a major priority for this qualitative case study to provide credible results. The validity and reliability of the research methods and procedures demonstrated its trustworthiness in its actual data, in the ethically based handling of its participants, and from within the views and biases of the researcher.

Trustworthiness

Trustworthiness was obtained by the researcher that examined and evaluated personal viewpoints, the participants, and the readers to establish a validation of the study (Creswell & Poth, 2018). Having a triangulation of data, peer debriefing, expert review, and participant checks helped to establish the credibility of research evidence. I used each of these methods for the development of trustworthiness throughout the research process of the intrinsic case study of the African Strategic Discipleship Movement (ASDM) training program. In addition, using outside data reviews aided in the trustworthiness process for this study. Demonstrating truth in a study brought reliability. I demonstrated truth within the ASDM case study by accurately presenting the exact words and viewpoints of the participants as well as their precise documentation. Guba (1981), a positivist investigator, suggested that four criteria must be presented within qualitative research to provide an adequate level of trustworthiness. These areas of validity include the following: 1) credibility, 2) transferability, 3) dependability, and 4) confirmability. By including these areas within a study, the research became truthful and reliable.

Credibility

The criterion of credibility became a crucial element within qualitative research because a credible study reflects reality and truth in its findings. When protocols are implemented, such as making sure that the data has been triangulated, the participants willingly provide information, well-established research methods are utilized, pre-visits are performed, the sampling is random, questioning becomes iterative, frequent debriefs take place, and peer scrutiny takes place, the research becomes credible (Shenton, 2004). I implemented each element of the research protocols for the ASDM case study to reveal more credibility. I achieved credibility in three ways: (a) triangulation, (b) peer debriefing, and (c) member-checking. Research measures such as prolonged engagement with the participants, persistent observations, and member or participant checks to verify that their comments are stated correctly also added to the credibility of this study. Authentic data with valuable insights that represents the ASDM population with maximum variation in age, gender, and church involvement provided credible findings that readers can judge as reliable.

Triangulation

In this qualitative case study that focused on the African Strategic Discipleship Movement (ASDM), I utilized a triangulation of sources that provided a wide range of information for depth and insight in the research process. The three data sources included individual interviews, documentation analysis, and participant observations. Having a mixed combination of sampling strategies provided flexibility in the data collection activities with knowledge sources from a variety of interests and needs (Creswell & Poth, 2018). Because the training program of ASDM is currently educating church leaders from 33 of the 54 countries on the continent of Africa, a small sampling of church members who have been trained by Disciple

Making Leaders (DMLs) and other participants from four African regions were selected for the data collection interviews and observations. The ASDM documentation applied to all trainings of discipleship within Africa.

Peer Debriefing

The research technique of peer debriefing was utilized during this case study research to collaborate findings with ASDM associates for the purpose of determining if analysis outcomes are grounded in the data. The leadership and disciple making leaders (DMLs) within the African Strategic Discipleship Movement (ASDM) structure became the primary peer source due to their knowledge of the various African contexts and languages. Because interpreters were used in certain circumstances, a clear understanding of the data received became crucial to the accuracy and evaluation of the information. Through the practice of peer debriefing, the data becomes more trustworthy and reliable.

Member Checking

Being a spouse of an ASDM instructor, I had an advantage in knowing the methodological plans and overall goals of the African-based discipleship training program. Because of this fact, member checking became an important and critical aspect of the trustworthiness of the study. After completing the collection and analysis of data or evidence from interviews, document analysis, and observations, I shared my interpretations and findings with the participants to verify that their stories and discipleship experiences were the same as I had analyzed. Providing transcripts of each interview and observation to the corresponding participant for verification and approval increases this study's trustworthiness. I cannot assume that I understood and knew the exact meanings or contexts for words or phrases used during the data collection process.

