



## Issues for African Church leaders in the 21<sup>st</sup> Century AD

He must increase, but I must decrease (John 3:30 esv).

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## **PREFACE**

First of all, I give glory to God for His goodness and grace accorded to me to have the opportunity of study. I am deeply grateful to Him, who is constantly guiding my ways and provides all that I need during this time of study, even when the world seems to turn its back on me. I truly confess that this course would not have been achieved had it not been for God's guidance, wisdom and His ever-protecting hand that is full of grace. I would like to express my sincere thanks to my mentor Professor Julian Zugg, for his compassionate guidance, academic suggestions and encouragement throughout my studies. It is a great privilege to work under his supervision, and from him I learn more than the academic requirements for my studies. I would like also to express my thanks to the following persons and institutions: The MINTS management for its witness in Malawi and the world at large through the provision of Theological Education by means of the Internet and for admitting me to study the Doctorate Degree of Christian Ministry (DMIN); the HHK Mission for permitting me to use their office library, for the provision of a laptop for my studies; the Matawale Reformed Presbyterian Church of Malawi (RPCM) consistory for granting me permission to preach and teach at their church on some of the Lord's Days; and the students and many friends who encouraged me and never gave up praying for me. Special mention must be made of the Michiru Synod of the Reformed Presbyterian Church of Malawi and my fellow lecturers of MINTS in Malawi.

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## COURSE INTRODUCTION

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## COURSE INTRODUCTION

The purpose of this course is for students to expand in their knowledge of the Church leadership in Africa. It focuses on the successes and challenges of leadership in Africa and steps that African leaders should take for Africa to have an authentic church.

## COURSE CONTENT

The course is divided into 8 lessons. It presents leadership in Africa and how to make the church God-centered.

## COURSE MATERIALS

The lecture notes present the information for this course. The students are required to read them thoroughly. Students are also required to read, *The Reformed Pastor* by Richard Baxter.

## COURSE OBJECTIVES

- 1) To study *Issues for African Church Leaders in the 21<sup>st</sup> Century AD* with other students;
- 2) To acquire a detailed knowledge of the leadership using the lessons of this course;
- 3) To develop a deeper understanding of some leadership problems in Africa;
- 4) To master *Issues for African Church Leaders in the 21<sup>st</sup> Century AD* in order to use it in teaching; and
- 5) To master *Issues for Church Leaders in the 21<sup>st</sup> Century AD* to gain an understanding of the challenges of the church in Africa.

## COURSE REQUIREMENTS

- 1) Participate in 15 hours of common teaching time.
- 2) Answer *Issues for Church Leaders in the 21<sup>st</sup> Century AD* study questions as contained in the 8 lessons.
- 3) Write an essay of 8 pages at the Bachelor's level and 15-20 pages at the Master's level.
- 4) Complete the test which is based upon the questions at the end of the lessons.

## **COURSE EVALUATION**

- 1) Student Attendance (15%): One point may be given for each class hour attended.
- 2) Student Homework (15%): Five points will be given for completing the questions at the end of each lesson.
- 3) Student Readings (30%): Students will be given credit for completing the required reading and reading report.
- 4) Student Paper (20%): Students will prepare an essay on “*What are the challenges of leadership in Africa?*”
- 5) The final exam (20%) will be set independently by the lecturer.

## **BENEFITS OF THIS COURSE**

The course will ground students in the church leadership in Africa.

## Lesson one: African Church Leadership

The author introduces a course on African Church leadership by looking at the early African Church. He hopes by doing so, he will explore many things that helped the church to flourish. At the same time things that led to the fall of the church in some parts of Africa will also be discovered. The discovery of these setbacks will help the African Church leaders today to make corrections and come up with new strategies for the expansion and growth of the Church to regain her past glory.

“By God’s design, church history goes forward. Past centuries may furnish a rich menu of admonitions, but they cannot prescribe” (David F. Wright).<sup>1</sup>

“Human life without knowledge of history is nothing other than a perpetual childhood, nay, a permanent obscurity and darkness” (Phillip Melanchthon).<sup>2</sup>

Leadership concept is unique and very difficult to define. I suggest this is so because different groups of people need special type of leadership suitable for them. The norms of leadership in military service are not the same in the church, at market places, factory, university, banks, politics etc. Leadership can therefore be defined as ability and will to lead a special group of people in a God fearing manner to a common purpose and character which inspires confidence.

The Westminster Shorter Catechism states about the man’s chief end. “The man’s chief end is to glorify God and to enjoy him forever.”<sup>3</sup> This simply means “leadership is mobilizing others towards a goal shared by the leader and followers”<sup>4</sup> in order to glorify God. “Too many who have undertaken the work of the ministry do so obstinately proceed in self-seeking, negligence, pride, and other sins, that is to become our necessary duty to admonish them.”<sup>5</sup>

Roger Smalling lists three key attitudes of Christian leadership: “Suffering, Parity and Service.”<sup>6</sup> By nature no man is happy with suffering. Church leaders are all equal in the body of Christ. This is why Jesus rebuked two sons of Zebedee for seeking positions in the Kingdom of God. Church leaders are servants not bosses.

True greatness, true leadership, is found in giving yourself in service to others, not in coaxing or inducing others to serve you. True service is never without cost. Often it comes with bitter cup of challenges and a painful baptism of suffering. For genuine

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<sup>1</sup> Covenant Theological College, *Reformation & Modern Church History, Lecture 3*, Web: 20 May 2013.

<sup>2</sup> Covenant Theological College, *Reformation & Modern Church History, Lecture 5*, Web: 20 May 2013.

<sup>3</sup> Williamson, G.I., *The Westminster Shorter Catechism: For Study Classes*, 2<sup>nd</sup> ed. (Phillipsburg: P&R Publishing, 1970) 1.

<sup>4</sup> Kadalie, David, *Leader’s Resource Kit: Tools and Techniques to Develop Your Leadership*, (Nairobi: Evangel Publishing House, 2006) 15.

<sup>5</sup> Baxter, Richard, *The Reformed Pastor: Puritan Paperbacks*, Ed. William Brown (Carlisle: The Banner of Truth Trust, 1974) 39.

<sup>6</sup> Smalling, Roger, *Christian Leadership: Principles and Practice*, [www.smalling.org](http://www.smalling.org). 20 July 2014.



godly leadership weighs carefully Jesus question: “Can you drink the cup I drink or be baptized with the baptism I am baptized with?” (Mark 10: 38b).<sup>7</sup>

There’s one thing which leaders forget. When in power, they look at their academic achievements and people instead of God who put them there. God is the source of wisdom who can guide a leader on how to lead people who have chosen him.

Effective spiritual leadership does not come as a result of theological training or seminary degree, as important as education is. Jesus told His disciples, “[You did not choose me, but I chose you and appointed you” (John 15:16). The sovereign selection of God gives great confidence to Christian workers. We can truly say, “I am here neither by selection of an individual nor election of group but by the almighty appointment of God].”<sup>8</sup>

The qualifications and experiences we have just play a role of making our leadership function properly. In fact, He is God who has put us in this position.

## 1. Great Commission

Jesus ascension into heaven witnessed by over five hundred people did not mark the end of his work (1 Cor. 16:6). He commissioned His disciples to go into the world:

<sup>16</sup>Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. <sup>17</sup>And when they saw him they worshiped him, but some doubted. <sup>18</sup>And Jesus came and said to them, “All authority in heaven and on earth has been given to me. <sup>19</sup>Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup>teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age” (Mt. 28:16-20, esv).

The Gospel spread like fire after this commission. The disciples preached in all parts of Judea and neighbouring regions like Egypt. Tradition tells us that:

The Coptics have never ceased to believe an ancient tradition that St. Mark was the first apostle of Egypt and was martyred in Alexandria. Eusebius, in his *Church History* (written in 324), mentions this, and a much earlier fragment from Clement refers to Mark’s presence in Alexandria. The Acts of Mark was written in Greek in the late fourth or early fifth century, claiming that Mark first preached in Cyrene, and was a Cyrenian Jew. Whether Mark was, indeed, the apostle of Alexandria we cannot know.<sup>9</sup>

## 2. Early African Church leaders

Egypt closeness to Israel was a blessing to Africa. Alexandria became the center of Christianity in Africa. It became the home of early church fathers like Origen, Didymus the Blind, Atha-

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<sup>7</sup> Sanders, J. Oswald, *Spiritual Leadership: Principles of Excellence for Every Believer*, (Chicago: Moody Publishers, 2007) 13 – 14.

<sup>8</sup> Sanders 23.

<sup>9</sup>Jumbe, quoting Isichei, *A History of Christianity in Africa: From Antiquity to the present*. She presented a well-documented church history of Africa.

nasius, Antony, Clement and Arius. The teachings of these individuals have influenced the world in one way or the other. This is why we hear about Athanasius Creed. The representatives of African leaders participated in the Nicene Council where Nicene Creed was developed.

#### 2.1. Clement of Alexandria (born 150 AD<sup>10</sup>)

He was a student of Pantaenus. He fought against Gnosticism. He contextualized Christian teaching into Greek understanding. He stood by apostolic tradition.

#### 2.2. Origen (185 – 254 AD)

He was a great theologian and biblical scholar. He succeeded Clement of Alexandria. He wrote many commentaries. He opened school of Caesarea after his dismissal and excommunication from the “Alexandrian school and church.”<sup>11</sup>

#### 2.3. Didymus the Blind<sup>12</sup> (313 – 398 AD)

He was a member of the Coptic Church still standing today in Egypt. He was blind from the age of 4. He became a teacher of catechetical school at Alexandria. He was intelligent to study Geometry and Science subjects that require gift of sight. He wrote commentaries as well. “He invented the curved letters, a precursor to Braille used by blind people today. He was one of the great scholars of his time.”<sup>13</sup>

#### 2.4. Antony (251 – 356 AD)

He is regarded as a Patron of Grace-Diggers in some Christian circles. He was very much interested in the lives of Apostles. He withdrew from the society and led a solitary life. “He encouraged martyrs during the persecution of 311 AD under Maximinus, Roman emperor. In 337 AD Emperor Constantine wrote him a letter asking him to pray for them. He preached against Arius, the heretic. He regarded him no better than a heathen pagan.”<sup>14</sup>

#### 2.5. Athanasius (296 – 373 AD)

“He was a deacon and secretary to the Bishop of Alexandria. He attended the Ecumenical Council of Nicaea in 325 AD with his bishop. In 328 AD, he succeeded his bishop and be-

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<sup>10</sup> AD stands for Anno Domini (Latin) meaning Year of the Lord, an indication of the years which came after the birth of Jesus Christ.

<sup>11</sup> cf. Jumbe, Joster M. *African Church History*. Miami: MINTS International Seminary, 2014. Available at [www.course.mints.edu](http://www.course.mints.edu). In this book pp. 18-20 there are probable reasons for dismissal and excommunication of Origen. He held some un-Orthodox ideologies for example transmigration of souls. However, he is taken as a church father because this was an early period of Christianity when most of the theological tenets were not yet developed.

<sup>12</sup> Didymus the Blind is a lesson to modern church leaders. Christian education should not be restricted to only able people. The handicapped should always be included in the theological education. Thanks to the Roman Catholic missionaries in Malawi for the opening of schools for the deaf and blind. The church should also give chances to the handicaps to study theology for them to become teachers in their theological colleges and other para-church organizations.

<sup>13</sup> Jumbe 20.

<sup>14</sup> Jumbe 23.

came patriarch of Alexandria, the most powerful position in the church after Rome. He was the most prominent of the early church fathers.”<sup>15</sup> He was a great defender of the Council of Nicaea and the divinity of Christ. He opposed Arian strongly and that resulted into his being sent into exile five times.

#### 2.6. Arius (250 – 336 AD)

He was a presbyter and an outstanding preacher in Alexandria. He thought that the scriptural titles for Christ were merely titles. He was opposed to the divinity of Christ. He was a Meletian. Meletians had a view similar to the beliefs of the Donatist church which stressed the holiness of the church. He believed that the lapsi (the fallen ones) had to be excluded from the church, but later he changed his stand.<sup>16</sup>

Arius believed that Jesus is subordinate to God the Father. This is a view adopted by Jehovah Witness and sects from it still believe today.

North Africa is regarded as the focal point of the whole western theology. This is so because this region produced great minds like Augustine, Tertullian, Cyprian and the Donatist Church.

#### 2.7. Tertullian (160 – 225 AD)

“He studied Greek and Latin. He was one of the distinguished north African church fathers. The church in the West owes much to his views.”<sup>17</sup> He is famous for his adage “blood of a Christian is a seed.” He was the first theologian to develop clearly the doctrine of Trinity.

#### 2.8. Cyprian (200 – 257 AD)

“He was elected as Bishop of Carthage in 248 AD. He was in favor of a powerful leadership style in the church. He was right because most often the church needs strong leadership during crises. During the persecutions under the Roman Emperors Domitian, Nero, Marcus Aurelius, Septimus Severus and Maximus the church suffered greatly.”<sup>18</sup> He gave his wealth to the poor during his conversion.

#### 2.9. Augustine of Hippo (354 – 430 AD)

“He was the most distinguished scholar and church father in the North Africa in Tunisia. Tunisia by then belonged to the western part of the Roman Empire. He got converted at the age of 43. He had a devout Christian mother of the Berber people by the name Monica. His father

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<sup>15</sup> Jumbe 21.

<sup>16</sup> Jumbe 20.

<sup>17</sup> Jumbe 24.

<sup>18</sup> Jumbe 26. Referring to powerful leadership, the church in its earliest period was being heavily persecuted. Sometimes strong and powerful leaders were needed to stand up amidst persecution of the Roman Emperors. However, this led to misuse of this notion and later hierarchicalism was born into the church. The position of pope was later developed out this misconception.

Patricius was a Roman pagan.”<sup>19</sup> He was converted after reading Romans 13:13. He read this verse when he heard children playing “*tolle lege* (take and read).”<sup>20</sup>

### 3. The growth of the early African Church

The early African Church in Egypt spread up to the middle Nile River in the region called Nubia. This region covers North Sudan and South Sudan today. Christianity grew in this area and it is alleged that in Old Testament period it was “Cush or Ethiopia.” This means that the Ethiopian eunuch in the book of Acts 8:26-39 was coming from this area not present day Ethiopia. This also clearly shows that Christianity was vibrant as early as the apostolic era in Africa. The Coptic missionaries carried the Gospel to the Nubia region as well.

It is said that each and every Nubian village had six Christian churches. Ibin Selim was an Egyptian visitor who went to Nubia in 969 AD. He spoke with sympathy of lovely islands and at a distance of less than two days’ journey about thirty villages with beautiful buildings, churches, monasteries, and many palm trees, vines, gardens, fields and large pastures.<sup>21</sup>

Christianity also spread to present Ethiopia through Frumentius and Aedesius. The two were made a steward and cup-bearer by king Ella-Amida of Axum. They used their positions to preach the Gospel to the Ethiopians. Today Ethiopia is one of the oldest Christian countries in the world.

### 4. Challenges of leadership in the early African Church

The false teachings crept into the early African Church. Origen and Didymus the Blind believed in the transmigration of souls. Both were condemned as heretics. Origen was dismissed and excommunicated and that prompted him to open school of Caesarea. Arius did not believe in the divinity of Jesus Christ. Doctrinal differences arose between Athanasius and Arius. Constantine called for the Council of Nicea to solve these problems. The Council held the view of divinity of Christ.

The church was persecuted during emperor Decian. During this period many Christians died as martyrs because of their refusal to emperor worship. Often Christians were burnt on stake or thrown into dens of lions.

Political leadership influenced the Egyptians to open for Islam. Egypt was under corrupt and oppressive regime of Eastern Roman Empire. The Muslims later occupied Egypt and used clever conversion policies which are still practiced today in many parts of world.

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<sup>19</sup> Jumbe 27. You can also read about Augustine in *African Church History*. Available at [www.course.mints.edu](http://www.course.mints.edu).

