EQUIPPING THE LAITY FOR MINISTRY INVOLVEMENT IN THE LOCAL

CHURCH: AN ACTION RESEARCH

By

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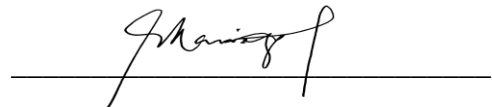We hereby approve this Ministry Research Project

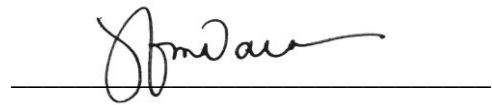Submitted by

Arnel Jotiz

Equipping the Laity for Ministry Involvement in the Local Church: An Action Research

As Partial Fulfillment of the

Requirements for the Degree

Doctor of Ministry in Transformational Ministry

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ABSTRACT

This study was focused on addressing the problem of laity ministry involvement at Molo church of the Nazarene of the Nazarene, the researcher employed 12-week of intentional equipping intervention based on Ogden's concept of equipping. In line with this, the researcher developed 12 lessons which were utilized during the course of the 12 week equipping sessions.

 The researcher used a pre-test, mid-test and post-test to assess the growth of participants concerning ministry involvement. This paper utilized the participatory action research methodology as a guide in the cycle of equipping intervention. In the data gathering, the researcher used mix methods (qualitative and quantitative) to draw a comprehensive conclusion to answer the given phenomenon.

The participants in this research were identified into two groups. The three key participants worked with the researcher in the planning and evaluating process and the other 12 participants were the participants in the 12 week equipping classes.

This paper presented the findings of the study. The findings showed that equipping the laity in the local church brought significant change in individual lives and to ministry involvement. From the findings the researcher has formulated recommendations and conclusions from the findings drawn from the data gathered and analyzed.

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DECLARATION

No portion of the work referred to in the Ministry Research Project has been submitted in support of an application for another degree or qualification of this or any other university or other institute of learning.

(signature)	April 26, 2023
Arnel Jotiz	Date
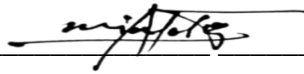
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DEDICATION PAGE

Soli Deo Gloria

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First of all, I want to thank my family, especially my wife Christine and my children, Melody & J.J. for their support while I have been working on my doctorate.

Secondly, I would like to thank my two local churches where most of my studies have taken place. My course work was done while I was the pastor at the Taytay First Church of the Nazarene in Rizal on the Metro Manila District. The chairperson of my Ministry Participation Committee in that setting was William Mujar. I want to thank him and my whole MPC Committee.

Most of my field work was done after I became the pastor of the Molo Church of the Nazarene on the Panay District. This was the setting for the research done in this Ministry Research Project. The chairperson of my MPC at Molo Church has been Faith Malaca.

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Chapter One: Overview of the Study

Introduction

"In 1906, an Italian economist named Vilfredo Pareto created a mathematical formula to describe the unequal distribution of wealth in his country. He observed that 20 percent of the people owned 80 percent of the wealth. The principle has been observed and applied in a wide variety of situations in the business and financial world."[1] The tests of this principle over the course of time have shown that a 20/80 ratio or below is very unhealthy while a ratio of 40/60 and above would be exceptionally healthy. Of course, 50/50 would be perfect because if 50 percent own 50 percent then the other 50 percent would own the other 50 percent which would be 100 percent.[2]

In relation to ministry, Pareto's Principle has been applied to ministry involvement and giving with the research done by Massengale showing that there is often an unequal distribution of 20/80 related to charitable donations and to doing the ministry tasks of the church.[3] The researcher can testify that it seems to be a reality in the churches he has known and surveyed. As pointed out by Ogden, only 20 percent of the people give 80 percent of the income in the church and only 20 percent of the people serve in 80 percent of the ministry roles in the church. The conclusion is that this means that a high number of spectators are filling the pews.[4] If this is accurate, the church today appears to be lacking in her role as active participants of the body of Christ in the area of ministry involvement, practicing the endowed spiritual gifts from the Holy Spirit.

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1. "How Pareto 80/20 Principle Can Help Your Church Grow," Apostolic Information Service. Accessed October 5, 2022. www.apostolic.edu
2. Apostolic Information Service, "How Pareto 80/20 Principle Can Help Your Church Grow."
3. Apostolic Information Service, "How Pareto 80/20 Principle Can Help Your Church Grow."
4. Greg Ogden, *Transforming Discipleship* (Intervarsity Press, 2016), 24.

Today, there is a real need for the increase of ministry involvement among the people of God for the health and growth of the Church. There are much fewer people who move beyond Sunday worship into the life and ministry of the church or who experience active service as a way of life. Ideally, the church is depicted in the Bible as full of proactive ministers rather than full of people who are passive recipients. The New Testament picture of the church is an "every member" ministry.[5]

According to Ogden in his book *Transforming Discipleship* the priesthood of all believers is not just a watchword of the reformation but a radical biblical ideal for the church. When Peter wrote to the scattered and persecuted Christians, he referred to the church as a whole when he said, "You are a royal priesthood" (1 Peter 2:9 NIV). Every believer comes to God through Christ as a mediator; every believer is empowered to act as a priest to serve the fellow members of the body of Christ.[6] The ideal concept of ministry as depicted in the Scriptures doesn't portray the image of the paid clergy who are set apart from and above the rest of the body of believers, and he himself is tasked to do all the work of ministry but the whole church of ordinary saints as being the ministers (Ephesians 4:12-13).

Furthermore, the Apostle Paul when he wrote had the everyday Christian in mind when he stated, "To each is given the manifestation of the Spirit for the common good" (1 Corinthians 12:7 NIV). Describing the image of the church as the body of Christ, Paul is saying that all believers have been given ministry gifts by the Holy Spirit. It conveys that each believer is likened to a body part that contributes to the health of the whole body. This also outlines a full

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5. These claims are supported in Chapter Two of this research paper.
6. Ogden, *Transforming Discipleship,* 25.

participation plan that exalts and gives value to all believers based on the contribution that their gifts make in building up and growing the church as Christ's body.

Going back to the problem of lack of ministry involvement in the church, it appears that this phenomenon seems true in most of our Filipino churches in the Panay Church of the Nazarene District where I belong.[7] Having been in the ministry for more than 20 years (part of it is my eight years of missionary service), I have seen the struggles of many pastors and churches in the lack of lay ministry involvement. In my conversation with pastors within the district, majority of them was amenable to this phenomenon. My observation is that this has resulted in the pastor's burn-out and in a status quo holding pattern of the life and the health of the church. Having seen and experienced this reality in past and present ministerial assignments, I have developed a deep burden that I now consider as my personal advocacy — "to engage in the ministry of equipping the people of God for ministry involvement."

Background of the Study

The purpose of this study is to look at the laity's ministry involvement of Molo Church of the Nazarene which is my own ministry setting. This will relate to ministry areas presented in the research questions as well as to the factors affecting it. The study will employ a series of 12-week equipping classes as part of the intervention.

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7. The researcher conducted a survey of all of the churches on the Panay District (October 2022) in preparation for this research study. The pastors reported that their lay people had very high involvement in the work of the ministry. But when they were questioned on the results, they admitted that they had not answered correctly to the survey questions. They admitted that they themselves were carrying a great weight of the workload.

Molo Church of the Nazarene is in Iloilo City, Western Visayas in the Central part of the Philippines. Iloilo City "is a first class highly urbanized city in the Western Visayas region of the Philippines on the island of Panay. It is the capital city of the province of Iloilo, where it is geographically situated and grouped under the Philippine Statistics Authority, but remains politically independent in terms of government and administration,"[8] as of 2020, the city has a total population of 457,626 people. Historically, Iloilo City was the second Spanish colonial center in the Philippine Islands after Cebu City. The city was founded in 1566 by the Spanish when they established a colony in the area, also known to be as the royal Spanish cities in the Philippines in the Spanish East Indies.[9] In addition, "The city is the regional hub of education, culinary, religion, healthcare, tourism, culture, industry and economy in Western Visayas. A thriving academic center, Iloilo City is a melting pot which draws foreign and local students from various parts of the country and abroad,"[10]

In 1957, Rev. Contado then pastor of Zamora Church of the Nazarene, started an outreach program under the Mabolo tree at the left side of UP (University of the Philippines), served as the early beginning of Molo Church of the Nazarene. After Rev. Contado, Rev. Faustino Rosal took over the work. A missionary named Bender, had bought a lot in M.H. del Pilar St. and donated it to the Church of the Nazarene. In 1961, a missionary named Roy Coplin spearheaded the ground breaking of the lot.

The church was established in 1962; Rev. Elpedio Carnate was the first assigned pastor after its founding. This past year 2022, Molo Church was turning 60 years old with a total

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8. "Iloilo," wikipedia, last modified, last modified April 19, 2023. https://en.wikipedia.org/wiki/Iloilo_City
9. Wikipedia, "Iloilo"
10. Wikipedia, "Iloilo"

membership of 136 people 20 percent men and 80 percent women. In her early years, Molo Church was considered as one of the leading churches in the Panay District Church of the Nazarene and is now one of the oldest churches in the country, and one among of the five churches in Iloilo City. Prior to my appointment as pastor of the church, seven pastors have served the church over the past 60 years.

To recall, in the early years, Molo Church of the Nazarene, was a dynamic church in all of its programs and activities. These were driven by the zeal of young lay leaders who were active in initiating programs for evangelism, outreach, nurture, and fellowship. Of course, this was done with the guidance of the early pastors at that time together with their youth pastors. As narrated by many church members, these events were the golden years of the church. One of them is my wife, Christine Dequito Jotiz, who was a member of the church at that time.

Unfortunately, in the succeeding years, the dynamic characteristics of its early days were not sustained due to several factors: some young leaders migrated overseas due to the demand for work, while others transferred to different churches. Leadership changed and the church fell into a status quo holding pattern, although many activities were still in place. However, most of the jobs in the church and ministry were being done by the pastors and only a few lay volunteers. This hurt the church in many ways.

The sad note is also the reality that pastors and church leadership failed to continue to empower and equip the rest of the laity to do the work of the ministry in the church. As the new pastor of the Molo Church of the Nazarene, the first thing I did when I started in the office last January 2022 was to assess the state of the church. Together with the church board, we initiated a strategic planning process. We designed strategies on how to reach our goals. However, I found myself lacking in the fulfilment of these ministry goals. Most of the church leadership has felt

the effects of minimal involvement and commitment in the ministry by the laity. Along with this observation, is the broader fact that this phenomenon doesn't only focus on Molo Church, but it can be seen in most churches within the area of Iloilo province under the Church of the Nazarene. I have said this because, as a coordinator of the continuing Clergy Education for the district (PHILTEEN), this is commonly observed and discussed.

To come up with an identified fact concerning the ministry involvement of the members of Molo Church of the Nazarene, the researcher conducted a survey questionnaire on some areas of involvement of the church ministry. The result showed significant concern in some areas of ministry provided in this paper. The survey result can be found in Appendix A of this paper. On the other hand, the overall membership did not reflect any significant change in the many decades of the church's existence. The membership data is reflected in Appendix B of this paper. In this light, the researcher decided to conduct this Ministry Research Project study because the effect of the lack of ministry involvement in the church has affected the life and growth of the church has contributed to the burn-out of pastors and exhaustion among the lay ministers who are carrying too much of the load.

From another perspective, this research helped address the dichotomy between the clergy and the laity that has arisen across the course of time in the Christian Church and which has created a great divide on expectations concerning whose and who is responsible for the work of the ministry. Most of all, this study will help address the gap between the biblical design for ministry and the contemporary and contextual practices that are happening in churches in general, and in Molo Church, in particular.[11]

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11. The claims of this paragraph are also supported in the research shared in Chapter Two of this paper.

Statement of Purpose

This study is designed to address the problem of the laity's ministry involvement. It will show how this can be aided by improving the equipping and empowering ministry in the church. The purpose is to see to it that every member is equipped and empowered for the work of the ministry.

A second part of the purpose will be to address misconceptions on ministry roles between the clergy and the laity in the church. In the Molo Church and surrounding areas, these concepts have eroded away from the Ephesians 4:11-13 model admonished by Paul to be an ideal process on how a church could involve every member of the body of Christ.

This study tracked how changes in teaching and practice when brought into consistency with the New Testament and early church images enhanced the effectiveness of the ministry in this place. Furthermore, in order to address the misconceptions between the expectations for the clergy and the laity, it will be helpful to identify the biblical distinctions between the clergy and the laity. Historically, the clergy has been perceived in church history to be the elites, the ordained, the priests, and the experts in doing the ministry. Meanwhile the laity has been considered to merely be the ordinary members in the church, or staff, or worker roles in the church coming under the supervision of the clergy.

Specifically, it is a goal of this study to determine the level of the laity's ministry involvement in the different areas of ministry outlined in the research questions in this paper. These are identified in the next section. They will form a template for the findings in this study.

Finally, it is the researcher's method to employ a 12-week series of equipping classes as the intervention to the given phenomenon. It was done according to the Participation Action

Research (PAR) strategy of implementation.[12] Lay members and leaders had a crucial part of helping to conduct this study and in analyzing its results along with the researcher/pastor.

Statement of the Problem

This study aims to address the lack of lay ministry involvement in the Molo Church of the Nazarene. Specifically, it is intended to answer the following main question with the sub-questions designed to assist in finding the answer through research:

What effect does an intentional equipping intervention have on the laity ministry involvement in the local church?

1. What is the laity's demographic level of ministry involvement at Molo Church of the Nazarene?

   - Gender

   - Marital Status

   - Age Range

   - Nature of Work

   - Educational Attainment

2. What are the contributing factors to the lack of lay ministry involvement in the local church?

3. What benefits would be realized if more of the laity of the Molo Church of the Nazarene was equipped in the ministry?

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12. See Chapter Three.

4. How will the equipping intervention affect the laity involvement in ministry at the Molo Church of the Nazarene? (What will be its effects?)

   a. The twelve-week teaching strategy in its three parts.

   b. The participation of the laity in designing and adapting the Action Research.

5. What is the before and after ministry involvement of the Molo Church of the Nazarene?

6. What is the level of lay ministry involvement of Molo Church of the Nazarene specifically to the five following areas of ministry?

   - Evangelism

   - Education

   - Fellowship

   - Worship

   - Service

Significance of the Study

This paper aims to look at the lay ministry involvement of Molo Church of the Nazarene. It will also look at the factors affecting the level of lay ministry involvement. The results of this study may benefit the following stakeholders:

First, it will hopefully impact the Church of the Nazarene in general. Having served in denomination for many years and in different capacities, the researcher saw how Nazarene pastors struggled in addressing the problems that arise from the lack of ministry involvement in the church. This phenomenon can lead to exhaustion and burn-out.

Furthermore, this paper will help address the dichotomy that has created a great divide of expectations between the laity and the clergy. With this research, pastors will be reinforced in their primary role as equippers of the members of Christ's body the church. The church (or the saints) will be affirmed as the ones who should all be involved in doing the work (or service) of the ministry roles. The factors affecting lay member ministry involvement will also be explored and identified. Likewise, the laity will be educated concerning their ministry roles and ministry gifts in order to ideally lead them to be more pro-active members of the church.

In the same way, the result of this study will hopefully bring a significant contribution to the Doctor of Ministry Program of Asia Pacific Nazarene Theological Seminary (APNTS). Considering that the nature of this paper is written in the context of church ministry, it could serve as a reference for future discussions about ministry matters. It could also serve as a resource for students in future research related to this Ministry Research Project topic.

Lastly, the outcome of this research will be an additional source on this field of study. In particular, it can add to the scarcity of non-Western sources pertaining to church equipping and ministry involvement in general. This will enhance the body of knowledge for the Filipino context of ministry.

Theoretical Framework

This study will use Ogden's model of equipping as part of the intervention. There are many models of biblical leadership, or of Jesus's methods of leadership training, or of disciple-making, but this is one of the only theoretical frameworks for doing research on "equipping." Equipping is a different biblical concept within the field of Pastoral Ministries than leadership

training or disciple-making strategies. Ogden's Model is considered by the researcher to be the

best fit in addressing the problem of ministry involvement in the church: specifically, the Molo

Church of the Nazarene. This theory is very significant and is considered as biblical because the

context was taken from the Old and the New Testaments after dissecting every meaning of the

Hebrew or Greek words for "*equip*" or equipping." In the fullest sense, this theory describes a

well-balanced ministry of the body of Christ that emerges from the different meanings of the

word "equip" and also conveys both the style of the equipping ministry and the content of that

ministry.
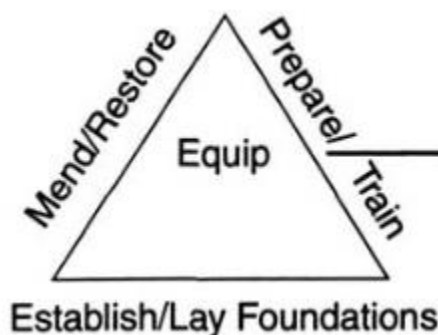
Figure 1. Greg Ogden's Equipping Ministry Model

Greg Ogden, developed a process on how equipping must take place in the church, this

process is divided into three different categories as shown in the image. The first category which

appears at the left side of the triangle is, 1. "**Mend and Restore.**" This was the meaning of one

category of words for equip. It was commonly used within the medical field of Greek society

during biblical times. It entails the concept of a broken limp when a hip is pulled out of joint. In

order to mend and restore it, the doctor "equipped" their ailing patients by putting it back into

right alignment. The word is also used when the disciples are mending their nets by the seashore

and Jesus calls them to follow Him. This category is divided into three areas, **a) restoring what**

was broken, b) **correcting what was out of place**, **and c) supplying what is lacking.** The goal is to restore it to its original form.[13]

On this note, the church must engage in an equipping ministry of mending and restoring so that the church can be a therapeutic place for those who are broken and struggling. This means for the church to be a healing community. The church is to be a place where the broken and the struggling are being ministered to. In addition to fixing what is broken, it means to be committed to a healing ministry that addresses the whole person—body, mind, and spirit.[14]

From another perspective, mending and restoring can deal with a relationship that has become broken. What used to be solid has gone into a state of despair. This is not unlike the disciples who, because of unbelief and persecution, became misaligned with Christ. This area of mending and restoring focuses on pastoral care or soul care ministry. For Ogden, this focus of mending and restoring should be on wholeness so that, in the end, it would result in people becoming effective ministers.

The second category located at the bottom of the triangle is **2. "Establishing and/or Laying Foundations."** It is an additional category of biblical words used for equip. This image expresses the strength of building strong foundations: fixed, immovable, established, unshakable, solid, not tossed to and fro, unwavering, and firmly planted. According to Ogden, this area of equipping requires first the following, **a) equipping in Christ as the true foundation.** According to the book of Hebrews, Jesus is the One who directly equipped and provided the resources necessary to do His will: "Now may the God of peace, who through the blood of the

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13. Greg Ogden, *Unfinished Business: Returning the Ministry to the People of God* (Zondervan, 2010), 137.

14. Ogden, *Unfinished Business*, 141.

eternal covenant brought back from the dead our Lord Jesus, that great Shepherd of the sheep, equip you with everything good for doing His will, and may He work in us what is pleasing to him, through Jesus Christ, to whom be glory forever and ever. Amen." (Heb. 13:20-21 NIV).[15]

Another area in establishing or laying a foundation is, **b) equipping in the word of God.** It entails that the word of God is essential in laying strong foundations in a believer's life. The Scripture has an important role in equipping ministry. The book of Timothy speaks about the authority of the Scripture. "All Scripture is inspired by God (God-breathed) and is useful for teaching, rebuking, correcting, training in righteousness, so that the man of God may be complete (thoroughly equipped for every good work)." (2 Tim. 3:16-17 NIV). This shows that the goal of the Word of God is to make us "complete" or equipped for every good work. For Ogden, complete doesn't convey "perfection" but merely meeting the suitable requirement for the task, readiness for the job, and preparedness, or enablement to do the ministry.[16] Further, the last stage under establishing or laying a foundation is, **c) modeling the incarnational way.** Ogden explains that people are representations of Christ and of the written word. God's way is basically incarnational and His method is modelling as when Luke said, "a disciple is not above his teacher, but everyone when he is fully taught (equipped) will be like his teacher" (Luke 6:40 NIV)[17]

The last category of words for equip in Ogden's equipping mode—located at the right side of the triangle is, **3. "Prepare/Train."** This set of words stressed the importance of stewardship of the gifts and the lives of the ones called. Equipping in this category is assessing

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15. Ogden, *Unfinished Business,* 146.
16. Ogden, *Unfinished Business,* 147-148.
17. Ogden, *Unfinished Business*, 152.

each member of the body of Christ to operate according to the gifts given to every one as determined by the Holy Spirit. On this note, for Ogden, equipping churches must, first, create a suitable avenue for people to discover their gifts and passion for ministry. Second, the people must be mobilized for ministry in teams. Normally, individual gifts are often discovered in the context of ministry teams. The third component is specialized training. The church is considered as the equipping center. Ogden likened it to small, untrained children who, without instruction, will not be able to learn how to read. In the same way, people in the church should not just be told to do ministry without offering them to the necessary training to enhance their God-given gifts for ministry.[18]

Figure 2. Equipping Sessions

Part One (Week 1-4) Mending/Restoring	Part Two (Week 5-9) Establishing /Laying Foundations	Part Three (Week 9-12) Preparing/Training
1. God's Plan of Mending and Restoring	1. Equipping in Christ	1. Equipping in Stewardship
2. Areas of Mending and Restoring	2. Equipping in the Word	2.Equipping in Spiritual Gifts
3. Conditions in Mending and Restoring	3.Equipping in Discipleship	3.Equipping in Ministry
4. The Ministry of Mending and Restoring	4.Equipping in Incarnational Ministry	4. Equipping in On-Going Training

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18. Ogden, *Unfinished Business*, 153.

The lessons of the curriculum are synchronized with the theoretical framework. The Equipping Intervention will be the moderating variable in the Conceptual Framework for the study as shown below.

Conceptual Framework

IV   MV   DV

| Laity Demographic Profile | 12-week Equipping Classes | Laity Ministry Involvement |
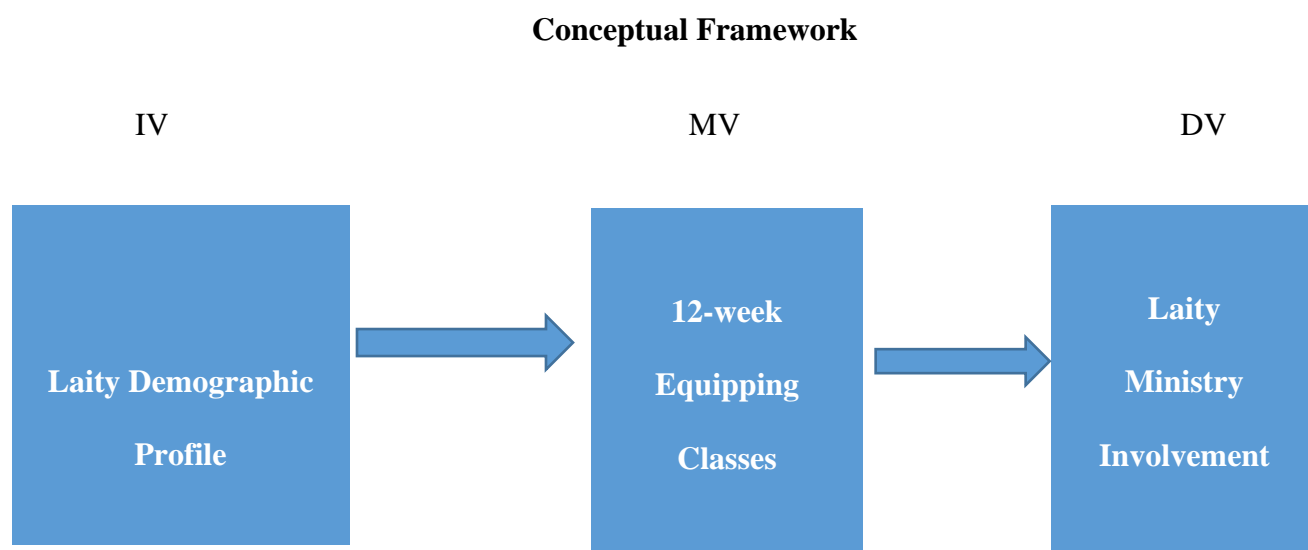
Figure. 3 Conceptual Model of Study

This study employs an Independent Variable (IV), a Moderating Variable (MV) and a Dependent Variable (DV) as components of the model. The IV consists of the laity's demographic profile, specifically their gender, marital status, age, nature of work, and educational attainment. The MV serves as the mediating instrument (the 12-week series of classes) designed to effect change to the IV that may in turn influence the desired outcome for the DV. The DV consists of laity's ministry involvement in the areas of ministry presented in the research question. This outcome variable is dependent upon both the respondent's demographic profile and the mediating variable. The relationship of the three variables will be explored.

In this light, the researcher will use an Action Research Design as the best method to accomplish the desired research outcome. The researcher will employ 12 weeks of equipping classes as an intervention in addressing the problem of ministry involvement and determining

what factors affect this level of the lay ministry involvement. On the other hand, for a measurable calculation of results for this paper, the researcher conducted a Survey Questionnaire to determine the laity's current status of ministry involvement in the church. Prior to the 12 weeks of equipping class, a pre-test was administered to determine which level of understanding and involvement the respondents perceived that they had. After the first four weeks of equipping classes, before the start of the fifth week, the mid-test was given to assess development and improvement that may have occurred as a result of the equipping intervention. And, in the same way, after the 12 weeks of classes, a post-test was administered to serve as a final evaluation on how the intervention had affected the participants' understanding of ministry and if there is improvement in their ministry involvement that had occurred during the course of the 12 weeks equipping intervention. This was all a part of the data to be gathered in determining factors affecting ministry involvement. The researcher sought to find the initial level of the respondents' involvement as well their progress made as an effect of the equipping lessons.