Transferability

The transferability of this research study suggests that its findings can be applied to other populations, situations, or contexts (Shenton, 2004). Being able to replicate this study revealed its reliability. Because the findings of a case study, including the ASDM study, are relatively unique and small, extensive contextual information was provided for readers to use in transferring data into other contexts (Shenton, 2004). In addition, having maximum variation in sites and samples added to the transferability of the study. As a researcher, I attempted to not dramatize the data that could distort the information and cause the study procedures to not be transferable or to not be considered reliable (Yin, 2017). Constructing the ASDM case study with transferability provided the capacity for additional studies to be performed for the purpose of understanding the transformational methodologies of discipleship.

Dependability

The dependability of this study relied heavily on the researcher keeping accurate records, notes, and reflexive memos. Readers are able to understand the researcher's methods of design and implementation, how the information was gathered, and how the study was evaluated (Shenton, 2004). Through detailed and comprehensive descriptions of individual interviews and other data sources, the ASDM case study research became trustworthy as it allows for other researchers to implement a similar study. Supported by the related literature, this study articulated methods and procedures that can be replicated in other populations or contexts. In addition, an inquiry audit by the Committee Chair, a Committee Member, and the Director of Qualitative Research at Liberty University was performed to review and revise the information presented. By providing adequate information for other researchers to recreate a study ensured that the research became dependable.

Confirmability

The confirmability of this study related to the objectivity of the research. Although qualitative studies seem to reflect the views and biases of the researcher, this case study was confirmed as reliable when steps were taken to reflect only the views and statements of the participants (Shenton, 2004). As the researcher, I was open to uncovering contrary findings to my preconceived position or opinions to be able to make this study meet the criteria of confirmability (Yin, 2017). I listened well and recorded the precise words and meanings of the participants in the ASDM case study. Although my views and opinions have been recorded, I stated the evidence accurately, even when the information was not what I was expecting. Using a triangulation of data sources provided an effective action for gaining confirmability within the ASDM case study. As I admit and reflect on my personal influences and my preliminary theories or perspectives within the study, readers are more likely to accept the results (Shenton, 2004). Leaving a data trail became a beneficial element in the trustworthiness aspect of this research so that readers and other researchers can easily follow the path of study that I have explored. As the data and evidence are confirmed through the data trail, the study became more reliable.

Appendix I

Theoretical Context Section from Chapter One

The learning theory of Bruner's (1966) constructivism provided the context to explore the role and educational process of transformational discipleship within church settings. Grounding the study in a constructive framework demonstrated the need for educational leaders to help learners reach their full potential by equipping them with the appropriate tools to accomplish this goal (Bruner, 1977). With a purpose of instructional design that encouraged the facilitation of knowledge with hands-on and real-life activities instead of simply imparting cognitive information, a more lasting and transformative method of teaching became realized (McLeod, 2019). Through insights from the constructivism theoretical context, church leaders can scaffold their members to become active participants in the learning process by offering opportunities to construct their own thinking and improve their problem-solving skills that are applied in a variety of life situations (Stapleton & Stefaniak, 2019). Using a constructivist approach to Christian education or discipleship does not mean that a compromise of truth occurred among the learners but that the learners were given opportunities to understand and to apply Scripture within their own real-life situations (Wilkerson, 2022).

On the continent of Africa, many countries claim Christianity as their dominant religion although practices of morality do not always match the declaration. For example, in Kenya, individuals who claim to be Christians involve 84% of the population, but Christian Kenyans do not always practice specific teachings of the Bible that involve issues such as sexual and financial temptations (Black, 2023). In theory, all followers of Christ should be able to overcome immorality because of their new nature in Christ (*New International Bible*, 1978/2011, Galatians 2:20). The theoretical question arises as to how to overcome sin and to live a life of purity. As

church leaders themselves participate in discipleship and accountability and provide real-life conversations and learning opportunities and experiences for their members, progress in the transformation process can be achieved. The African Strategic Discipleship Movement (ASDM) has constructed its discipleship methodologies for the church leaders to begin with themselves first with the hope that through their example of life-change, church members will also become transformed.