<sup>20</sup> God is able to convert the sinner through different means. This is a great lesson to church leaders today that despite pulpit preaching other means of reaching unreached peoples need to be researched and implemented. Writing tracts can also supplement pulpit preaching in areas where we cannot reach due to costs and other barriers for example in Islamic regions where Christianity is illegal. Internet can play a major role in such projects because it has a worldwide coverage. Radios and TVs play great roles in reaching people of different faiths. This gives people the right choice. In this case, they can make a right comparison with what they hear in their traditional churches. However, in some reformed traditions the use of TVs is discouraged because of its proneness to many evil things. I suggest use of proper channels under supervision of parents can prevent access to bad programs.

<sup>21</sup>Jumbe, quoting Isichei, *A History of Christianity in Africa: From Antiquity to the present*.

They encouraged their men to marry Christian women so that in turn the children became Muslims. Recently in Sudan, Meriam Ibrahim was put into prison for apostasy. Meriam is married to a Christian, but her father was a Muslim. She herself has never gone to the mosque. Her mother was an Ethiopian Christian. This is how Islam acts:

Laws against apostasy: The acts of abandoning one's faith are on the books in 21 countries, and punishments range from fines to death, according to the Pew Research Center. They are most common in the Middle East and North Africa, where more than half of the countries have them, and there are five on the books in the Asia-Pacific region and four in sub-Saharan Africa. Sudan's legal code dictates that a pregnant woman not be executed until she has had two years to raise her child, according to Human Rights Watch.

Blasphemy laws are increasingly important tools for authoritarian governments and extremists in the Muslim world to gain and maintain power, according to Paul Marshall, senior fellow at the Hudson Institute's Center for Religious Freedom. And apostates pardoned from government sanction are often not safe from the court of public opinion, he notes:

While there has been no systematic study of the matter, and many punishments are not publicized, it appears that actual state-ordered executions are rarer than killings by vigilantes, mobs, and family members, sometimes with state acquiescence. In the last two years in Afghanistan, Islamist militants have murdered at least five Christians who had converted from Islam.

Vigilantes have killed, beaten, and threatened converts in Pakistan, the Palestinian areas, Turkey, Nigeria, Indonesia, Somalia, and Kenya. In November, Iranian convert Ghorban Dordi Tourani was stabbed to death by a group of fanatical Muslims. In December, Nigerian pastor Zacheous Habu Bu Ngwenche was attacked for allegedly hiding a convert. In January, in Turkey, Kamil Kiroglu was beaten unconscious and threatened with death if he refused to deny his Christian faith and return to Islam.<sup>22</sup>

Unfortunately, Meriam gave birth to a child while in chains. While in prisons she was compelled to recant her faith in Christ, but she refused. She chose to be the laughing-stock in Sudan for her Lord. Her husband is a Christian from South Sudan.

These policies are still in existence today. Christians should be very careful when arranging their children's marriages. There has been a tendency to disregard one's faith amidst Christians. God punished Solomon for marrying foreign women who later made him start worshipping idols. The kingdom of Israel was divided into two because his sin.

This is a duty of church leaders to give proper counselling sessions to young couples intending to marry. A good councillor in process may discover such flaws. It requires careful-

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<sup>22</sup> Christian Today, *Meriam Ibrahim, Sudanese Woman Sentenced for Apostasy, Released*, Web: 23 June 2014. This story appeared in all major world newspapers namely: BBC World News, Aljazeera World News, CNN just to mention a few. Christians worldwide prayed fervently for her release. UN Human Rights organs also played a great role to push for her release and Freedom of Religion.

ness and wisdom to handle such matters before the young couple. However, pastors need to pray for God intervention to control such situations.

The Muslims introduced extra taxation on Christians. Christian leaders should explore proper ways of improving economy of their members. However, because this is the work of political government, church leaders should be the mouth piece for its members to ensure that there's good governance in the country.

Man is a sinner; therefore it's easy for him to fall into this trap of temptation because of poverty. Corrupt leaders are enemies of both church and state. It is very embarrassing that church leaders are sometimes accused of misusing the church money and yet at the same time they rebuke other stakeholders for being corrupt.

Recently, there were articles in several Malawi newspapers accusing one of the biggest Presbyterian Synods of misusing millions of Malawi Kwacha (Malawi currency). When church leaders do not leave exemplary lifestyles, it's easy for members to lose track. We need to pray for our church leaders. We need to come before our Lord as wretched sinners for His forgiveness.

The Muslims introduced Arabic education among the local people. In Africa, missionaries have played a great role in education development. Christian leaders should encounter teachers to start school work every day with a Word of God or singing a hymn in addition to the National Anthem. I hope it's easy to do this because the state knows that the pioneers of education are churches in Africa. However, this may receive much criticism from members of other faiths. Christians should bear in their minds that they are like a lamp placed on the top of a mountain.

Church leaders need to be well educated. These educated people help to preserve true teachings of the Bible during crisis. African leaders should learn from Europe that monastery that housed educated elites managed to retain the truth that later led to Renaissance and Reformation. The church that ignores education of its members is dead.

All church leaders need to receive proper education for their work. Churches should therefore be encouraged to open up their Bible schools, colleges and universities to equip their leaders with sound education. We should not forget that churches are the pioneers of education since the inception of Christianity in the world.

The negligence of Christian leaders to distance themselves from state education department has prompted the secular states to introduce unchristian and unethical topics in most syllabuses. It has gone worse that even a secular university is given a mandate to accredit a theological course, instead of a church accrediting secular education. The church has no say on what it pioneered.

Racism and marginalization arose between the Berbers and those races living on the Mediterranean Sea. In Africa, when we speak of racism; we think of white man's racism towards black Africans. Of course this is true, but there are also other African tribes that regard other tribes as inferior (tribalism). This has caused ethnic conflicts in many parts of Africa for example Rwanda, Burundi, Sudan, Democratic Republic of Congo, Kenya etc. Christian leaders should propagate the authentic Gospel. Jesus's love supersedes all races, tribes, regions, language etc. He died for sinners who come to faith in Him regardless of what one is.

The white people's racism also prompted the shaking of the church. The early church was also infested with such sins. There are some African Independent churches that were born out of resentment against racism in Africa. The church authority caused problems in the early church. It is advisable to church leaders to adopt the church government as presented in the Scriptures. Sometimes authority has also promoted divisions and quarrels in the church.

### Conclusion

This topic summarizes the early African Church leadership. It has given names of early church leaders. These leaders should serve as our example in leading the church today. We have also learnt that heresies (false teachings) have always been there since the beginning of the Christian church. The role of the church leaders is to defend the church against the influx of these heresies. It is a pity that today people want to worship God in the way; they want not in the way the Bible teaches. We have also seen the way other religions creep into the Christian world.

### Questions

1. What is leadership?
2. What does the Westminster Shorter Catechism say about man's chief end?
3. According to Dr. Roger Smalling, what are the three key attitudes of Christian leadership?
4. Mention four early African church leaders.
5. Why North Africa is regarded as the focal point of the whole western theology?
6. Where else in Africa did Christianity grow apart from Egypt and North Africa?
7. How does corruption of the state play a role in the decline of Christianity in the country?
8. Name a woman who has recently been sentenced to death because of her faith in Christianity.
9. Why do you think a church that ignores education of its leaders is dead?
10. Why when looking at racism, we need not look at only white man's racism?

## Lesson Two: Missionary Church Leadership

In the reformed view, the church and mission of God began in Eden. Soon after the fall into sin by Adam and Eve, God told Adam that: “I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his head.”<sup>23</sup> The Church continued to grow through the patriarchs: Noah, Abraham, Isaac, Jacob etc. The birth of Jesus Christ fully fulfilled this prophecy whereby His death prevailed over Satan.

When the time had fully come God sent forth His Son (Galatians 4:4). God wanted to gather up people of all nations in His Church. Therefore He sent Jesus Christ who is the Saviour of the world. So the Church of God continues in the name of Christ. The beginning of the Christian Church is the day of Pentecost in 29 AD in the *Acts of Apostles*, chapter 2. Since that day, up to this, many people were added to the communion of the saved. Before the day of Pentecost, God prepared the preaching of the Gospel so that the Church should continue on the earth and that many people should accept Christ. The arrival of the Church of Christ was prepared for a number of ways through God’s work. Scripture witness this.<sup>24</sup>

The fall of Roman Empire which is sometimes referred as the Dark Age also affected the expansion of Christianity in Africa. The Muslims conquered Egypt and North Africa in 7<sup>th</sup> Century AD. Christianity gradually came to an end except for the Coptic Church in Egypt and Ethiopian Church.

### 1. Early European missionary leadership

The zeal to come to Africa to spread Christianity started again in the 12<sup>th</sup> Century AD. The first country to take this initiative was Portugal after her independence from Spain in 1143. By 1400, the Portuguese were active in the West Africa. The Portuguese were Catholics. In the long run, the Mozambique, Cape Verde, Angola etc. became Portuguese colonies. In this case, the Portuguese are regarded as pioneers of the second era of mission work after the Dark Age.

Prince Henry, the Navigator of Portugal, had a desire to establish Christian rule and to discover lands beyond the seas which by that time were not known by most Europeans. The Portuguese wanted to bypass the Arabs in their effort to reach the gold fields of West Africa. They also wanted to discover the sea route to India to trade in spices. That dream was fulfilled by Portugal’s Vasco da Gama. He reached India in 1498. This shows that apart from the pure motives of coming to Africa to spread Christianity, Europeans had also impure motives of gaining riches.<sup>25</sup>

Later Protestant countries also started sending their missionaries. The English, Dutch, German, Danish etc. took this initiative. The Churches that were planted wholly depended upon the European Churches. Africans did not have any impact in the running of the church.

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<sup>23</sup> Genesis 3:15b, English Standard Version (ESV).

<sup>24</sup><sup>24</sup>Paas, Steven, *From Galilee to the Atlantic: A History of the church in the West*, Kachere Series no. 29, (Zomba: Kachere Press, 2006) 25.

<sup>25</sup> Jumbe 49 – 50.



Even though Africans were used in some instances, but were doing so under the supervision of a white man.

The missionaries coming to Africa were of two types: Classical missions and Faith missions. There were notable differences between them.

Table 1:

FAITH MISSIONS	CLASSICAL MISSIONS
1. Faith Missions accepted missionaries from all Protestant churches.	2. Classical Missions did not accept missionaries from other churches because they wanted to maintain their teachings.
3. They did not much care about different views or the church orders.	4. They were very strict with their rules and church order.
5. Faith missions did not have specific salaries.	6. The classical missionaries were not members but employees, who were paid salaries in accordance with the scale.
7. The missionaries were members	8. The missionaries were employees.
9. The support they got was not based on seniority and education.	10. The salaries were paid based on, seniority and education.
11. They did not ask for collections or gifts.	12. They asked for collections or gifts.
13. Faith missionaries were not allowed to have debts or borrow.	14. The classical missionaries were allowed to have debts.
15. They accepted missionaries of any class and all qualifications. Spirit, not intellectual training was decisive.	16. The qualifications were greatly considered, and they had first to attain theological education.
17. The Faith Missions wives were accepted as full missionaries in their right.	18. The wives of the missionaries were just wives.
19. Faith Missionaries were to adopt the life of the indigenous people, using their language and accepting their living conditions.	20. They were not strict on that.

#### Differences between classical and faith missions<sup>26</sup>

The Faith Missions championed their work in the areas not reached by the Classical Missions. By doing this, the whole Africa was covered.

#### 2. Visions of early missionaries

Things began to change in the late 18<sup>th</sup> century. The western churches found it necessary to establish an indigenous church. This meant that they advocated on self-supporting, self-governing and self-propagation popularly called the three 'selves' and these have even devel-

<sup>26</sup> Jumbe 70. c.f. *The Story of Faith Missions: From Hudson Taylor to Present Day Africa* from pp.9 – 402 by Klaus Fiedler with the table in the African Church History available at [www.course.mints.edu](http://www.course.mints.edu).

oped into six 'selves'. These were developed by Henry Venn and Rufus Anderson. Venn wrote instructions to the missionaries between 1841 and 1872. "Whether or not the precise applications of these 'selves' are accepted, the broad idea behind them: -that a church should not depend on another church in an unhealthy manner in any aspect."<sup>27</sup>

The most interesting thing is that this approach has been taken by most missionary churches. That is why we hear of African Synod in the Roman Catholic Church. The Evangelicals, Presbyterians, Reformed, Pentecostals etc. are exploring ways of reducing the spirit of dependence upon the mother churches (missionary churches). It is a blessing that a few churches in Africa are moving towards interdependence level and some have already achieved this.

### 3. Setbacks of depending on missionaries

There are many advantages when the church advocates to three "selves." These are: "It discourages looking at church ministry as job opportunity. There's always no resistance to hand over the church to indigenous people. Lay involvement is hampered and restricted, since it is competing with official evangelism."<sup>28</sup>

If donors would realize that evangelism can be done without outside money, this would be dangerous. Thereby the unbiblical chasm between clergy and laity is made deeper. Naturally appearing leaders tends to be suppressed (Ellison call this "the Saul syndrome") and initiatives for more sustainable structures for ministry are neglected. It has no biblical support. Biblically, he who invests all his time in the gospel ministry should eat from what those he preaches to, can give. Local giving, actions of spontaneous love toward the pastor and faithful tithing is hindered. It affects church growth negatively.

Wayne Allen wrote his Doctor of Ministry thesis about the comparison of church growth between districts where at a time outside funding for church workers' salaries was introduced and other districts where such was not introduced and showed that in the latter, growth occurred in each case, while in the subsidized districts growths stagnated or even declined.

It makes the worker less accountable to the church he serves. It makes the church worker less motivated to his work. It makes it difficult for the national church to exercise authority over such workers or to take action, since removing him from the subsidy system means "blocking one's progress" which is among the most grievous cultural offences.

It creates or stimulates the idea that the church is a foreign organization and that church workers are actually paid agents of the foreign body. This decreases their cred-

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<sup>27</sup>Ronnie Hahne and Wouter Rijnveld, *Dependency: World Mission Associates*, 13 December 2011 <http://knol.google.com/k/dependency-in-missions>. Professor Alan Tippet used to say that if outsiders created financial problems among mission-established churches, they should not simply walk away as if they have no responsibility. The following steps need to be done. Recognizing the role outsiders had in creating the situation would be a positive step. Engaging in frank discussions about the current situation may be necessary to get the ball rolling. It may take some humility to acknowledge that the altruism of outsiders is behind the dependency. It is wise to seek counsel of local people in solving the problem as an essential step in the right direction.

<sup>28</sup> Hahne and Rijnveld.

ibility. When transparency toward the church is limited, it can create the impression that church workers are rich people, whom you can go to for loans rather than to support them.

Western support of native workers is a model that national churches cannot reproduce. Such a strategy is based on the assumption that the spread of the gospel depends on money. This dependence on western funds can reinforce feelings of inferiority complex. It can rob the national church of the joy and blessings of being a truly missionary church and being part of the evangelization of the world. It robs the dependent church of self-respect that comes from seeing God provide.

It hinders the expansion of the church, since this is now made dependent on outside funds coming in. Any decrease of money is translated into decrease of evangelistic activity. If some do and some do not receive outside funding for their salaries it can create a great discrepancy between one pastor and the other and thereby jealousy. It can tempt the church to start looking for ways to also get the other pastors on the pay lists.

It exports and reinforces a materialistic mentality that is already rampant in the western church. It discourages local initiative in designing culturally appropriate means and methods of evangelism and church life. Outside funding may actually contribute to keeping dependent churches poor.<sup>29</sup>

#### 4. Early black African Church leaders during missionary era

As early as missionaries started their work in Africa, they included Africans in their team. They took young black Africans to Europe. "Many young black men were educated in Latin and theology so that at the end they would go back to Africa to convert their own people."<sup>30</sup> In this case, we see that European missionaries discovered that Africans could preach much better among themselves because Africa is the context in which they were brought up.

West Africa was blessed with some local priests and brothers in the Roman Catholic Church. Most of them came from the Cape Verde islands and Sao Tome. Despite their smallness, the Atlantic islands of Sao Tome and Cape Verde made a great impact on Christianity. Joao Pinto, a black priest, was a prominent missionary from Cape Verde. He worked in the region of the rivers of Guinea in the late sixteenth and early seventeenth centuries. Both islands became independent dioceses in the 1530s.<sup>31</sup>

The Protestants missionaries also sent their young converts to Europe for further studies. Phillip Quaque was ordained as an Anglican priest and came back home 1766. Jacobus Elia Johannes Capitein went to Holland and got the best education at the University of Leiden. He graduated with a Doctorate Degree. He was ordained a minister in the Dutch Reformed Church and came back to Africa to preach.