In addition, open-ended questionnaires, personal interviews, and observations during the course of the intervention were used for data gathering and analysis. The qualitative interviews and quantitative surveys were conducted to gain an understanding of and to find solutions to the given phenomenon. All of this data, both quantitative and qualitative is gathered and used by the team in their ongoing Action Research steps of planning, acting, observing, and reflecting throughout the study.

Assumptions and Limitations of the Study

The researcher assumed that every believer is a minister and that through equipping they can make contributions in the life and growth of the church. The researcher also assumed that growth in spiritual maturity and an increase in ministry involvement would be the end result of the equipping intervention.

As for the limitations, this study focused on the problem of lay ministry involvement of Molo Church of the Nazarene, especially on the level of involvement to the areas of ministry articulated in the research problem presented. Additional focal points of this study included an attempt to look into the factors affecting the level of involvement, as well as the effect of equipping to the life of the church. To supplement this emphasis, the researcher investigated other literatures that brought valuable contributions to this study.

This paper also covers the whole legal voting membership of Molo Church of the Nazarene (15 years of age and older) as the subjects for the research.[19] In this regard, the researcher adapted an Action Research Design using qualitative method. In this design, lay leaders were involved in all parts from the creation and implementation of the method as well as the analysis. The researcher and the Design Team conducted 12 weeks of equipping classes as the field work which was used as: a) an intervention tool in addressing the lack of ministry involvement, and, b) a tool determining the effect it may bring to level of the lay ministry involvement.

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19. It should be noted that this church membership consisted of eighty percent women and twenty percent men.

Lastly, this study involves only the Molo Church of the Nazarene, although the results may prove to be helpful to other churches experiencing the same problem.

Definition of Terms

For a better grasp of this study, the following words are defined in the context of this research.

Church - The New Testament word for "church" is *ekklesia*, which means "the called-out ones,"[20] a gathering of those who believe in Jesus Christ as Savior and Lord, who are committed to meet regularly for worship, teaching, fellowship, and prayer, and, who help make disciples of all people.[21] An expanded definition is given in Chapter 2 of this paper.

Clergy – "A body of ordained ministers in a Christian church. In the Roman Catholic Church and in the Church of England, the term includes the orders of bishop, priest, and deacon,"[22]

Discipleship - Refers to imitating the teacher's life, inculcating his values, and reproducing his teachings. Also, it connotes the relationship with a master-teacher, following them, and adhering to their way of life because their teaching shapes each ones' own worldview.[23]

Equip - To provide a person or a place with objects that are necessary for a particular purpose, and to give someone the skills needed to do a particular thing; to prepare someone or something

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20. "Church," *Bible Study Tools*, last modified October 22, 2019, https://www.biblestudytools.com/dictionary/the-church.
21. "What is the Church," last modified April 5, 2017, https://bible.org/seriespage/lesson-1-what-church-various-scriptures
22. "Priesthood of All Believers," *Encyclopedia Britannica*, last modified September 28, 2015. https://www.britannica.com/topic/clergy-Christianity.
23. "Discipleship," Grave Theological Seminary. Accessed October 01, 2022, https://seminary.grace.edu/what-is-the-true-meaning-of-Christian-discipleship/

with whatever is needed to deal with a particular situation as well as to give someone the skills and knowledge they need in order to do something.[24]

Laity - Often used in contrast to the term **Clergy**. Denotes the role of church members who are not employed by the church, or those who are employed in the service of the church. From *laos* in the New Testament; it means the "people of God.[25]

Ministry - From *diakonia*, and *diakonos*, "minister," *ho diakonon*, "he who ministers," and *diakonein*, "to minister." This denotes service within just the Christian church.[26]

Ministry Involvement – defined as Laity participation in the local church in relation to the fivefold ministry of the church. Evangelism, Education, Fellowship, Worship, Service.

Pastor - A shepherd is one that has the care of flocks and herds. A minister of the gospel has the charge of a church and congregation whose duty is to watch over the people of his or her charge and instructs them in the sacred doctrines of the Christian religion.[27]

Priesthood of all Believers - This doctrine asserts that all humans have access to God through Christ, the true high priest, and thus do not need a priestly mediator. This doctrine introduced a democratic element in the functioning of the church that meant all Christians were equal.[28]

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24. "Equip." Cambridge Dictionary. Accessed October 5, 2022.
https://dictionary.cambridge.org/us/dictionary/english/equip
25. "Laity," Ministry International Journal for Pastor. Accessed October 1, 2022.
https://www.ministrymagazine.org/archive/1977/12/what-is-the-biblical-view-of-the-laity
26. "Ministry," *Bible Study Tools.* Accessed October 19, 2022.
https://www.biblestudytools.com/dictionary/the-church.
27. Pastor," King James Bible Dictionary. Accessed October 1, 2022.
https://www.kingjamesbibledictionary.com/Dictionary/pastor
28. "Priesthood of All Believers," Encyclopedia Britannica, last modified, September 28, 2015.
https://www.britannica.com/topic/priesthood-of-all-believers.

Spiritual Gifts - Abilities that God gives to believers for service in the church—the body of Christ. They are "spiritual" gifts or gifts that operate in the realm, or sphere, of the Holy Spirit, while the source of each spiritual gift is from God.[29]

Summary

The main task of this study is to address the problem of lack of ministry involvement at the Molo Church of the Nazarene, as well as to look at factors affecting said phenomenon. However, in determining data for this study, other churches under Zone 1 area of the Panay District of the Church of the Nazarene were part of the process through a pre-test to confirm the researcher's assumption on the lack of ministry involvement in the churches.

This result of this study will have significance in the life and the health of the church of the Nazarene Philippines in general, and Molo Church in particular, and will also bring great contribution to the Doctor of Ministry Program of Asia Pacific Nazarene Theological Seminary (APNTS) considering that the nature of this paper is written in the context of ministry and equipping under its guidance. In addition, this will also contribute to the body of knowledge in the discussion toward church and ministry especially in the Filipino context.

Lastly, the researcher hopes for the increase of ministry involvement in the church and also hopes for an enhanced ministry partnership between the clergy and the laity for the health and growth of the church.

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29. "Church," Blue Letter Bible, accessed October 5, 2022. https://www.blueletterbible.org/Comm/stewart_don/faq/introduction-to-the-gifts-of-the-Holy-Spirit/03-what-are-spiritual-gifts.cfm

Chapter Two: Precedents in Literature

Overview

The concern of ministry involvement in the church is still a pressing issue until today. Therefore, it is in this reason that this paper is exploring related literatures that discusses concepts, themes and theories to address the given phenomenon. To accomplish this, this literature review will look at the scriptural, theological, theoretical, training, and practice in equipping to serve as foundations of this study, in order to draw a comprehensive understanding towards the importance of equipping in ministry involvement in the local church by the laity.

Scriptural Background

The Priesthood of All the Believers

Art Lindsley in his article titled, "The Priesthood of All Believers," states, "The priesthood of all believers is based on the clear teaching of Scripture. The Old Testament anticipated this teaching when God said to his people at Sinai, "You shall be to me a kingdom of priests and a holy nation." Isaiah says that a time will come when "You shall be called the priests of the Lord. They shall speak to you as the ministers of our God."[30] According to him, this anticipation was fulfilled in the New Testament, particularly in 1 Peter which says, "you also, as living stones, are being built up as a spiritual house for a holy priesthood to offer up spiritual

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30. Art Lindsley, "The Priesthood of All Believers," Institute for Faith, Work & Economics, last modified October 15, 2013. https://tifwe.org/resource/the-priesthood-of-all-believers/

sacrifices acceptable to God through Jesus Christ (1 Peter 2:5). Peter continues to say, "You are a chosen race, a royal priesthood, a holy nation, a people for God's own possession that you may proclaim the excellences of Him who has called you out of darkness into His marvelous light."

In this regard, another passage according to Lindsley that supports this concept of priesthood is Revelation 1:6 "To him who loves us and has freed us from our sins by His blood and has made us a kingdom, priests to his God and Father, to him be glory and dominion forever and ever." Lindsley said that this verse echoes the fulfillment of the prophecy in Exodus 19:6 mentioned earlier.[31] Theologically (according to Lindsley), what is behind the idea of the priesthood of all believers is Christ as the high priest who ended all priesthood. To make it more understandable, Lindsley explained, using Hebrews 7 that Christ's priesthood is not from the tribe of Levi which was considered as the foundation of the Old Testament priesthood. Jesus is a priest not of the old but of the new order and in that regard like Melchizedek.

What is unique in Christ's priesthood is that Christ is sinless, while priests are sinful, Christ offered Himself, while the priest offered animals, the sacrifice of Christ was a one-time event, while in the priesthood sacrificial offering is continuous and performed annually. Additionally, Lindsley said, because of Christ's higher order of priesthood, all earthly Levitical-type priesthood was completely fulfilled, and is, therefore, abolished. As a result, because of believer's union in Christ, all become priests, prophets, and kings. All of Christ-followers are now part of a "royal priesthood" that can prophetically proclaim His message.[32]

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31. Art Lindsley, "The Priesthood of All Believers," Institute for Faith, Work & Economics, last modified October 15, 2013. https://tifwe.org/resource/the-priesthood-of-all-believers/
32. "The Priesthood of All Believers," Institute for Faith, Work & Economics, last modified October 15, 2013. https://tifwe.org/resource/the-priesthood-of-all-believers/

In relation to this, David Guzic in his commentary, describes the idea of the priesthood of all believers as, "There can no longer be an elite priesthood that can assume special access to God, or exclusive privileges in worship or in communing with God. The priesthood is now no longer Israel's exclusive position. Rather, all Christians are now members of God's priesthood. This privilege was made possible because of Jesus who is our King and Priest. He has brought all priests and non-priests together to be His own people.[33]

Anne Rowthorn in her book, *The Liberation of the Laity* explains the priesthood of all believers conveys the idea that there is no distinction between the clergy and the laity. All priesthood is lay ordained because it comes from the holy and eternal priesthood of Christ. According to her, all kinds of ministry are Christ's ministry; and all are invited to participate according to their God-given gifts.[34]

Additionally, an essay by J.V. Fresko titled, "The Priesthood of All Believers," expressed that the implication of the priesthood of all believers doesn't only convey that believers are now priests or ministers, but also have the right and authority to read, interpret, and apply the teachings of the Bible to every person. Fresko added that those who are united with Christ share in His priestly ministry.

However, this great privilege does not suggest rejecting the authority, function, and office of minister. In line with this, Christ has also given the church different gifts: "And He gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for the building up the body of Christ" (Eph. 4:11–12). Looking at the main

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33. "The Priesthood of All Believers," Enduring Word, Last modified 2018. https://enduringword.com/bible-commentary/1-peter-2/
34. Anne Rowthorn, *The Liberation of the Laity* (Wipf and Stock Publishers, 2000), 11.

function of these gifts, the author suggests that just like any other believer, the above-mentioned are also priests that the Spirit gifted them so they can equip the church for maturity, and for works of service so that the body of Christ will be built up. On the other hand, they should not be also treated as people that belong to a higher order of being, nor greater than any other part of the body, but as part of the body of Christ who are necessary and important.[35]

In a book titled, *A Compend of Luther's Work*, edited by Hugh Kerr, wrote that, Luther's understanding of all believers as found in 1 Peter 2, through baptism we all became priests without distinction, and the priesthood is not a position but a ministry. Further, priests, bishops or popes are neither distinct nor superior to other Christians that they are charged to administer the word of God and the Holy Sacraments as their work and office.[36]

> Finally, according to Luther, "let everyone, therefore, who knows himself to be a Christian be assured of this, and apply it to himself, that we are all priests, and there is no difference between us; that is to say, we have the same power in respect to the word and all the sacraments. However, no one may make use of this power except by the consent of the community or by the call of a superior. For what is the common property of all, no individual may arrogate to himself unless he be called...The priesthood is properly nothing but the ministry of the word."[37]

Laity in the New Testament

The word "laity" is described in different forms of words in the New Testament. The first word is "*laikos*" interpreted as belonging to the common people. The second is "*idiotes*," the root word of the English word 'idiot.' It means a layperson in contrast to an expert and/or a specialist. But this word was never used by the apostles to describe Christians. For instance, in Acts 4:14, "When they saw the courage of Peter and John and realized that they were unschooled, ordinary

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35. "The Priesthood of All Believers," The Gospel Coalition, accessed 0ctober 5, 2022. https://www.thegospelcoalition.org/essay/the-priesthood-of-all-believers/

36. Hugh T. Kerr, *A Compend of Luther's Theology* (Philadelphia: Westminster Press, 1943), 137.

37. Kerr, *A Compend of Luther's Theology*, 137-138.

men, they were astonished, and they took note that these men had been with Jesus." Here the word "*idiotes*" was used not by the apostles but by the leaders of Israel when describing the disciples. Here Peter and John were identified as the "*idiotai.*" In the same way, the word also was used in 1 Corinthians 14:23 to describe the person from outside the church who comes into a Christian meeting totally uninitiated and cannot understand what is going on. In that instance, "*idiotes*" refers to a person who is not yet a believer.[38]

Another meaning of "*laikos*" is interpreted as belonging to the *laos*, meaning the people or with its basic meaning "the people of God." However, the use of "people of God" also applies to Israel's identity as a people. Although the word *laos* is only used in the Scriptures while in the Septuagint, the term *laos* is used to classify the people in general from their rulers or leaders, such as prophets, princes, and priests. Lastly, *laos* also denotes the election of Israel from among the nations as God's chosen race and special possession.[39]

However, this special position can only be understood by knowing who God was to them and who they were to God.[40] Likewise, Paul Stevens in his book, *Liberating the Laity: Equipping All the Saints for Ministry*, defines *laos* as the crowd and as the people as a nation. It was employed in the Greek translation of the Old Testament as a universal designation for the people of God, translating the Hebrew word 'am.' In addition, laity means the whole people of God: both clergy and laity are also called laity and it is considered to be a term of honor because the

38. Paul Stevens, *Liberating the Laity: Equipping All the Saints for Ministry* (Regent College Publishing, 2002), 30.

39. "The Theology of the Laity" Encyclopedia.com. Accessed November 08, 2022. https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/laity-theology

40. Paulraj Masillamony, "Training Laity to Minister to Inactive Members in the North Tamil Conference." (Dissertation, 2000). Accessed at digitalcommons.andrews.edu/dmin/507/ on October 15, 2022.

whole people of God are chosen to be a royal priesthood, a holy nation, a people belonging to

God. In Greek, it is "*laikoi*" (I Peter 2:9).

According to Stevens, at first, Christianity arose as a "lay" movement until the term laity

came to be considered as a second-class status. This happened because of the pressure that came

from the idea of piety that used the Old Testament models of priestly leadership and applied

them into the early church. This contradicts what Peter said in his first letter to the scattered

Christians about priestly privileges being extended to the whole church.[41]

In his article, "What is the Biblical View of the Laity?" John Fowler points to a very

important characteristic of the Biblical view of the laity. It does not refer to a group within the

church but to the entire church itself. *Laos*, used in the context of the church, literally means

"God's own people." It is nowhere used in contrast to others within the church. On the other

hand, he also quoted Gottfried Oosterwal saying that "The terms laity and clergy in the Bible are

used for one and the same people. These are not each other's opposites, or even distinct from one

another. The laity is the clergy. As God's chosen people, they are all called laity."[42]

The Concept of Equipping in the New Testament

For a better understanding of the word equipping the best place to begin is to look at the

development of the usage of the word "equip" in the Scriptures. Greg Ogden, in his book

"*Unfinished Business: Returning the Ministry to the People of God*," lays down a biblical

overview of the word equipping. According to him, there are five Greek words used in the New

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41. Paul Stevens, *Liberating the Laity: Equipping All the Saints for Ministry* (Vancouver: Regent College Publishing, 2002). 22.

42. John Fowler, "The Biblical Meaning of the Laity," accessed November 08, 2022. https://www.ministrymagazine.org/archive/1977/12/what-is-the-biblical-view-of-the-laity

Testament. The first word is 1) *artos* is known to be the root word of" *katartismos*" from

(Ephesians 4): "equipping the saints to do the work of the ministry." This word conveys the goal

of equipping both the individual and the whole body of Christ. In addition, the other meanings

are suitable, complete, filled out, operating appropriately, or meeting the requirement. 2 Timothy

3:17 also conveys the same idea according to Ogden: "so that the servant of God may be

thoroughly equipped for every good work." The word used here is also *artos*, "equipped." 2)

katartizo: this word is found 19 times in the Greek translation of the Old Testament and is

translated in the New Testament 13 times in different contexts. Another word for equipping is 3)

katartismos, used only in Ephesians 4:12, this is in conjunction with the verb "*artos*' which

conveys the goal of equipping. 4) *katartisis*: this word was used by Paul in 2 Corinthians 13:9.

This speaks of Paul's prayer for the church's improvement. This was translated as "restoration,

completion," or "being put in proper order." Finally, the last word is 5) *exartizo* used once in

relation to the use of singular *artios*. The usage of this word is in 2 Timothy 3:17. The meaning

of the verb used is that the word of God is able to fill out, finish, complete, or equip.[43]

There are other verses in the New Testament that used the word, equip. One instance is,

when Jesus called James and John to be His disciples while they were mending their nets (Matt

4:21; Mark 1;19). Also, Luke said, "the student is not above the teacher, but everyone who is

fully trained will be like their teacher" (Luke 6:40).

Finally, Paul used six more passages that convey the meaning of the word equip (Romans

9:23; 1 Cor. 1:10; 2 Cor. 13:9,11; Gal. 6:1; 1 Thess. 3:10; Heb. 10:5; Heb. 11:13). Looking at

these verses, the images that are being portrayed are to mend, restore, prepare and equip.

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43. Greg Ogden, *Unfinished Business: Returning the Ministry to the People of God* (Grand Rapids, MI: Zondervan, 2010), 34-35.

Finally, taking consideration from all the Scriptures given from the Old and the New Testaments, Ogden drew the conclusion that the word equip is divided into three categories which are: establish or lay a foundation, mend and restore, train and prepare.[44]

The Meaning of the Church

The meaning of the church is very important foundation in preparing people for ministry which the focus of this paper. Wrong concept of the church will lead to wrong practice within the church. And it is important to have a sound definition of the church.

In the Manual of the Church of the Nazarene (Church Section 17) the church is defined as, "The Church of God is composed of all spiritually regenerate persons, whose names are written in heaven. The churches severally are to be composed of such regenerate persons as by providential permission, and by the leadings of the Holy Spirit, become associated together for holy fellowship and ministries,"[45]

Under the Statement of Faith (Section 11), it says that Nazarenes believe the church is "the community that confesses Jesus Christ as Lord, the covenant people of God made new in Christ, the Body of Christ called together by the Holy Spirit through the Word,"[46]

In addition, the Manual also expressed that, "God calls the Church to express its life in the unity and fellowship of the Spirit; in worship through the preaching of the Word, observance

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44. Ogden, *Unfinished Business*, 35-36.
45. "Nazarene Manual," Church of the Nazarene. Accessed April 23, 2023. https://2017.manual.nazarene.org/section/church-church-constitution/
46. Church of the Nazarene, "Nazarene Manual."

of the sacraments, and ministry in His name; by obedience to Christ, holy living, and mutual

accountability,"[47]

Additionally "The Church is a historical reality that organizes itself in culturally

conditioned forms, exists both as local congregations and as a universal body, and also sets apart

persons called of God for specific ministries. God calls the Church to live under His rule in

anticipation of the consummation at the coming of our Lord Jesus Christ,"[48]

Further, the Manual also stress that God called the church with a specific purpose. "The

mission of the Church in the world is to share in the redemptive and reconciling ministry of

Christ in the power of the Spirit. The Church fulfills its mission by making disciples through

evangelism, education, showing compassion, working for justice, and bearing witness to the

kingdom of God."[49]

This statement relates to the overall purpose of why the church exists. The church has a

mission to fulfill, which implies that the church must prepare its people in this kind of ministry in

order to function effectively.

On the other hand, Dereck Thomas in his article; "What is the Church?" said that The

Westminster Confession defined the church as comprising the "whole number of the elect that

have been gathered into one in Christ who is the head." It also comes from the biblical word

"*ekklesia*"—called out ones. This translates the original Hebrew word '*qahal*' which brings the

meaning "assembly" or "congregation." It is in the case of the verb form which signifies "to

call." The word q*ahal* in the Greek translation of the Old Testament, is translated to mean

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47. Church of the Nazarene, "Nazarene Manual."
48. Church of the Nazarene, "Nazarene Manual."
49. Church of the Nazarene, "Nazarene Manual."

synagogue. Both Hebrew and Greek convey the idea of assembling together in the presence of the Lord.[50]

Thomas also pointed out that during the time of Paul, the Septuagint meaning of "assemble the people before me" taken from Deuteronomy 4:10 uses the word *ekklēsia*. Taking into consideration the etymological clue, the idea of the meaning of the church in the New Testament can be expanded into three different ideas.

> First, *ek* (or *ex*) in the word *ekklēsia* speaks of a specific dimension of its meaning. The church is a gathering of people called out from the world. This emphasizes that the church is comprised of those who are "called to be saints or to be holy." Second, the church is together called into a homogenous, integrated unity. The New Testament Church is depicted as the "family of God." Paul, in the book of Ephesians, said, "Consequently, you are no longer foreigners and strangers, but fellow citizens with God's people and also members of his household (Eph. 2:19 NIV). Third, the church is described as those who are called into fellowship.[51]

Again, Paul, in his first letter to the Corinthians, in trying to the address the issue of orderliness in the exercising of their God-given gifts especially in the use of the apostolic gifts of prophecy and tongues, expressed that when gifts are properly used, an unbeliever will be forced to declare that God is among you (1 Cor. 14:29).[52]

Furthermore, the idea of church as fellowship was clearly manifested by a study of the early church. Basically, they met together for fellowship, for instruction in the Word of God, for prayer, to eat together, to partake of communion, and to worship God (Acts 2:42). Likewise, in another passage, the early church members were united together and had all things in common.

50. "What is the Church," Legioner.org, last modified May 25, 2018. https://www.ligonier.org/learn/articles/what-is-the-church
51. "What is the Church," Explore, last modified November 05, 2022. https://www.ligonier.org/learn/articles/what-is-the-church
52. "What is the Church," Explore, last modified November 05, 2022. https://www.ligonier.org/learn/articles/what-is-the-church

They shared ungrudgingly whatever they had—food, clothing, or shelter with each other (Acts 2:44).

The Nature of the Church

Traditionally, the nature of the church is described in many different aspects. First**,** the Universal Church speaks of the union of all believing Christians anywhere and everywhere, both living and dead. The church universal is not identical with a local church nor a denomination or an association. In other terms, it is the invisible church.[53] Another author, Jonathan Leeman, said that "The universal church is a heavenly and eschatological assembly of everyone past, present, and future who belongs to Christ's new covenant and kingdom."[54]

Second, Steven Cole, in his article, "What is the Church?" said that the local church is an assembly of all those who believe in Jesus Christ as Savior and Lord, dedicated to meet regularly for worship, teaching, fellowship, and prayer, and who are making disciples to all nations.[55] Further, Leeman says, "a local church is a mutually-affirming group of new covenant members and kingdom citizens, identified by regularly gathering together in Jesus' name through preaching the gospel and celebrating the ordinances."[56]

Third, the church is the body of Christ. This idea was used by Paul in his first letter to the Corinthian church and maybe this is the most familiar description of the church. First

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53. "The Origin and Nature of the Church," Explore, accessed November 02, 2022. https://www.thegospelcoalition.org/essay/origin-nature-church/
54. "The Church Universal and Local," Gospel Coalition, accessed November 7, 2022. https://www.thegospelcoalition.org/essay/origin-nature-church/
55. "What is the Church," Bible. Org, accessed October 18, 2022. https://bib7le.org/seriespage/lesson-1-what-church-various-scriptures
56. "The Church Universal and Local," Explore, accessed November 7, 2022. https://www.thegospelcoalition.org/essay/origin-nature-church/

Corinthians 12 makes the point that all believers are members of the one body of Christ. He states, "For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit." (1 Cor. 12:13). Here, church as a body, emphasizes both unity and diversity composed of many parts and each one has a different function. With these different parts of the body of Christ, each member was gifted with at least one individual spiritual gift to be used for the overall good of the body.

Paul further states that Christ is the head of His body, the church: "And He put all things in subjection under His feet and gave Him as head over all things to the church, which is His body, the fullness of Him who fills all in all" (Eph. 1:22-23).

Fourth, the church is Christ's bride. Paul is referencing the idea of the roles of husbands and wives when he uses this image (Eph. 5:22-33). Another passage in the New Testament mentioning the church as the bride of Christ is in the book of Revelation (Rev. 19:7-8; 21:2, 9; & 22:17). These verses stress that the church is the bride, the wife of the Lamb. Looking on the different depiction of the church from these Scriptures, the major take-away is for the church to relate to Christ in love, the way a bride relates to her husband.

Fifth, the church is the family of God. In Ephesians 2:19, Paul states, "So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household." The image of the church as a family is reflected in the idea that God is our Father and that we are all brothers and sisters in Him through the new birth. The following verses reflect this idea: John 1:12-13; Rom. 8:14-17; Gal. 3:26; 1 John 3:1-2.