William Amo of Axim went to Europe also while young. He got his doctorate degree at Wittenberg. He came back to Africa after thirty years in Europe. The cousin of King of Popo, a Danish soldier, Christian Protten's father went to Europe. He got his educa-

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<sup>29</sup> Hahne and Rijneveld.

<sup>30</sup> Jumbe 51.

<sup>31</sup> Jumbe 51.

tion in Denmark. He came back to Accra in 1737 as a Moravian missionary. He died in Gold Coast in 1769. These were some of the forerunners of African educationists in the West Africa.<sup>32</sup>

Samuel Ajayi Crowther became the first Anglican Bishop and leader of the Niger Mission in 1857. He is revered as one of the most notable African church leaders during early missionary era.

Apart from Africans who worked under support of the white missionaries, there were also others who carried the Gospel to their people on their own without any help from the missionaries. Babamuboni from Ekiti and Daniel Olubi preached among the Yoruba and Ido people.

Shadrach Mogun was an Ekiti. He became a Christian in Ibadan. There was no house or compound in Ibadan in which he had not preach Jesus Christ. In 1899, he went home. He began supporting himself by farming. He preached to communities around him. "In a hut hardly big enough to stand upright in, he lived "all alone with Jesus Christ."<sup>33</sup>

Samuel Laseinde was a slave and converted to Christianity. He went home where he established a Christian community. He introduced commercial farming of cocoa, coffee and kola. He was imprisoned because his faith came into conflict with the local culture. Osiokhai changed his name to John Alegbeleye upon conversion. He went home and begun teaching his friends to read Yoruba Bible.

The Roman Catholic missionaries were active in the Kongo Kingdom for many centuries. The royal family and the local people embraced the Catholic faith. Afonso the king of Kongo made great contributions to the existence of the church.

Afonso sent many of his children and nobles for study in Europe, including his son Henrique Kimu a Mvemba, who was elevated to the position of bishop in 1518. He was given the bishopric of Utica (in North Africa) by the Pope. But he was marginalized by the Portuguese clergy. He became ill due to depression. He served in Kongo from the early 1520s until his demise in 1531.<sup>34</sup>

Wherever the missionaries settled in Africa, they trained Africans to prepare them for the future church. In Malawi, Dr. Robert Laws started to dream of an African Church as early as Livingstonia Mission began its work in Malawi. "I have always held very strongly that in the Foreign Field the native churches should grow up on their own lines and in their own surroundings if they are to be strong and healthy and should not be presbyteries of any of our home churches."<sup>35</sup> The birth of CCAP (Church of Central Africa Presbyterian) in 1924 and 1926 respectively was the fulfilment of indigenization.

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<sup>32</sup> Jumbe 53.

<sup>33</sup> Jumbe, quoting Isichei 177.

<sup>34</sup> Jumbe 65. Read the history of "Kongo kingdom" in *African Church History*. Available at [www.course.mints.edu](http://www.course.mints.edu).

<sup>35</sup> Jumbe, quoting Christoff Martin Pauw, *Mission and Church in Malawi, The History of the Nkhoma Synod of the Church of Central Africa, Presbyterian 1889-1962* (Lusaka: PBM Publishers, 1980) 25. See Church History of Malawi, lesson two, "Livingstonia Mission." Available at [www.course.mints.edu](http://www.course.mints.edu).

The most Revered John Chilembwe was also part of indigenization program. He went to United States of America with Joseph Booth. After his theological studies, he came back to Malawi in 1900 and started his church (Providence Industrial Mission) in Chiradzulo district.

#### 5. Challenges of the church leadership during missionary era

There were many challenges in Africa during this era. It was a great sacrifice for one to offer oneself to come to Africa as a missionary. The Holy Spirit moved people of all walks of life in Europe and America in obedience to the Great Commission. They set off for Africa to the destination of their calling and wish.

##### a. Harsh climate

The hot, wet and dry tropical climate of Africa was not suitable for these missionaries. However, they dared this without hesitation by coming to Africa. They stayed under this situation with determination and zeal. Their focus was on the expansion of the Kingdom God.

##### b. Jungles, forests and wild animals

Africa during this time had dense forests. It was very difficult for missionaries to see from the distance. They moved under these forests for a long time. They came across dangerous wild animals like lions, leopard, snakes etc. Dr. David Livingstone was once attacked by a lion during one of his missionary journeys.



“National Library of Scotland”<sup>36</sup>

##### c. Slave trade

Missionaries encountered slave trade that was at its peak. Many missionaries fought hard to stop slave trade. UMCA (Universities Missions to Central Africa) was challenged by a caravan of slaves as soon as they settled at Magomero in Malawi. The missionaries fought against the slave traders and liberated the slaves. This was so in many places in Africa. Sometimes the missionaries had to negotiate with tribal leaders or use force to stop this evil trade.

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<sup>36</sup> National Library of Scotland, 7 July 2014. This is an image of Dr. David Livingstone being attacked by a lion in Mabotswa valley in South Africa.

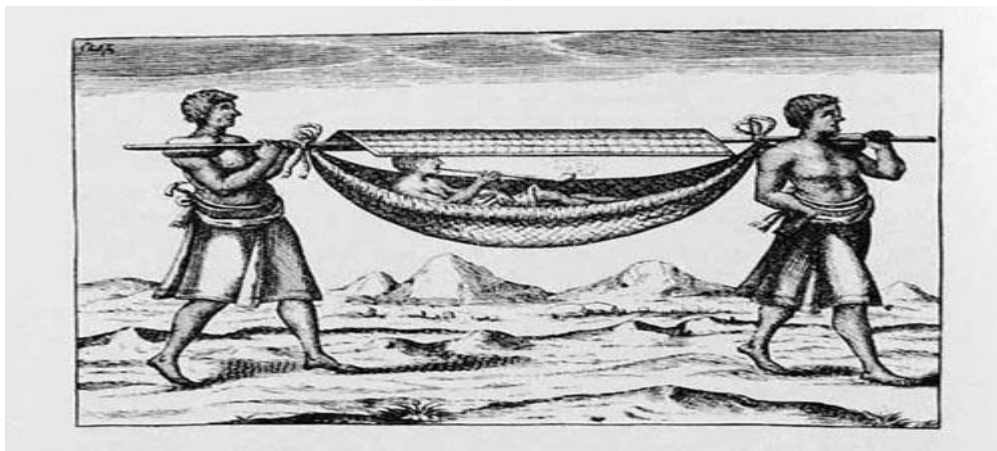
#### d. Tribal wars

The slave trade promoted tribal wars in Africa. Usually the strong tribes used to attack weak tribes for slavery. Sometimes strong tribes could fight against each other in order to monopolize the trade. This ignited enmity between tribes. The movements of tribes from one region to the other also caused tribal wars. In this situation, the missionaries had to unite the warring tribes by bringing the Gospel among them.

#### e. Transportation

There were no good roads in Africa. They used lakes and rivers to enter into the interior of Africa. The boats sometimes capsized. They lost properties and lives. There were cataracts and rapids that prevented them from sailing up rivers. They had to dismantle their boats and use the local people to carry the parts to the other part of the river that was sailable. As they were sailing along the rivers, they came across hostile tribes that attacked them. Some lost their lives in the process.

They walked on foot over long distances. Sometimes they were being carried on a hammock (a couch of canvas swung by the ends) *Machira* in the *Chichewa/Nyanja* the national language of Malawi by Africans. The colonial masters also adopted the same mode of transport in the early period. Usually villagers had to carry them from one village to the other while singing *machira a bwana salemera* meaning to say the “boss hammock is never heavy.”



West Central Africans<sup>37</sup>

#### f. Culture

The culture played a great barrier to evangelization. The missionaries had to take time to learn the language of the people. Because of this cultural difference, they looked at all African traditions as sinful. Later, after thorough study of the culture, they made adjustments and started accepting some cultural aspects.

#### g. Loneliness

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<sup>37</sup> An Important Man Being Carried in a Hammock, engraving by Fortunato da Alemandini after a watercolor by Giovanni Cavazzi, 1687. Giovanni Cavazzi was a Catholic missionary who worked in West Central Africa during the mid-17th century. While in Africa he did several watercolors of the peoples of Kongo and Angola. Engravings were made from his paintings by Fortunato da Alemandini to illustrate a book Cavazzi wrote about Africa. This book was first published in 1687.

The missionaries were lonely in the foreign lands. However, this was not great problem for them because they were with their Master Jesus Christ. He promised them to be with them to the very ends of the worlds. Their brothers and sisters were the African people whom they evangelized and converted.

#### h. Lack of trust

In some places, it took for a time for the missionaries to be trusted. Africans failed to distinguish between slave traders and missionaries in the first place. This was so because in some places missionaries were also involved in slave trade for example in the kingdom of Kongo. The Arabs also fed false stories to African leaders in fear of loss of their business in slaves and ivory.

In Monomotapa Kingdom, the Arabs told the king that the Portuguese missionary Da Silveira was a wizard. Da Silveira was using an ox-cart. This was a new technology by then in the kingdom. Da Silveira was killed by king. It also took a long time to revisit some places where the missionaries established the church. This prompted the people to go back to their old religion.

#### i. Poverty

Poverty again was again at its peak. Many people then walked almost naked. They lived in simple houses. This is why the missionaries first decided to introduce the popular three Cs (Christianity, Commerce and Civilization). They knew through this, the Africans would come to know true love of God. Many towns and cities developed around mission centers for example we have Blantyre city in Malawi.

#### j. Finance

Missionaries sometimes also lacked finances to run their mission work. Since communication was a great problem, it was very difficult to report back at their home country. They left the mission work to drum up support for their work at home. During their absence, the mission work suffered.

#### k. Education

Since most Africans were illiterate, the missionaries began teaching the Africans their local language. They first developed alphabet for the local language. In the first place, they did not build separate buildings for schools. They used to teach their pupils in the erected church buildings except for few places where different structures were erected. This is why in Malawi in the early 1970s and early 1980s; there were some old people who used to refer to a school building as a church. The author remembers his grandmother who was in her 90s how she used to say that the author was learning at the church.

#### l. Sickness and death

In almost all missions' centers in Africa, one is alarmed at the graveyards with names of missionaries who died and buried in Africa. There were no controlling measures for Malaria and Tsetse-fly as it is today. The medicine for malaria was not yet discovered. Malaria is still

claiming many lives today in Africa. Some of these missionaries died in infancy due to lack of medical supplies. They did not want to go back home because they loved Africa for evangelization not for material sake. They suffered for their Lord Jesus Christ.

#### m. Racism

Despite the good work done by these missionaries, there were also marginalization and racism. The educated Africans expected to enjoy the same benefits with the whites. Some missionaries objected to that openly. This resulted into resentment by some educated Africans. Some broke away and started their own African Independent churches. Majority remained with the missionaries.

#### n. Conflict between missionaries and colonial masters

Generally speaking missionaries aided the coming of colonial masters. However, some colonial masters were against the missionaries ideologies. Some missionaries also worked together with the colonial masters in an area that was against another group of missionaries. These cases were common on culture, land disputes and matters of church practice. For example Joseph Booth in Malawi was once at loggerheads with Blantyre Mission. The colonial masters were on his side. Later, the same Booth was at loggerheads with the colonial masters.

#### Conclusion

Despite so many challenges in Africa, Africans opened their hearts for the Gospel. Missionaries recorded the love which some Africans showed to them. Some Africans provided them with milk, eggs, goats and cattle as gifts. The love and friendliness of some Africans contributed to the success of missionaries.

The early missionary leadership is speaking a lot in the Africans ears in both ecclesiastical and political arena. Since the churches are the first to adopt self-sustainability programs, they need to serve as the role model to African states. Africans need to appreciate the roles played by the missionaries. To show our appreciation, we need to preserve missionary sites and stick to the Word of God. The Word of God has not changed; it's the same yesterday and today. This topic should also serve as a lesson to churches that are still under missionary leadership.

#### Questions

1. Where did the church and mission of God start?
2. What was the Dark Age?
3. Who were the pioneers of missionary work in Africa?
4. What roles did the Islands of Cape Verde and Sa Tome play in the evangelization of Africa?
5. How was the whole Africa covered with missionary work?
6. What were the visions of the early missionaries?



7. What are the advantages of visions of the early missionaries?
8. Name four Africans in the West Africa preached the Gospel on their own without any help from the missionaries.
9. List four Africans who went to Europe for further studies.
10. State five challenges of the church leadership during missionary era.

*The New International Webster's Dictionary Thesaurus: Encyclopedic Edition* defines nationalism as a demand for national independence. Soon after receiving sound education, Africans began to realize that something was wrong on the ground. In many African states, nationalism was initiated by those who benefited from their education in the mission schools. The new wave started with the birth of African Independent Churches. "These were movements usually originating within missions Christianity but break way to form separate churches. This was indicative of a desire to be free from the control of white missionaries, and so the independent state."<sup>38</sup> As the church was preparing Africans for ecclesiastical independence, in disguise Africans began preparing for political independence.

#### 1. Relationship between missionaries of different denominations, colonial masters and Independent African Church leaders during pre-political independence

Since some of these missionaries were affiliated with denominations, except for the few, it was common practice for each group to have its own area of jurisdiction. This means no other missionaries could be allowed to preach in that area. In South Africa, the Dutch Reformed Church would not allow the Roman Catholic to preach in their area. In Malawi, it was not easy for other missionaries to preach in some areas as well. Joseph Booth was chased in Diaphwe because of the same reason. The Roman Catholic Church missionaries had to seek intervention of the colonial masters to start their work in some areas like Bembeke and Blantyre. This was the case in many places in Africa.

Missionaries in many places were favored by colonial government. When disputes arose between white missionaries and African church leaders, usually the former won the case. Some of the sources of problems faced by the African leaders were caused by the white missionaries themselves. "Chilembwe's school which also served as a prayer house was demolished by the colonial masters. In 1912 again the colonial masters forbade Chilembwe to open more schools. The decision was made to please the white missionaries."<sup>39</sup>

The missionaries remained silent. The author suggests in order to avoid suspicion among Africans leaders, the missionaries could have voiced against this decision. In Democratic Republic of Congo (DRC) the Roman Catholic Church missionaries enticed the colonial government to arrest Simon Kimbangu. They did this out of jealousy because Kimbangu was more popular than them. Kimbangu won many Congolese hearts to Christianity.

Simon Kimbangu was prominent figure in the formation of African Independent churches in Congo. He was a formerly a lay evangelist for the Baptist church. He was very successful in his preaching and healing ministry. Kimbangu's church is one the largest African Independent churches in Africa. He was "born in 1889, at Nkamba, north of Thysville (now Mbanza-Ngungu), in the central Congo (Democratic Republic of Congo)."

Kimbangu did not concentrate his effort on healing only, but also on preaching the Word of God. He preached against belief in fetishes. He preached to people to have faith in One true God. He alone is to be trusted and worshipped. He could not tolerate polygamy as

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<sup>38</sup> "The Rise of Independency," *Christianity in Malawi: A Source Book*, Ed. Kenneth Rose, Fwd. Kings M. Phiri, (Gweru: Mambo Press, 1996), 129.

<sup>39</sup>Jumbe, Joster Machilinga, *The Church History of Malawi*, (Miami: MINTS International Seminary, 2013) 85.

other African Independent Churches did. He strongly “condemned all acts of immorality and non-Christian dances, which led to debauchery and lewdness.” His words were very powerful and had a wonderful effect.

The whole country of Congo was so shaken that people destroyed their fetishes and charms. Young converts launched a house-to-house collection of images for destruction. The old people who were avid believers in fetishes and charms voluntarily destroyed them. The worship of them stopped. People regarded him as a savior sent to them by God. They were happy that one of their own people was great and powerful. Kimbangu and his family members, wife and children were arrested on allegation of bringing threat to the Belgian government and Roman Catholic Church. This was really due to jealousy as he had done nothing of that nature.