Sixth, the church is the temple of God. Paul writes, "in whom the whole building, being fitted together, is growing into a holy temple in the Lord, in whom you also are being built

together into a dwelling of God in the Spirit" (Eph. 2:21-22).[57] With this regard, an article by Scott Aniol states that, "Paul is deliberately using this metaphor to signify our central purpose as the gathered church in this temple, built by the Spirit of God and indwelt by Him. This is where worship takes place: the gathered church, as the temple of God, is meant to worship Him."[58]

Seventh, the church is flock of God. Paul challenges the Ephesian elders by saying, "Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which He bought with His own blood (Acts 20:28). Peter commands the elders to "shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness" (1 Pet. 5:2). This means that the church belongs to the Lord, not to any pastor or elder, and that Church leaders are shepherds, responsible to the Lord to care for His flock.[59]

Further, Diane Leclerc and Mark Maddix wrote in their book, *Essential Church: A Wesleyan Ecclesiology* about John Wesley's understanding of the nature of the church. First, the church must be a place where God is worshipped, and the word is soundly preached and sacraments are being served.[60]

Second, "the church is a gathering where its people are intentionally present to each other. The church is healing is a healing community, a place of deep acceptance, a place of

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57. "What is the Church?" Bilbe.org, last modified, April 5, 2017, 2022. https://bible.org/seriespage/lesson-1-what-church-various-scriptures

58. "The Church: God's Temple," Religious Affection, accessed November 03, 2022. https://religiousaffections.org/articles/articles-on-worship/the-church-gods-temple/

59. "What is the Church?" April 5, 2017, Bible.org. Accessed October 18, 2022. https://bib7le.org/seriespage/lesson-1-what-church-various-scriptures

60. Diane Leclerc and Mark Maddix, *Essential Church: A Wesleyan Ecclesiology* (Kansas City: Beacon Hill Press of Kansas City, 2014), 17-18.

compassion, kindness, humility, gentleness, patience, forbearance, forgiveness, and love,"[61]

Third, the church should missionally engage with the world, offering hospitality, justice, freedom

and the preaching of the kingdom of God.[62]

Having these definitions of the church will eventually guide pastors and churches on how

to prepare and equip members for the work of the church that relates to what the church is

mandated.

Theological Foundations

The Pastoral Office and its Role

While the word "pastor" is frequently used in modern churches, it is not that common in

the New Testament. In the New Testament, the word "pastor" occurs only once. In Ephesians it

says, "So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers,

to equip his people for works of service, so that the body of Christ may be built up" (Ephesians

4:11-12). William Douglas in his research paper, "Equipping the Laity through Christian

Education: The Pastor Role" defined pastor from the Greek word "*Poimen* or Shepherd." These

words are also the English translation of the Latin word for "shepherd." Accordingly, this

meaning indicates the relationship between a pastor (the shepherd) and the people (the flock).[63]

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61. Leclerc and Maddix, *Essential Church,* 19.
62. Leclerc and Maddix, *Essential Church,* 19.
63. William Douglas. "Equipping the Laity through Christian Education: The Pastoral Role." (1987), 41-42.

Also, about the role of the pastor, the International Journal for Pastors describes the traditional and contemporary roles of the pastor as the following:[64]

1. Teaching/preaching of traditional doctrine.

2. Caregiving, such as visitation, counseling, comforting, and taking care of the needs of people.

3. Performing rites of passage such as baptisms, weddings, and funerals.

4. Administration, such as taking care of meetings, putting together a bulletin, and developing programs for the church and evangelism.

5. And finally, serving as ambassador of the church to the community.

The Pastor as a Leader-Equipper

Evan Forester in his article, "The Role of the Pastor: Equipping People for Ministry" states that one of the primary roles of every minister as admonished in scripture is the title "pastor-teacher." This person is admonished in Scripture to "equip the saints for the work of ministry" (Ephesians 4:12 NRSV).[65] According to this line of thought, the author shared three common views of the pastor's role and how to equip church leaders.

1: The Traditional View—this view sees the pastor and staff as employed professionals who perform the necessary tasks.

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64. Joseph Kidder, "The Biblical Role of the Pastor," Accessed October 21, 2022. https://www.ministrymagazine.org/archive/2009/04/the-biblical-role-of-the-pastor
65. NRSV refers to the New Revised Standard Version of the Bible.

2: The Evangelical View—there are three aspects in this particular view. First, to enable the members of the church to discover their spiritual gifts for their works of service. Second, to start needed ministries within the church and community. And third, the pastor is to recruit the appropriately gifted people to the appropriate ministry.

3: The Biblical View—this perspective believes that the pastor and staff's role is to guide the believers to discover their spiritual gifts so they can function according to the gift afforded to them and eventually help the church.[66]

The Role of the Laity in the Early Church

The role of the laity in the early church (first century) was very significant. The early church could not exist without the laity. The book of Acts records how the laity contributed to the spread of the gospel: they opened their houses for worship, evangelism, training and service. Also, they devoted themselves to the apostles' teaching, to fellowship, to the breaking of bread, and to prayer (Acts 2:42). All the believers who were together had everything in common (Acts 2:44). On the other hand, many of them sold their possessions to help those who were in need.[67]

Debra Kaye Wallace-Padgett wrote in their research paper that lay ministry involvement continued the priesthood of all believers. This has been the basis of laity involvement in ministry—the church functions as a corporate fellowship of all believers and thus, all Christians are priests, capable of approaching God through Jesus Christ and of becoming witnesses of God's saving grace. To some, this means concentrating their lives to full-time ministry. For others, it

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66. "The Role of the Pastor Equipping People for Ministry." Accessed November 5, 2022. https://lifeonlife.org/resource/the-role-of-the-pastor-equipping-people-for-ministry/

67. Mark Gibbs and T. Ralph Morton, *"God's Frozen People"* (Philadelphia: The Westminster Press, 1965), 33.

means a commitment to live the Christian life in their homes and businesses.[68] In addition, the early Christians were functioning as one body and they were united with their leaders and sharing in their duties. Paul had many co-workers and partners like Silas, Barnabas, Timothy, and Priscilla.**[69]**

The Clergy and Laity Dichotomy

Christopher W. Goff in his Doctor of Ministry dissertation asserted that "The Scripture gives a solid support for the vocation of the laity in ministry. In fact, the early church had continued the apostolic tradition that there was no such distinction between the laity and the clergy in the early life of the church. A great deal of change began to take place within the church in the centuries following the death of the apostles. One of the most significant changes was the development of separate identities for clergy and laity out of what was once the unified *laos* of God. Some change was inevitable as the apostles began to die and the church had to develop a new way of organizing itself."[70] Following this, an early division began between the laity and clergy that ultimately hindered laity participation in ministry. Although, during the time of Justin Martyr (ca. 100-165) and Irenaeus (ca. 115-200) both portrayed the laity as truly being a priest. Even Tertullian (ca. 160-230), considered baptism as the ordination of the laity in ministry. The early day of the church had the natural expectation for every member to be a

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68. Debra Kaye Wallace-Padgett. "Equipping the Equippers: A Covenant Group Training Model for Pastors." Wilmore, KY: Asbury Theological Seminary, 2000, 39. https://place.asburyseminary.edu/cgi/viewcontent.cgi?article=1917&context=ecommonsatsdissertations

69. "The Role of the Laity in the Church in the New Millennium," The Canon Law Society of India. Accessed October 23, 2022. https://www.canonlawsocietyofindia.org/research/the-role-of-the-laity-in-the-church-in-the-new-millennum/

70. Christopher Goff, "Measuring the Clergy/Laity Gap and its Effect on Church Health and Outreach," 30. https://place.asburyseminary.edu/cgi/viewcontent.cgi?article=1308&context=ecommonsatsdissertations

minister, according to Kevin Lynn Thomas. The early Church simply portrayed no separation of the sacred from the secular, and in reference to clergy and the laity.[71]

Another factor that contributed to the great divide was in AD 313 when Constantine (after his conversion) gave a favored status to the church. This led to the influx of nominal believers. Because of this, the church changed from what used to be a countercultural movement to being one which was influenced by the surrounding culture. Along this time, this was a developing threat in the church brought by the heresies such as Donatism, Arianism, and Sabellianism. This resulted in a concern to protect the church from heresy and led to an increased pressure for a centralized authority. Because of this pressure, it forced the church to restructure. In searching for a pragmatic strategy, the church borrowed models from both its Old Testament antecedents and the surrounding culture of the day. Both of these models led to the development of hierarchical structures that separated the clergy from the laity.

Furthermore, as early as the writings of Jerome (ca. 340-420), the dramatic shift begun. Clergy were regarded as the "elites." This was evident in the first 300 years of church history which has recorded a dramatic development of the method and the office of ordination. By this time, the bishop was ordained with the laying-on of hands by neighboring bishops. While bishops ordained new ministers, this practice also included the ordination or setting apart of deacons, presbyters, lectors, widows, sub-deacons, virgins, deaconesses, catechists, acolytes, exorcists, and doorkeepers. This authority and powers of action along with the establishment of various offices in the church was evident of a desire to control ministry rather than liberate

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71. Kevin Lynn Thomas. "Equipping the Saints: Developing Vocation in the Laity." Asbury Theological Seminary, 2009. 24. https://place.asburyseminary.edu/cgi/viewcontent.cgi?article=1438&context=ecommonsatsdissertations

people for ministry. Because of this, those who desired to do any engaged ministry needed approval from the church.

Clergy did not just gain control in the church but were afforded more and more exemptions from civil taxes and responsibilities. By the fourth century, bishops were elevated and were allowed to function as part of the civil judges in specific circumstances. Because of this, the local bishop did not just function as a mere pastor of his flock but became a leader and patron of his community. In addition, by the fifth century, a strong division between laity and clergy existed in the Eastern Church.[72] Moreover, the early church division with regard to clergy and laity continued through the middle Ages and was triggered toward an even greater divide largely due to the treatment of the sacraments. At that time the sacrament was treated as central in the life of the church and therefore, it had to be handled carefully and with integrity.

Considering that clergy were viewed as experts on religious matters and the defenders of the faith, they would also become the custodians of the sacraments. Unfortunately, this entitlement towards the sacred preservation of the sacrament led to many abuses. The priests gained more control over their members. Communion was required regularly among ordinary Christians or the laity, but the priest had the privilege of refusing the sacrament at their own discretion and were even exempted to the sacrament of confession. With the addition of this kind of power, it created a situation that led to corruption. The clergy had initiated more steps to strengthen their own positions and that further widened the gap between clergy and laity. As a result, the privilege of offering the sacraments, as well as the privilege of preaching and teaching,

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72. Kevin Lynn Thomas. "Equipping the Saints: Developing Vocation in the Laity." Asbury Theological Seminary, 2009, 24. https://place.asburyseminary.edu/cgi/viewcontent.cgi?article=1438&context=ecommonsatsdissertations

was limited to the clergy. As a matter of fact, at the Church councils of Tours and Aachen, Pope

Leo issued a ban on lay preaching. Although subsequent similar bans were not able to rid the

church of lay preachers, still the ban illustrates the sentiment that the laity were no longer

ministers.[73]

Spiritual Gifts

Paulo Cesar Nogueira said in his dissertation research, "The theology of spiritual gifts

can be traced in the New Testament especially from the writings of Paul to the Corinthian church

(1 Corinthians 12) and (Romans 12). These passages present spiritual gifts as tools needed in

accomplishing the work of the ministry. These gifts were assigned by the Holy Spirit to

individual Christians."[74]

The Purpose of Spiritual Gifts

According to Stewart, the Bible did not define a spiritual gift, but the Scripture showed

the purpose and function of these gifts.[75] Paul further states, "Now to each one the manifestation

of the Spirit is given for the common good (1 Corinthians 12:7).

 On the other hand, Brian DeVries in his article, "Spiritual Gifts for Biblical Church

Growth," states, "These gifts of grace from God are to be understood as the equipping and

empowerment of the believing followers of Christ by the Holy Spirit, so that they can participate

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73. Kevin Lynn Thomas. "Equipping the Saints: Developing Vocation in the Laity." Asbury Theological Seminary, 2009, 26-27. https://place.asburyseminary.edu/cgi/viewcontent.cgi?article=1438&context=ecommonsatsdissertations
74. Paulo Cesar Nogueira, "Equipping Laity for Ministry in Multi-Church Districts in Brazil." Andrews University, 1999, 23. https://digitalcommons.andrews.edu/dmin/711/
75. "What is the Purpose of Spiritual Gifts," Blue letter Bible, accessed November 22, 2022. https://www.blueletterbible.org/Comm/stewart_don/faq/introduction-to-the-gifts-of-the-holy-spirit/11-what-is-the-purpose-of-spiritual-gifts.cfm

in building up the body of Christ. Spiritual gifts are capacities of believers to express and communicate the knowledge and power of Christ for the purpose of edifying the church."[76] Peter Wagner states, "Ignorance of spiritual gifts may be a chief cause of retarded church growth today. It also may be at the root of much of the discouragement, insecurity, frustration, and guilt that plague many Christians and curtails their total effectiveness for God."[77]

Theoretical Framework

Equipping in Ephesians

Ray Stedman in his book, *The Body Life* formed a strong framework on the role of the pastor as equipper. His theory is based on Ephesians 4. According to him, the ultimate work of the church in the world is to be performed by the saints or by the laity and not by the pastor or clergy.[78] This is clear in the Paul's statement that apostles, prophets, evangelists, and pastor-teachers for the equipping of the saints in the work of ministry for building the body of Christ" (Ephesians 4:12).

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76. Brian A. DeVries, "Spiritual Gifts for Biblical Church." Accessed, October 21, 2022. growthhttp://www.scielo.org.za/pdf/ids/v50n1/17.pdf

77. Peter Wagner, *Your Spiritual Gifts Can Help Your Church Grow* (Ventura, CA: Regal, 1994), 24.

78. Ray Stedman, *Body Life: The Book That Inspired a Return to the Church's Real Meaning and Mission.* (Glendale, CA: G/L Regal Books, 197.), 44. Google book play

Apostles
Prophets
Evangelists
Pastor-Teachers

Do
One
Thing

Equip the
Saints

Unto

Work of
Ministry

Which
in turn

Builds Up the
Body
of Christ
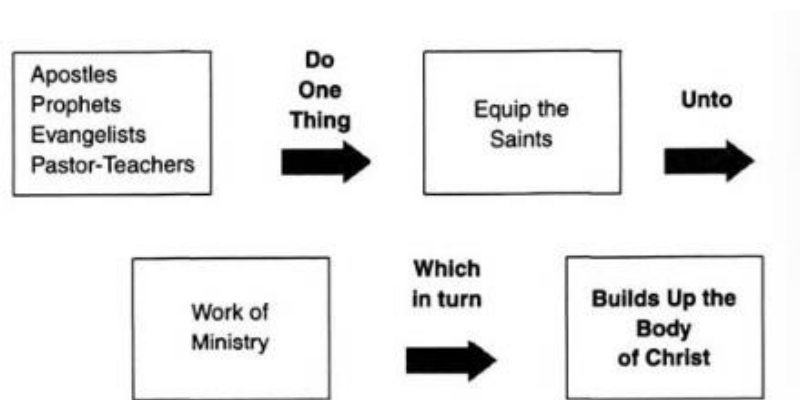
Figure 4. The Pastor as Equipper (Stedman)

The diagram shows that neither the apostles and prophets, nor the evangelists and pastor-teachers are expected to do the work of the ministry! They were not even tasked in the building up the body of Christ! Those tasks are to be done mainly by the people, the often called "the laity."

The four offices of the apostles, prophets, evangelist, and pastor-teachers exist for one single function only: to equip everyday Christians to do the work God has given them and gifted them to do. Stedman did not only stress the duty of clergy and the laity, but he provided an understanding of the meaning of equipping and the manner of equipping. The Greek word used for equipping is "*katartismon,*" where the English word (according to Stedman) artisan comes from.[79] The first mention of the word equipping was during the calling of the disciples. As Jesus walked along the Sea of Galilee, he saw two groups of brothers, Peter and Andrew and James and, John, sitting in a boat where they were mending their nets. The word *mending* used there is translated in Ephesians 4 as "equipping." They were equipping their nets by mending them. They

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79. Stedman, *Body Life,* 45.

were fixing their nets, making them strong, preparing them for service, getting them ready for action.

This definition suggests the role of the pastor and the other leadership support gifts as "mending the saints." It refers to preparing them for service and getting them ready for action. Another meaning of the Greek word is also translated as "fitting them out" or also meaning preparing them in that sense. In addition, J.H. Thayer calls it "to make one what he ought to be." The nearest equivalent is to "shape up."[80] The ultimate purpose of apostles, prophets, evangelists, and pastor–teachers is the shaping up of the saints to do the work of the ministry.

In addition, Stedman emphasized the manner of equipping for the building up of the body is through the word of God. According to Stedman "all four of the leadership support ministries" are related to the word of God. Therefore, the task of the pastor-teacher is to use the word of God to cleanse and feed the flock. Paul in his letter to the elders of the Ephesian church stated, "I commend you to God and to the word of his grace, which is able to build up and to give the inheritance among all those who are sanctified" (Acts 20:32). And again, at the close of his missionary journey, Paul wrote to Timothy urging him to teach the word of God which was given that the man of God may be complete and equipped for every good work. According to Stedman, if pastors and teachers neglect the word as God's inspired instrument for equipping, they must not be surprised if the saints for whom they are responsible are ill-equipped for and ineffective in the work of the ministry.[81]

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80. Stedman, *Body Life,* 47.
81. Stedman, *Body Life*, 29-31.

Additionally, Clark Armstrong in his article, "Equipping and Resourcing the Saints" said that God's plan for the church is given in Ephesians 4:1-16. And the church is the body of Christ, and all Christians are all members of His body in whom He is the head. As a member of His body, Christians must practice unity (v. 3) even in diversity (v. 7). Above all, it should reflect charity which is agape love (selfless, Christ-like love) for one another (v. 15).[82]

Further, other characteristics that Christ's body should reflect are both humility (v. 2) and responsibility (v. 12). According to Armstrong, each person must learn to be responsible in using one's spiritual gifts for the purpose of serving others. Meanwhile those who have the gifts of leadership should equip the saints to do the work of the ministry. In so doing (v. 16), it will help the saints to grow and become mature and then together as members of one body, we will all reach the full measure of Christlikeness (v. 13).[83]

Armstrong stressed that the pastor and other leadership gifts listed in Ephesians 4:11 are purposely given for the equipping of the saints and to be used to lead the church. He said that part of the main task is to equip believers in using their God-given gifts. Furthermore, he said there are only two special Greek words in the New Testament specifically used for "equipping" that are used in direct reference to the responsibilities of pastors. Both carry the meaning of military overtones. The first deals with the training both in knowledge and skill for engaging in warfare. The second deals with the resources needed for work deployment—weapons, armament, rations, maps, strategies, etc.

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82. "Equipping and Resourcing the Saints," Transform the Globe, last modified November 16, 2022. https://transformtheglobe.com/category/leadership/

83. Transform the Globe, "Equipping and Resourcing the Saints."

He gave his thought on the usage of the word "equip," are only used three times in the New Testament. The first two usages are for training and the last one uses the other word for resourcing. First, pastors are to equip the saints in the word. Two Timothy 3:16-17 states, "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work." The functions listed within this scripture stress the importance that every Christian needs to be discipled in the Word. The nature of this kind of equipping will be ongoing as long as one is alive. Second, pastors are to be engaged in equipping according to gifting's as pointed out in Ephesians 4:11-12: "So, Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his people for works of service, so that the body of Christ may be built up." This, too, is a ministry of training the saints for involvement in "battle" through discovering, developing and deploying their spiritual gifts with the pastor's help.

Third is a switch from the word for training, as the last word for equipping is used as resourcing through shepherding in the way Jesus mentioned doing it in Hebrews 13:20-21. It says, "Now may the God of peace, who through the blood of the eternal covenant brought back from the dead our Lord Jesus, that great Shepherd of the sheep, equip you with everything good for doing his will, and may he work in us what is pleasing to him, through Jesus Christ, to whom be glory for ever and ever. Amen." Other translations like the NLT have an even more accurate translation, "equip you with all you need." Armstrong states that there are three things which Christian workers need as part of a pastor's ongoing shepherding-type equipping ministry. These are guidance, resources, and encouragement. In some cases, a personal mentoring relationship such as Paul had with Timothy (2 Timothy 2:1-2) will develop. This, too, is equipping through a ministry of shepherding as Jesus did with His disciples. By sticking to the simple plan of the

New Testament, a pastor will be able to know what equipping is and how to do it in each ministry or relationship in which she or he is placed.[84]

Practices in Training and Equipping

Jesus' Model of Equipping

Looking on Jesus' model of equipping, various literatures and theories have developed different interpretations in the understanding of it. In his book *The Master Plan of Evangelism*, Robert Coleman outlined eight areas to consider when it comes to Jesus' method of equipping or discipling.[85]

1) Selection: the initial objective of Jesus' plan was to enlist men who would bear witness to His life and carry on His work. In the process of selection, Jesus did not look for people who were known in society nor learned nor wealthy, but he chose ordinary men who were willing to learn. His strategy focused on the few that concentrate on the masses. He chose the 12 and spent quality time with them.

2) Association: After calling the 12, Jesus spent time with them. Being close to them was the essence of His equipping program—just letting them follow along. According to Coleman, this method is in contrast with the formal and scholastic method used by the scribes. Students during those times were asked to adhere to dogmas and laws, but Jesus's way was just asking disciples to follow him as He personally walked with them. He developed close relationships

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84. Transform the Globe, "Equipping and Resourcing the Saints."
85. Robert Coleman, *The Master Plan of Evangelism*. PDF file. November 16, 2022. https://campusministryunited.com/Documents/MasterPlanOfEvangelism.pdf

with the disciples who followed him. Coleman stressed that although He focused on the few, Jesus managed to minister to the masses. Jesus was never alone; the disciples were close at hand to observe and to listen to everything He said and did.

3) Consecration: Jesus not only chose them, but He required something out of them. He required obedience. Coleman said that they were not asked to be smart, but loyal. He also emphasized the way of the cross and counted the cost in following Him.

4) Impartation: the meaning of Jesus' impartation is giving oneself away. What He received from the father, He gave away (John 15:15; 17:4, 8, 14.) He gave the disciples peace. This was the peace that sustained Him in tribulation (John 1 6:33; Matt. 11:28). He gave them His joy in labor amid suffering and sorrows (John 15:11; 17:13). He also gave them the keys to His Kingdom which the powers of hell could never prevail against (Matt. 16:19; Luke 12:32).

Looking on how Jesus imparted Himself to His disciples, He expects the same in return—that His disciples would give themselves for the Kingdom. This holds true for everyone who decides to follow Him.

5) Demonstration: Jesus showed the disciples how to live. He saw to it that His disciples learned His way of living with God and with humankind, and He showed them how to pray. Jesus always demonstrated to His disciples how He talked with his Father. He clearly portrayed to the disciples the importance and use of the Holy Scriptures. Often, He cited significant hard circumstances to His followers and related the meaning of each lesson in connection to life experiences. He never got tired of citing the Scriptures in His conversations with them.

6) Delegation: the wisdom of delegation in Jesus' way of equipping assigned them responsibilities towards certain works. Before sending them out, He always gave them clear

instructions on their mission. For instance, He reaffirmed His purpose for their lives. They were to go and "preach the Kingdom of God and to heal the sick" (Luke 9:1, 2; Matt. 10:1; Mark 6:7). Along with the instructions, He employed a strategy on how to accomplish their mission effectively. He told them to always go two by two, as when He sent out the 72.

7) Supervision: Jesus always checked His disciples after they had returned from their usual services. He met with them and asked them of their encounters and in many occasions, would teach them what else they needed to do. An example of this is in Mark 6:30, 'The apostles gathered around Jesus and reported to Him all they had done."

8) Reproduction: Coleman emphasized that Jesus urged His disciples to reproduce and multiply. And through them the church was sent into all the world to produce His likeness and to do His ministry in the Spirit.[86]

Jim Putman in his blog, "Six Things Jesus Did to Equip His Disciples for Ministry," shared six interesting concepts of how Jesus equipped his disciples.

1) Jesus brought them to a place/situation where there were others in need.
2) Jesus taught them real teaching.
3) Jesus connected them to God and to each other.
4) Jesus equipped them and released them to do ministry.
5) Jesus shared a truth that was new to them.
6) Jesus modeled discipleship to them.[87]

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86. Robert Coleman, *The Master Plan of Evangelism*. PDF file. November 16, 2022. https://campusministryunited.com/Documents/MasterPlanOfEvangelism.pdf
87. Jim Putman, "Six Things Jesus Did to Equip His Disciples," Last Modified, November 15, 2022. https://discipleship.org/blog/six-things-Jesus-did-to-equip-His-disciples-for-ministry/

Putman said Jesus equipped His disciples and modeled everything for them. He had high expectations from them and charged them to make more disciples by themselves, enabling them to be always dependent on God and the leading and empowering of the Holy Spirit. As a result, many others were encouraged to become disciples through their fine and dedicated example.

The Equipping Church Model

An article entitled, "Equipping Ministry," states that equipping ministry begins with bringing people into the church and teaching them to be new Christians. Thus, equipping the church helps members to recognize their own individual calling by giving them the tools necessary to live out their calling.[88] The author cited six essential elements of an equipping ministry system taken from *The Equipping Church Guidebook* by Sue Mallory and Brad Smith. This article, focused on the elements of call and vocation.[89]

First, Assimilation: helps people understand the church to become part of the church. It includes connecting individuals and families to the church and going through the equipping process: opening outreaches to attract new members, following-up visitors, and, eventually, incorporating new members.

Second, Biblical Foundations: answers the question, "What is the biblical basis for service?" This element is essential in the "educating" life of the church, namely, teaching the basics of faith, biblical traditions and evangelization of the world.

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88. "Equipping Ministry," Gospel Living, last modified October 31, 2022. https://www.gospelliving.org/equipping-ministry.html
89. "Equipping Ministry," Gospel Living, last modified October 31, 2022. https://www.gospelliving.org/equipping-ministry.html

Third, Discovery: this is concerned with the identity of every believer and how to live up to their individual calling. This point stresses a deeper understanding of individual discipleship, the use of individual spiritual gifts, and the challenges that go with that calling.

Fourth, Matching and Placement: this element places people in ministry opportunities inside or outside the church that best fits one's spiritual gifts. This side of equipping includes the orientation, follow-up, and connecting persons to others with similar gifts and interests.

Fifth, Growth: this answers the question, "How do I receive ongoing training in ministry?" and recognizes the importance of continuous equipping for those who have been deployed to serve. Further, this element includes affirmation, feedback, evaluation, and employing all tools needed to help individuals to understand what they are doing well and/or what they need to change so they can grow.