Kimbangu was “condemned to one hundred twenty lashes and to death by a court with no counsel to represent him legally, trial had no witnesses.” He was kept in a solitary prison, often in chains far away from his home region. In 1935, the governor of Katanga and prison authorities attempted to release him. It is very embarrassing that the Roman Catholic Archbishop advised the government not to do so. Kimbangu died as a prisoner in 1951. His movement was persecuted by the government; his home village, Nkamba, was completely destroyed.<sup>40</sup>

Despite the fact that relation between the colonial masters and missionaries was good, there were times when the colonial masters were very suspicious of the missionaries. This was so because all these African Church leaders were coming from the mission schools. The colonial masters in Malawi arrested the Church of Christ missionaries upon suspecting them of having allegiance with Chilembwe uprising.

Unfortunately, the missionaries of the Church of Christ were wrongly associated with Rev. John Chilembwe’s uprising of January, 1915. The missionaries were detained for seven weeks in Zomba. Hollis was deported and the remaining missionaries left in 1917. This marked the beginning of the banning of the Church of Christ from Malawi from 1915 to 1924. The African leaders Brethren Masangano Khonde and Kaundo were put into prison, and others were executed by the government. Hollis was accused of not revealing a plot against the government. The African leaders were suspected of agreeing with the Providence Industrial Mission in the uprising. The ban was removed on May 27, 1924. The church of Christ has mission stations in all the three regions of Malawi now.<sup>41</sup>

In Malawi, Reverend John Chilembwe organized a short lived guerrilla war against the colonial government. He was shot as he was fleeing to Mozambique and was buried at unidentified place in Mulanje by colonial masters. His church, Providence Industrial Mission was closed for some time. It was reopened later by Dr. Malikebu.

## 2. Church leadership during post-political independence from colonialism

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<sup>40</sup>Jumbe, quoting Emmanuel Martey, *Simon Kimbangu*, *Journal of African Instituted Church Theology*. Vol.11. No. 1, 2006. Available at [www.course.mints.edu](http://www.course.mints.edu). *African Church History*, (Miami: MINTS International Seminary, 2014).

<sup>41</sup> Jumbe 67 – 8.

To the surprise of many people, Christianity has continued to grow during post-political independence in Africa. The church has witnessed growth beyond its territorial boundaries. Some churches founded by black Africans have extended their boundaries to Europe and America. The African Christianity now is characterized by three main theologies. These are: African Theology, Liberation Theology, Evangelical and Reformed Theology.

In the African Theology the main emphasis is to contextualize and enculturate Christianity into African context. In Liberation Theology the focus is on traditional religion and culture with emphasis on contemporary issues like racism, politics, economy and social justice by pointing out that these should serve as the beginning and objective of theology. In Evangelical and Reformed Theology the focus is the final authority of the Scriptures which in the Reformed Theology it's also portrayed in the *sola Fide*, *sola Gracia* and *sola Scriptura* (Faith alone, Grace alone and Scripture alone).

Many Africans today belong to the post-political independence generation which Dr. H. Banda, the first president of Malawi used to refer them as "born frees." African nations began to attain their independence from colonial powers: Britain, France, Portugal and German from 1951 to 1994. During this period the church also went through new experiences. The African political leaders favored the church, but sometimes they objected to church ideologies and persecuted the church adherents.

In Malawi, Dr. Hastings Banda the first president of Malawi worked closely with some Protestant churches. However, it is doubtful whether these churches questioned him about his marital status. This is so because officially, he died a bachelor but he was staying with a woman whom he used to refer her as his hostess. During his political rallies, politicians used to refer him a savior.

The churches and he himself remained silent without correcting those politicians. Married women could be away from their husbands and children attending and dancing for his political rallies. He used to call them his "mbumba" a word usually made by "an uncle referring to his sisters, nieces and nephews in the matrilineal society of Malawi."

Dr. Banda's government came into conflict with the Jehovah Witness Movement followers. The members were killed, imprisoned or sent into exile. Some fled into neighboring countries. Those who fled to Mozambique were repatriated after two years. In Zambia, majority of Malawian Jehovah Witness followers were sent to Sindamisale camp as refugees. Many Malawians who went there describe the camp as death trap. Many of them died there because of dysentery out-break. With the adoption of multiparty democracy in 1994, the Jehovah Witness Movement followers are free to worship under freedom of worship as the right for all.

In Zambia, soon after independence the government came into conflict with Lumpa Church. It was founded by Alice Mulenga Lenshina. She studied together with Kenneth Kaunda at primary school. Alice was imprisoned and died in prison. Many of her followers were killed and went into exile. Lumpa Church was unorthodox and wanted a separate state. Another group that came into conflict with government was Jehovah Witness Movement followers. "The Jehovah's Witness have often found themselves at odds with government as their refusal to vote, sing a national anthem, or salute the flag seemed an affront to newly acquired

national sovereignty. We have noted their persecution under Banda; 36,000 fled to Mozambique in 1973, only to be repatriated, to further persecution, two years later.”<sup>42</sup>

In Mozambique, the FRELIMO government under Samora Machel was not favorable to the Christianity or Islam. Machel himself made it clear that he was against Christianity and Islam. This was due to the fact that Christianity was associated with Portuguese hegemony in Mozambique. The Portuguese were known with harshness and cruelty wherever they ruled. The newly independent Mozambique adopted Marxism (socialism).

The stereotype of Godless Communism can have grave practical implications. In Mozambique, RENAMO was virtually defeated by 1980, its resurgence being due to external (specifically South African and America) aid, warmly endorsed by the Religious Right. The President of Shekinah ministries wrote, “Mozambique is under legal control of an anti-Christian government; the RENAMO (or MNR) forces are fighting Communism; Dhlakama, their President, says, we need God, we want Jesus.”<sup>43</sup>

The end of the civil wars in Mozambique has helped many churches to grow in all provinces either with the initiative of local people or missionaries.

In Tanzania, Julius Nyerere became the first president under Chama Chama Pinduzi Party. He wanted to transform African communal cultures into Christian socialism. He fought against corruption and worked hard to improve the conditions of poor masses. His policies were however challenged by drought, petroleum crisis, the fall of sisal prices at international market. The church has kept on growing under African leadership and missionaries.

In Uganda, Idi Amin Dada who was a Muslim killed many Christians. The killings were not connected to religious affiliation. This is clearly attested because Christians were also killed during the time of Milton Obote who was a Christian. They were political opponents. The most notable Christians who died were: “Chief Justice, Benedicto Kiwanuka, who was the former head of the Democratic Party, and Father Clement Kiggundu, editor of a Catholic daily.”<sup>44</sup> Despite these negative developments, the church in Uganda has grown either under African leadership or white missionaries. One lecturer from United States of America (USA) told me that Uganda churches are an example to most African churches on independence programs.

In Democratic Republic of Congo, Joseph Désiré Mobutu took over government in 1965 through seizure.

In 1972, Christian names were compulsory replaced with African ones, the President becoming Mobutu Sese Seko. Religious broadcasting, church youth groups, and religious publications were banned, and the Catholic university, the Lovanium, was nationalized. Like Constantine, he sought to unify Christianity in the interests of political

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<sup>42</sup>Isichei, quoting Hastings, *A History of African Christianity 1950 – 1975*, (Cambridge: Cambridge UP, 1979) 195-6. These figures exclude the Independent Watch Tower Church founded by Jeremiah Gondwe, said to have 19 thousand members in 1976. The Witness, of course, do not call themselves a church and the word is used for convenience.

<sup>43</sup>Isichei, quoting P. Nesbitt, “Terminators, Crusaders, Western (private and public) support for Renamo and Unita,” *Review of African Political Economy*, 1988. 120.

<sup>44</sup> Isichei 343 – 4.

unity. In 1972, only three Christian Churches were allowed: the Protestants (who became the United Church of Christ in Zaire (ECZ), the Catholics, and the Kimbanguists.<sup>45</sup>

The word Sese Seko means “all powerful warrior.” This is similar to Malawi where the first president was also called *Mkango* meaning the “lion.” The church in DRC has kept on growing despite untold miseries caused by many civil wars that have torn the country apart.

In the Central Africa Republic, the government was taken over through munity in 1966. The president declared himself Emperor in 1977. He was removed from power in 1979. In Equatorial Guinea, Francisco Marcia Nguèma became the President in 1968. He was very unfriendly to the church and the intelligentsias of the nation. “Marcia modified church services: ‘God created Equatorial Guinea thanks to Marcias.’ In 1975, Christian names and Christian funerals were prohibited, and, in 1978, he declared the country ‘atheistical’ and banned the Catholic Church, to which 70 per cent or more of the population belonged.”<sup>46</sup>

In Nigeria, Christians have suffered a lot since independence. Biafra war in 1966 claimed lives of many Christians. The cause of this war was due to a coup. The Igbo received western education much earlier than the northern tribes. This made the northern tribes more resentful because the Igbo and other southern tribes were more advantaged than the northerners. Many Igbo were killed. This prompted Ojukwu to declare Biafra a Republic in 1967, but this dream failed to materialize.

There have been many clashes between Muslims and Christians. The birth of Boko Haram has affected many innocent lives. The desire to create northern states; Islamic states has led to death of many Christians. The Boko Haram has just kidnapped over two hundred girls right now. President Jonathan Goodluck declared a state of emergency in this region. His aim has been to curb insurgence which these notorious Muslims have been doing. It’s very unique that this group has also sometimes targeted at their fellows Muslims.

These problems have not stopped the growth of the church in Nigeria. Many people flock to Nigeria to consult prophets existing in this country. Nigerians have evangelized in many countries worldwide. President Joyce Banda a Presbyterian made several trips to Nigeria to consult T.B. Joshua.

In South Africa, Apartheid left the church with deep wounds. “Apartheid created elaborate separateness in every area of life, and was sustained, like Stalin’s Russia, by inflated armed forces and vast numbers of bureaucrats. The Colored poet, Arthur Nortje, studied at Oxford, where he killed himself in 1970, rather than return to South Africa. Many, both blacks and Whites, chose political exile.”<sup>47</sup>

The South African attainment of independence in 1994 has removed the stumbling block that hampered the image of the church for decades. Christianity kept on growing among the Africans despite Apartheid. Today South Africa has many African independent churches in the southern Africa. The author has just taken a brief synopsis of these developments.

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<sup>45</sup> Isichei 344.

<sup>46</sup> Isichei 345.

<sup>47</sup> Isichei 303.

### 3. Church and Politics

The co-existence of the Church and Politics has caused some confusion in many circles in Africa. Some have said that the church goes on the wrong direction when it comments issues on politics. Some circles again have seen this as the role of the church because it promotes good governance in the country. Though the Catholics and Protestants have different perception of the church and politics, both have met on voicing for the oppressed in many countries in Africa. In the Catholic view, the church is above the government while in the Protestants view, the church and government serve each other in different roles.

In Systematic Theology, both the Old and New Testaments define the church as:

The English word “church” translates the Greek word, *ekklesia*. It means “called out.” So “church” refers to God’s people, called out of the world by God to belong to Him.

The Greek word, *ekklesia*, reflects a Hebrew word in the Old Testament, *Qahal*. *Qahal* also refers to the Assembly of God’s people. God’s people formed His *Qahal* when they gathered together before God’s presence. In Deuteronomy 4:10 Moses said, “Remember the day you stood before the LORD your God at Horeb, when he said to me, “Assemble the people before me to hear my words.” The Hebrew Bible uses *Qahal* to mean the Assembly of God’s people (or the activity of assembling) in Exodus 12:6; Numbers 10:1-10; Joshua 8:35; Jeremiah 26:17 and many other places.

The New Testament book of Hebrews also describes the church as God’s people assembled before Him in heaven. We do not assemble before God today at Mt. Sinai. We do not assemble in the city of Jerusalem. Rather, we gather in God’s presence when we assemble together for worship. We gather as a heavenly community.<sup>48</sup>

The most interesting thing with this assembly is that; though it represents a heavenly assembly, it is in this world. It is in this world to teach the world, but not the world to teach the heavenly assembly. Because of sin, people do not want to worship God in the way as prescribed by the Bible. They want to worship God in their own thinking. Knowing this weakness, the Devil entices the world to teach the church hence apostasy. The church has been cornered by clever tactics of the evil one. Christians need to pray for God’s interventions.

Many questions arise. Since the church is in the world where politics is practiced, should it refrain from politics? If politicians are pushing for the registration of unbiblical laws such as abortion, homosexuality and lesbian life styles etc. should the church remain silent? What are the roles of the church when the government is oppressing her people? Should Christians have positions in the government? Different church groups have given different answers and opinions on these questions.

Before the author gives his position on whether a Christian can practice politics, he wants to look at the word politics. According to online dictionary (Bing Dictionary) politics is defined as:

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<sup>48</sup> Allen Vander Pol, *Doctrine of the Church*, (Miami: MINTS International Seminary, 2013) 12. Available at [www.course.mints.edu](http://www.course.mints.edu).

“Activities associated with government. The theory and practice of government, especially the activities associated with governing, with obtaining legislative or executive power, or with forming and running organizations connected with government. The inter-relationships between the people, groups, or organizations in a particular area of life especially in so far as they involve power and influence or conflict. Politics is the practice and theory of influencing other people on a civic or individual level. More narrowly, it refers to achieving and exercising positions of governance - organized control over a human community and particularly a state.”<sup>49</sup>

The definition above clearly shows that both the church and politics draw their attention on the people in this world. For this reason the author thinks Christians can practice politics. The acceptance of this office<sup>50</sup> should therefore not lead us to abuse of office.

It is lawful for Christians to accept the office of a magistrate, when called thereunto, in the managing whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth; so, for that end, they may lawfully, now under the New Testament, wage war upon just and necessary occasions.<sup>51</sup>

The reluctance of many true Christians to take part in politics has affected the church negatively since the birth of Christianity. Many governments in the world are registering unbiblical laws. Most of the senior seats in these governments are occupied by nominal Christians or non-Christians. If these positions were occupied by true Christians, the registration of these satanic laws would be impossible.

#### 4. Challenges of the African church during post- political independence

The withdrawal of colonial masters was also accompanied by the withdrawal of missionaries. The white missionaries were already preparing the Africans for this event unlike their predecessors. The withdrawal of white missionaries also meant the withdrawal of donation which the African Church enjoyed during the missionary era. The African Church started to seek ways of understanding God in their context. This move has led some churches to compromise with unbiblical worship other than the actual contextualization.

The African Churches that are still on dependency syndrome are compelled to change as most of the western churches are changing on many social issues. This has caused problems in the African churches, hence divisions. The conservative members of the church have always bemoaned at position of the church on many liberal issues creeping into the church. This has contributed to breaking away of some members to form their own churches.

This was observed in the move taken by some church leaders in Malawi like Bishop Kambalazaza. He broke away from the Roman Catholic to form Catholic Charismatic minis-

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<sup>49</sup> Bing Dictionary, Web: 11 July 2014

<sup>50</sup> John Knox in his letter to the Commonality of Scotland, he warned: “Be not deceived, dear brethren, God has in the past punished not only proud tyrants, filthy persons and cruel murders. He has also punished those together with them who have been responsible for the yoke of iniquity, whether by flattering their offences, obeying their unjust commandments, or overlooking their manifest iniquity.”

<sup>51</sup>Williamson, G.I., *The Westminster Confession of Faith: For Study Classes*, 2<sup>nd</sup> ed. (Phillipsburg: P&R Publishing, 2004) 310.



try which was later changed to Charismatic Renew Ministries after the protest by the Roman Catholic Church in Malawi. The Seventh Day Adventist has also been challenged by some conservative members who have broken away to form the Reformed Adventist Church.

There are again some situations which have prompted the liberal members to break away from the conservative churches. This was experienced by the Church of Central Africa Presbyterian Church (CCAP). The Presbyterian Church of Malawi (PCM) was born out this situation. This is so in many places in Africa.

## Conclusion

The nationalism in Africa affected the church in many ways. In many places, missionaries were positive for the independence of Africa. This is seen in the way they started preparing the Africans in the positions of leadership. This is also witnessed in the sense that most of the first African political leaders were trained in the mission schools. Both the church and politics focus their attention on the same people living in the country. The Church in Africa has gone through so many changes in Africa since independence. This has been prompted by the indigenization of the church which is the phenomenon of today.

## Questions

1. What is nationalism?
2. How was the relationship between missionaries of different denominations?
3. How was the relationship between Independent African Church leaders and missionaries?
4. What are the following:
  - a. Liberation Theology?
  - b. Reformed Theology?
5. Why was the Jehovah Witness Movement persecuted in many parts of Africa during post-political independence?
6. What were the American government justifications for supporting RENAMO in Mozambique and UNITA in Angola?
7. Which group of Islamists has caused much death of Christians in Nigeria?
8. What is politics?
9. Define Qahal.
10. State two challenges of the African Church during post-political independence.

## Lesson Four: Church and Democracy

The dispensation of democracy in Africa was not successful soon after independence from colonialism. This was so because African political leaders adopted one party rule for a number of decades. Those who opposed them ended up being imprisoned, killed or sent into exile. The African Church was affected because many of her sons and daughters were suffering under oppressive rule. Many who opted to go into exile joined other churches or maintained their loyalty to their old churches. The church allegiance depended on whether those churches were in the country of exile or not.

In the late 1980s, western countries started to give pressure to African political leaders to adopt democratic government. The western countries used different means for African political leaders to accept change. They used courageous individuals or groups existing in these countries or those who were in living exile to push for this agenda. They also cut their donations for African leaders to open door for democracy. This was the case with Malawi and other African nations. It is also during the same period when we have seen women pushing for their status in the church.

Recently, we have seen how western nations have achieved their goals by helping political changes in Libya and Egypt leaving them in chaos. The church has been greatly affected in these countries as well. We have heard Coptic churches being bombed in Egypt. Democracy has also made possible for some banned religious groups to come out of their cocoon under freedom of worship.

However, in African Islamic states freedom of worship has been hampered by forcing others to join Islam. This is the case with Sudan where Mariam Ibrahim was imprisoned for her faith in Christianity. In Nigeria, Boko Haram forced the kidnapped girls to join Islam.

### 1. Human Rights Advocacy in the Church

The churches have contributed to Human Rights Advocacy in Africa. In the case of Malawi, the Roman Catholic Church was the first to voice for democracy through the Pastoral letter written by the bishops in 1992. In South Africa, church leaders including Arch Bishop Tutu took a leading role in the fight against Apartheid which led to independence of South Africa in 1994.

It is the duty of the church to ensure that rights of the people are respected. This statement has been challenged several times by some critics. Usually a question is asked. What are rights? The answer simple is: They are the freedoms of human beings (citizens) living in the country. Still this is not adequate to others. If I would be asked this question, I would answer like this: They are freedoms of human beings (citizens) within the biblical perspectives. This means any alleged freedom outside the Biblical teaching is not freedom at all. It is just total rudeness and rebellion against God. It's like building the tower of Babylon which eventually failed.

It is therefore the duty of the church to teach the world what it entails about democracy. The United Nations (UN) Universal Declaration of Human Rights should comply with what the Bible teaches, not humanists' ideologies. Humanists have rejected the power of God. There's a need for the church to interpret Human Rights in a responsible way. Human Rights without responsibility towards God are like a deadly virus.

## 2. Westernization and the church

History tells us that Christians were the first people to fight for Human Rights. We also see this today, when most Christian organizations have taken a leading role in promotion of human rights.

Western humanists have built their house on the foundation of Christian achievements while rejecting the Christianity that brought them there. By what religion did universities, schools for the poor, orphanages, human rights efforts, nurses, and social workers originate? Muslim? Buddhist? Hindu? Western humanists have the appearance of Christianity, but have rejected its history and power. Humanism is part of the apostasy of Christianity, the Church and its corresponding societies.

Both the Russian and Cuban communist systems followed on the heels of the Russian Orthodox Church and Roman Catholic dominance and degeneration. The communists eliminated the “religious” as much as they could and replaced it with the secular communist doctrines. The church was replaced by forced communalism. The ideal of helping others (loving one’s neighbor as oneself) was implemented by military forces, by restricting the freedom of speech, by imposing totalitarianism and by making the workers the slaves to the State. “Work is might!”<sup>52</sup>

The church cannot deny that westernization has crept into the vineyard of God. Despite so many benefits brought by democracy and Human Rights, we have seen the erosion of the church biblical ethics and African identity. We have seen half-naked women moving in our streets and students damaging school properties in the name of democracy. We have seen and heard disgruntled people marching in the streets, not with an intention of promoting democracy, but to cause damage and steal other people’s properties and many more vices along with it. People are bemoaning of security lapse today, than it were before.

Over dependency on donors has also contributed significantly towards this trend. Leaders are tongue tied to speak up or discipline such people in fear of losing donor support. This was the case with a church organization in which I am working now. There was a case on marriage. Africans tried their best to advise the missionaries on the right marriage procedures. They turned down everything that was coming from poor Africans. But later, it was discovered that what we were telling them was compatible with the Bible. They adhered to western culture other than the Bible.

One of the MINTS students, Mr. J. Zioya in one of his papers, lamented on the issue of the lapse of marriage. He said that it would be wise if issues concerning marriage would be left in the hands of the church. What he said is right, but the problem is that even the church standards on the marriages are also becoming weak. Westerners have opted to let their states to look over God’s institution of marriage instead of the church.

## 3. Persecution of the early church

The church of God has been persecuted since its inception. The nation of Israel suffered amidst the gentile world. The Christians have gone through persecutions since the death of

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<sup>52</sup> Cornelius (Neal) Hegeman, *Mythology, Science and Theology: An Adventure in Epistemology* (Miami: MINTS International Seminary, 2014) 23 – 4. Available at [www.course.mints.edu](http://www.course.mints.edu)

their Lord on the cross. The disciples of Jesus were all killed except Apostle John who died of natural death. Christianity was an illegal religion for almost three hundred years.

During earliest period, Christians suffered from untold miseries. They were thrown into lions' dens. They were being burnt alive. They were arrested and imprisoned for their faith in Christ. They were alleged against so many false things. They worshipped at night and in catacombs in fear of reprisal. Christianity did not die because of persecution. True church grows amidst suffering.

#### 4. Persecution of the modern church

We are living in the times when the church is suffering from persecution more than all the times, the church has existed on this earth. Today's persecution is coming from governments, nominal Christians, politicians, Human Rights activists etc. Modern man is a great enemy of the church than before.

The modern church is being persecuted when bad laws are registered as laws for governing the nation. When people are pushing for these unbiblical laws, the church suffers. It is normal today to hear and see people claiming themselves human rights activists supporting homosexuality and lesbian life styles, abortion etc. Worldwide Abortion Statistics shows that about 42 million babies are aborted every year.

There are an estimated 42 million abortions per year worldwide. Internationally, one in five pregnancies ends in abortion. There have been over a billion abortions worldwide since 1980. 63% of the world's countries allow abortion for mental health grounds. This is approximately 122 countries in total. It is estimated that there are 6.4 million abortions per year in Africa, 27.3 million abortions per year in Asia, 4.2 million abortions per year in Europe, 4.4 million abortions per year in Latin America and 1.4 million abortions per year in North America<sup>53</sup>

In the First World Wars, about 20 million people were killed in a period 5 years, from 1914 – 1918. If you multiply 42 million x 5 years of the annual abortions, you have 210 million. About 70 million people were killed in the Second World Wars in a period of six years from 1939 - 1945. If you multiply 42 million x 6 years of the annual abortions, you have 252 million. If you add 20 million of First World Wars plus 70 million of the Second World Wars you have 90 million people who died in the two wars in a period of 11 years. If you again multiply 42 million x 11 years you have 462 million deaths.

These figures clearly show that we have many people today who are crueller than Adolf Hitler. Nazism is being propagated in disguise. Man is more selfish today than all ages he has existed on earth. We shall be accountable before God for the death of these innocent children. God will never spare us for condemnation. We shall have no excuse. Church leaders shall be accountable as well for their silence on this scandal.

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<sup>53</sup> Worldwide Abortion Statistics, Web: 12 July 2014.

## The unborn rights

The “right to life” is a universal right that God gives to all people. They are summarized in the Decalogue (Ten Commandments) and reflected throughout Scripture. One of the rights is to live without being murdered. Both the Old and New Testament speak and act in favor of the right of the child to be born. It is sad to think that our culture of death denies the unborn the basic right to live. Scripture gives clear reasons why the unborn should live. God has created the world in such a way that human life is propagated through the procreation of children through the family. Procreation is part of the human family (Gen. 1:28).

The conceived child is made in the image of God. He or she is a sacred being with a soul for eternity and no one but God the giver of life has the right to take human life. The government is given the “sword” (an instrument of life and death) in order to protect their citizens and punish evil (Romans 13:1-5). This sword is not given to kill its future citizens. Human life needs to be nurtured and protected by the parents. The conceived child needs to be protected and nurtured in the womb of his mother. The father is to provide an environment and the conditions in which the mother and child can flourish.

God has given the institution of the family for many reasons. One of them is the procreation and nurture of children. The nation is blessed with the conception, birth and raising of citizens who learn their responsibilities in their home and church. Children are an inheritance from the Lord and for the Lord. We are to train our children in the ways of the Lord so that they may believe in, serve and glorify their Creator, Redeemer and Lord. The church is strengthened by the birth and discipling of covenant children, children born to believing parents. The Church reaches out to parents their children who are outside of the covenant community. Jesus said: “Let the children come to me.” (Mark 10:14)

God is glorified in children that praise Him. Scripture says: “Yet you brought me out of the womb; you made me trust in you even at my mother’s breast. From birth I was cast upon you; from my mother’s womb you have been my God” (Ps. 22:9-10).

“For you created my inmost being; you knit me together in my mother’s womb. I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well. My frame was not hidden from you when I was made in the secret place. When I was woven together in the depths of the earth, your eyes saw my unformed body. All the days ordained for me written in your book before one of them came to be” (Ps. 139:13-16).

“Sons, are a heritage from the LORD, children a reward from him” (Ps. 127:3).

“And if anyone causes one of these little ones who believe in me to sin, it would be better for him to throw into the sea with a large millstone tied around his neck” (Mark 9:42).

“Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. I tell you the truth, anyone who will not receive the kingdom of God like a little child will never enter it” (Mark 10:14-15). It is undoubtedly God’s

will that the unborn child be allowed to live and that they need to be brought to the Lord and nurtured in the Lord's ways at an early age, that they learn about Jesus and be born again and filled with the Holy Spirit in order to serve and worship God.<sup>54</sup>

It is very pathetic that these so called human rights activists are busy convincing African leaders to adopt their sinful and destructive ideologies on abortion. My personal observation is that such fishy business is accomplished after giving leaders fat allowances. In appreciation of the allowances, such ideologies are given an approval. I personally concur with Rev. Brown Khonje that abortion should not be legalized in Malawi.

Chiefs in Northern Region have rallied behind calls for the country to legalize abortion, observing that scores of girls and women die from unsafe abortion as the country's laws do not allow it unless the life of a mother is in danger. Inkosi Mabilabo of Mzimba said abortion should be legalized in the country, saying people in towns acquire safe abortion in hospitals, but the poor from the village suffer after undergoing unsafe abortions due to restrictions. Section 149 of the country's Penal code prohibits abortion and condemns any person who administers abortion, but permits the act only when the life of a mother is in danger. "Let's face the fact, in Malawi people acquire safe abortion whether the law prohibits or not. People are acquiring safe abortion, so let us not hide the fact, if we criminalize abortion, we are not moving forward," said the Ngoni Chief Inkosi Mabilabo who was speaking on Thursday at Mzuzu Hotel during a Regional Consultative Workshop on the Review of the Law on Abortion. The workshop, which was organized by Malawi Law Commission, drew traditional leaders, faith leaders, medical practitioners, academicians and journalists from the region. Mabilabo said by forbidding abortion, the country's law is only restricting people from the villages who have little or no financial resources to access safe abortion. He said their counterparts in towns access it. Echoing Mabilabo's sentiments, Traditional Authority Mkumbira of Nkhata Bay said; the country should legalize abortion if women are to stop going for one which is not safe and leads to loss of lives or barrenness. He observed that legalizing abortion would do justice to women in the country as they would be going for the safer one, as opposed to the current trend where most girls seek unsafe abortion which contributes to maternal deaths. "Let's face facts, our young women and girls go for unsafe abortion, so, definitely, we need to find a way that girls should be aborting safely by reviewing abortion laws," he said. However, Reverend Brown Khonje of CCAP Synod of Livingstonia had a contrary view, saying abortion should not be legalized in the country as it is a 'sin'.<sup>55</sup>

Church leaders should stand up when the world would like teach the church on ethical issues. Leaders are not in this world to please people, but to lead them to Master Jesus who died for the lost sinners. Christian church is suffering because these issues are affecting the church members in their everyday lives. Dr. Hegeman further presents ways of fighting for the unborn babies.

### The unborn Rescue

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<sup>54</sup> Hegeman 38 – 9.

<sup>55</sup>Gangire, Salome, "Chiefs and Faith Leaders in North Differ On Legalization of Abortion," *Malawi News Agency*, Web: 27 June 2014.

In order to reach the unborn and see to their birth and wholesome nurture one has to reach and influence the support community of the unborn child. The Church reaches the support community of the unborn in a variety of ways. God has ordained the practice of preaching the Bible in order to communicate with His people and proclaim His will to the world. The preachers must speak about abortion from a biblical perspective and from the pulpit. In an interesting related subject matter, the rate of AIDs plummeted in Uganda when the Christian preachers made a point of mentioning the prevention of AIDs in every sermon they preached.

The preacher needs to be convinced that human life begins at conception and every conceived child is sacred. The doctrine of the conception and birth of Jesus brings into focus that human life begins at conception. The church needs to have a clear message about the sacredness of all human life, from conception to natural death. To define human life as sacred is to say that human life is given by God, sustained by God, redeemed by God, responsible to God and is to be lived to the glory of God. Preachers are to instruct the congregation and families that all conceived children are human beings that need the protective and nurturing care of their parents and society. Strong emphasis has to be given on the parents being responsible before God to take care of their families and of themselves. The church community exists as the support community for the Christian families.

The church is to be clear about preaching total sexual abstinence for non-married peoples. The Church is to preach against the practice of premarital sex, which is a source for unwanted pregnancies. Equal attention must be given to warning against marital unfaithfulness in thoughts, words and actions. Divorce needs to be discouraged since often times it treats the symptom and not the cause of the problem. The church is to preach that children are an inheritance from God. Children are to be valued, trained in the knowledge, love and respect of the Lord and be prepared to take membership and leadership in the church.

The importance of mercy needs to be present in preaching. Those who have committed pre-marital sex, those who have aborted unborn children or convinced others to do so, those who have been unfaithful in their marriages and those who have not been responsible in the home, need to be called to repentance and to the way of restoration to God, to the Church and to each other needs to be clearly explained and put into practice. The Church needs to be a place of protection for the unborn and community of restoration for the repentant sinner.

If the Christian community would not practice abortion, the abortion statistics will be significantly lowered. If every Christian church became a dynamic counseling center for pregnant mothers, there would be less need for abortion clinics. If every preacher denounced the abortion industry every Sunday and held each pro-abortion church, church leader and church member in contempt of God for being an accomplice to murder, anti-abortion would soon become an unpopular and hated practice.

The exercise of church discipline is meant to restore the believer to the Lord, the Church, to their neighbors and themselves. Many churches do not biblically use this means in order to seek Christian restoration. It is more common that the sinning believers justify his sin and remain in the church or to drift away from Church in shame and/or rebellion rather than be restored to God through the local congregation. The

Christian leaders need to minister to the erring Christians, teach both doctrinal truth and ethical responsibility and lovingly show the path of restoration. Church discipline does not have to become a public punitive exercise but it is the personal restoration of a guilty person before the Lord. The legalist may want to conduct public court on the issues involved, but God is interested in the contrite and broken heart restored to Him by His grace.

Nevertheless, the Church needs to seriously look at the secondary causes for abortion and consider this for both preaching and church discipline. What measure of church discipline should be given to church members and leaders who are not responsible parents and pay for their daughter's abortion(s)? Government workers, teachers, counselors, parents, politicians and individuals need to be disciplined for supporting abortion rights. The warnings of Jesus about "it would be better for him to be thrown into the sea with a large millstone tied around his neck..." need to be applied to those who counsel Christian mothers to abort their babies. Denominations, churches and pulpits that support abortion could be renamed, "Millstone Protestant Church" and such churches need to be publicly declared apostate and separated from the true church.