Sixth, Recognition and Reflection: this relates to the Christian worker's sustenance in ministry and their spiritual growth. It includes acknowledgment and celebration when one has made a significant change and, has achieved certain mastery, or has realized success in the use of their gifts. It also covers the reflection and evaluation process that should happen in any given circumstance, as well as provides a solid foundational tool which Christians need towards greater evangelism.[90]

The Real-Life Discipleship Model

In a book review by Hank Griffith on Jim Putman's book, "Real Life Discipleship: Building Churches that Make Disciples," shared Putman's equipping strategy in discipling his church. He said, "At Real Life Ministries people work at having a unified goal. Everyone is

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90. "Equipping Ministry," Gospel Living, last modified October 31, 2022. https://www.gospelliving.org/equipping-ministry.html

taught what the Bible says about discipleship. They talk about it in a simple way: 'head, heart, and hands.' A disciple is one who follows Christ (head), is changed by Christ (heart), and is committed to Jesus' mission to save people from their sins (hands)."[91]

Griffith elaborated on the concept of discipling or equipping believers. He spoke about intentionality. Leaders must be intentional, and intentional leaders must know the game in order to evaluate the players. They rate each believer's growth in the following stages: a) initially, individuals are presumed to be spiritually dead, b) after conversion, they move from being dead to being spiritual infants; c) next they are upgraded to the stage of being spiritual children; d) then, they mature into spiritual young adulthood; e) and, finally, they become spiritual parents, meaning, they have reached the stage which is mature enough to reproduce disciples. He added that the characteristics of each of these stages are all described in *Real-Life Discipleship*.[92]

According to Griffith, Putman believes that the three important components to discipleship are intentional leadership, a relational environment, and a reproducing process. If these three are present, it will result in the multiplication of disciples. Additionally, this review detailed how the discipleship process works at Real Life Ministries: 1) Share, moving the spiritually dead toward life, 2) Share, nurturing spiritual infants; 3) Connect, guiding spiritual children, 4) Minister, equip young adults, 5) Disciple, releasing spiritual parents. Looking on his above equipping processes, Griffith stressed that all of these happen usually in the context of small groups and that equipping, assessment, and coaching are given high importance.

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91. "Real Life Discipleship: Building Churches that Makes Disciples," Grow Serve, accessed November 16, 2022. https://www.missiontools.org/resources/real-life-discipleship-building-churches-make-disciples-jim-putman/#tab-description

92. "Real Life Discipleship: Building Churches that Makes Disciples," Grow Serve, accessed November 16, 2022. https://www.missiontools.org/resources/real-life-discipleship-building-churches-make-disciples-jim-putman/#tab-description

Griffith cited Putman's few warnings in dealing with the disciples in the process towards maturity and involvement in ministry. 1) Don't compare based on levels of maturity, 2) Don't have premature expectations, 3) Don't put a spiritually immature person into a position of leadership, 4) Don't forget we can all have a bad day, and, lastly, 5) Don't forget that we all have a weak area. In addition, Griffith resonated what Putman said, everyone is a disciple and are all expected to grow and mature as a spiritual parent who will have the ability to lead others to grow as a disciple and will turn them into disciple makers.[93]

In the Real-Life model, Putman emphasized the need for a small group curriculum. In this curriculum, Putman uses the Bible as the primary source of equipping and discipleship by using biblical stories that would relate to real life experiences. The author called this the biblical arc. How is this arc realized? Every week the small-group leaders learn one of the stories to tell or they assign someone in their group to learn the story. The assigned storyteller learns the story so that he or she can tell it without reading it—not word for word, so that the story remains true to the meaning. The reason why they use the Bible as the primary tool is because they believe in the benefit it brings:

1. It helps people know the Bible.

2. It helps recruit leaders.

3. It is better for real learning.

4. It arms people better for service.

5. It helps people disciple their kids.

6. It helps leaders assess where their people are spiritually.

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93. Jim Putman, Real Life Discipleship. PDF file, November 16, 2022. http://pmnazarene.org/wp-content/uploads/2019/04/Real-Life-Discipleship_-Building-Churches-Jim-Putman.pdf

7. It keeps small groups from being boring.

8. People get to know each other.[94]

Putman also emphasized in his model of equipping disciples, the importance of finding leaders in the church. It is at this point that it should be observed that Putman's model of equipping is embedded within his discipleship plan. With this regard, Putman listed important characteristics to consider.

1. Gifts of Leadership

2. Recognize Organizational Leaders

3. Godly Commitment

4. Initiative

5. Courage

6. Passion

7. Focus

8. Humility

9. Team Mindset

10. Ability to Think through a System.[95]

Lastly, Putman emphasized the significance of an effective system in his concluding remarks. "We try our best to make disciples at Real Life. When someone accepts Christ as their Savior, they are baptized and placed in a community of Christians who support them as they experience spiritual growth." They join a small group that is typically directed by a spiritual

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94. Jim Putman, *Real Life Discipleship.* PDF file, November 16, 2022. http://pmnazarene.org/wp-content/uploads/2019/04/Real-Life-Discipleship_-Building-Churches-Jim-Putman.pdf

95. Jim Putman, *Real Life Discipleship.* PDF file, November 16, 2022. http://pmnazarene.org/wp-content/uploads/2019/04/Real-Life-Discipleship_-Building-Churches-Jim-Putman.pdf

parent. Their questions about Christianity and the Bible are addressed through conversation and modeling in the small group where they observe individuals showing concern for one another. Each small group has a leader, an apprentice being mentored by the leader, and a host family who all work together to create a supportive atmosphere for the spiritual development of the group members.

Additionally, new disciples go through church membership classes, which instill in them the church's doctrine, objectives, and practices. The material they have just learned in class can subsequently be practiced in small groups. Disciples frequently get involved in church ministry possibilities when they identify their passions and abilities. Others work in children's or youth ministry or go on mission trips. Others join the "connections" team which is responsible for welcoming and introducing newcomers to the church. The majority will participate in outreach activities as they actively serve the neighborhood. They progress through the phases of spiritual development throughout time and become into the disciples God intended them to be.[96]

Equipping Pedagogies

The first pedagogy for education that will be useful for an equipping intervention is called the Eternal, Synergistic Model.

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96. Jim Putman, *Real Life Discipleship.* PDF file, November 16,2022. http://pmnazarene.org/wp-content/uploads/2019/04/Real-Life-Discipleship_-Building-Churches-Jim-Putman.pdf
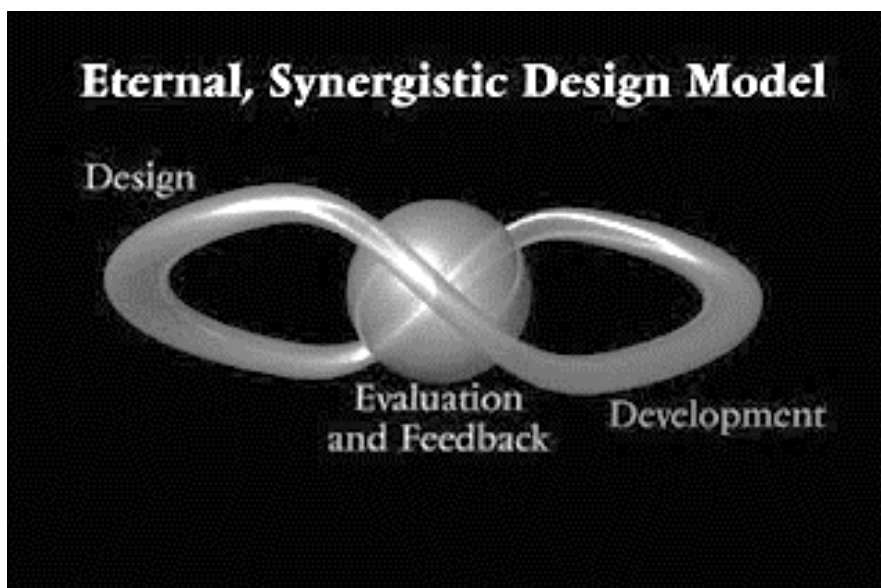
Figure 5. Eternal, Synergistic Design Model

The Eternal, Synergistic Design Model is considered as a non-linear design, acknowledged as constructivist-interpretivist in nature, and provides a continual, synergistic growth process, which revolves around the birth, development and refinement of the product. Further, this design is symbolic in nature, as it characterizes the never-ending emphasis on evaluation. On the other hand, the converging element of the eternity symbol highlights the continuous focus upon the design and development of the product.

This eternal design and development model revolves around the core, known as the evaluation element that concentrates upon the end user. The end user's evaluation and feedback enhance the synergistic growth process of the product, as the product starts anew the design and development phase of the product's life.[97]

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97. "Non-linear instructional design model: eternal, synergistic design and development," Bera. Accessed December 16, 2022. https://bera-journals.onlinelibrary.wiley.com/doi/abs/10.1111/j.0007-1013.2004.00400.x

The second educational pedagogy that will be very helpful for designing an equipping intervention curriculum is taken from Understanding by Design ©. It is specifically called Backward Design after its educational philosophy.[98]

Backward Design

Wiggins, G. P., & McTighe, J. (2005). *Understanding by design*. Association for Supervision & Curriculum Development.
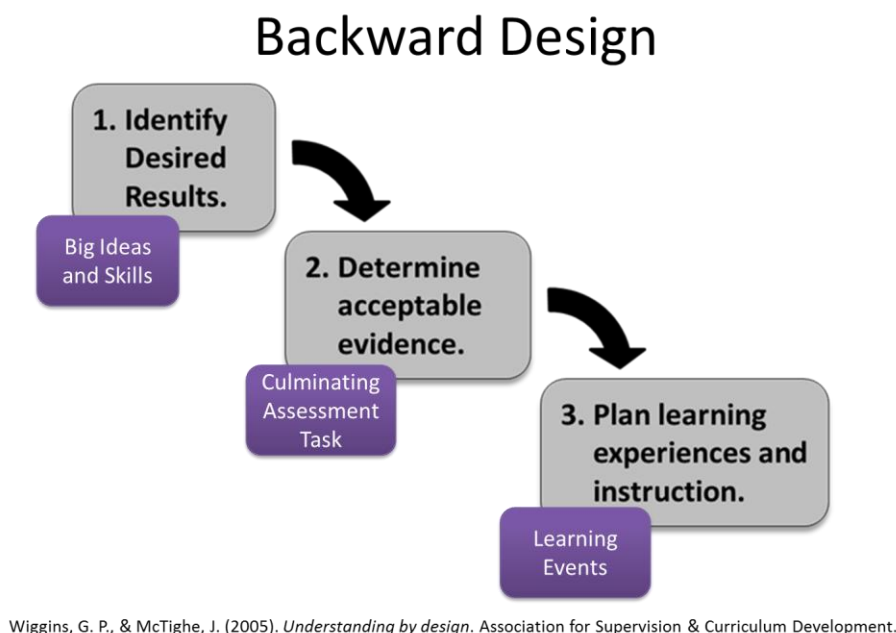
Figure 6. Backward Design Model (UBD)

Backward Design or understanding by design model is a teaching framework which focuses on the end in mind or on the desired goal. This model was described by Grant Wiggins and Jay McTighe, with an intention to redirect instructors from being concern with activities and instruction toward the result of instruction. On the other hand, this also helps to address the misunderstanding that the activity or program always lead to the desired learning. The truth is,

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98. "Backward Design," Kent University. Accessed December 15, 2022. https://www.kent.edu/ctl/backward-design

activity may only serve as the beginning of the process of engagement, curiosity, and understanding. This backward design model is composed of the following stages:[99]

1. Identify Desired Results or Outcome

2. Determine Acceptable Evidence

3. Learning Plan

Summary

As previously discussed, this chapter made a survey of literatures that related to the issue of equipping in the local church. In order to have a better grasp of the importance of equipping the laity for ministry involvement in the local church, the research outlined four major themes as foundations of this study.

First came the scriptural foundation. The researcher noted the significance of Scripture as foundational in understanding laity, equipping, and ministry involvement. Without the Scripture as the basis, this research will fail to understand the other dimensions of this study.

To accomplish this, the research considers five areas of scriptural foundation:1) Laity in the New Testament, 2) The Priesthood of All the Believers, 3) The Concept of Equipping in the New Testament, 4) The Meaning of the Church, and 5) The Nature of the Church. The researcher did not only address the Scriptural foundation, but also the theological foundation for this study. The researcher seeks to explain the theological areas that would serve as foundations. In this connection, the researcher looked at 1) The Pastoral Office and its Role, 2) The Pastor as

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99. "Backward Design," Kent University. Accessed December 15, 2022. https://www.kent.edu/ctl/backward-design

a Leader-Equipper, 3) The Role of the Laity in the Early Church, 4) The Clergy and Laity

Dichotomy, and 5) The Purpose of Spiritual Gifts. The researcher believes it has been shown that

these topics are all essential in the discussion of equipping and ministry involvement.

Secondly, the researcher also considered the theoretical framework as an important aspect

of this study attempted to draw theories that have been effective and relevant to the given

phenomenon. With this, the researcher discusses how scholars view the concept of equipping in

Ephesians 4. Third, the researcher discussed practices and training in equipping.

The researcher looked at 1) Jesus' Model of Equipping, 2) The Equipping Church Model,

3) The Real-Life Discipleship Model, and 4) The Equipping Pedagogies. Looking on the above

themes, the researcher believes that all of the areas and concepts expressed by the different

authors presented relate to and support each view in the discussion of equipping and ministry

involvement in the local church that will be used in this study.

Lastly, all insights taken from this chapter can help aid the discussion about the

methodology for this research study and the data analysis and evaluation to be presented in the

next chapter of this paper.

Chapter Three: Methodology of the Study

Overview

The purpose of this project looked at the problem and level of ministry involvement of Molo Church of the Nazarene in relation to the different ministry areas provided in the research problem. The researcher has initiated an equipping intervention that addressed the given phenomenon. The research questions set out to be answered by the data gathered from the participants of Molo Church.

Chapter 1 described the problem and the need for equipping of Molo Church of the Nazarene for ministry participation, while Chapter 2 outlined the Scriptural, theological and theoretical rationale for the project, and the teaching and equipping practices. In this chapter, the researcher has detailed the methodology for the project and explained the intervention strategy and format. The evaluation methodology was reviewed along with the data collection, and data analysis. The researcher described the participants and demographics, and, finally, a detailed account of the equipping intervention sessions was provided.

Methods and Sources of Research

In this section, we will discuss the methods selected for this research study and the sources for doing the onsite research. This study is a Ministry Research Project rather than a doctoral dissertation, so the primary model chosen will be action research.

Action Research Model

The researcher utilized the action research method for collecting, analysing, and processing the data. Action research was first developed by Kurt Lewin, a social scientist who

devised the field theory of concepts known as "typographical psychology"[100] "Action research refers to a wide variety of evaluative, investigative, and analytical research methods designed to diagnose problems or weaknesses whether organizational, academic, or instructional and help educators develop practical solutions to address them quickly and efficiently."[101]

The format of this research is to use mixed methods (quantitative and qualitative) in order to achieve a comprehensive gathering of data in order to guide an onsite team in the specific action research steps of planning, acting, observing and reflecting. Both qualitative and quantitative data were collected for this research and used by the team in this study process.[102]

According to Polkinghorne, "Qualitative research refers to the group of inquiry approaches developed to produce knowledge about the experiential realm of human beings. The focus of these approaches on describing and understanding the meanings people attach to their encounters with other people, their cultural environment and material objects."[103]

In addition, qualitative research is a process of naturalistic inquiry that seeks an in-depth understanding of social phenomena within their natural setting. It focuses on the "why" rather than the "what" of social phenomena and relies on the direct experiences of human beings as meaning-making agents in their everyday lives rather than by logical and statistical procedures. It is to this effect that this method of is study best to address the research's phenomenon and the goals presented in this paper.[104]

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100. "Kurt Lewin and the Origins of Action Research, Educational Action Research," Taylor and Francis Online. Accessed, November 22, 2022. https://www.tandfonline.com/doi/abs/10.1080/0965079930010102
101. "Action Research," Sabbot, accessed November 17, 2022. https://www.edglossary.org/action-research/
102. See the flowchart in Appendix F.
103. "Qualitative Research," Infona. Accessed November 17, 2022. https://www.infona.pl/resource/bwmeta1.element.springer-6d7199a3-e793-3643-8b25-e47190efeac8/tab/summary
104. "What is Qualitative Research?" Austin: University of Texas. Accessed November 17, 2022. https://libguides.uta.edu/quantitative_and_qualitative_research/quant
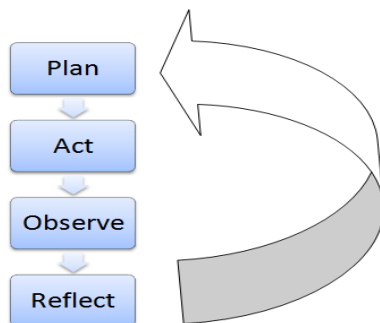
Figure 7. Kurt Lewin's Cycle of Change

This choice of this methodology is consistent with the educational pedagogy of Caroline Crawford's Eternal, Synergistic Model mentioned in Chapter Two.

Design of the Study

This paper is designed to follow Lewin's approach of addressing a phenomenon. The intervention is composed of four different stages and was integrated into Lewin's cycle of effecting change. Lewin's method was applied: a) planning, b) acting, c) observing, and d) reflecting.

The outline of the intervention that was integrated into Lewin's Cycle of Change. A diagram is given in Appendix F. The explanation is as follows: 1) the Planning Stage. The researcher met with key participants and discussed the process of the intervention and other necessary preparations. 2) The Acting/Observing Stages. At the start of the of the field work, a pre-test was given to determine the respondents' knowledge of equipping and ministry involvement. The equipping intervention was then started. Four lessons were administered in each section of the intervention with one lesson per/week. While the intervention was being conducted, data was recorded to note the factors of change within the respondents. 3) The Reflection Cycle. After the first set of the equipping intervention, the researcher again met with

the key participants for another time of reflection and further planning. At the end of the first set of four lessons, a mid-test evaluation was given prior to the last two sets of equipping sessions. It was followed by the next stage which was another four weeks of equipping. Further reflection and planning with the key participants took place in order to evaluate any significant changes brought about by the equipping intervention and to plan for necessary steps applied before the start of the last four weeks of equipping intervention. As part of the final acting and observing cycle, a post-test was included. This cycle was following the last four weeks of equipping classes. A thorough observation by the key participants and the researcher took place. The participants were given the post-test to determine the overall impact of the equipping intervention on the life of the participants. Finally, 5) Final Evaluation took place with the key participants. At this point, the key participants met with the researcher to reflect on the overall result and effect of the equipping intervention to the level of ministry involvement of the respondents related to the areas of ministry identified in this paper.

As for the specific teaching model utilized in curriculum development of the intervention stage, the researcher employed the Backward Design Model originally known as the Understanding by Design Model ©. This design was created and popularized by Grant Wiggins and Jay McTighe in 1998.[105] UbD is not a philosophy of education, nor is it created to tell teachers what to do and how to teach. It is a tool to help teach more effectively. UbD has as its goal to think backward, aiming to achieving the big picture at the end of each session.

UbD is characterized by three different stages: 1) Identify Desired Results 2) Determine Acceptable Evidence 3) Create the Learning Plans.

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105. "Where to Start: Understanding by Design, Story Board That," Teaching Learning Lab. Accessed December 16, 2022. https://tll.mit.edu/teaching-resources/course-design/backward-design/

To make it understandable, **Stage One is** composed of three parts: Establish Goals, Construct Understandings, and Write Essential Questions. **Stage Two focuses on** Performance Tasks and other evidence. **Stage Three is to** create the Learning Plans.[106]

To this effect, the researcher has chosen this model because of its nature of being results and goal oriented. On this note, it fits the researcher's desire to be able to see results after the equipping class intervention.

The location and context of this study is determined to be the Molo Church of the Nazarene, but focus will be narrowed down to those chosen participants who have signified willingness to participate in the whole process of this study. Participants in the study are members of the Molo Church of the Nazarene. They will be divided into two groups. Group A will be composed of the following: key participant #1, key participant #2, key participant #3 and the researcher. These key participants participated in the planning and reflecting process of the action research cycle as described by Lewin. They served as the key participants. Group B were the participants of the study and were composed of 12 individuals. They underwent the 12 weeks of equipping sessions.

They were chosen based on the following criteria:

1. Member of the church.

2. At least 15 years old and above.

3. Employed and non-employed.

4. Willing to be involved in the study.

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106. Ray, "Where to Start."

Sampling Procedure

This paper utilized purposive sampling. This was defined as intentional selection of informants based on their ability to elucidate a specific theme, concept or phenomenon.[107] It was to this effect that the participants were purposively chosen because of their competence and knowledge concerning the problem addressed in this paper. It would have been desirable to have all of the 36 persons originally surveyed to meet the four criteria to be included in the equipping intervention. However, only twelve persons qualified and they were all women. This latter fact was not that surprising in the light of the makeup of the church which was reported in chapter one (eighty percent women making up the overall membership).

Research Instruments

This study employed the following instruments: 1) Interviews (guided questions) given pre-, mid-, and post-intervention, 2) Evaluation Tests given pre-, mid-, and post-intervention. These instruments met the criteria of qualitative action research in determining what needs to be done in effecting change or intervention in addressing the problem presented in this paper.

Data Gathering

The data gathering of this research was divided into different stages. **First** was the experimental preparation stage. The researcher employed informed oral consent. The oral consent process was where the researcher and each participant had a conversation designed for them to give information and obtain consent. There was no paper form to sign."[108]

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107. "Purposive Sampling," Science Hub. Accessed December 22, 2022. https://sci-hub.se/10.1007/978-94-007-0753-5_2337

108. "Purposive Sampling," Research Method Net. Accessed December 22, 2022. https://researchmethod.net/purposive-sampling/

Considering that the respondents were all members of the Molo church, the nature of the study doesn't reflect any threat to anyone's privacy. This kind of consent fits well for the context of this study. As a part of this consent, the participants have agreed that their data and quotes may be used in the reporting and publication of the findings, but no names will be used.

In addition, another part of data gathering in this stage was the preparation of an assessment tool to be used for the pre-test, mid-test, and post-test, as well as the structured interview conducted at each of these times in the intentional effort not only for on-going feedback but to keep participants also committed till the end of the intervention considering that a large percentage of the participants are mostly professionals or working. In this way, the researcher was optimistic about being able to work with that specific challenge.

The time frame of the field work was three months. There was no travel for data gathering needed during the equipping intervention. However, due to limited resources available in the researcher's context, an occasional visit to APNTS library was required. As for the cost of the research, most of the budget was for the travels from the researcher's location to Asia-Pacific Nazarene Theological Seminary (APNTS). A few other expenses were incurred related to the production of the 12 weeks equipping sessions and other necessary supplies. The researcher raised 20 percent of his expenses from his pastoral support, 30 percent from the church, and the remaining 50 percent was raised from friends and other sources.

Validation of Data

For the validation of data gathered, member checking and peer evaluation were employed. The qualitative data was validated thorough members checking to make sure that the answers recorded were accurate and understood correctly. As for the qualitative data gathered,

peer evaluation was employed by the expert using statistical instrument provided in this paper. As for the pre-test, mid-test and post-test questionnaires, they were all checked and validated by the research consultant and other experts in the field.

Summary

This chapter outlined the research methodology and design that the researcher believed to be the most effective approach in gathering data and drawing the conclusion addressing the problem of ministry involvement in the local church. As for the intervention, the researcher set out to employ action research using Lewin's cycle of change as the pattern in the equipping sessions to be administered.

To gather data for this research, the researcher's planned to utilize an initial discernment survey, then questionnaires with structured interview questions and pre-test, mid-test, post-test questions in order to determine the progress and changes in the life of the respondents as a result of the equipping intervention.

In order to draw credible conclusions and recommendations, this paper set out to use statistic tools (ANOVA)[109] and corresponding reporting tables proven to be an effective means in analyzing data for this kind of research. Furthermore, this chapter served as a guide for the researcher in drawing conclusion and recommendations for the succeeding chapters.

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109. See Appendix G.

Chapter Four: Presentation, Analysis and Interpretation of the Data

Overview

The purpose of this study is to address the problem of laity ministry involvement in the local church and to determine the level ministry involvement in the local church in relation to the demographic profile of Molo Church of the Nazarene and to the different areas of ministry provided in the statement of the problem.

In Chapter One, the research outlined the problem, purpose, significance of the study, and the theoretical and the conceptual framework, to guide the researcher accomplish the desired result. In Chapter Two under literature review, the researcher outlined the scriptural, theoretical foundation as well as equipping and teaching practices the help researcher and readers gain comprehensive knowledge when dealing with the problem of ministry involvement in the local church. In Chapter Three, the researcher outlined the necessary approaches, method, tools and design to help reach comprehensive and effective solution in addressing the given phenomenon.

This chapter provides the presentation the quantitative and qualitative data collected relative to the problem presented, the corresponding analysis and interpretation of the data are incorporated in the portion of the study. The researcher will present the result of the initial survey taken from the 36 members' respondents which represented 25.9 percent of the total church membership. The researcher also presents the results of the pre-test, mid-test and post-test quantitative surveys (based on Likert scales) administered during the course of the 12 week equipping intervention. Along with this, the researcher also presents the results of the qualitative

open ended questionnaires with coding and themes formulated before, during and after the three

stages of the equipping intervention.

The researcher also presents the content of the three meetings together with the key

participants whom the researcher identified in chapter three as key people involved in the process

of planning, designing and evaluation as a part of process of participatory action research (PAR).

Presentation of the Initial Survey Results (36 Persons)

This part of the paper will attempt to answer the different questions provided in the

statement of the problem, in order to answer the problem of lack of lay involvement in ministry.

Results which Answer Research Sub-Question #1 (Demographic)

The data gathered from the initial survey presents the demographic level of ministry

involvement in five areas.

1. **What is the laity's demographic level of ministry involvement at Molo Church of the Nazarene?**
   - Gender
   - Marital Status
   - Age
   - Nature Work
   - Education

To determine the level of ministry involvement the researcher looked at the mean score

of ministry involvement of the laity in each category of the respondent's demographic profile.