The contemporary church needs to relearn the lessons of the relationship between the historical church and abolition movements. It was not until the radical reformers condemned both the institution of racial slavery and the abuses of slavery, and called their respective congregations and denominations to discipline Christians involved in the slave industry, that abolition was taken seriously by the governments in which the Christian churches existed. The solution to slavery was born in the radical reformation movements of the Quakers, Mennonites, Moravians, Methodists, Baptists and other Christian societies. Not only were abolitionists Christians individually against slavery, their church congregations and Christian societies supported abolition as communities.

The pro-life movement needs to express its repulsion of the sin of abortion and offer restoration for the abortionists, through the preaching of the gospel and through communally committing their churches to eradicate this social evil. Parents need to prepare their children to face the life realities that lead to abortion. A lifestyle of abstinence in celibacy and faithfulness in marriage will help prevent most abortions. Parents must not reject their children who have not upheld the standards of abstinence. Reconciliation is to be practiced in the Christian home. If God were to reject us every time we sin we would all be lost forever.

Pastoral counseling used to be a major source of counseling in the Christian community. This is especially true for smaller and medium size churches. Larger churches may have counselors on staff. Christian counselors are also to be found in the Christian community. The Christian community is wise in advertising and promoting counseling for pregnant women, especially pregnant single mothers. It is encouraging to see Focus on the Family provide leadership for Churches to set up crisis counseling centers.

The potential to have abortions raises many issues for counseling. It is best to clearly preach about these issues, such as when preaching about the 5<sup>th</sup> commandment, "Honor your father and your mother." Parents need to model and teach sexual purity, marital faithfulness as well as family responsibilities. The 6<sup>th</sup> commandment, "You shall not kill" applies to the doctor's murder of the unborn, as well as the compliance of the



parents, counselors and politicians. The 7<sup>th</sup> commandment about not committing adultery is related to abortion as well. One side effect of premarital sex and adulterous affairs is conceiving “unwanted children.” The abortion of the side effect does not cure the cause nor offer a remedy to the problem of irresponsible human relationships.

As pregnant mothers consider abortion, a variety of issues come to the foreground. What about the woman who has been raped? Should abortion be recommended? The answer is no. If anyone is to be killed for such a crime it should be the violator (Dt. 22:25 calls for the death penalty for the rapist). The child is judicially innocent. The child may be given up for adoption or the mother may decide to raise the child, but aborting the child is not the solution to the problem. The problem of rape needs to deal with the real problem, that of the rapist as well as the victim.

Involuntary abortion is not a sin, since the abortion is not induced but is in response to the natural causes. There will be guilt involved with mothers, parents and others involved in the abortion yet who have since repented. Any time the life of an innocent unborn child is taken, there will be guilt in the conscience that is influenced by the Spirit of truth. Not only does the doctrine of forgiveness come into effect but also the need to hold all parties involved as responsible for this untimely death. Not only is it important that abortion not be practiced in the future but the reasons, responses and relationships that led to the abortion need to be addressed and corrected.

If it is poverty that causes people to consider abortion then such a cause must be eliminated and not the child! However, the reason why poverty exists requires a serious individual as well as communal response. The church deacons have been instituted in order to help with the administration as well as mercy ministries of the church (Acts 6). The deacons in the church can work towards several goals, one of them is to provide emergency material relief as well as provide for the needed counseling of distraught persons and families.

Will the temptation of abortion be lessened in the church if the deacons helped develop a “safety net” in order to help single parents and struggling families with their economic and social needs? Even though the church is not meant to be a welfare institution yet financial and work related counseling can be arranged by the members of the church in coordination with the deacons. The church can go beyond the traditional roles of the church and seek financial support for the establishment of pregnancy counseling centers as well as adoption options.

The Christian community has traditionally been involved in the establishment of medical and care services, adoption agencies, orphanages, Children’s education and other services for the Church and wider community. When such institutions lose their Christian witness, they often become antithetical to the Church and the well-being of society. The Christian community has many opportunities to work in society on behalf of the unborn. The first way to do that is to be active and faithful in the Church and in one’s personal and family life. In order to bring a redemptive response to society, we need to be redeemed and restored from our own sins.

The most obvious response to protecting the unborn is for the children to be conceived in wombs of mothers who love the Lord, who are faithful in marriage and family life and who are part of the church community. However, sin influences the Christian as

well as non-Christian families. Solutions need to be sought and implemented. This may extend to counseling people in time of need. Christians are encouraged to adopt as well as foster children. Single mothers who are not able or willing to care for the child are able to give their child up for adoption.

The need for orphanages arises especially in times of war and national disasters. A quick response is needed to take care of children. Even though it may be better for child to be placed in the context of a family, many children have come to know the love of God through Christian orphanages or through persons and families associated with the orphanages.

Medical and health issues surround the maturing of the unborn child in the womb of the mother. Christians are to be trained and supported to enter into the field of social work, nursing, community health development, medical, legal, and government services. The parents of children need to prepare their children for future marital and family responsibilities. Christian education needs to take place in cooperation with the home and church. Pregnancy centers, adoption programs and intervention counseling are exercised by the Christian church and provide a much needed response for parents contemplating abortions. Church leaders and members are encouraged to be involved in speaking out and acting out on behalf of the voiceless unborn child. The Christians need to work to implement laws that protect the right of the unborn to life.

Many abortions are practiced in one's local hospitals. It is recommendable to not use the services of a doctor who practices abortion. Christians should not use birth control methods that destroy the embryo. Christians must also be alert to the nature of the stem cell research that destroys the embryo. It is crucial that the mother and parents who decide to raise their child be supported by the church community. When the child is born, the teaching and caring structure of the Christian community will be made available to them.

Christian needs to be concerned about the state of the unborn throughout the world. However, the supposedly "Christian" nations have abortion rates as alarming as totalitarian nations. Europe and North America have a lot to learn from South America, whose countries by enlarge continue to ban abortions mostly due to the Roman Catholic influence. The abortion rate in our own countries is a serious wakeup call that the culture of death knocks on the doors of the families in the land. How is the Christian community responding? Will abortion be abolished in the Christian church? If so, then there is hope for the society at large.

Christians do well to promote adoption as an alternative to abortion. In many societies the adoption of children involves a non-formal arrangement allowing children to grow up in family member homes. There is both a positive and negative side to such arrangements. Adopted children are often used as house workers. The church needs to address the issues of child labor and even domestic slavery. The issue of abortion, adoption and Christian family needs to be addressed from the pulpits of our lands. "As the pulpit goes, so goes the church and nation."<sup>56</sup>

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<sup>56</sup>Hegeman 39 – 45. Hegeman further elaborates what Christians should do. Christians need to become involved in legal studies and law in order to defend the rights of the unborn and learn to prosecute the abortionists. Chris-

## 5. Challenges of the modern church today

One of the great challenges of the church today is the desire to change in accordance with world changes. Many theologians have often asserted that because the world is changing rapidly, the mode of worship should therefore change as well. It is untrue to think in this way. If we believe in the final authority of the Bible, I do not think that can work. The Bible has not changed, though man has changed in his thinking.

Man has again started to cast doubt on the infallibility of the Word of God. This has caused non-believers to attack the church by introducing unethical laws in the world. The non-believers know that the unstable Christians can stand up against his. The misinterpretation of the human rights by humanists has shaken the church. The church failed retain its past glory sticking to the Word of God says.

Poverty has been as a weapon to force others to adopt laws that uncultured and unbiblical. Weakness of the churches to seek approval of their theological education from secular institutions has also contributed to this. Most preachers today are interested in membership numbers not true Christians. This is so because the church has been into a business entity.

### Conclusion

The church has been under attack by the devil since her inception in the Garden of Eden. The plan of the devil is to destroy the church. He wanted to kill Jesus through Herod, but he failed. He thought crucifying Jesus, he won the battle. He did not know that he was exalting Him. He persecuted the early church, but the church did not die. He persecuting the church today than all ages, but the church of God will never die. Jesus will come to judge the world.

### Questions

1. How was the church affected soon after independence?

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tians need to become more involved in government and learn to speak clearly in defense of the unborn. Certain countries make it difficult for pro-life students apply for medical studies. However, the pro-life Christian community needs to continue to be a conscientious and compassionate force in society. When faced with the request to do abortions, the Christian doctor and nurses should refuse and ask that alternatives be suggested to the desperate mother. The Netherlands approved euthanasia in the 1990's. Government studies showed that this led to the increase of "involuntary deaths" as care givers took it upon themselves to put the elderly and sick "out of their misery." The elderly were apprehensive about being committed into public and private institutional care. When William Carey went to India as a missionary in the late eighteen hundreds, he was appalled and worked for the eradication of the practice of burning the widow of the deceased with the burning of the deceased. It is the task of the Christians to intervene and eradicate "involuntary death" in modern cultures. Christian social workers need to look for ways to preempt the desperate mother seeking the abortion. Social workers have opportunities to counsel and redirect the murderous actions of those who seek to abort the unborn. Social workers present the option of family support services as well as adoption and fostering options. The Christian community is well served by social work projects that are administrated by Christians and according to Christian ethics. Preventative, crisis, family and restoration counseling can be provided by the Church as well as the Christian community. The pulpit is the most effective training instrument for teaching about pro-life ethics. The pulpit needs to be supported by the Christian family and host of Christian ministries dedicated to the communication of the Christian gospel and world and life view. Christian education needs to be given at all levels and in every place. If the prevention of abortion became a major theme in all Christian class rooms and educational forums, certainly the levels of abortions would decrease.

2. How have Islamic states violated freedom of worship?
3. How did Apartheid damage an image of Christianity?
4. Who are the first champions of human rights?
5. Mention three miseries that Christian went through during the early church?
6. What are the evidences that man is more cruel today than all ages has been on earth?
7. How many unborn children are killed through abortion every year worldwide?
8. Mention one misery that Christians are going through during our present age.
9. List 10 ways of fighting for the rights of the unborn children.
10. Has the Bible changed in accordance with this changing world?

## Lesson Five: The Church in the Changing World

There have been many debates whether the church need to change as the world is changing. Some theologians have recommended for the change. They do this because they look at it as the way of reaching different social groups in the society. Others have objected to the change. They say the Bible has not changed. This type of thinking has indeed caused divisions in the church. Each group supports its own stand.

We are not to be conformed to this age, but we are to be transformed by the renewing of our minds. We are to work with the great principles and precepts of God's word. By the gracious work and power of the Holy Spirit, we are to think out the meaning and implication of God's revealed will in order that we might know what is good and acceptable and perfect (Rom. 12:1-2).<sup>57</sup>

### 1. Duties of the church<sup>58</sup>

There are many duties of the church in this changing world. Many problems today are taking place because man has abandoned the will of God. Man wants to do things according to his understanding. Man-centeredness has affected the church negatively. In obedience to the Word of God, the Church needs to reach the whole world with the Word of God. Through the proclamation of Salvation in Christ the Holy Spirit wants to work in the hearts of the people and wins them for the Kingdom of God.

The church faithful answering of this proclamation leads to reconciliation with God, a renewal of life, reconciliation with others and finally the perspective of a redeemed creation (Romans 8:19-21). The church is called to minister the Word of God led by the Holy Spirit in unity with the revealed will of God (Bible) through preaching, teaching and diaconal work with love and compassion. (Mathew. 4:23, Luke 4:18, James 2:15-17).

The church should therefore present Jesus Christ, and lead mankind to repentance and acceptance of Jesus as Savior and Lord. The church should go into the world, making disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit and teaching them to observe all that God has commanded.

The church should demonstrate by the love of its members for one another and by the quality of its common life the new reality in Christ through worship, fellowshiping and practicing of a deepened life of prayer and service under the guidance of the Holy Spirit. The church should participate in God's activity in the world through its love for others, by ministering to the needs of the poor, the sick, the lonely and the powerless.

The church should engage in the struggle against evil forces so as to free people from sin, fear, oppression, hunger and injustice. The church shall thus, give itself totally, and its substance to the service of those who suffer. The church should teach and to guide women in the church spiritually and other actual matters. The church should teach and guide the youth spiritually and to prepare them for a life within the church and society.

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<sup>57</sup> Williamson 342.

<sup>58</sup> cf. the duties of the church with constitutions of various churches in your country.

The church should intensify its mission in the proclamation of God's Gospel both at home and abroad. The Church shall ensure that this is done in a coordinated and properly planned manner, and accordingly the Church shall put in place programs and institutions including appropriate resources in support of the mission work.

The church should undertake any work promoting the physical, moral and spiritual welfare of the whole community. This is in full recognition that in carrying out its mission work, the Church cannot confine itself solely to the preaching of the Word and the administration of religious ordinances and sacraments.

The Church should believe that it is entrusted with a ministry not only to the souls of men, but also to their bodies and minds following the example of its Master, Jesus Christ in the way He went about doing His work as a result of faith in Jesus Christ. The Church shall remain willing to cooperate with other agencies in the promotion of the physical moral and spiritual and educational welfare of the people.

## 2. The youth and the church

Generally speaking the church that ignores education of the children is dead. Most churches in Africa have lost their identity because the children are like a forgotten society within the church. The youth are ignorant of the Bible and doctrines of their church. They cannot defend their faith amidst members of other faiths. This vacuum of true knowledge of the Bible has prompted them to bring into their churches the traditions that are not compatible with the teachings of their churches.

The main churches have also changed their tune in order to claim back the youth. They have ended up introducing activities that were once not allowed into their churches. For example it's common to find a Reformed or Presbyterian Church in name, but a Pentecostal in practice. You also find a Pentecostal Church by name, but an African Independent Church in practice. In some circles, you find a mixture of all natures like Reformed or Presbyterian, Pentecostal and African Independent Churches practices. In order to defend this move, they call it enculturation or indigenization. Of course, we can contextualize theology, but we cannot compromise.

What should be done for the church not to lose her identity? Many things need to be done beginning from the grass root level. The youth needs to be taught about their church right away when they are young. They should be conversant with their doctrines while at Sunday school. Teachers of Sunday school need to be well trained in matters of the church. When teachers are poorly trained in matters of the church, it's easy to impart wrong things to the children. This will help them make a distinction between them and others. In this way, they will be able to defend their faith or teach their friends about what they believe and know.

In most cases, all churches that maintain old traditions of worship have suffered from exodus of their youth into mushrooming churches in many parts of Africa. The church should learn to witness to their youth for its survival. This is because the young generation is the future church. The youth needs to be equipped with leadership skills to prepare them for the church to come.

Paul trained Timothy and sent him to lead the church at Ephesus. Do not send anybody who is not well trained in the Bible into the ministry, otherwise he becomes a snake un-

der the flower. He is always stubborn and thinks he is wiser than experienced ones. The church eventually loses its image. The experienced church leaders need to warn the youth of false teachings. Paul warned Titus about the Cretans' false teachers.

<sup>10</sup>For there are many who are insubordinate, empty talkers and deceivers, especially those of the circumcision party.<sup>11</sup>They must be silenced, since they are upsetting whole families by teaching for shameful gain what they ought not to teach. <sup>12</sup>One of the Cretans, a prophet of their own, said, "Cretans are always liars, evil beasts, lazy gluttons." <sup>13</sup>This testimony is true. Therefore rebuke them sharply, that they may be sound in the faith, <sup>14</sup>not devoting themselves to Jewish myths and the commands of people who turn away from the truth. <sup>15</sup>To the pure, all things are pure, but to the defiled and unbelieving, nothing is pure; but both their minds and their consciences are defiled. <sup>16</sup>They profess to know God, but they deny him by their works. They are detestable, disobedient, unfit for any good work (Titus 1:10-16 esv).

All churches need to encourage Christian marriages. Christian marriage is a good nursery for the future church. The youth should also be encouraged to marry their fellow Christians with similar teachings; this reduces conflicts and misunderstandings in marriage life. Christian parents play a great role in the upbringing of children in God-fearing way. Parents should spare their time teaching the Bible to children in their homes. The preschoolers (nursery school pupils) should be included in our focus for Christian life.