The first table presents the mean result of the laity demographic level of ministry

involvement at Molo Church of the Nazarene.

Table 1. Laity Ministry Level of Involvement Based on Gender

Gender	N	Mean	SD	Interpretation
Male	14	3.39	.35	Low Involvement
Female	22	3.72	.35	Moderate Involvement

As shown in the Table, 14 male respondents with the mean of 3.39, interpreted as Low Involvement and 22 female respondents with the mean of 3.72, interpreted as Moderate Involvement.

Table 2 presents the laity level of involvement based on their marital status.

Table 2. Laity Level of Ministry Involvement Based on Marital Status

Status	N	Mean	SD	Interpretation
Single	16	3.20	1.1	Low Involvement
Married	20	3.90	1.75	Moderate Involvement

As shown in the table 2, single respondents with the mean of 3.20 interpreted as Low Involvement. While married respondents with the mean of 3.90 is interpreted as Moderate Involvement.

The Table 3 shows the laity level of ministry involvement based on age**.**

Table 3. Laity Ministry Involvement Based on Age

Age	N	Mean	SD	Interpretation
15-20	2	4.25	.25	Moderate Involvement
21-25	8	2.47	1.06	Low Involvement
26-30	3	4.19	.32	Moderate Involvement
31-35	4	2.80	1.17	Low Involvement
36-40	3	4.40	1.16	Moderate Involvement
41-above	16	4.00	1.76	Moderate Involvement

As shown in the table, ages 15-20 with the mean of 4.25 interpreted as Moderate Involvement, while ages 21-25 with the mean of 2.47 interpreted as Low Involvement. Age 26-30 with the mean of 4.19 interpreted as Moderate Involvement. Age 31-35, with the mean 2.80, interpreted as Low Involvement. Ages 36-40, with the mean 4.40, interpreted as Moderate Involvement. And 41-above, with the mean of 4.00, interpreted as Moderate Involvement.

Table 4 presents the level of ministry involvement of Molo Church of the Nazarene based on the laity's nature of work.

Table 4. Level of Ministry Involvement Based on the Nature of Work

Nature of Work	N	Mean	SD	Interpretation
Gov't Employee	5	3.03	1.10	Low Involvement
Teacher/Private	2	5.00	1.01	High Involvement
Blue Collar Worker	2	2.93	2.63	Low Involvement
CSR	4	3.79	1.01	Moderate Involvement
Others	25	3.59	1.57	Moderate Involvement

As reflected in the table, Gov't Employees, with the mean of 3.03, interpreted as Low Involvement. Teacher/ Private, with the mean of 5.00, interpreted as High Involvement. Blue Collar Workers, with the mean of 2.93, interpreted as Low Involvement. While CSR, or corporate social responsibility, with the mean of 3.79, interpreted as Moderate Involvement. Others, with the mean of 3.59, interpreted as Moderate Involvement.

Table 5 presents the laity level of ministry involvement based on educational attainment.

Table 5. Level of Ministry Involvement by Educational Attainment

Education	N	Mean	SD	Interpretation
Elementary	1	2.36	N/A	**Low Involvement**
High School	7	5.03	1.43	**High Involvement**
College Level	17	3.53	1.32	**Moderate Involvement**
Bachelor's Degree	8	2.50	1.08	**Low Involvement**
Graduate School	3	3.90	1.79	**Moderate Involvement**

The table presented the laity level of ministry involvement based on educational attainment. Elementary with a mean of 2.36, interpreted as Low Involvement. High School, with a mean of 5.03, interpreted as High Involvement. College Level, with a mean of 3.53, interpreted as Moderate Involvement. Bachelor's Degree, with the mean of 2.50, interpreted as Low Involvement. Graduate School, with a mean of 3.90, is considered Moderate Involvement.

Results of the Field Work Assessments

In this section, the data will be presented which will help in answering research sub-questions #2 (about lack of involvement), #3 (about the benefits if more were involved), and #4 (the effects of the equipping intervention). This data was gathered through the pre-test, mid-test and post-test questionnaires (Appendices C, D & E). It contained Likert scale quantitative statistics that could be tracked and open-ended questions for qualitative feedback.

Results which Answer Research Sub-Question #2 (Lack)

The next question that the researcher attempted to address was the factors contributing to laity ministry involvement.

2. **What are the contributing factors affecting the lack of lay ministry involvement in the local church?**

Factors contributing to the lack of lay ministry involvement seen in this paper are presented in both qualitative and quantitative data. The demographic factors affecting laity ministry involvement was seen as two factors considered as both significant.

Table 6 presents the two demographic factors affecting lay ministry involvement.

Table 6. Demographic Factors Affecting Lay Ministry Involvement

Factor	T	does p-value		Interpretation
Gender	**6.300**	**34**	**.537**	**Not Significant**
Status	**1.408**	**34**	**.039**	**Significant**

Factor		F	does p-value	Interpretation	
Age		**1.851**	**5**	**.133**	**Not Significant**
Nature of Work		**.683**	**4**	**.609**	**Not Significant**
Education		**3.667**	**4**	**.015**	**Significant**

As presented in table, the laity demographic profile can be considered as one of the significant factors contributing to lay ministry involvement. The table shows that **marital status,** with a p-value of **.**039, and education with a p-value of **.015, is both interpreted** as significant factors affecting laity ministry involvement.

In addition to the quantitative data presented here, the researcher presents qualitative data collected from the three key participants to help answer the question with regard to the statement of the problem presented. The 36 persons were not asked these qualitative questions. This is because the three key participants were to be a part of the Action Research.

In the initial planning stage, the researcher met with the three key participants to discuss the necessary preparation for the 12-week equipping class intervention administered to the 12 participants. At the early part of the meeting the researcher asked a question with regard to which factors contributed to the lack of ministry involvement in the church? One key participant responded, "When members are not growing and maturing in Christian life it contributes to the lack of ministry involvement in the church." Another key participant said, People in the church do not become involved because they don't feel they are ready for ministry. This happens because they lack knowledge and training in doing ministry."

Another participant added, "Limited opportunity provided by the church for people to participate is one of the factors contributing to the lack of equipping in the church." In addition, during the first stage of the equipping intervention, the researcher also asked the students the same question: "What factors are contributing to the lack of laity ministry involvement in the local church?" One of the student participants responded, "Nowadays work is one of the factors I consider as a hindrance to most people in participating in the ministries and activities of the church especially with the new work opportunities provided by the call centers where people work at night."

Results which Answer Research Sub-Question #3 (Benefits)

The next question to address concerned the benefits that can be realized if the laity is equipped in the ministry. These answers come from the 12 participants of the equipping intervention.

3. **What are the benefits if more of the laity of the Molo Church of the Nazarene were to be equipped in the ministry?**

In this statement of the problem, the researcher has documented the different responses of the participants in the 12-week equipping class. The researcher asked a question: "What happens when the laity is equipped in the ministry?"

One participant said, "For me the benefits when laity are equipped in ministry results in the increase of ministry involvement. She added, as personal experienced, "I was made aware of my Christian responsibilities in the church during equipping classes. I was led in knowing my spiritual gifs and how important spiritual gifts are to serve God and others."
Another participant added, "Equipping laity in the church will benefit the church. As many people are equipped, more members being prepared for the work of the ministry, it will eventually contribute to the growth of the church."

Results which Answer Research Sub-Question #4 (Effect of Intervention)

In addition to the results of that qualitative survey question, intervention participants were asked:

4. **How did the equipping intervention affect the laity involvement in ministry at the Molo Church of the Nazarene?**

To determine the effect of equipping intervention in laity ministry involvement at Molo Church of the Nazarene, the researcher looked at the results of the quantitative pre-test, the mid-intervention test and post-intervention test which were administered during the course of the 12-

week equipping lessons. Also, the researcher later presents the responses of the participants from

the open-ended questionnaires that were given along with the pre-test, mid-test and post-test

quantitative assessments.

Table 7 presents the result of pre-test question one.

Table 7 Result Pre-Test Q One

Q1

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Neutral	9	75.0	75.0	75.0
	Agree	2	16.7	16.7	91.7
	Strongly Agree	1	8.3	8.3	100.0
	Total	12	100.0	100.0	

Table 7 reflects participant's responses when asked; I am involved in church ministry?

Out of 12 participants 9 answered neutral which represented 75 percent of the total respondents.

With a mean of 3.33, it is interpreted as Average Involvement.

Table 8 reflects the result of the pre-test question two.

Table 8 Result Pre-Test Q Two

Q2

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	9	75.0	75.0	75.0
	Strongly Agree	3	25.0	25.0	100.0
	Total	12	100.0	100.0	

The table presents the participants' responses when asked: I agree with the statement,

"every believer should be a minister." Nine answered agree, representing 75 percent of the total

participants. Three answered strongly agree representing 25 percent of the total participants. Zero marked disagree and zero also on neutral. With a combined mean on agree and strongly agree of 4.25, it is interpreted as Very High.

Table 9 presents the respondents responses in pre-test question three.

Table 9 Pre-Test Question Three

Q3

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	5	41.7	41.7	41.7
	Neutral	1	8.3	8.3	50.0
	Agree	5	41.7	41.7	91.7
	Strongly Agree	1	8.3	8.3	100.0
	Total	12	100.0	100.0	

The table shows participants responses when asked, our church regularly equip our lay people to be involved in ministries. Five answered disagree representing 41.7 percent of the total respondents, 1 neutral, 8.3 percent of the total respondents. Five agreeing represents 41.7 percent. One person strongly agrees. With an overall mean of 3.17, it is interpreted as average.

Table 10 presents the participants' responses to pre-test question four. The table shows the participants' responses when asked: "I am willing to be equipped in ministries."

Table 10. Pre-Test to Question Four

Q4

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	5	41.7	41.7	41.7
	Strongly Agree	7	58.3	58.3	100.0
	Total	12	100.0	100.0	

Five answered agree which represented 41.7 percent of the total participants. Seven marked strongly agree which was 58 percent. Zero marked disagree and zero marked neutral. With a combined mean of 4.58 between agree and strongly agree, it is interpreted as Very High.

Table 11 presents participants' responses in pre-test question five. The table shows the participants' responses when asked: "I believe spiritual gifts are essential to the growth of the church."

Table 11. Pre-Test Question Five

Q5

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	3	25.0	25.0	25.0
	Strongly Agree	9	75.0	75.0	100.0
	Total	12	100.0	100.0	

As indicated in the table, three signified agree which is 25 percent of the total participants. Nine marked strongly agree which is 75 percent of the total respondents. With a combined mean of 4.75 between agree and strongly agree, it is interpreted as Very High.

Table 12 presents the answers to pre-test question six. Reflected in table are participants' responses to question 6: "I believe it is important to equip the laity for ministries."

Table 12. Pre-Test Question Six

Q6

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	5	41.7	41.7	41.7
	Strongly Agree	7	58.3	58.3	100.0
	Total	12	100.0	100.0	

Five participants answered agree which represents 41.7 percent of the total respondents. Seven marked strongly agree which is 58 percent. Zero marked disagree and zero also marked neutral. With the combined mean of 4.58 between agree and strongly agree, it is interpreted as Very High.

The table below reflects participant's responses from pre-test question seven.

Table 13. Pre-Test Question Seven

Q7

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	2	16.7	16.7	16.7
	Strongly Agree	10	83.3	83.3	100.0
	Total	12	100.0	100.0	

As presented in the table, when asked "I believe the pastor's primary role is to equip the laity for ministries" two responded agree, representing 16.7 of the total responses. Ten marked strongly agree, representing 83.3 percent of the total respondents. With zero disagrees and zero neutrals, the combined mean of 4.83 in agreement was interpreted as Very High.

The next table presents the responses for pre-test question eight. Table 14 presented the participants' responses when asked to respond to this statement: "I have been personally changed by the equipping I have received for ministries."

Table 14. Pre-Test Question Eight

Q8

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	1	8.3	8.3	8.3
	Agree	6	50.0	50.0	58.3

Strongly Agree	5	41.7	41.7	100.0
Total	12	100.0	100.0	

One responded disagree representing 8.3 percent of the total respondents. Six marked agree representing 50 percent. Five marked strongly agree representing 41.7 percent. Nobody marked neutral. The mean of 4.25 was interpreted as Very High.

The next table gives the summary of all of the Pre-Test Results.

Table 15. Pre-Test Total Result

Statistics

		Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8
N	Valid	12	12	12	12	12	12	12	12
	Missing	0	0	0	0	0	0	0	0
Mean		4.08	4.25	3.17	4.58	4.75	4.58	4.83	4.25
Std. Deviation		.515	.452	1.115	.515	.452	.515	.389	.866

	N	Mean	SD	Description
Level	12	**4.22**	.35	**Very High**

Legend

Description/Interpretation	Mean score
Very High	**4.21-5.00**
High	**3.41-4.20**
Average	**2.61-3.40**
Low	**1.81-2.60**
Very Low	**1.00-1.80**

As shown in the table, the overall responses of the participants from all eight questions asked resulted with the mean of 4.22 which is interpreted as Very High. It means that the respondents felt reasonably confident of their active ministry involvement before they entered the equipping intervention.

In addition, the researcher will present the results of the Mid-Test which was administered after the first stage (four lessons) of the 12-week equipping intervention. The mid-test was designed to measure the ongoing effect of the equipping intervention in the life of participants after it had begun to be applied in relation to laity involvement in ministry.

The Table presents the participants' responses to the mid-test question one. The table shows the participants' responses when asked to respond to the following statement: "I am more involved in our church ministries since the equipping sessions have begun."

Table 16. Mid-Test Q One

Q1

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Neutral	2	16.7	16.7	16.7
	Agree	4	33.3	33.3	50.0
	Strongly Agree	6	50.0	50.0	100.0
	Total	12	100.0	100.0	

Two answered neutral, representing 16.7 of the total participants. Four put that they agree representing 33.3 percent. Six put strongly agree which comprised 50 percent of the total respondents. Nobody marked disagree, so with a mean of 4.44, it is interpreted as Very High.

Table 17 presents the results of participant's responses to mid-test question two. This is in response to the question: I agree more with the statement, "Every believer should be a minister" than before the sessions began.

Table 17. Mid-Test Q Two

Q2

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Neutral	2	16.7	16.7	16.7
	Agree	5	41.7	41.7	58.3
	Strongly Agree	5	41.7	41.7	100.0
	Total	12	100.0	100.0	

As reflected in the table, two answered neutral, representing 16.7 percent of the total respondents. Five put agree which is 41.17 percent. Nobody marked disagree, so with a mean of 4.25, it is interpreted as Very High.

Table 18 reflects the participant's responses to the mid-test question three. The statement was: "I sense that our church equips our lay people more regularly to be involved in ministries since the equipping sessions have begun."

Table 18. Mid-Test Q Three

Q3

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Neutral	2	16.7	16.7	16.7
	Agree	5	41.7	41.7	58.3
	Strongly Agree	5	41.7	41.7	100.0
	Total	12	100.0	100.0	

As presented in the table, two answered neutral, representing 16.7 percent of the total respondents. Five marked agree which is 41.7 percent. Five put strongly agree, representing 41.7 percent and nobody marked disagree. With a mean of 4.25, it is interpreted as Very High.

Table 19 presents the participants' responses to the mid-test question four.

Table 19. Mid-Test Question Four

Q4

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	4	33.3	33.3	33.3
	Strongly Agree	8	66.7	66.7	100.0
	Total	12	100.0	100.0	

The table reflects the participant's responses when asked to respond to this statement: "I am more willing to be equipped for ministries since the equipping sessions have begun." Four answered agree which is 33.3 percent of the total respondents. Eight put strongly agree which is 66.7 and zero put disagree or neutral. With a mean of 4.67, it is interpreted as Very High.

Table 20 presents responses in mid-test question five. The table reflects the participant's responses when asked to respond to the statement: "I believe more strongly that spiritual gifts are essential to the growth of the church since the equipping sessions have begun."

Table 20. Mid-Test Result Questions Five

Q5

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	2	16.7	16.7	16.7
	Strongly Agree	10	83.3	83.3	100.0
	Total	12	100.0	100.0	

Two answered agree representing 16.7 percent of the total respondents. Ten put strongly agree which was 83.3 percent. Nobody put disagree and nobody marked neutral. With a mean of 4.83, it is interpreted as Very High.

Table 21 reflects the participant's responses to mid-test question six. Reflected in table 18 are the participants' responses when asked to respond to the statement: "I more strongly believe it is important to equip the laity for ministries since the equipping sessions have begun."

Table 21. Mid-Test Result on Question Six

Q6

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	4	33.3	33.3	33.3
	Strongly Agree	8	66.7	66.7	100.0
	Total	12	100.0	100.0	

Four answered agree which is 33.3 percent of the total respondents; and eight marked strongly agree which is the remaining 66.7 percent. Zero put disagree and zero put neutral. With a mean of 4.67, it is interpreted as Very High.

Table 22 presents the participants' responses to mid-test question seven. This is in response to the statement: "I believe more strongly that a pastor's primary role is to equip the laity the laity for ministries since the equipping sessions has begun."

Table 22. Mid-Test Question Seven

		Frequency	Percent	Valid Percent	Cumulative Percent
			Q7		
Valid	Disagree	1	8.3	8.3	8.3
	Agree	10	83.3	83.3	91.7
	Strongly Agree	1	8.3	8.3	100.0
	Total	12	100.0	100.0	

As shown in the table, one person answered disagree, representing 8.3 percent of the total respondents. Ten marked agree, representing 83.3 percent; and one put strongly agree which is 8.3 percent. There were zero persons who marked neutral. With a mean of 3.92, their responses are interpreted as High.

Table 23 presents the participants' responses to question eight on the mid-test. Table 23 shows the participants' responses when asked to respond to the statement: "I have been personally changed more for the better by the equipping I am receiving from the sessions for ministries."

Table 23. Mid-Test Question Eight

		Frequency	Percent	Valid Percent	Cumulative Percent
			Q8		
Valid	Neutral	1	8.3	8.3	8.3
	Agree	2	16.7	16.7	25.0
	Strongly Agree	9	75.0	75.0	100.0
	Total	12	100.0	100.0	

One person answered Neutral, representing 8.3 percent of the total respondents. Two put agree, representing 16.7 percent and nine put strongly agree which is 75 percent. Nobody put disagree. With a mean of 4.67, it is interpreted as Very High.

The next table shows the overall results of the participants' responses to the mid-test given during while the equipping intervention was being conducted.

Table 24. Mid-Test Overall Result

	N	Mean	SD	Description
Level	**12**	**4.45**	**.55**	**Very High**

Legend

Description/Interpretation	Mean score
Very High	**4.21-5.00**
High	**3.41-4.20**
Average	**2.61-3.40**
Low	**1.81-2.60**
Very Low	**1.00-1.80**

Table 24 showed the overall responses of the 12 participants when given eight questions to answer on a mid-test. The level of participants reflected the mean of 4. 45 interpreted as Very High. This demonstrated that the participants felt that they were being significantly impacted by the equipping intervention after it had begun. It should be noted that this was in spite of their very high level of confidence about their lay ministry involvement before the intervention had started (shown on the pre-test).

The next section of this paper is the result of the Post-Test given after concluding the 12-week equipping session admixture following the last stage of the equipping classes. The Post-Test was designed to determine the overall impact of the 12-week equipping intervention to the laity ministry involvement.

The table below presents the participant's responses to post-test question one. Table 25 presents the participants' responses when asked to respond to the statement: "I am even more involved in our church ministries since the equipping sessions have been completed."

Table 25. Post-Test Question One

Q1

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	1	8.3	8.3	8.3
	Agree	4	33.3	33.3	41.7
	Strongly Agree	7	58.3	58.3	100.0
	Total	12	100.0	100.0	

As reflected, one person answered disagree, representing 8.3 percent of the total respondents. Four marked agree which was 33.3 percent and seven answered strongly agree, representing 58.3 percent. None marked neutral, so with the mean of 4.4271, it is interpreted as Very High.

The next table presents the participants' responses to question two of the post-test. Table 26 presents the different responses when asked to respond to the statement: I agree even more with statement, "Every believer should be a minister" now that the equipping sessions have been completed.

Table 26. Post-Test Result Question Two

Q2

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Neutral	1	8.3	8.3	8.3
	Agree	5	41.7	41.7	50.0
	Strongly Agree	6	50.0	50.0	100.0
	Total	12	100.0	100.0	

The result showed that one person answered neutral which was 8.3 percent of the total respondents. Five put agree representing 41.7 percent; six marked strongly agree which was 50 percent, and nobody disagreed. With the mean of 4.42, it is interpreted as Very High.

The table below shows the participants responses to question three of the post-test. Table 29 showed the responses when participants were asked to respond to the statement: "I sense more strongly that our church equips our lay people regularly to be involved in ministries since the equipping sessions have been completed."

Table 27. Post-Test Result Question Three

Q3

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	6	50.0	50.0	50.0
	Strongly Agree	6	50.0	50.0	100.0
	Total	12	100.0	100.0	

Six persons answered agree representing 50 percent of the total respondents. Six persons marked strongly agree which was 50 percent of the total respondents. Nobody put neutral and nobody marked disagree. With the mean of 4.50, it is interpreted as Very High.

The following table shows the participants' responses to post-test question four. Table 30 presents the different responses from the participants when asked to respond to the statement: "I am more willing to be equipped for ministry involvement since the equipping sessions have been completed."

Table 28. Post-Test Q4 Results

Q4

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Neutral	2	16.7	16.7	16.7
	Agree	4	33.3	33.3	50.0
	Strongly Agree	6	50.0	50.0	100.0
	Total	12	100.0	100.0	

Two persons put neutral comprising 16.7 percent of the total participants. Four marked agree which was 33.3 percent. Six answered strongly agree representing 50 percent. No one marked disagree. With the mean of 4.33, it is interpreted as Very High.

The next table shows the result on the post-test of the participants' responses to question five. The statement they were asked to react to was "I believe even more strongly that spiritual gifts are essential to the growth of the church since the equipping sessions have been completed."

Table 29. Post-Test Result Question Five

Q5

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Neutral	1	8.3	8.3	8.3
	Agree	4	33.3	33.3	41.7
	Strongly Agree	7	58.3	58.3	100.0
	Total	12	100.0	100.0	

As shown in the table, when asked to respond to this statement, only one person answered neutral. This was 8.3 percent of the total respondents. Four put agree, representing 33.3 percent and seven persons marked strongly agree which was 58.3 percent. Nobody put disagree. With a mean of 4.50, it is interpreted as Very High.

The table below presents the participants' responses to post-test question six when asked to respond to the statement: "I even more strongly believe that it is important to equip the laity for ministries since the equipping sessions have begun."

Table 30. Post-Test Result of Question Six

Q6

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Neutral	1	8.3	8.3	8.3
	Agree	4	33.3	33.3	41.7
	Strongly Agree	7	58.3	58.3	100.0
	Total	12	100.0	100.0	

As shown in the table, one person responded neutral, representing 8.3 percent of the total respondents. Four put agree which was 33.3 percent. Seven persons marked strongly agree

which was 58.3 percent of the total respondents. No one marked disagree, so with a mean of 4.50, it is interpreted as Very High.

Table 31 presents the participants' responses when asked, on question seven of the post-test, to respond to the statement: "Since the equipping sessions have been completed, I believe even more strongly that a pastor's primary role is to equip the laity for ministries."

Table 31. Post-Test Result Question Seven

| | | | | | Cumulative |
		Frequency	Percent	Valid Percent	Percent
Valid	Disagree	1	8.3	8.3	8.3
	Neutral	2	16.7	16.7	25.0
	Agree	4	33.3	33.3	58.3
	Strongly Agree	5	41.7	41.7	100.0
	Total	12	100.0	100.0	

As shown in the table, one person answered disagree representing 8.3 percent of the total respondents. Two marked neutral representing 16.7 percent. Four put agree which was 33.3 percent and five put strongly agree which was 41.7 percent. With a mean of 4.08, it is interpreted as Very High.

The table below presents the participant's responses on post-test question eight when asked to respond to the statement: "I have been personally changed more for the better by the equipping I have received from the sessions preparing people for ministry involvement."

Table 32. Post-Test Result to Question Eight

Q8

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	4	33.3	33.3	33.3
	Strongly Agree	8	66.7	66.7	100.0
	Total	12	100.0	100.0	

As reflected in the table, four persons answered agree, representing 33.3 percent of the total respondents. Eight marked strongly agree which was 66.7 percent. Nobody put neutral and nobody put disagree. With a mean of 4.67, it is interpreted as Very High.

The table below is the summary of participants responses from all eight questions which they asked during the post-test. This table reflects the overall summary of all of the participants' responses from the post-test given after the last stage of the equipping intervention sessions.

Table 33. Post-Test Summary Result

	N	Mean	SD	Description
Level	12	4.43	.67	Very High

Legend

Description/Interpretation	Mean score
Very High	**4.21-5.00**
High	**3.41-4.20**
Average	**2.61-3.40**
Low	**1.81-2.60**
Very Low	**1.00-1.80**

In addition to the quantitative data collected the researcher now presents the qualitative data collected from pre-test, mid-test and post-test given during the course of the equipping intervention classes.

The table below reflects the participants' qualitative responses from the pre-test given before the start of equipping sessions when they were asked to describe the laity ministry involvement in ministries. This was designed to determine the laity's prior ministry involvement and prior knowledge on key ideas related to ministry involvement in the local church. This table shows the codes and themes that arose concerning what their perception of the laity involvement in the local church was at the time of the pre-test.

Table 34. Pre-Test Qualitative Question One

Codes from Transcripts	Themes
• People in the church have low commitment • Not 100 percent committed • People in the church remain not committed	Low Commitment for Ministry
• Low involvement in the church ministries • Very limited involvement in church ministries • Not all members are involved in the ministry • Minimal involvement • Many do not get involved in ministry • Only few are willingly involved in church ministry • Not so many are getting involved • Most members don't get d in ministries • Minimal participation	Low Ministry Involvement

Table 34 above presented codes extracted from transcripts when participants were asked to "describe the involvement of the laity in ministries?" Out of these codes the researcher was able to draw themes to help identify the laity ministry involvement at Molo Church of the Nazarene. As shown in the table, two themes arose: low commitment for ministries and low ministry involvement.

Reflected in the table below are the participant's responses from pre-test qualitative question two.

Table 35. Pre-Test Qualitative Q2

Codes from Transcripts	Themes
• Equipping accompanied with mentoring • Mentor believers in the different areas of ministry • Mentoring members will increase participation	Mentoring
• Modeling is necessary for participation • Equipping will be effective if leaders model involvement. • Modeling will encourage participation • Leaders should model to members	Modeling
• Shepherding is necessary • Reaching out to members	Shepherding

As shown in the table, the researcher was able to draw three themes from the codes extracted. These are mentoring, modeling and shepherding. This is in answer to the qualitative question "If unsatisfied with the laity involvement, what do you think are lacking with regards to equipping?"

The table below presents the participants' responses to the pre-test qualitative question three.

Table 36. Pre-Test Qualitative Q3

Pre-Test Qualitative Question 3 Data Result	
Codes	Themes
- Can be improved by equipping - Constant training - More equipping - Be more equipped - Providing trainings - By equipping them	Continue Equipping
- Exposure to ministry - Exposure - Expose oneself to ministry opportunities - Opportunity for service to every member	Need for Ministry Exposure
- Spiritual and personal relationship with God - Follow up	Growing Spiritually

From the table above, the researcher was able to extract three themes: continue equipping, need for ministry exposure, and growing in spirituality. This is in answer to the question "If unsatisfied with laity's involvement, how do you think their involvement can be improved?"

The next tables present the qualitative results of the mid-test which was administered after the first stage of the equipping sessions. This was designed to measure laity development as a result of the equipping intervention.

The table below reflects the participants' responses to the mid-test qualitative question number one.

Table 37. Mid-Test Qualitative Question One

Mid-Test Question 1	Qualitative Questionnaire Result
Codes	Themes
• Widen my understanding of the Word of God • I am more concerned about being equipped • I am more concerned about being equipped for ministries • Eagerness to learn more about following Jesus • More eager to learn more about God's Word	Growth in Christian Life
• Deepen my relationship with the Lord • Understand more about having a deeper relationship with Christ • Intentional in my devotional life	Deeper Relationship with God
• Become more aware of my conduct • Learn to be more forgiving • I was changed by the lessons on equipping	Change of Character
• Opportunity to be equipped for Christian service • My role in the ministries of the church • My role in the church ministries • Developed a burden to help others grow in faith • Deepened my burden for the lost	Burden for Ministry
• Mindful of what is needed to be a true disciple of Christ • Give me confidence to witness for Christ	Christians Witness

As shown in the table above, the researcher was able to extract themes: Growth in

Christian Life, Change of Character, and Deeper Relationship with God, Burden for Ministry,

and Christian Witness. This was in response to the statement: "Describe the changes in your life after joining the training program."

The next table shows the feedback received to qualitative question two of the mid-test.

Table 38. Mid-Test Qualitative Question Two

Mid- Test Question 2 Qualitative Data Result	
Codes	Themes
• So we can teach others • Effective disciples of Christ • More useful in the ministry • For members doing ministry • Help Christians to be more effective • Productive disciples	Usefulness in the Church
• To reach more souls for God • Active in ministry • As preparation to get involved in ministry. • Great help in the church especially in different church ministries	Active Participation
• Encourage Christians to get involved • Growth and maturity • Become more mature • Become more mature • Become more mature • Become more mature • Discover their part in the body of Christ	Christian Maturity

From the participants response to mid-test qualitative question two "Why is it important for the laity to be trained for ministry?" the researcher was able to developed three themes; Usefulness in the Church, Active Participation, and Christian Maturity.

The table below reflects participant's responses to mid-test qualitative question three.

Table 39. Mid-Test Qualitative Question Three

Mid-Test Q3 Qualitative Data Result	
Codes	Themes
• Guided me towards awareness • Clarity of the things in Christianity that are harder to comprehend • He has guided me to be more devoted in the ministry • Clarifying and assisting • In guiding me to be a better disciple of Jesus	Pastor's Guidance
• Encouraged me to be intentional in my ministry involvement • To be more effective • Help us to be proactive in our Christian lives	Pastor's Empowerment
• Has helped us to gain more knowledge from the Word of God • Helped me to discover my potential in ministry • Has led me into the deeper study of the Word	Pastor's Nurture

The table above reflects codes extracted from the participants' qualitative responses when asked "How has the pastor helped you?" Based on this, the researcher was able to draw three themes: Pastor's Guidance, Pastor's Empowerment, and Pastor's Nurture.

The Table below reflects participant's responses to mid-test qualitative question four. This was in answer to the question" What part of the training has been more helpful?"

Table 40. Mid-Test Qualitative Question Four

Mid-Test Q4 Qualitative Data Results	
Codes	Themes
• Know the importance of God's Word in Christian life	The Value of God's Word
• Equipping others as ministry of mending and restoring • Equipping lesson • All the topics are helpful for laity to be equipped • The lesson on mending and restoring • Equipping through God's word • Equipping in discipleship	Equipping Lessons
• The sharing time, verses we studied • Learning from others through sharing and discussions	Times of Sharing

As shown in the table, the researcher was able to extract different themes such us the Value of God's Word, Equipping Lessons, and the Value of Times of Sharing.

The table below presents the participants' qualitative responses from mid-test question five. Table 41 presents themes extracted from codes taken from participants' responses when asked "What can be done to improve the training?"

Table 41. Mid-Test Qualitative Question 5

Mid-Test Q5 Qualitative Data Results	
Codes from Transcripts	Themes
• More time for group discussion • More discussion was helpful. • More time in discussion so members can share their hearts • Discussion and employ more instructional methods	The Contribution of Discussion
• Regular equipping in the church • More meetings and fellowship	Regular Equipping
• Participation of all participants. Each should share input in every topic. • Encourage more involvement • Encourage more involvement • Provide opportunity for practice	The Importance of Ministry Involvement
• Break away groups during equipping sessions • More group dynamics	Group Sharing

The researcher was able to draw four themes: the Contribution of Discussion, Regular Equipping, the Importance of Ministry Involvement, and Group Sharing.

The tables below reflect the participants' qualitative responses from the post-test administered after the last stage of the equipping lessons. It was aimed to measure the overall impact of the 12 equipping sessions in the life and ministry involvement of the laity. This was in response when participants were asked to "describe the changes in your life after completing the training?"

Table 42. Post-Test Qualitative Q1

Post -Test Question 1 Qualitative Data Result	
Codes from Transcripts	Themes
● I became even more confident in myself. ● I was more encouraged. ● I am more eager to do ministries. ● I felt empowered.	Need for Empowerment
● My life was renewed. ● Still have lots to improve on myself ● Completely changed from good to better ● Became more transparent to other people ● I learned to be more patient and forgiving to others ● I am beginning to see my many roles in the church	Testimonies of Changed Lives
● Growing my relationship with God ● Growing in my spiritual journey ● I started to overcome my shyness. ● Growing in my relationships with others	Towards Spiritual Growth

As shown in the table, the researcher was able to draw three themes. These were Need for

Empowerment, Testimonies of Changed Lives, and Towards Spiritual Growth.

The next table presents the participants' qualitative responses from post-test question

two. The table presents the codes and themes extracted from the participants' qualitative

responses when asked "Why is it important for the laity to be trained for ministry?"

Table 43. Post-Test Qualitative Question 2

Post Test 2	Qualitative Data Results
Codes	Themes
• Active ministry involvement • They will be used for the ministries. • Ready for the ministry • Effective and more confident to teach others • Active in the ministry • For the exercise of spiritual gifts	Active Ministry Involvement
• Discipleship/evangelism • Effective disciple-maker	Growing in Discipleship
• Prepare them to be leaders and equippers • They can be a help for the pastor. • Growth and maturity of the laity for leadership.	Preparation for Leadership

The researcher was able to draw three themes which were Active Ministry Involvement, Growing in Discipleship, and Preparation for Leadership.

The table below reflects the participants' qualitative responses to question three of the post-test. This was in answer to the question "How has the pastor helped you in the training?

Table 44. Post-Test Qualitative Question 3

Post-Test 37	Qualitative Data Result
Codes	Themes
• He equips me to be a better disciple. • Equipped us how to be restored-equipped-discipleship • The pastor equipped us how to be better followers of Jesus.	Pastor's Equipping Classes
• He helped me through motivation. • The pastor always motivates me.	Pastor's Motivation

• He gave good counsel in our spiritual walk. • Good counsel when challenges in life comes	Pastor's Good Counsel
• The pastor encourages me to get involved in the activities of the church. • The pastor is always encouragement	Pastor's Encouragement
• Guiding us every step of the way • He has guided in the area of equipping.	Pastor's Guidance

From the codes presented above the researcher was able to developed themes such us

Pastor's Equipping Classes, Pastor's Motivation, Pastor's Good Counsel, Pastor's

Encouragement, and Pastor's Guidance.

Presented in the table below are the codes and themes developed from participants'

qualitative responses from post-test qualitative question four. These themes came as the

participants' responses when asked "What parts of the training did you feel were most helpful for

you?

Table 45. Post-Test Qualitative Question 4

Post-Test Q4 Qualitative Data Result	
Codes from Transcripts	Themes
• Helpful for me is our lesson in equipping in incarnational ministry	Incarnational Ministry
• Ministry of mending and restoring • Requirement in mending and restoring • Reconciliation-mending and restoring • Ministry of mending and restoring	Mending and Restoring

• Spiritual Gifts are very important. • The use spiritual gifts • Equipping in spirituals gifts	The Importance of Spiritual Gifts
• Sharing time • Sharing and discussion time • Our discussion	The Value of Discussion
• The power and nurture of God's Word • The conviction from God's Word.	The Power of the God's Word
• Equipping in Christ	The Equipping Provided in Christ
• Good stewards • Equipping in stewardship	Becoming Good Stewards
• Equipping in discipleship is essential. • Equipping in discipleship • Equipping in discipleship	Growing in Discipleship

As presented in the table, the researcher was able to developed themes such us Incarnational Ministry, the Importance of Spiritual Gifts, Mending and Restoring, the Value of Discussion, the Power of God's Word, the Equipping Provided in Christ, Becoming Good Stewards, and Growing in Discipleship.

The table below presents the participants' qualitative responses from post-test qualitative question five. What is shown in the table are codes and themes extracted from the participants' responses when asked "What can be done to improve this training?"

Table 46. Post-Test Qualitative Question Five

Post-Test Q5	Qualitative Results
Codes from Transcripts	Theme
● Opportunity for sharing ideas ● Breakout sessions ● More time in sharing ● Sharing time is very helpful	The Value of Sharing Times
● Constant training ● Follow-up trainings. ● More training, ● Follow up training	The Importance of Continuous Training

The researcher was able to formulate two themes: the Helpfulness of Sharing Times and the Importance of Continuous Training.

The next part to be discussed is the results that related to question five of the research study sub-questions set out for this project. The results were discovered by giving a survey to 36 persons in the whole church before the participation process of the field work began. This represented all who were willing and able to be in the study. It had both a quantitative and a qualitative component.

Results which Address the Level of Ministry Areas of Molo (Research Sub-Q #5)

Data was gathered from the survey which helped to answer what the level of lay ministry involvement was at the outset in five areas of ministry as designated in research sub-question #5.

5. **What is the level of lay ministry involvement of Molo Church of the Nazarene in the following five areas of ministry?**

- Evangelism
- Education
- Fellowship
- Worship
- Service

The researcher is presenting this table relative to the question of the level of ministry involvement provided in the Statement of the Problem. This represents the quantitative data that was gathered in the initial survey of 36 persons.

Table 47. Level of Ministry Involvement of Molo Church of the Nazarene

	N	Mean	SD	Description
Level of Involvement	**36**	**3.59**	**1.5**	**Moderate Involvement**

Ministry	N	Mean	SD	Interpretation
Evangelism	**36**	**3.74**	**1.64**	**Moderate Involvement**
Education	**36**	**3.31**	**1.82**	**Low Involvement**
Fellowship	**36**	**4.17**	**2.04**	**Moderate Involvement**
Worship	**36**	**3.86**	**1.50**	**Moderate Involvement**
Service	**36**	**3.44**	**1.67**	**Moderate Involvement**

Legend

Description/Interpretation	Mean score
Very High Involvement	**5.81-7.00**
High Involvement	**4.61-5.80**
Moderate Involvement	**3.41-4.60**
Low Involvement	**2.21-3.40**
Very Low Involvement	**1.00-2.20**

The table shows the level of laity ministry involvement of Molo Church in the five areas of ministry. It was administered to the 36 member respondents in the initial survey. These persons represented 35 percent of the total membership of the church. This was done so the researcher would have prior knowledge of Molo's church ministry involvement based on the areas of ministries outlined in the statement of the problem. It was from these 36 persons that the 12 participants were selected for the equipping intervention using purposive sampling as mentioned in chapter three.

As presented in the table, Evangelism listed with the mean of 3.74. This is interpreted as Moderate Involvement. Education listed with the mean of 3.31 which is interpreted as Low Involvement. Fellowship listed with the mean of 4.17, interpreted as Moderate Involvement. Worship listed with the mean of 3.86. This is interpreted as Moderate Involvement. Service listed with the mean of 3.44 which is interpreted as Moderate Involvement. In summary, the level of ministry involvement of Molo Church had an overall ranking as a moderate level of ministry involvement.

In addition to this quantitative data, the "open-ended question" type guided questionnaire given during the survey prior to the equipping classes showed different qualitative responses from the participants that may add to the data for discovering the actual level of ministry involvement. The researcher is presenting a summary of responses from the survey questionnaire.

Table 48. Pre-Test Qualitative Key Question

Pre-Test Summary of Responses		
Questions	Participants' Code	Answers
Describe the involvement of the laity in ministries?	P1	The involvement of the laity in ministry is very limited. Same few people are continuously involved.
	P2	Low commitment and involvement
	P3	Not all members are involved in the ministry. Only those who are mature in there and have deeper relationship with Jesus Christ
	P4	Minimal involvement
	P5	Many do not get involved in ministry
	P6	Laity involvement is not 100 percent committed.
	P7	Only few are getting involved in church ministry.
	P8	Not so many are getting involved in church ministry.
	P9	Some members don't get involved in ministries of the church; they just only go during Sunday worship.
	P10	Minimal participation in the ministries of the church
	P11	Involvement in the church is limited for the laity.
	P12	Low involvement in the activities and ministries of the church

These are the participants' qualitative answers to describe the laity ministry involvement. The results were that there was a preponderance of evidence to show low or minimal involvement.

Summary of the Action Research Key Participants' Responses

The next presentation reflects action research key participants' responses and observations before, during, and after the equipping intervention.

The summary of the researcher's meeting with the key participants are reported in three stages as outlined in chapter three. This data was taken from transcripts gathered in the meetings.

Meeting One—Planning Stage: This was done before the start of the equipping classes. The main goal of this meeting was to discuss necessary preparation to be considered in the implementation of 12 weeks of equipping classes. In this stage, the researcher shared the very purpose of the 12-week equipping intervention and the role as key participants in this study in relation to the problem of the lack of laity ministry involvement and to gain prior knowledge on the equipping endeavor of Molo Church and the current laity ministry involvement.

With this regard, the researcher asked, "How was the equipping ministry of the church in the past years?" One key participant responded, "Very seldom did the church provided equipping classes in the past." The researcher further asked "how was the involvement of lay people in the ministries of the church?" Another participant answered that the "same people are faithfully involved in the church; the majority of the members were only attending Sunday worships, but not for other church activities like prayer meeting, Bible study, Sunday School, and others things." The researcher then asked "what was a possible reason why there is such

minimal involvement of lay people in the church?" Participants answered: member's lack of maturity in Christian life, lack of training for ministries, family matters, the church was lacking in providing opportunities for ministry involvement."

In addition, the researcher also presented the overall process of the study. The researcher explained the different stages of the intervention, including the tests to be given: pre-test, mid-test and post-test. The researcher also explained the significant role of each test and showed the prepared 12 lessons to be utilized during the 12 week equipping classes. The researcher further explained the lessons were to be are based on Ogden's concept of equipping. These were described as mend/restore, establish/lay foundations, and prepare and train. In line with this, the researcher showed the draft of possible lessons to be used. From this conversation the researcher was able to draw responses. One participant commented, "We need to outline the lessons related to the equipping categories taken from Ogden. The researcher then opened the floor to more suggestions. After many exchanges of ideas, the researcher and key participants were able to come up the final lessons to be offered which replaced some of the previous lessons presented. Please see lessons in Appendix H.

Another topic discussed during the planning stage was the use of instructional pedagogy. The researcher consulted with the key participants with regard to the researcher's possible designs, specifically the backward design of UbD © and another pedagogy known as "ADDIE" (Analysis, Design, Development, Implementation, Evaluation). The researcher also asked for suggestions as to what instructional teaching format would be best to use? One participant suggested using the 4 A's instructional model; they had experience with the process of using the 4 A's. The model stands for activity, analysis, abstraction and application. The meeting

concluded with a very productive result on how to facilitate the equipping intervention. The UbD design was selected.

Meeting Two—Reflection Stage: After the first stage of equipping classes the researcher again met with the key participants purposely to reflect from the first stage of the equipping intervention which had covered the first four lessons. The meeting started with a prayer; the researcher proceeded by directing the key participants to the first part of Ogden's concept of equipping, namely "mend and restore." The researcher asked for personal reflection from the key participants.

This was one response from a key participant: "The concept of mending and restoring was very special to me. Without the mending and restoring from God, I am still in my sins and still living a life away from Him." In addition, the researcher asked for their opinion on the overall attitude of the participants with regard to the equipping sessions. One key participant said, "I observed positive development on how participants acted. They were enthusiastic and were eager to learn and were fully engaged during equipping classes."

Another overall response was extracted when they were asked what important improvement we have to take in order to make the equipping classes more interesting and effective? The general answer was that we need to give more time in group sharing and group dynamics. They also said that we need to provide handouts so participants will have a copy of the lessons for theme review when they are at home.

Another question the researcher asked was about what positive effect had been observed on participants ministry involvement? One participant responded, "Majority of those participated

in the first stage of class are consistently joining Sunday worship and Wednesday prayer meeting since the equipping classes have started."

Another response was extracted when asked "what changes have you observed from the participants' participation during classes?" The response was that some were hesitant at the beginning, but they have overcome their shyness. Others were very participative from the start.

The researcher asked "what problems have been observed in the attendance during classes?" General observation was that younger participants have a problem in maintaining punctuality and attendance. The researcher now asked, "what factors contributed to the problem?" The following answers were presented by the key participants: family problems, studies, the effect of "gadgets" and social media. Hearing these different responses, the researcher asked, "what are the possible solutions needed to address this problem?"

These were the general suggestions presented by the key participants.

1. Make constant and prior follow up for them to be reminded of the next session.

2. Employ some personal visits or online follow up.

3. Continue encouragement for participants especially minors.

4. Make adjustments with the teaching style to fit for the minors needs.

Meeting Three--Overall Reflection Stage: The purpose of this meeting aimed to reflect upon the overall results of the 12-week equipping intervention as outlined in chapter three of this paper. This was done after the last stage of equipping classes.

From this meeting the researcher was able to draw different observations from the participants. The following are statements from participants' general observation.

- We observed great improvement in individuals and their level of commitment upon completing the 12 weeks lessons.

- Participants who were very shy from the beginning started to open up and participated in group sharing.

- There was improvement in the participants' ministry participation.

- We have also observed life change reflected through the participants' weekly engagement in the activities of the church and through their testimonies shared telling what is happening in their family affairs and community life.

In the concluding part of the meeting the researcher asked, "what future improvement is needed in the equipping ministry of the church?" One participant shared, "I think the church should have consistent equipping classes in the church and must provide opportunities for everyone to discover their spiritual gifts and lead members into the practice of these gifts.

Another participant added, "the church should make a very clear plan or road map on how discipleship and equipping will take place in the church so that members are ushered towards growth and maturity." She added that a good discipleship and equipping curriculum is needed.

The last question was "what are your take-aways from the 12 week equipping classes?" Participants' responses are outlined as follows;

- I now realized the value of equipping the laity for ministry; I now perceived that the healthy church is not measured by numbers but by the quality of discipleship and equipping made in the life of its members.

- I praise God for the opportunity to be part of these equipping classes. The lessons were so valuable to me. I was thankful that, though for the long time that I have been a member of the church and haven't discovered my spiritual gifts, through this equipping, I am now aware of my gifts and how can I contribute in the ministry through my gifts

- I am thankful for the equipping that I experienced. I felt I gained my confidence in doing ministry.

Summary

This chapter outlined the findings of this research in relation to the questions outline in statement of the problem.

This chapter revealed significant findings on the overall question of the level of ministry involvement of the laity at Molo Church of the Nazarene based on the demographic profile and how equipping affects laity ministry involvement as well as factors contributing to the lack of laity ministry involvement in the ministries of the church. To provide a balanced presentation of the findings, both quantitative and qualitative data were presented in this chapter.

The data findings presented in this chapter will help the next chapter in formulating conclusions and recommendations.

CHAPTER 5: SUMMARY OF FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

This paper was purposely written to address the problem of laity ministry involvement in the local church. To accomplish this task, the researcher employed qualitative research design and utilized participatory action research. The study was conducted at Molo Church of the Nazarene in Iloilo City. The participants were members of the church; they were selected using purposive sampling. The participants were subjected to 12 weeks of equipping classes utilizing Ogden's theory of equipping as outlined in chapter one.

 In addition, these classes were designed using the backward design approach outlined in Chapter Three as a pedagogical design that prioritizes the intended learning outcomes instead of topics to be covered. This study also gathered pertinent data through the use if a pre-test, mid-test and post-test and open guided questionnaires to help assess participant's improvement as a result of equipping classes.

This chapter presents the summary of findings, conclusions and recommendations in the conduct of study which was to address the problem of laity ministry involvement in the local church.

Summary of Major Findings

The findings of the studies were summarized according to the statement of the problem stated in chapter 1.

1. **What is the laity's demographic level of ministry involvement at Molo Church of the Nazarene?**

In the demographic data presented in Chapter 4, the demographic level of laity ministry involvement shows *significant* concern in two categories. As shown in the tables provided there, the laity marital status with the p-value of .537, interpreted as significant. Single persons with a mean 3.20 listed as Low Involvement. Married people, with a mean of 3.90, was considered as Moderate Involvement. Education, with p-value of .015, interpreted also as *significant* on two levels. Elementary level, with a mean of 2.36, interpreted as Low Involvement. Bachelor's Degree, with a mean of 2.50, also interpreted as Low Involvement.

Other factors such as, gender, age, nature of work listed as *not significant*. However, there is a low involvement in male, ages 21-25 and 31-35 and in the nature of work, government employees and blue-collar jobs were listed also as low involvement.

Table 49. Demographic Level of the Laity Ministry Involvement

Factor	T	df	p-value	Interpretation
Gender	**6.300**	**34**	**.537**	**not significant**
Status	**1.408**	**34**	**.039**	**significant**

Factor	F	df		p-value	Interpretation
Age		**1.851**	**5**	**.133**	**not significant**
Nature of Work		**.683**	**4**	**.609**	**not significant**
Education		**3.667**	**4**	**.015**	**significant**

2. **What are the contributing factors affecting the lack of lay ministry involvement in the local church?**

Factors contributing to the lack of laity involvement are seen in both quantitative and qualitative data. In Table 50, the laity demographic profile affects the lack of laity ministry involvement.

Table 50. Factors Contributing to the Lack of Involvement

Gender	N	Mean	SD	Interpretation
Male	**14**	**3.39**	**.35**	**Low Involvement**

Status	N	Mean	SD	Interpretation
Single	**16**	**3.20**	**1.1**	**Low Involvement**

Age	N	Mean	SD	Interpretation
21-25	**8**	**2.47**	**1.06**	**Low Involvement**
31-35	**4**	**2.80**	**1.17**	**Low Involvement**

Nature of Work	N	Mean	SD	Interpretation
Gov't Employee	**5**	**3.03**	**1.10**	**Low Involvement**
Blue Collar Worker	**2**	**2.93**	**2.63**	**Low Involvement**

Education	N	Mean	SD	Interpretation
Elementary	**1**	**2.36**	**N/A**	**Low Involvement**
Bachelor's Degree	**8**	**2.50**	**1.08**	**Low Involvement**

The laity demographic profile shows significant effect in the lack of laity ministry involvement in the local church. As listed, male has a low ministry involvement, single—low involvement, while ages 21-25 and 31-35 show with the same low involvement. In another category, government employees and blue-collar workers were also listed as low involvement. Lastly, elementary level education and bachelor's degree were also interpreted as low involvement. These are in contrast to the other demographic data listed in Chapter 4 as either high or moderate.

In addition, from the qualitative data gathered, factors contributing to the lack of laity involvement in the church can be outlined as follows:

1. Members who are not growing and maturing in Christian life contributed to the lack of ministry involvement in the church.

2. People are not trained for ministry.

3. Limited opportunity provided by the church for people to participate is one of the factors contributed to the lack of equipping in the church.

4. Work is considered as a factor. People have no time for ministry because of the high demand of work.

The findings toward an answer for the next sub-question of our problem statement from Chapter 1 are given next.

3. **What are the benefits if more of the laity of the Molo Church of the Nazarene were equipped in the ministry?**

In chapter 4 of this paper, the researcher was able to extract feedback from intervention participants' qualitative responses when asked about the benefits of equipping. The following were their responses: increase in ministry involvement, awareness of Christian responsibilities in the church, discovery of spiritual gifts, prepare people for ministry, and help grow a church.

As reflected in the Table below, the researcher found some additional significant benefits when more members are equipped for ministry. From the result of the Mid-Test Qualitative Question 2, participants were asked to respond to the statement: "describe the changes in your life after joining the training program." The researcher found themes like laity usefulness in the church, being active in ministry participation, and Christian maturity.