Another way preschoolers learn is through imitation. Preschoolers need caregivers who are examples of Christ. Teachers and parents point a child to God by modeling a Christ-like attitude. Adults are examples as they seek to live a life that honors God. Preschoolers imitate adults who treat others in loving ways and who seek to obey God. Teachers and parents serve as model in patience, forgiveness, love, kindness, and trust in God. Teachers and parents can model how to love others, what to do when angry and how to help other people. I Ephesus 5:1, Paul says to "Be imitators of God, therefore as dearly loved children." As adults imitate Christ, preschoolers are given an example of the qualities of Christ.<sup>59</sup>

Christians' teachers need to make programs with their respective churches to initiate programs to evangelize the children in their respective homes. This will help our children to grow with spiritual maturity. Parents need to advise their children to join organizations that are Bible-centered. Any Christian organization that does not uphold true teachings of the Bible is unprincipled.

### 3. The women and the church

"Nowadays there are much more controversy over the role of women in our local churches. The author of this manual observes that women have many roles in our modern churches. They may carry out these duties while honoring the word of God (the Bible). In the African context, there are so many key issues our women can play right away from the grass root level.

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<sup>59</sup>Rogers, Fred et al. *Tackling Tough Issues*, comp. Rhoda R. Reeves (Birmingham, Alabama: New Hope Publishers, 1999) 8.

When we think of women's ministry in the church, we must make sure, therefore, that we recognize God's commands or imperatives. We must bear in our minds what are the instructions and what are principles. We must be prepared to see if either instructions or principles have a different application in the culture of our day than they might have had in the first century. Our conclusions must be based not on human wisdom alone but upon the Scriptures, account of their final authority. We are not to be guided by contemporary opinion but by what God says.

Many times people have questioned the nature of the Bible's authority. There have been tensions and even conflict among many Christian groups. There are always two divisions. The first one says Paul referred to the culture of his time with regard to women's ministry, and therefore as not providing a pattern today. They also further feel that the Bible simply expresses the religious experience of the first Christians and is not God's revelation for the norms of contemporary conduct.

However, we forget that Paul wrote with God-given foundation of the church (Eph. 2:20). Paul constantly appealed to the Scriptures. He did not appeal to the practices of Judaism or the standards of the Greek and Roman world. Paul knew that most world cultures were developed by man who is a sinner. He applied the Scriptures to Apollos and himself, for example, in order to teach the Corinthians to live by Scripture and not to go beyond what was written (1 Cor.4:6). So Paul was already lifting principles first expressed in earlier cultures into a later culture.

The acceptance of the Scriptures' authority is in the final analysis an act of faith. All our personal experience of God has found its source in His revelation in Scripture. The Scriptures as they are preached to us give faith in the Lord Jesus Christ (Rom. 10:17). The Scriptures' authority arises from the One who has inspired and given us the Scriptures. He is God himself. The Scriptures are specifically called "the Word of Christ" (1 Pet. 1:11). We cannot separate from our Lord Jesus Christ just as we cannot separate from our own words.

All authority in heaven and on earth has been given to Him (Mt 28:18), and he expresses that authority through his Word. He alone is the Head of the Church (Eph. 1:22). The manner in which he chooses to govern and guide His church is through his Word, under his Spirit's direction. What the Scriptures say, the Lord Jesus Christ, the Head of the Church, says. The Scriptures are authoritative, therefore, because they are the Word by which the Lord Jesus Christ rules his people. He intends them to be our guide in all matters of faith and practice. In looking to them for guidance, we look to him. In obeying them, we obey our Lord Jesus Christ and show our love for him (Jn. 14:15, 21, 23).

Our Lord Jesus Christ speaks authoritatively to His whole Church today, not by the contemporary utterances of inspired individuals, but by the teaching and application of the inspired Scripture He has given us. Some seem to imply or suggest that there may be a leading or guiding of the Spirit that is regardless of the Scriptures. This must be refuted. There is no leading of the Holy Spirit contrary to the Church in the name of the Church's head; he is always consistent with what He has already revealed.

If we accept the authority of the Scripture, we must defer to it, whether is palatable to human reasoning and contemporary culture or not. We cannot pick and choose what



we want to obey, for that is not genuine obedience. The Scripture must always be allowed to speak the last word on any subject. To discern what that final word is does not release us from the responsibility of understanding the cultural context, and determining the present-day application of commands, instructions and principles directed originally at an immediate situation different from our own.

The Scriptures must have final authority over all personal judgments, even those of the most respected church leaders. The Bereans are commended in the New Testament because they checked out what Paul taught them in order to see that it was in accord with the Scriptures (Acts 17:11). Such approach is commendable. ...

The Scriptures can be misinterpreted deliberately or unconsciously. We may misinterpret them through not interpreting them in a way consistent with their context. Equally perilous is misinterpreting the Scriptures because we read them through the spectacles of our traditions and prejudices. None of us is immune to this peril. We are always in danger of finding in the Scriptures just what we want to find or simply looking for a Scripture to mould our thinking and convictions.

To understand and interpret the Scriptures properly we must submit ourselves to their authority and to the Holy Spirit's enlightenment. We must study them carefully using every helpful aid. We must be prepared to discuss issues with those whose understanding is different from our own, and we must honestly listen to what they say with a view to arrive at a right interpretation.

The position at which to aim is to accept the final authority of Scripture in all matters of faith and practice (including women ministry) because no legitimate distinction can be made between God's authority and the authority of his Word. Where the Scriptures are plain and uncompromising, we must be plain and uncompromising. Where the Scriptures are unclear, we must not apply human knowledge. We should certainly not allow differences on issues to divide us or to cause a breakdown in fellowship. We must act in faith to the Lord.

We must discern what are plainly divine commands or imperatives. We must recognize the difference between biblical instructions and principles are to be applied. We must beware of making laws out of our own personal or corporate application of principles. Many things we all do in our church life appear to be the character of laws or instructions, but in reality some are simply our application of principles. Think for instance, of the different ways in which Christians celebrate the Lord's Supper, or the varying procedures in churches for the ordination of ministers. Each Christian group may have rigid rules and regulations; in fact, they are not following New Testament instructions but simply applying principles which allow for great variation in their application. We may fall too easily into the snare of giving to our personal application of principles the authority we should give only to clear instructions of Scriptures.

In considering women's ministry, we must be asking first and foremost, "What is the will of the Head of the Church?" To answer that question we must turn to the Scriptures, submitting ourselves to their authority, being prepared to say 'YES' To whatever they say before we are certain of what they do say on the subject. That is no easy thing to do.

Where clear instructions are given about women's ministry, we must follow them, whether in tune with our age or not. Where principles are laid down, we must endeavor to apply them conscientiously, wherever that may lead us. And since God has always more light to cast upon his word, change will be necessary in attitudes and actions on the part of us all.<sup>60</sup>

Christians can only adhere to these principles by being submissive to the authority of the Scriptures. However, this has given headache to many theologians of today. Many succumb to the demands of this world in fear of losing members from the church. This is a clear sign that the church is in total confusion.

#### 4. The modern Prophecy and the church

The author has decided to include this topic because many mushrooming churches have people who are claiming to be prophets. The question on what true prophecy is has been asked by members in many of the church corridors. Most dictionaries define prophecy as a prediction of a future event that is believed to reveal the will of a deity or a supposed ability to predict the future when inspired by a deity.

What is then a deity? A deity is somebody or something resembling god or somebody or something that is treated like a god. From these definitions, we conclude that there are two types of prophets: the true prophets and false prophets. The true prophets are those who adhere to the revealed will of God and false prophets are those who adhere to deities. The prophecy that adheres to the will of God is called Bible prophecy and the latter is called false prophecy.

Some biblical scholars believe that the modern prophecies are mere predictions. This is because most of the alleged prophecies are not compatible with the Scriptures. It is further acclaimed that believing in the modern prophecy is undermining the final authority of the Bible. In Malawi and many parts of Africa, there are many people who are claiming to be prophets. I remember before Malawi election of parliamentarians and president, each party had a prophet. These prophets contradicted against each other on who was to win. God cannot contradict against Himself. If these were true prophets, they would speak with one accord. In the location of Zomba where I stay, there was a time when about five individuals were claiming to be prophets. If only Zomba town has more than five prophets, what about the whole country of Malawi; may be more than one hundred. This was not so during the period of Israel.

Many people have travelled long distances to seek help from such prophets. It is very surprising that these prophets are busy prophesying social events such football, marriages, riches, promotions etc. We need to read the Bible for us to know the truth. The Prophecy in the Bible is unique unlike the prophets of today.

The usual conception of a prophet is that he is one who foretells the future; this is often seen to be the sum and substance of his calling. But, according to Patrick Fairbairn, the foretelling of the future is only a part of the prophet's function, and, indeed, it is not the principal part. In the light of Scripture, the prophet is seen to be simply the

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<sup>60</sup>Prime, Derek, *Women in the Church: A Pastoral Approach* (Cambridge: Crossway Books, 1992) 14 – 19.

recipient and bearer of a message from God; and that message, whatever might be its content or subject matter, was a word of prophecy. That message might be the disclosure of an important spiritual truth and its bearing on the life of God's covenant people, it might be a divine exhortation calling the people of God to repentance and a return to covenant faithfulness, or in some cases it might be the revelation of future events and their relevance to the kingdom of God.<sup>61</sup>

The church leaders should pray for their members not to be misguided by self-acclaimed prophets. The Scriptures ought to be enough for the church. The fulfillment of the predictions does not mean they get their authority and message from true God. They may get their message from other deities. The Bible should be the standard, rule and measure for at-testing the prophecy.

#### 5. Challenges of prophecy in the church

These prophecies have become a shame to the church as most of them have failed to comply with the Bible. These have made the non-Christians to discredit the church teaching as fallacy. This has also influenced other groups to appeal to other things other than the Bible. I remember a friend who was nervous about the news that went viral in the newspapers and radio about the end of the world. One of the Native Americans cults was prophesying about the end of the world. He was nervous because he does not know that the Bible is only the measure for true prophecy. As I was writing this book, I received a visitor who was telling me that he met somebody who told him that he heard the last trumpet.

These modern prophets have used this as a means of amassing wealth for themselves. Some have asked their clients to give them money when their predictions have come true. No prophet in the Bible collected money from the nation of Israel for his work. They were sent by God and the same God provided them their wants. This is total fraud and a means of robbing the ignorant. People need to know that such false prophets have been there since time immemorial. The church fathers had to condemn such prophets during their time.

The unjust think they deserve to go to heaven and they are surprised that it is not so. Jesus exposes the religious unjust (religious goats). Let us look at Mt. 7:21-23. The Lord presents a group of very religious people. They know about the Lord. They use His name. They eagerly await His second coming. They have ministered spiritual gifts in doing miracles, casting out demons and prophesying. Yet, they were neither elect by the Father, nor regenerated by the Spirit and in their heart they were workers of de-vious evil. Add to that Mt. 25, you will see that they did not minister to the needs of the least of the brethren of Christ but they deceive, mistreat, and fleece the poor sheep. This is a **WARNING FOR CHRISTIAN MEMBERS, MINISTERS AND MISSION-ARIES**. Matt. 24 and 25 are a series of warnings on how to distinguish between the intentions and mission of the sheep and the goats.

There are goats who know the day and hour of Jesus coming! Even though Matt. 24:36-44 clearly says we do not know the day and hour, every generation has theolog-ical goats who misspend their time in trying to figure out the times and seasons of their fanciful futures. A variety of denominations and Christian movements are orga-

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<sup>61</sup>Ritsman, Donald F., *The Prophets* (Miami: MINTS International Seminary, 2014) 10

nized around failed end time prophecies and fantasy end time schemes. The mission field is filled with end time goats who expose themselves as false teachers when they speak about eschatology. The end time perspective presented by Jesus in the Day of Judgment is that we are to find and attend to the least of the brethren. When the last brother's final need is met, then Jesus will come again.<sup>62</sup>

## Conclusion

The church should ensure that all her roles are fulfilled in this lost world. Failure of the church to address properly her roles has opened door for the false teachings into the church. The truth of the Bible is found by comparing Scriptures with Scriptures. We need not live by our culture, but by the Word of God. Both youth and women need to adhere to what the Bible teaches other than what the world is teaching. Any prophecy that does not comply with the Bible is false.

## Questions

1. Should the church change according to the changing world?
2. Mention four duties of the church.
3. Why do you think ignoring the youth is to lead the church into death?
4. Why there have been exodus of the most youth from churches that practice old traditions?
5. Why churches should encourage Christian marriages?
6. What are the roles of parents to the youth?
7. Why do you think women in office has caused much debate in church today?
8. How can you reach the preschoolers with the Word of God?
9. What is deity?
10. What are the differences between modern prophets and Bible prophets?

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<sup>62</sup> Hegeman 21.

## Lesson Six: Duties of Church Leaders in the Modern Society

There are many duties for church leaders in the church such as preaching, teaching, ministering, counselling etc. Church leaders are active in these roles for the advancement of the Kingdom of God. They know by doing this they are fulfilling their biblical responsibilities. They need to be available and accessible to their people. They do this because they are accountable to God and the church. Any church leader who is passive on these duties is in the church for his personal gain. However, you need to bear in your mind that preaching is the center of these duties. Africa needs God-centered preaching. It is said:

When John Knox left Scotland, the country had deteriorated morally and spiritually. Finally, John Knox decided to return to Scotland. It is said that on every street corner the word was being spread, “Knox is coming! Knox is coming! Knox is coming!” The entire country was filled with electricity because the preacher was returning. Scotland needed Knox. England Spurgeon, America needed Moody and his old sin-cursed world needs preaching again! In Isaiah 61:1, Isaiah called himself a preacher. In Luke 4:18 Jesus was called a preacher. In II Peter 2:5 Noah was called “a preacher of righteousness.” In Ecclesiastes 1:1 Solomon was called “the Preacher.” In Timothy 2:7 Paul said that he was “ordained a preacher.” In Mark 1:14 we find that Jesus came to Galilee “preaching the Gospel.” In Mark 3:1a we find, “In those days came John preaching.” In Jonah 3:2, Jonah was admonished to preach to Nineveh the preaching that God bade him to preach. Acts 8:4 says, “Therefore they “so spake” that multitudes believed. Oh, how we need some “so-speakers”! Preaching is exactly that. It is “so speaking.”<sup>63</sup>

Africa needs to produce its own Calvin, Knox, Baxter, Latimer, Moody etc. Preaching what God wants, not what man wants is what Africa needs. There are many more adages made by men of God:

I preached as never sure to preach again, as dying man to dying men (Richard Baxter).

A strong and faithful pulpit is the safeguard to a nation’s life (John Hall).

Actors speak of things imaginary as if they were real; preachers speak of things real as if they were imaginary (Thomas Betterton).

Preaching is truth delivered through personality. Preaching is personal counselling on a group scale (Phillip Brooks).

Preaching is the delivering of meat, not strawberries (Hugh Latimer).

Preaching is breaking the hard heart and healing the broken one (John Newton).

Of all vocations, the Christian ministry is the most sacred, the most exacting and the most humbling (William R. Nicoll).

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<sup>63</sup>Loots, S.S., quoting Hyles, in *Teaching and Preaching*. Hyles pastored his last church for 42 years with a membership of over 100 000 and saw 10 000 baptisms a year.

Preach not because you have to say something but because you have something to say (Richard Whitely).

When I hear a man preaching, I like to see him act as if he were fighting bees (Abraham Lincoln).<sup>64</sup>

### 1. Preaching the authentic word of God

Since church leaders are messengers of God, their main duty is to preach what God has commanded them. A question arises again: Is it what one is dreaming, predicting or prophesying? The answer to this question is no. It's no because God's word is contained in the Bible. Therefore it is a mandate that every church leader should preach from the Bible alone (*sola Scriptura*). When a preacher is preaching from the Bible it's what we call authentic preaching or faithful preaching of the word of God.

This means the doctrine taught in a true Church will always be according to Bible, at least to such an extent that men will come to know their sin and misery and the work of Jesus Christ. "Churches" which teach other books (such as "the Book of Mormon," for example) are not true Churches because they do not faithfully teach the word of God. Modernist "churches" are not true Churches because they deny (or at least neglect) central doctrines of the Bible.<sup>65</sup>

Church leaders (preachers) need to prepare before preaching; because they address church members of different groups and levels in the church. The youth, men, women and the elderly have to be reached with the message. People of different social groups have to be confronted with the word of God whether the poor, the rich, the non-educated and the educated all need to repent their sins. They need to come to Jesus. Jesus is calling them through preaching.