Mid-Test Q2 (Table 17 repeated)

Mid-Test Question 2 Qualitative Data Result	
Codes	Themes
- So we can teach others - Effective disciples of Christ - More useful in the ministry - For member for doing ministry - Help Christians to be more effective productive disciples	Usefulness in the Church
- To reach more souls for God - Active in ministry - As preparation to get involved in ministry. - Great help in the church specially in different church ministries	Active Participation

• Encourage Christians to get involved • Growth and maturity • Become more mature • Become more mature • Become more mature • Become more mature • Discover their part in the body of Christ	Christian Maturity

The data that was gathered to help answer our fourth sub-question of our problem statement from Chapter 1 is given below.

4. How did the equipping intervention affect the laity involvement in ministry at the Molo Church of the Nazarene?

From the result of quantitative data collected, the researcher found significant statistical effect of the equipping intervention in laity ministry involvement at Molo Church of the Nazarene. The table shows the results of the pre-test, mid-test and post-test question one which were designed to track an answer for this question. The pre-test answered this question in terms of ministry involvement *before joining* the equipping intervention, while the mid-test answered the question about ministry involvement *after joining* the equipping intervention, and the post-test answered the question of ministry involvement *upon completing* the equipping classes.

As reflected in the table, during the pre-test the participants' ministry participation was mostly neutral, representing 75 percent of the total respondents. Agree was 16.7 percent and strongly agree was at 8.3 percent from the total respondents. In the mid-test, 16.7 were neutral;

33.3 percent put agree, and 50 marked strongly agree. On the post-test, 8.3 percent put disagree,

33.3 agree, and 58.4 strongly agree.

Pre-Test Q1 (Table 7 repeated)

Q1

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Neutral	9	75.0	75.0	75.0
	Agree	2	16.7	16.7	91.7
	Strongly Agree	1	8.3	8.3	100.0
	Total	12	100.0	100.0	

Mid-Test Q1 (Table 16 repeated)

Q1

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Neutral	2	16.7	16.7	16.7
	Agree	4	33.3	33.3	50.0
	Strongly Agree	6	50.0	50.0	100.0
	Total	12	100.0	100.0	

Post-Test Q1 (Table 25 repeated)

Q1

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	1	8.3	8.3	8.3
	Agree	4	33.3	33.3	41.7
	Strongly Agree	7	58.3	58.4	100.0
	Total	12	100.0	100.0	

In the post-test result of question one, the researcher was able to find significant qualitative data also as effects of the equipping intervention. This result is in response to the statement: "Describe the changes in your life after completing the training." Participants considered the equipping intervention as empowerment for many aspects of a Christian's life and testified that the training had brought change and spiritual growth.

In addition to quantitative data findings, the results of some qualitative data on the open-ended questions on the tests found significant effects of equipping in the ministry involvement of the laity in the local Church. In mid-test question one, the researcher found significant effects of the equipping intervention. As reflected in the table, Growth in the Christian Life, Deeper Relationship with God, Change of Character, Burden for Ministry and Christians Witness were reported.

Mid-Test Qualitative Q1 (Table 38 repeated)

Mid-Test Question 1	Qualitative Questionnaire Result
Codes	Themes
• Widen my understanding of the word of God • I am more concerned about being equipped • I am more concerned about being equipped for ministries • Eagerness to learn more about following Jesus • More eager to learn more about God's word	Growth in Christian life
• Deepen my relationship with the lord • Understand more about having a deeper relationship with Christ. • Intentional in my devotional life.	Deeper Relationship with God
• Become more aware of my conduct • Learned to be more forgiving • I was changed by lessons on equipping	Change of Character
• Opportunity to be equipped for Christ service • My role in the ministries of church • My role in the ministries church • Developed burden to help others grow in faith • Deepen my burden for the lost	Burden for Ministry
• Mindful of what is needed being a true disciple of Christ • Give me confidence to witness for Christ	Christian Witness

In this regard, the result of post-test question one also showed significant effects. As shown in the table the researcher was able to extract findings from participants' responses such as Life Empowerment, Changes of Character, and Spiritual Growth

Post-Test Qualitative Q1 (Table 42 repeated)

Post-Test Question 1 Qualitative Data Result	
Codes from Transcripts	**Themes**
I became even more confident with myself. I was more encouraged. I am more eager to do ministries. I felt empowered.	Life Empowerment
My life was renewed. Still have lots to improve on myself Completely changed from good to better Became more transparent to other people I learned to be more patient and forgiving to others. I am beginning to see my many roles in the church.	Changes of Character
Growth in my relationship with God Growing in my spiritual journey I started to overcome my shyness. Growing in my relationships with others	Spiritual Growth

The fifth sub-question to answer our problem statement from Chapter 1 was also addressed in some of the findings of this study. The Table shows the level of laity ministry involvement of Molo Church of the Nazarene in the five areas of ministry before the 12-week equipping intervention had started. As shown in the table, evangelism had moderate involvement, education had low involvement, and fellowship had moderate involvement. Worship interpreted as moderate involvement and service also as moderate involvement.

5. **What is the level of lay ministry involvement of Molo Church of the Nazarene to the five areas of ministry?**

Level of Ministry Involvement of Molo Church of the Nazarene (Table 43 repeated)

	N	Mean	SD	Description
Level of Involvement	**36**	**3.59**	**1.5**	**Moderate Involvement**

Ministry	N	Mean	SD	Interpretation
Evangelism	**36**	**3.74**	**1.64**	**Moderate Involvement**
Education	**36**	**3.31**	**1.82**	**Low Involvement**
Fellowship	**36**	**4.17**	**2.04**	**Moderate Involvement**
Worship	**36**	**3.86**	**1.50**	**Moderate Involvement**
Service	**36**	**3.44**	**1.67**	**Moderate Involvement**

Legend

Description/Interpretation	Mean score
Very High Involvement	**5.81-7.00**
High Involvement	**4.61-5.80**
Moderate Involvement	**3.41-4.60**
Low Involvement	**2.21-3.40**
Very Low Involvement	**1.00-2.20**

In summary, the table shows that Molo Church of the Nazarene's level of ministry involvement prior to equipping intervention was moderate.

In addition, in the pre-test questions given to the 12 participants before the equipping intervention, the result showed the level of commitment on all responses as low ministry commitment or minimal ministry involvement.

Pre-Test Qualitative Questions (Table 34 repeated)

Codes	Themes
• People low commitment • Not 100 percent committed • People in the church remain not committed	Low Commitment
• Low involvement in the church ministries • Very limited involvement in church ministries • Not all members are involved in the ministry • Minimal involvement • Many do not get involved in ministry • Only a few are willingly involved in church ministry • Not so many are getting involved • Most members don't get involved in ministries • Minimal participation	Minimal Ministry Involvement

Further, in the pre-test questionnaire, the participants were asked to respond to the statement "I am involved in the church ministries" (Q1). The finding showed that 75 percent of

the 12 respondents had a neutral response, with the mean of 3.33 interpreted as only Average

Involvement. The mid-test mean was 4.33; the post-test mean was 4.42 which was Very High

Involvement on that question. The study does show an improvement in the level of laity

involvement of the participants as a result of the equipping intervention. It is the qualitative

responses given by the participants that validates the fact that they themselves felt that it was the

intervention that effected the result.

Table 51. End Effect of Equipping and Involvement

Field Work December 2022-March 2023	Pre-Test Q1	Mid-Test Q1	Post-Test Q1	Qual. Results (Table 42) Qual. Q1	Movement of Involvement
Disagree	0	0	1		
Neutral	9	2	0	Life Empowerment	Pre- of 3.33 = Average
Agree	2	4	4	Changes of Character	Mid- of 4.33 = Very High
Strongly Agree	1	6	7	Spiritual Growth	Post -of 4.42 = Very High
Mean	3.33	4.33	4.42		

The end effect of the equipping to the involvement was a move from average to very high

engagement as a result of the intervention. It can be concluded that the Moderating Variable (the

equipping lessons) did have effect upon the Independent Variable (the demographic that was

tested) with a favorable movement of the Dependent Variable of at least two levels of ministry

involvement in a positive direction.

Research Conclusions

Based on the reflected findings, the following conclusions were drawn: the demographic level of laity ministry involvement at Molo Church of the Nazarene before equipping intervention showed significant concern in two demographic profiles, laity marital status and laity educational attainment. In the marital status, Single has Low Involvement, while Married has Moderate Involvement. In the Educational attainment, elementary level has Low Involvement and Bachelor's Degree has Low Involvement.

Other factors such as, gender, age, nature of work were listed as not significant. But there is low involvement in male, ages 21-25 and 31-35. In the nature of work, government employees and blue-collar workers both have low involvements.

Further, in the factors affecting the lack of lay ministry involvement in the local church, in the findings from the qualitative data gathered, factors contributing to the lack of laity involvement were attributed to lack of maturity in the Christian life, people not being trained for the ministries of the church, the church seeming to be lacking in providing opportunities for the laity to get involved in the ministries of the church, and the demand of work responsibilities which hinder laity from getting involved more. These are the conclusions of this study concerning sub-questions number one and two.

In the findings on what the benefits are if more laity were equipped in the ministry (sub-question three), we discovered that from the result of the mid-test qualitative question 2, some answers were identified: equipping leads to more laity usefulness in the church, more active ministry participation, and greater Christian maturity. Other data in Chapter Four shows that equipping leads to an increase in ministry involvement, greater awareness of Christian

responsibilities in the church, discovery of spiritual gifts, and people prepared better for ministry that contributes to the growth of the church.

In the findings of the effect of equipping in laity ministry involvement (sub-question four), the result of the pre-test and post-test qualitative data questions reflected a significant effect of spiritual growth in the Christian life, deeper relationships with God, changes of character, greater burden for ministry and Christian witness.

Lastly, in the finding of level of ministry involvement in the areas of ministry (sub-question five), the data gathered suggests that there was significant improvement from the initial survey through the pre-test, mid-test, and post-test as reflected in the data. This is an improvement from average to very high involvement and improvement at the end all the tests.

Looking on the findings of this study in relation to the problem of lack of laity ministry involvement in the local church, the researcher is reminded on the importance of the role of pastors in equipping. The Bible is very clear in Ephesians 4:11-13, "So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his people for works of service, so that the body of Christ may be built up, until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ."

The results and findings of this study affirm the statement of Paul to the Ephesians that equipping the saints for building up the church helps mature the believers until all reach the fullness of Christ.

This study has great implication in the researcher's ministry context and the broader area of ministerial practice:

- It implies the necessity of equipping laity for ministry involvement at Molo Church of the Nazarene.

- It implies greater Christian maturity if believers are equipped.

- It implies more laity ministry involvement will happen with ongoing equipping at Molo Church of the Nazarene.

- It implies life changes can occur when laity are equipped for the work of service.

- It implies that a burden for ministry is heightened among the laity when equipping occurs.

- It implies increased laity awareness of the task of Christian witness will be realized.

Recommendations for Future Research

This study reflected the effectiveness of equipping the laity for ministry using participatory action research methodology and utilizing Ogden's model of equipping. Thus, the following recommendations are hereby presented:

1. Since the effectiveness of action research has proven to be an effective tool in addressing the problem of laity ministry involvement, pastors and church workers should utilize action research as a tool in equipping laity for ministry.

2. The use of a backward design pedagogy, or any similar tool proven to be effective in formulating curriculum, is encouraged for pastors, educators and church leaders.

3. Since equipping proved to be effective in preparing laity for ministry participation, pastors and church leaders should provide continuous equipping opportunities for every believer.

4. A similar study must be conducted to larger group to find a more conclusive result, as was recognized in the limitations in this paper, due to the small sample of participants which may not be conclusive to speak for the whole church. A broader study could be done with a whole district instead of just one church.

5. A similar study should be conducted that balances the gender participation in the research since only women met the four criteria of the purposive sampling for this specific study.

6. Panelists for this study mentioned improving the Spiritual Gifts section of the curriculum. While it addresses *discovery* of gifts and while it used an inventory to help the participants find their own personal gifts in lesson 10,[110] and while it refers in lesson 12 to the importance of the ongoing training and *development* of gifts once they are discovered, and while it refers to *deployment* of gifts into ministries in lesson 11, the study did not give enough time in those three short lessons to fully equip the laity for their gifts to be most effectively utilized in ministry.

Conclusions from the Study

The main purpose of this study is to address the problem of laity ministry involvement in the local church. To accomplish this task; the researcher has utilized qualitative action research as methodology. The researcher designed a 12-week equipping intervention as a tool in equipping laity for ministry participation. As part of participatory action research, the researcher has purposely chosen three key participants to be part of the planning and evaluating cycle of action research. In addition, 12 participants were chosen to be part of the 12-week equipping

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110. Lifeway Christian Resources, "Spiritual Gifts Survey." https://s3.amazonaws.com/bhpub/DOC-Spiritual-Gifts-Survey.pdf

intervention. For equipping lessons, the researcher has designed 12 lessons based on Ogden's model of equipping, though the content of the lessons were personally prepared by the researcher with the help of the key participants. On the instructional design, the researcher has utilized backward design.

Before and during the course of equipping intervention, the researcher employed an initial survey, a pre-test, mid-test and post-test to assess the participants' prior ministry involvement and their development effected by the 12-week equipping intervention.

On the other hand, this paper also outlined findings from the data gathered to answer the questions provided in the statement of the problem. In line with these findings, research recommendations were drawn to help future researchers and readers learn from the findings of this study that may help address similar phenomena which they are encountering.

Lastly, for the researcher, this study is very significant because equipping is perceived as an important aspect in growing members for the work of service or ministry. Equipping is specifically admonished by Paul in preparing the saints for the work of service and for building up the body of Christ, the church.

It is to this effect that this paper is realized.

APPENDIX A

Discernment Survey Results (Administered Before the Proposal Defense)

Initial Survey Result on Ministry Involvement			
	N	Mean	SD	Description
Level of Involvement	36	3.59	1.5	Moderate Involvement

Ministry	N	Mean	SD	Interpretation
Evangelism	36	3.74	1.64	Moderate Involvement
Education	36	3.31	1.82	Low Involvement
Fellowship	36	4.17	2.04	Moderate Involvement
Worship	36	3.86	1.50	Moderate Involvement
Service	36	3.44	1.67	Moderate Involvement

Gender	N	Mean	SD	Interpretation
Male	14	3.39	.35	Low Involvement
Female	22	3.72	.35	Moderate Involvement

Status	N	Mean	SD	Interpretation
Single	16	3.20	1.1	Low Involvement
Married	20	3.90	1.75	Moderate Involvement

Age	N	Mean	SD	Interpretation
15-20	2	4.25	.25	Moderate Involvement
21-25	8	2.47	1.06	Low Involvement
26-30	3	4.19	.32	Moderate Involvement
31-35	4	2.80	1.17	Low Involvement
36-40	3	4.40	1.16	Moderate Involvement
41-above	16	4.00	1.76	Moderate Involvement

Nature of Work	N	Mean	SD	Interpretation
Gov't Employee	5	3.03	1.10	Low Involvement
Teacher/Private	2	5.00	1.01	High Involvement
Blue Collar Worker	2	2.93	2.63	Low Involvement
CSR	4	3.79	1.01	Moderate Involvement
Others	25	3.59	1.57	Moderate Involvement

Education	N	Mean	SD	Interpretation
Elementary	1	2.36	N/A	**Low Involvement**
High School	7	5.03	1.43	**High Involvement**
College Level	17	3.53	1.32	**Moderate Involvement**
Bachelor's Degree	8	2.50	1.08	**Low Involvement**
Graduate School	3	3.90	1.79	**Moderate Involvement**

Legend				
Description/Interpretation				Mean Score
Very High Involvement				**5.81-7.00**
High Involvement				**4.61-5.80**
Moderate Involvement				**3.41-4.60**
Low Involvement				**2.21-3.40**
Very Low Involvement				**1.00-2.20**

Factor	T	df	p-value	Interpretation
Gender	**-6.300**	**34**	**.537**	**not significant**
Status	**-1.408**	**34**	**.039**	**significant**

Factor Interpretation	F	df	p-value	
Age	**1.851**	**5**	**.133**	**not significant**
Nature of Work	**.683**	**4**	**.609**	**not significant**
Education	**3.667**	**4**	**.015**	**significant**

APPENDIX B

Membership Statistics

APPENDIX C

Pre-Test for Molo Church of the Nazarene Members Who Joined 12 Weeks Equipping Sessions					
	Strongly Disagree (1)	Disagree (2)	Neutral (3)	Agree (4)	Strongly Agree (5)
I am involved in our church ministries.					
I agree with the statement, "Every believer should be a Minister."					
Our church regularly equips our lay people to be involved in ministries.					
I am willing to be equipped for ministries.					
I believe spiritual gifts are essential to the growth of the church.					
I believe it is important to equip the laity for ministries.					
I believe that a pastor's primary role is to equip the laity for ministries.					
I have been personally changed for the better by the equipping I have received for ministries.					

Pre-Test Questionnaire (Administered just before Training/Week 1)

Please answer the following questions in complete sentences:

1) Describe the involvement of the laity in ministries?
2) If unsatisfied with the laity's involvement, what do you think are lacking with regards to equipping?
3) If unsatisfied with the laity's involvement, how do you think their involvement can be improved?

APPENDIX D

Mid-Test Questionnaire (Administered during the Training/Week 5)

Please answer the following questions in complete sentences:

	Strongly Disagree (1)	Disagree (2)	Neutral (3)	Agree (4)	Strongly Agree (5)
I am more involved in our church ministries since the equipping sessions have begun.					
I agree more with the statement, "Every believer should be a minister" than before the sessions began.					
I sense that our church equips our lay people more regularly to be involved in ministries since the equipping sessions have begun.					
I am more willing to be equipped for ministries since the equipping sessions have begun.					
I believe more strongly that spiritual gifts are essential to the growth of the church since the equipping sessions have begun.					
I more strongly believe it is important to equip the laity for ministries since the equipping sessions have begun.					
I believe more strongly that a pastor's primary role is to equip the laity for ministries since the equipping sessions have begun.					
I have been personally changed more for the better by the equipping I am receiving from the sessions for ministries.					

1) Describe the changes in your life after joining the training program?
2) Why is it important for the laity to be trained for ministry?
3) How has the pastor helped you in the training?
4) What parts of the training did you feel were most helpful for you?
5) What can be done to improve this training?

APPENDIX E

Post-Test Questionnaire (Administered after the Training/Week 12)

	Strongly Disagree (1)	Disagree (2)	Neutral (3)	Agree (4)	Strongly Agree (5)
I am even more involved in our church ministries since the equipping sessions have been completed.					
I agree even more with the statement, "Every believer should be a minister" now that the equipping sessions have been completed.					
I sense more strongly that our church equips our lay people regularly to be involved in ministries since the equipping sessions have been completed.					
I am more willing to be equipped for ministry involvement since the equipping sessions have been completed.					
I believe even more strongly that spiritual gifts are essential to the growth of the church since the equipping sessions have been completed.					
I even more strongly believe that it is important to equip the laity for ministries since the equipping sessions have been completed					
Since the equipping sessions have been completed, I believe even more strongly that a pastor's primary role is to equip the laity for ministries.					
I have been personally changed more for the better by the equipping I have received from the sessions preparing people for ministry involvement.					

Please answer the following questions in complete sentences:

1) Describe the changes in your life after completing the training program?
2) Why is it important for the laity to be trained for ministry?
3) How has the pastor helped you in the training?
4) What parts of the training did you feel were most helpful for you?
5) What can be done to improve this training?

APPENDIX F

FLOWCHART OF THE RESEARCH DESIGN

(***KURT LEWIN'S ACTION RESEARCH PROCESS)

Meeting 1	Planning, three key participants, output minutes of the meeting
Pre-Test Assessment	Equipping participants (12)
Weeks: 1-4 of lessons	Acting/ Observing
Meeting 2	Reflection/ Planning (the key participants)
Mid-Test Assessment	Equipping participants
Weeks: 5-8 of lessons	Acting / Observing
Meeting 3 with the three key participants	Reflection and Planning (if needed)
Weeks: 9-12 of lessons	Acting/ Observing
Post-Test Assessment	Equipping participants
Meeting 4 with the three key participants	Reflection and Evaluation

APPENDIX G

TOOLS FOR DATA ANALYSIS

Post-experimental stage. The researcher utilized mean, standard deviation, SPSS and ANOVA, as tools for analyzing the gathered data. To define, "Mean" implies average and it is the sum of a set of data divided by the amount of data. Mean can prove to be an effective tool when comparing different sets of data.

[https://research-methodology.net/research-methods/quantitative-research/mean-mode-and-median/]

Standard Deviation is a measurement used in the dispersion of a dataset relative to its mean and is calculated as the square root of the variance.

[https://www.investopedia.com/terms/s/standarddeviation.asp]

SPPSS, stands for Statistical Package for the Social Sciences, useful for various kinds of researchers for analyzing complex statistical data.

[https://www.alchemer.com/resources/blog/what-is-spss/]

Lastly, ANOVA stands for Analysis of Variance. It is a statistical test that was developed by Ronald Fisher in 1918 and has been in use ever since. ANOVA tells you if there are any statistical differences between the means of three or more independent groups.

[https://www.qualtrics.com/experience-management/research/anova/]

In relation to the above-mentioned tools, the researcher used them to critically analyze the results of the gathered data in order to draw a comprehensive conclusion in relation to the phenomenon being addressed in this paper. Whatever conclusions that were drawn were displayed through the use of graphs, tables, and thematic analysis.

APPENDIX H

Lesson Outline

Part One (Week 1-4) Mending/Restoring	Part Two (Week 5-9) Establishing /Laying Foundations	Part Three (Week 9-12) Preparing/Training
1. God's Plan of Mending and Restoring	1.Equipping in Christ	1.Equipping in Stewardship
2. Areas of Mending and Restoring	2.Equipping in the Word	2.Equipping in Spiritual Gifts
3. Conditions in Mending and Restoring	3.Equipping in Discipleship	3.Equipping in Ministry
4. The Ministry of Mending and Restoring	4.Equipping in Incarnational Ministry	4.Equipping in On-Going Training

SET I: MENDING/ RESTORING

Lesson 1: God's Plan of Mending and Restoring

Description

This lesson will discuss God's heart in mending and restoring as foundation of this equipping lesson. Understanding the heart of God and his plan for restoration will bring something important in our understanding of God

I. OBJECTIVES

At the end of this topic, students are expected to:

● Participant will understand God's heart for mending and restoring as revealed in the scriptures.

● Identify areas in life affected by God's mending and restoring

● Participants will be able to share God's work of restoration in individual life and in the world.

II. SUBJECT MATTER

Topic: God's plan of mending and restoring

Materials: Laptop/PowerPoint Presentation, bible, notebook pen

III. PROCEDURE
- Preliminary Activities

Prayer: Let us request cherry to pray as we start our class for today.

Greetings! Good morning everyone" how's everyone for today. Welcome to our first meeting. Thank you for your willingness to learn and for your time.

Checking of attendance: before we proceed let's take note of everyone's presence. Thank you all are here. As we continue let us watch this short clip first.
- Motivation Video clip presentation (God's plan of restoration)

How do you find the video? Anyone would comment on the video? What did you see?

As we continue please open your bible if you have your hard copy, if none then open your Bible in your cellphone.

1. Activity[111]

If you have your bible now please reflect on these verses, Jeremiah 29:14; Psalm 51:12, Jeremiah 30:17; I Peter 5:10

You have ten minutes then after we share what we have reflected.

2. Analysis

In this part of the lesson participant will share their reflection from the scriptures and answer the following questions;
How was your reflection time? Have you discovered something?

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111. The Four A's (Activity, Analysis, Abstraction, and Application) Format for the Learning Plan are given in a chart at the end of the twelve lessons in this Appendix. It was integrated to the Ubd teaching design chosen for our equipping pedagogy for this curriculum.

- What is restoring and mending or restoration?
- What is God's heart for restoring and mending?
- What are the things that are subject to God's restoration?

Base on the verses above what is your answer to questions?

Students shared their answers from the scriptures given
- Jeremiah talks about restoration of Israel as a country
- God will bring them back from being prisoners
- God will gather them again as a country according to Jeremiah.

How about other verses? Students answered,
- For me in Jeremiah 30:17 God promised to restore even our health. God's desire is really to restore his people.
- For god heart is really toward restoration. In 1 Peter god promise to restore us and make us strong.
- For me in psalm 51:12 about asking for the restoration of the joy that was lost.
- Restoration of relationship to God.
- For me I see God heart really he wanted to restore his people.

Thank you for all answers and nice reflection from the verses. I know if we have time we can still get more insights from the scriptures.

What we do next is we will proceed to our main lesson obviously those verses lead us to our lesson for today.

3. Abstraction
-
Today we are going to study God's plan of mending and restoring.
We will consider three areas of God's plan of restoration.
- God plan of restoring his all creation
- God's plan of restoring people through his son
- God plan of restoring relationships.

What do you think God's plan of restoration to his creation? Can you cite a verse on this? But if you cannot give one, let's consider Isaiah 65:25. Also see revelation 21.

Someone read please!

What does this verse say?

In my understanding Isaiah speaks about the restoration of creation in relation to other creation. Like animals will be friends with other kinds of animals.

- For me about harmony of creation and people
- May also restoration of the land from the cursed.
- In revelation 21 of new heaven and new earth.

Thank you for all your answers. What about your idea of God's plan of restoration through Jesus Christ?

Why the need for restoration anyway? Is there any problem?

Student answered, yes because we have sinned against God. You all agree with the observation of our sister here? Students responded yes.

If so what is God's plan of restoration through his son?

Any verse for this? Students responded, I think John 3:16. Why? Because the verse says, through Jesus we will not perish but have eternal life. Okay good observation.

Any more insights? For me another student responded, In Matthew 1:22 speaks about Jesus called the as the savior. He will save his people from their sins.

How about Romans 5? Let us read and see what insight we can get. Students shared about their reflection.

- We have peace with God through Jesus Christ.
- We have access by faith
- Christ died for us.
- Justification by his blood
- We were reconciled through his death

Wow! Nice observations. We still have more to see from chapter 5 but we have to proceed. And share our personal application on this lesson.

4. Application
In part of the lesson each student should share their take away from the lesson?
- If God is the God who mend and restore what is that to you?
- What areas in your life has experienced God's ministry of mending and restoring?
- What key lesson learned in this topic?

Student shared,

- For I am bless knowing that God is so concern for me and his creation.
- Thanking God for receiving restoration through his son.
- Praising God for experiencing reconciliation with him through his son Jesus.
- Lesson for is me knowing the heart of God that he is committed to restore his creation to himself.

Closing Prayer: Faith

Lesson 2: Areas of Mending and Restoring

Description of the Lesson

This lesson outlines areas in life needs mending and restoring. After learning God's plan of mending and restoring it a prerequisite to identify areas in life that needs mending and restoring for us to see our need of God.

I. OBJECTIVES

At the end of this topic, students are expected to:
- Understand areas of mending and restoring
- Acknowledge the necessity of God's mending and restoring in the Christian life and in the world
- Identify personal need of God's mending and restoring
- Explain different verses that tells about restoring and mending

II. SUBJECT MATTER

Topic: Areas of Mending and Restoring

Materials: Laptop/PowerPoint Presentation, bible, notebook.

III. PROCEDURE
- Preliminary Activities

Prayer: before we start let us ask Julie to open us in prayer.

Greetings! "Good morning everyone" and welcome everyone in the second week of our equipping class praising God we are all here today.

Checking of attendance: good job; we are almost complete I think others are on their way here.

- Motivation: Ice breaker

1. Activity

In this part of the lesson student should define the following words in their own understanding or may use a dictionary.
Are you familiar with these words? Please give your simple divination.

- **What is mending?**
- **What is restoring?**

Student shared their Ideas

- For me mending is like fixing a broken thing so it can function again.
- I think restoring is you recreating what is broken
- For me I like Google definition. To bring back into existence or use; reestablish: restore law and order. 2. To bring back to an original or normal condition: restore a building; restored the patient to health.

Thanks for all your effort I know we can share more but we have to continue.

2. Analysis

In this part of the lesson student should process their personal reflection of the words they have defined, and relate it in personal experience.

Describe the experienced when you realized there is area in life needs mending and restoring?

Student shared their recollection,

- I realized my need when someone shared God's wonderful plan for me. I felt a need of restoration at that time.
- I see my need of mending when I realized I have hurt myself and others. I was confronted by God's word at that time.

Wow! That's great sharing. I think it's a fact that all of us in some point in life we have experienced and felt our need of mending.

Okay! let us proceed I think obviously you knew what is our lesson for today.

3. Abstraction

For today's lesson, we're going to study different the areas of mending and restoring as presented in scriptures.

For now let us divide our class in three groups and each must choose a verse to reflect from the given verses

Ezra 4:12, 16; 5:3, 9; 11; 6:14, Mark 1:19; Matthew 4:21; Psalm 68:9; Galatians 6:1
1 Cor. 1:10; I Thessalonians 3:10, 2 cor. 13:9

Groups report their observation,
- Group one. Rebuilding of the walls and repairing foundations from Ezra
- Group two. Mending of nets of the disciples and preparing their nets from the book of Matthew.
- Group two. Restoring of inheritance from Psalm 68:9
- Group three. Restoring those who have fallen from sin. Gal. 6:1
- Restoration with one another. 1 Corinthians 1:10

Thank you for your insights; more to say on these verses; but what is obvious? Are there areas in our lives that need mending and restoring? But let us proceed to our personal application we may have on this lesson.

4. Application

In this part of the lesson student will share their personal application by answering the given question or whatever they want to share regarding the topic.

- What area in my life needs mending and restoring?
- Reflect on these areas of life: physical, spiritual, emotional, social

Student shared their applications:

- For I need mending in my relationship with my neighbor whom we are not in good terms recently.
- I need mending in my relationship with God. So, I can fully follow him.
- I need mending in my emotional wellbeing, I am easily discouraged.

Closing Prayer: Jasmin

Lesson 3: Conditions in Mending and Restoring

Lesson Description

This lesson outlines the conditions needed for mending and restoring just like in the Bible; in many instances, God provided means for his people to get restored. From the Old and to the New Testament, conditions were given for restoration.

I. OBJECTIVES

At the end of this topic, students are expected to:
- Understand areas in life needs God's restoration
- Participant will understand the conditions in mending and restoring
- Identify various conditions provided in the Bible
- Participants will be able to articulate actions needed for mending and restoring

II. SUBJECT MATTER

Topic: Conditions in Mending and Restoring

Materials: Laptop/PowerPoint Presentation, Bible, notebook, pen

III. PROCEDURE

Preliminary Activities
Prayer: as we start we will ask faith to grace in opening prayer.
Greetings: good morning and how are you? I Hope you are all excited to be here.
Checking of Attendance: Praise God we are almost complete for today except that our sister Rose will be absent for today due to family matters she needs to address.

As we continue please see this image and individually analyze why signs are necessary.

- Motivation: (Picture image)

What did you see in the picture? Obviously, the pictures prescribe conditions and pre-cautions, in relation to safe driving to avoid violation and accidents on the road.

1. Activity

In this his part of the lesson student will reflect on the following verses

Each participant will reflect on the given scriptures (10 minutes)
Can someone please read the verses below, and then we will spend some time for reflection?
Luke 15: 11-32, John 21:1-19

2. Analysis

In this part of the lesson participant will share their reflection from the scriptures and answer the following questions
- From the prodigal son what actions you can identify that have led to his restoration?
- What led to Peter's restoration?

Students shared their observation
- For me in the prodigal son I notice important things he did. He made a realization.

What more you can see from the story of the prodigal son? One student answered, he repented after he realized he was wrong. Another observation, he returned to his father?
What if he did not do the things we have mentioned? Was he restored? The answer was no.

Great observations! Now let us proceed to John 21:1-19
What these verses are all about? Answers: about Peter's restoration. What happened to Peter why he needed restoration? Answer: he abandoned Jesus and went back to his old life.
What have you observed here? Answer: it was Jesus who made a move to find Peter and the disciples.
What did Peter do when Jesus confronted him? Answer: he recognized Jesus and felt sorry of what he did. What more? He embraced Jesus with love.

Very good observation! Let us precede a little bit more.

3. Abstraction

For today's lesson, we are going study the prerequisites for mending and restoring
Based on the given scriptures what are the prerequisites you have observed?
Answers:
Prodigal son: Realization, repentance, return, trust to his father.
John: Recognizing Jesus, asking forgiving, loving Jesus and his sheep.

4. Application

- What is God's prescription for restoration?

Answers: repentance, acceptance, trust, obedience to the conviction of the Holy Spirit.

- What are the negative implications for not meeting the conditions for restoration?

Answer: we will not experience restoration that comes from God.

- What areas in your life you have struggled that is part of the conditions we have discussed?

Closing Prayer: Nancy

Lesson 4: The Ministry of Mending and Restoring

Lesson Description

   This lesson outlines the call for the ministry of mending and restoring. After experiencing God's ministry of restoration, God called us to join him in his plan to restore the word into his presence. The church is tasked to be an agent and a place for mending and restoring.

I. OBJECTIVES

   At the end of this topic, students are expected to:

- Participant will comprehend the ministry of mending and restoration as part of Christian life
- Participants will feel the need of the ministry of mending and restoring
- Participants will get involved in the ministry of restoring and mending

II. SUBJECT MATTER

Topic: the Ministry of Mending and Restoring
Materials: Laptop/PowerPoint Presentation, bible

III. PROCEDURE

- Preliminary Activities
- Prayer: (Marijo)
- Greetings! "Good morning everyone"!
- Checking of Attendance
- Motivation: Video clip on ministry of restoration

1. Activity

In this section, students will reflect in the given verse 2 Corinthians 5:17-20

Let us read the verses above and after that we pause for a moment and reflect in the above verses. Prepare your insights in later discussion.

2. Analysis

In this part of the lesson participants will share their reflection and answer the following questions:

What have you discovered from the passage?

How we become participants of the ministry of mending and restoring?

Answers: He made us as new creation, God reconciled as to himself through Jesus.
- What is our identity as ministers of mending and restoring?
Answers: we are Christ's ambassadors.
- What practical ways should we do as God's agents of mending and restoring?
Answers: by loving and accepting people. Lend our advice, time, talent when we are needed. Just be with people in need.

3. Abstraction

For today's lesson, we are going to study the ministry of mending and restoring. Let us again read 2 Corinthians 5:17-20.

What can you see from this passage?
- God reconciled us to himself in Christ.
- We became Christ ambassadors.
- We were given the ministry of reconciliation.
- We have a message of reconciliation.

4. Application

Questions to ponder:

1. Share your personal reflection in this ministry of reconciliation.
- I realized that I am called to be agent of God in this ministry of reconciliation.

- Christian life is not ordinary. I see my value as Christ's ambassador.
- I see myself lacking in this area. I felt sorry that I am not functioning as agent of reconciliation.

2. How can the church embody this ministry of mending and restoring?

- The church must open its doors to those who are hurting.
- The church must offer genuine love to one another.
- Engage with the community.
- Provide counseling to those who are in need.

Closing Prayer: Annalee

SET II: ESTABLISH/ LAY FOUNDATIONS

Lesson 5: Equipping in Christ

Lesson Description

This lesson highlights on how to build our foundations as Christians. To do that Christians must acknowledge that Christ is the strong foundation whom we can build our faith. This happens when we are equipping in Christ as provided by the scriptures, Christ equipping prepare us to do good works.

I. OBJECTIVES

At the end of this topic, students are expected to:

- Participant will have a deeper understanding of how believers is being equipping in Christ,
- Participants to recognize when, and what areas in life, Christian equipping happens?

II. SUBJECT MATTER

Topic: Equipping in Christ

Materials: Laptop/PowerPoint Presentation, Bible, paper, pens.

III. PROCEDURE

- Preliminary Activities
- Prayer (WinJoy)
- Short singing
- Greetings

- Checking of a attendance
- Motivation

Each one will should think of any experience of strengthening received from Christ when confronted by troubles in life.

1. Activity

In this part of the lesson student will choose and read and reflect on the following scriptures:

2 Corinthians 1:4; Romans 12:6; 1 Corinthians 7:7; Ephesians 2:10; Acts 14:27. Hebrews 13: 21

2. Analysis

In this part of the lesson students will share their reflection from the chosen passages. Answers:

- In 2 Cor. 1, it tells about God comforts us so we can comfort others.
- Romans 12 speaks about gifts given to Christians.
- 1 Corinthians 7:7 talks about gifts.
- Ephesians 2:10 we are created to do good works.

Nice observation from the scriptures! Let continue in our lesson for today.

3. Abstraction

For today's lesson, we are going study equipping in Christ. We will discuss different areas where equipping in Christ happens.

How does Christ equip us? You may respond.
Please read Hebrews 13: 21. What do you see from this verse?
Answer, Christ equips us in every good work. Why is the purpose of this equipping? Answer. So we will do his will and please him.

- Christ equip us through trials and life's circumstances

How can we be equipped by trials? Any verse you can share? Answer. James speaks of the benefits of trials. Trials prepare us become mature. Good insights.

- Christ equips us through our gifts.

How did this happen? Please read Ephesians 4:7-8.
What you do see in this verse? Answer. Christ gave gifts to all believers.

4. Application

Reflect on areas of equipping in Christ, how did this lesson minister to you?
Answers:
- I realized that God equips me to do good works.
- I thank the Lord that He equips me with gifts so I can serve him.
- I realized that trials are not meant to let us suffer, but designed to equip us towards maturity.

Nice observations, it is true that Christ prepared or equipped us to do good works through our gifts.

Closing Prayer: Rose

Lesson 6: Equipping in the Word

Lesson Description

This lesson deals with the nature and importance of God's word in relation to Christian life. God's Word equips believers in the different facets of Christian life so that the man of God will be equipped in every good works and become blameless.

I. OBJECTIVES
At the end of this topic, students are expected to:
- Know the value of God's Word
- Understand how to be equipped in the Word
- Experience the equipping of the Word

II. SUBJECT MATTER

Topic: Equipping in the Word
Materials: Laptop/PowerPoint Presentation, Bible, notebook, pen

III. PROCEDURE
- Preliminary Activities
- Prayer: Althea
- Greetings
- Checking of attendance
- Motivation: Ice breaker

1. Activity

Students will be grouped and will answer the following questions;

Why call God's Word? 2 Tim.3:16-17; 2 Peter 1:20

2. Analysis

In this part of the lesson students will share their answers from the questions given. Let us now answer the question.

Why God's Word? Please read 2 Timothy 3:16-17.
Answers:
- Scripture is God-breathed
- Men spoke from God as they were carried along by the Holy Spirit.

Good observation from the verses above. Indeed it is called God's word because it is God-breathed and inspired by the Holy Spirit.

Let us continue to the next part of our lesson.

3. Abstraction

For today's lesson, we're going to study equipping in the Word.
How does the Word equip us? Any answer?

- Equipped for good works. 2 Tim.3:16, 17.

Again, what do these verses tell? If you read verse 17, what do you see? Answer. Be thoroughly equipped for every good works.

- Equipped to counsel others. 1 Timothy 4:13–15; 2 Timothy 2:1, 2, 15
What does it mean to be equipped in God's Word so we can counsel others?
Answer:
- Be diligent in the study of God's Word so we can warn or teach other.
- Give our life wholly to the Word and persevere in it so you can save yourself and others.
What other areas of equipping in God's Word? Please read 1 Timothy 4:6-7 and 2 Tim. 3:16.
What do you see? Answer: God's Word equips us for godliness and righteousness.
- Equips for righteousness and Godliness.

4. Application.

In this part of the lesson, each student will share personal applications from this lesson.

Closing Prayer: Blessy

Lesson 7: Equipping in Discipleship

Lesson Description

This lesson deals with equipping in discipleship. This lesson outlines a biblical understanding of discipleship, its demand, meaning, task and goal.

I. OBJECTIVES
At the end of this topic, students are expected to:
- Participants identify areas of equipping in discipleship
- Participants will the learn how to equip others for discipleship

II. SUBJECT MATTER

Topic: Equipping in Discipleship
Materials: Laptop/PowerPoint Presentation, Bible, notebook, pen.

III. PROCEDURE

1. Activities
- Prayer
- Greetings "Good morning everyone"!
- Checking of Attendance
- Motivation: Ice breaker (game follow the leader)

2. Analysis

Participants will reflect on what a disciple is.

3. Abstraction

In this part of the lesson, students will share their idea of discipleship.
What is discipleship for you? Please share.

Answers:
- Way of Following Jesus
- The idea of being an apprentice
- The training of a student

Thank you for your understanding of what is a disciple, let now proceed to our lesson proper.

For today's lesson, we are going to study the importance of equipping in discipleship.

- What is discipleship in the Bible?

Any idea? Actually we cannot see any word for discipleship in the bible. We can only see the word disciple.

What is discipleship? To give you an idea, this is how others defined discipleship, "The process of training people incrementally in some discipline or way of life."

What is the demand of discipleship? Please Luke 6:40; Luke 9:23.

What can you see in verse 40?
- The demand of discipleship is to be like his teacher. How about in Luke 9? The demand of discipleship is to take up the cross daily and follow Christ.

Discipleship does not stop in the demand but there is task we need to accomplish.
What is the task of discipleship? Please read Matthew 28:19-20. What is the task?

Answer: Make disciples who know how to make disciples?
- Baptize and teach to obey everything what was commanded to do.

- What is the goal of discipleship? John 13:35
  Answer: Christlikeness

How to be Christlike disciple? Live a life of love.

4. Application:

- Reflect on your life as a disciple.
- In what area of discipleship do you need to grow?

Closing Prayer: Christine

Lesson 8: Equipping in Incarnational Ministry

Lesson Description

  This lesson outlines the importance and the nature of incarnational ministry to incarnation is to be like Jesus. word became flesh and dwelt among us. In his earthly ministry he was with the sinners, tax collectors and the outcast of society. He met people wherever they are.

I. OBJECTIVES

  At the end of this topic, students are expected to:
- Participants to understand incarnational ministry
- Participants will engage in incarnational ministry

II. SUBJECT MATTER

Topic: Equipping in Incarnational Ministry

Materials: Laptop/PowerPoint Presentation, Bible

III. PROCEDURE
- Prayer: Julie
- Greetings: "Good morning everyone"!
- Checking of Attendance
- Motivation: Ice breaker

1. Activity
  Participants will be divided into small groups and discuss among themselves by answering the following question.
Let us divide in three groups and begin.
- What is incarnational?
- Identify passages in the Bible that relate to the word incarnational.
You may consult a dictionary so can get some definition.

2. Analysis

  In this part of the lesson, students will present their answers from the task and question given.
What is your definition of the word incarnational or incarnation?
To give us some idea, here's the definition from the dictionary.

- An incarnate being or form.
- A living being embodying a deity or spirit.
- A person or thing regarded as embodying or exhibiting some quality, idea, or the like.
- Theology. The doctrine that the second person of the Trinity assumed human form in the person of Jesus Christ and is completely both God and man.

These are good definitions of the word incarnation, right?
How about in the second question, do we have passages or an occasion that relate to the word incarnation or incarnation?
Answers:
- Jesus became flesh and dwelt among people. John 1
- Jesus took the form of a servant. Phil. 2
- Jesus was with the Gentiles like Cornelius.

Thank you for all you observations! Let us proceed to our lesson.

3. Abstraction

For today's lesson, we are going to study equipping in incarnational ministry.
What is incarnational ministry?

Here's the dictionary definition. "The immersion of one's self into a local culture and 'becoming Jesus' to that culture." Incarnational ministry seeks to dispense with ministry "from a distance" and embrace ministry "up close and personal"

As we look at this definition I think we will have now an idea what is incarnational ministry.

How to be incarnational?
- Be like Jesus. John 1:14; Luke 6:40
What does it mean to be like Jesus? You share your ideas. Please read John and Luke.

What did you see in John? Jesus made his dwelling among us. How about in Luke? Here he speaks of becoming like his teacher. What does it imply? Christlikeness.

What are other ways to be incarnational? If you read Paul in 1 Thessalonians 2:7–8; 1 Thessalonians 2:11–12; 1 Cor. 9: 19; 1 Cor. 2:2

What do these verses tell you?
- Be with people.
- Be a servant. Preach Christ.

4. Application

       Each one will share their personal application on the lesson.
In what ways should the church be incarnational?

Closing Prayer: Arnel

SET III. PREPARE/ TRAIN

Lesson 9: Equipping in Stewardship
Lesson Description

       This lesson will help understand Christian stewardship from a biblical perspective. It will also discuss the meaning and areas of discipleship where believers need to be equipped.

I. OBJECTIVES

       At the end of this topic, students are expected to:
- Participants will have a better knowledge of biblical stewardship
- Participants will be able to identify different areas of stewardship
- Participants will practice responsible stewardship

II. SUBJECT MATTER

Topic: Equipping in Discipleship
Materials: Laptop/PowerPoint Presentation, Bible

III. PROCEDURE
Prayer: Jasmin
Greetings
Checking of attendance
Attendance
Motivation: Watch video: https://www.youtube.com/watch?v=joiSgXzP-ik

1. Activities

This part of the papers students will share their personal reflection from the video presented.

What is your reflection from the video? Have you learned something?

Each participant will look for a passage in the Bible that speaks on stewardship.

2. Analysis

In this part of the lesson, students will share their chosen verses then identify some areas of stewardship.

3. Abstraction

For today's lesson, we are going to study equipping in stewardship.

What is stewardship?
- Each one share personal understanding on stewardship.
- What are the areas of Christian stewardship?

If we read some the verses you have given we will see areas of Christian stewardship. What are the areas of stewardship?

Areas of Stewardship:
- Stewardship of creation. Genesis 2:15
- Stewardship of possessions. Psalm 24:1; 1 Corinthians 4:2 (including money)
- Stewardship of gifts. 1 Peter 4:10
- Stewardship of work. Colossians 3:23
- Stewardship of the Great Commission. Matthew 28:19-20

Application:

Each participant will share reflection on stewardship and personal application.
- Which area did you feel you are good at?
- What areas need improvement?

Closing Prayer: Joy

Lesson 10: Equipping in Spiritual Gifts

Lesson Description

This lesson will discuss on what is a spiritual gift, its source from the Holy Spirit, its purpose and its use. Spiritual gifts are crucial in the life of the church and for each member's ministry participation.

I.   **OBJECTIVES**
At the end of this lesson, the students are expected:
- To have a better understanding of spiritual gifts.
- Identify their own spiritual gifts.
- Learn how to get involve through spiritual gifts.

II.   **SUBJECT MATTER**

Topic: Equipping in Spiritual Gifts

Materials: Laptop/PowerPoint Presentation, Bible, notebook, pen.

III. PROCEDURE

Preliminary Activities
Prayer
Greetings! Welcome everyone in our class.
Attendance
Motivation

1. Activity

Each student will write their identified spiritual gifts and prepare to share later in the discussion part of our lesson.

2. Analysis

Each one will share their identified gifts in the class.

3. Abstraction

Our lesson for today is about spiritual gifts.

What is a Spiritual Gift? You may share in your own understanding.

The source of spiritual gifts: 1 Corinthians 12:7.
- The Holy Spirit is the source of spiritual gifts.
- Jesus is also the source of spiritual gifts. Ephesians 4:7-13

Different Types of Spiritual Gifts 1 Corinthians 12:4-7
- Ministry gifts, manifestation gifts, and motivational gifts: Romans 12: 6-12.

The Purpose of Spiritual Gifts 1 Cor. 12:7
- The gifts were given for the building up of the church.
- To serve others. 1 Peter 4:10
- To glorify God. v. 11

How do you know your spiritual gifts? We know our gift through the spiritual gift survey.
    And by the confirmation from other believers.

Let us now start the spiritual gift survey.

4. Application

Each one will share the result of spiritual gift survey.
Do you confirm the result of the survey?

Closing Prayer: Cristina

Lesson 11: Equipping in Ministry

Lesson description

This lesson deals with the concept of ministry in the Bible. its meaning, its purpose and goals and how believers can be equipped so they can get involved.

I. OBJECTIVES

At the end of this topic, students are expected to:
- To understand what is ministry.
- Participants will find their place in the ministry.

II. SUBJECT MATTER

Topic: Equipping in Ministry

Materials: Laptop/PowerPoint Presentation, Bible, notebook, pen.

III. PROCEDURE

Preliminary Activities
- Prayer
- Greetings
- Attendance
- Motivation

1. Activity

In this part of the lesson, student will contemplate on what is ministry?
And who will do the ministry?

2. Analysis

On this part of the lesson, students will share their personal on the given questions.

So what is ministry? And who will do the ministry? You may share your ideas.

3. Abstraction

One lesson for today is about ministry but before we go further let us answer this question.

What is ministry in the scripture? Please read Ephesians 4:12-16 and note the word ministry.
The word ministry is also defined as service.

Do you understand what service means? I think this not hard to understand.
As we continue let us answer another question.

What is the work of the ministry? Please read the following verses. Ephesians 4:12.
What do you see from Ephesians?
- Ministry is for the edifying of the body of Christ.
- For equipping the saints.

- Exercise of spiritual gifts. I Cor: 12:8-10; Romans 12:6-12

Who does the work of the ministry? Please share your idea. Please read Ephesians 4:6 again. What does the verse say? The saints do the work of the ministry.
For the equipping of the saints for the work of ministry, for the edifying of the body of Christ

What is the goal of ministry? Please read verse 13 … until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.

4. Application

- Share your involvement in ministry.
- Share your take away in this lesson.

Closing Prayer: Sharmin

Lesson 12: Equipping in On-Going Training

Lesson Description

This lesson highlights the importance of continuing training for the laity in the church. Training in this lesson is outlined in different areas of Christian life so the laity will be well equipped, prepared and ready for effective ministry involvement.

I. OBJECTIVES

At the end of this lesson students will be able to:

- Understand the value of continuing training.
- Identify areas of need for training.
- Know how to train others.

II. SUBJECT MATTER

Topic: Equipping in On-Going Training

Materials: Laptop/PowerPoint Presentation, Bible, notebook, pen.

III. PROCEDURE

Preliminary
Prayer

Greetings
Attendance
Motivation

1. Activity

In this part of the lesson, students will think of the benefit of training to be shared in the later discussion.

2.Analysis

In the part of the lesson, students will share what they have listed as benefits of training. You can share your inputs now. Why is training important any? Think about those who compete in any sport. How much effort do they give in training and why?

3. Abstraction

In this part of the lesson, students will consider areas of ongoing training.

Our lesson for today is about equipping in ongoing training.

- Training to be Godly. 1 Tim.4:7-8
- Called to train others. Ephesians 4:12
- Training to enhance or perfect the use of spiritual gifts.

4. Application

Each student will share their thoughts on the lesson and personal application.

Closing Prayer: Denice

Backward Design (UBD) Design

Stage One Desire Result
Goals:
1. For participants to understand the importance of equipping in the life and growth of the church
2. For participants to have a deeper grasp of the different areas of equipping as provided in the scriptures
3. For participants to become aware of their role as member of the body of Christ
4. For participants to become equippers of God's people
To increase participant's ministry involvement in the church

Participant will know …	Students will be able to …
1. Areas of biblical equipping 2. The exercise of spiritual gifts 3. Individual role in the body of Christ 4. The value of equipping	1. Cite verses on equipping and spiritual gifts 2. Explain the importance and the use of spiritual gifts

Stage Two - Assessment Evidence	
Performance Task • Knowledge on biblical concept of equipping and areas of ministry involvement • Discover individual spiritual • Increase in ministry involvement	Other evidence • Personal application • Class discussion • Test

Stage Three - Learning Plan	
This learning activities will utilize the 4 A's teaching style. 1. Activity 2. Analysis 3. Abstraction 4. Application	Summary: Participants will be equipped in the three different areas of equipping patterned from Ogden's theoretical framework and biblical model of equipping.

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