Hyles further defines preaching:

Preaching is the answer. Let nothing take its place. Let no concert be given at preaching time. Let no cancata be given at preaching time. Let no movie substitute for preaching of the Gospel. Let no vespers take place of preaching. Let no play of dramatical presentation be given at preaching time. Preaching is the loftiest of the professions and the greatest of arts.

Preaching is truth set on fire. Preaching is demolition of error. Preaching is doubt's healing balm. Preaching is Savior's projector. Preaching is fact on fire and truth aflame. Preaching is worship's entrée. Preaching is adornment of the Bible. Preaching is the power of God unto salvation. Preaching is revival's forerunner. Preaching is the church's heart. Preaching is doctrine clothed in excitement. Preaching is love's smile. Preaching is sin's greatest adversary. Preaching is frustration's funeral. Preaching is doubt's demise. Preaching is fear's failure. Preaching is depression's death. Preaching is disappointment's decline. Preaching is faith's food. Preaching is profundity delivered in simplicity. Preaching was the first thing done by the Mayflower pilgrims. Preaching is the mender of broken relationships. Preaching is the healer of broken

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<sup>64</sup>Loots, S.S, quoting Hyles in *Teaching and Preaching*.

<sup>65</sup> Williamson 97.

hearts. Preaching is the revival of broken dreams. Preaching is Hell's greatest enemy. Preaching is the sinner's best friend. Preaching is the saint's dinner. Preaching is genius with a halo. Preaching is fire in the pulpit that melts the ice in the pew.

Preaching saved Nineveh, ignited Pentecost and turned the Judean Wilderness into a Baptist revival.

When the man of God approaches the pulpit, let angels stop flying, let Heaven's hosannas hush, let adults hearken and children listen, let young people be alert, let Heaven respond, let Hell tremble, ... let the church wait in holy expectation, let all eternity tremble, let Satan and his angels be anointed with fear!<sup>66</sup>

Paul recommended preaching: <sup>16</sup>For when I preach the Gospel, I cannot boast, since I am compelled to preach. Woe to me if I do not preach the Gospel!<sup>17</sup> If I preach voluntarily, I have a reward; if not voluntarily, I am simply discharging the trust committed to me.<sup>18</sup> What then is my reward? Just this: that in preaching the Gospel I may offer it free of charge, and so not make full use of my rights as a preacher of the Gospel (1 Cor. 9:16 – 18).

## 2. Discipline

Discipline is defined as “all those processes by which a church, as entrusted with the care of souls, educates its members for heaven, such as their public and private instruction in the Gospel, the maintenance of social meetings for their edification and comfort, and, in general, the cultivation of a spirit adapted to awaken and cherish the Christian life.”<sup>67</sup>

It has been remarked that when discipline leaves a church, Christ goes with it (J. L. Dagg)<sup>68</sup>

The absence of church discipline is no longer remarkable - it is generally not even noticed. Regulative and restorative church discipline is, to many members, no longer a meaningful category or even a memory. The present generation of both ministers and church members is virtually without experience of biblical church discipline. ...

Yet, without a recovery of functional church discipline – firmly established upon the principles revealed in the Bible – the church will continue its slide into moral dissolution and relativism. Evangelicals have long recognized discipline as the “third mark” of the authentic church. Authentic biblical is not an elective, but a necessary and integral mark of authentic Christianity.<sup>69</sup>

It is very embarrassing that churches have declined giving discipline to their members. Many church leaders do not like giving discipline because they fear losing members. Many times disciplined individuals opt to join other churches when under discipline. The concept of discipline is not to punish an individual, but to correct and restore him from his waywardness.

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<sup>66</sup>Loots, S.S, quoting Hyles in *Teaching and Preaching*.

<sup>67</sup>Harvey, Hezekiah “Church Disciplined Defined” *Free Grace Broadcaster: Church Discipline*, ed. Jeff Pollard (n.p: Chapel Library, 2012) 6.

<sup>68</sup>Chapel Library 48 under the footnote of “Keeping Christ’s Church pure” by Charles H. Spurgeon.

<sup>69</sup>Monhler, R. Albert, Jr., “The Disappearance of Church Discipline” *Free Broadcaster: Church Discipline*, ed. Jeff Pollard, (n.p. Chapel Library, 2012) 1 – 2.

A church that does not give discipline is not laid on the foundation of the Bible. Williamson describes discipline as one of the marks of true church. "A third mark of a true Church is the exercise of discipline. This means that the elders of the Church visit the members of the Church to warn them against false doctrine and wrong living. It means that when people persist in false doctrine or sinful habits, they are not allowed to continue as members of the Church..." (97).

The Church that does not give discipline is like an overloaded night bus without brakes and lights driven by a drunken driver; that is running at a high speed while passengers are singing, dancing and feasting happily; but heading into a deep cliff. Discipline is for all members of the Church. There's a tendency whereby discipline is only given to the poor and enemies of the church leaders. Members of all statuses are under the discipline of the Church. There has been a habit by members of the clergy to post their fellow minister to another location in order to save him from a discipline after being involved in a scandal. This is again unbiblical.

### 3. Church response to Atheism and Apostasy

The word atheism is now common on the radios and papers of Africa. A few have dared coming in the open claiming that there's no God. This is very annoying because the largest group that makes these allegations have influence in our African nations. This means if ever they still harden their hearts their thinking will affect the young generation. This has also come along with apostasy in the Church.

"Apostasy is the falling away from the Christian faith. It is a revolt against the truth of God's word by a believer. It can also be described as a group or church organization that has "fallen away" from the truths of Christianity as revealed in the Bible."<sup>70</sup> "For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires; <sup>4</sup>and will turn away their ears from the truth, and will turn aside to myths," (2 Tim. 4:3-4).

The following is a list of examples of churches that claim to be Christian who are adopting unbiblical ideas. Note: individual churches do not represent denominations.

#### Changing the Bible to suit gender-neutral wording

This has crept into the church periodically in the last 30 years. Due to pressure from the secular society, some Christian based Bible publishers are offering gender-neutral Bibles. This is sad. Is God's word any less true because it is not gender-neutral? Should Christians change God's word to suit the unbeliever? No and no.

Metropolitan Community Church which openly approves of homosexuality  
The Evangelical Lutheran Church (on homosexuality)

"The Evangelical Lutheran Church in America decided Monday to undertake its first major study on whether to endorse the morality of homosexual relationships...The Rev. Ann Tiemeyer of Woodside, N.Y., said she supports greater acceptance of gay

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<sup>70</sup>Slick, Matt, *Christian Apologetics Ministry (CARM)*, Web: 17 July 2014.



church members and clergy. "It is time to send a message that we are a welcoming church, in our clergy as well as our pews," she said," (Associated Press Online, 08/13/2001, Lutherans to Study Homosexuality).

"The church currently allows homosexual clergy if they practice celibacy." (New Bishop for Evangelical Lutherans, ELCA, Associated Press Online, 10/06/2001.) Note: if a person acknowledges that homosexuality is a sin and is in a state of repentance but still has those tendencies, then this would not disqualify him from being a minister. However, if he were a homosexual who is not practicing but also believes that it is okay and not a sin, then that would disqualify him from being a minister.

#### The Evangelical Lutheran Church (on evolution)

The ELCA doesn't have an official position on creation vs. evolution, but we subscribe to the historical-critical method of biblical interpretation, so we believe God created the universe and all that is therein, only not necessarily in six 24-hour days, and that he may actually have used evolution in the process of creation. (<http://www.elca.org/co/faq/evolution.html>)

#### The Episcopal Church (woman bishop to oust conservative priest)

"An Episcopal Church committee has backed efforts by Washington's acting Bishop Jane Holmes Dixon to oust a conservative priest. A nine-member panel of clergy and laity said Dixon followed church law when she rejected the decision of the Christ Church vestry to hire the Rev. Samuel Edwards and ordered him to leave by May 25. Edwards refused, and continues to conduct services and occupy the rectory," (Religion News in Brief, Associated Press Online, 09/27/2001).

#### The Mennonite Church (on homosexuality)

"After nearly two decades of negotiation, the nation's two largest Mennonite denominations overwhelmingly approved a merger Thursday that creates the 125,000-member Mennonite Church USA....Many delegates expressed mixed feelings about the new membership guidelines, under which the church will not recognize same-sex marriages. Individual congregations and regional conferences will decide whether homosexuals will be allowed as members. (Two Mennonite Groups Approve Merger, NASHVILLE, Tenn., Jul 05, 2001, AP Online via COMTEX).

#### The Presbyterian Church United States of America (on homosexuality)

"In a closely watched case, the highest court of the Presbyterian Church (U.S.A.) refused to rule Tuesday on whether a homosexual man is eligible to serve as a church elder. The court said the dispute surrounding Wayne Osborne had become moot because the First Presbyterian Church of Stamford, Conn., had installed another group of elders," (Presbyterian Court Sidesteps Ruling; Ky., Dec 04, 2001, AP Online via COMTEX).

#### The United Church of Christ (on homosexuality)

"The United Church of Christ set up a \$500,000 scholarship fund for gay and lesbian seminarians Friday and urged wider acceptance of homosexuals by other denominations." (United Church Makes Gay Scholarship, CLEVELAND, Jun 16, 2000, AP Online via COMTEX)

The United Methodist Church (on homosexuality)

"The supreme court of the United Methodist Church was asked Thursday to reconsider the denomination's ban on gay clergy. (Church court of United Methodists asked to decide on gay clergy ban, NASHVILLE, Tennessee, Oct 25, 2001, AP World Stream via COMTEX).<sup>71</sup>

The word atheism comes from the negative *a* which means 'no,' and *theos* which means 'god.' Hence, atheism in the most basic terms means 'no god.' Basically, atheism is the lack of belief in a god and/or the belief that there is no god. By contrast, theism is the belief that there is a God and that he is knowable and that he is involved in the world. Most atheists do not consider themselves anti-theists but simply non-theists.<sup>72</sup>

We are living in the age when people are not interested in issues of true religion. Countries that were once Christian countries have started registering low turn up of Christians. The church is under attack by some circles and the Bible is regarded as a book of legends, myths and fables. The Church has started adopting unscriptural strategies of addressing many issues. Nominalism is at its peak.

The unbelieving world will direct outright hostility towards the Church, with open persecution to follow. The hatred for the Gospel message will permeate the media, government, medical and research organizations, the entertainment industry, and educational institutions. What had been whispered in the dark will be shouted in the streets. The Church must prepare our congregations for harassment, but we must not withdraw from the community. We must double our efforts to win souls to Christ in the time we have left (1 Cor. 4:10 – 12).<sup>73</sup>

The evil practices that were once regarded as sins are being protected under the umbrella of human rights. Witchcraft has found a shelter in many corridors of institutions. The author met a missionary who told him that witchcraft is there even in the western world. The difference is that in the western world it is regarded as a religion. In Malawi, the Atheist Association of Malawi is fighting hard for witchcraft to be eradicated in the laws of Malawi. The fact that there are sometimes false accusations on some suspects does not mean that there's no witchcraft. Many people are suspected of theft, but this does not mean that there's no theft.

The Church today has many members who claim to be Christians, but in true sense they are not Christians at all. "About this we have much to say and it is hard to explain, since you have become dull of hearing. For though by this time you ought to be teachers, you need someone to teach you again, the basic principles of the oracles of God. You need milk not

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<sup>71</sup> Slick.

<sup>72</sup> Slick.

<sup>73</sup> Rose, David G., *Challenges for the 21<sup>st</sup> Century Church*, Web: 10 May 2014.

sold food for everyone who lives on milk is unskilled in the righteousness, since he is child” (Hebrews 5:11-13).

Whatever sin we do in this world will be punished by God. God is holy, therefore He is against any unholy living. “But they refused to pay attention and turned a stubborn shoulder and stopped their ears that they might not hear. They made their hearts diamond-hard lest they should hear the law and the words that the Lord of hosts had sent by his Spirit through the former prophets. Therefore great anger came from the Lord of hosts. “As I called, and they would not hear, so they called and I would not hear,” says the Lord of hosts” (Zachariah 7:11 – 12).

The African Church needs to preach the Word of God faithfully. They need to defend what the Bible teaches by correct interpretation of the Word of God. This is where Christianity is different from all other religions. Christians do not use the swords, guns, bombs and poisons to advance the Kingdom of God. We cannot fight for true God. No man can fight for God because true God is omnipotent. He promised to come to judge the quick and righteous. He is on the right hand of God the Father interceding for us sinners.

The African Church needs to partner with only organizations that comply with the Word of God. The Church in Africa should not be used to promote the evil agendas because of her poverty. The church of God should be built on the Word of God, not on what Science teaches. All who do not live by faith in Jesus Christ shall not enter the Kingdom of God. "Or do you not know that the unrighteous shall not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals,<sup>10</sup> nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, shall inherit the kingdom of God," (1 Cor. 6:9-10).

Christians should be involved in writing books, articles and letters to shed more light on some unbiblical ideologies affecting the church. They should engage themselves in public debates to defend the Christian faith. Christian leaders who work close with state leaders should present facts to them as the Bible says. They should not be overtaken with money.

#### 4. Challenges of church leadership in relationship to duties

There are many challenges for church leaders in relationship to their duties. One of the major challenges is lack of proper theological education for leaders. If Africa is to have a true Church, all church leaders need to receive sound theological education beginning from deacons, elders, evangelists and pastors. This should be extended if possible to all church members. However, this will come across many financial hiccups. This is because it needs to train more Bible teachers and also willingness of the learners. Theological education needs to be extended through various means such as distance learning as MINTS (Miami International Seminary) has initiated worldwide.

Experience has shown that when leaders do not have good theological education, they are ready for whatever creeps into the church. One may argue that the church in the western world has many educated church leaders, but it has been affected by apostasy. We need not forget that education without the guidance of the Holy Spirit is no better than ignorance. Therefore we need to ask God to guide us in all matters of the Church.

## Conclusion

The African Church leaders should carry out their initiatives to reach people with the authentic Word of God. Discipline needs to be exercised upon all church members regardless of one's status. The sole purpose of discipline should be to bring back the sinner from his sinful life. The church should use all means to respond to atheism and apostasy. The challenges which church leaders go through need be looked into, if we are to make a true church.

## Questions

1. Mention the main duty of the church.
2. What is the chief end in leadership?
3. State four adages about preaching.
4. Why do church leaders need to prepare before preaching?
5. What is discipline?
6. How has the author likened a church without discipline?
7. Give examples of churches that have become apostates.
8. How can a Christian stand up against apostasy and atheism?
9. What is the difference between atheism and apostasy?
10. What is the greatest challenge of church leadership?

## Lesson Seven: Vision Leadership

In vision leadership, it involves being able to attain one's dream. This means a leader is able to dream and evaluates it. After evaluating his dream, he seeks ways of achieving the dream into reality. This is also referred as planning. Planning is of two categories: Short term planning and long term planning. In short term planning we deal with objectives that can be easily attained while in long term planning we deal with objectives that cannot be easily attained. These are plans that need much time.

### 1. Vision leaders

Leaders should bear in mind that people are very unique. We may belong to the same church board or an organization, but with different visions. There are some who are always innovative. They come up with new ideas and are called pioneers.

Pioneers have a vision for something new. He is the trail-blazer, taking the risks to go where nobody has gone before or do something in a new place. He has enthusiasm, drive and creativity. He is impervious to criticism and impatient with the petty people who play it safer. Though pioneers are great for getting things going, they usually make poor administrators. This is because they have little patience for the minutia necessary in administration. They also tend to lose interest in projects once they are started, preferring to go on to something else.<sup>74</sup>

We may also have other people who are only good at implementing what others have dreamed. They make good managers.

Managers follow in the footsteps of a pioneer, carrying forward the vision the pioneer has established. He puts order into the vision. Though he also owns the vision, he may be dissatisfied with the implementation. He sees more clearly the means to accomplish the goals.<sup>75</sup>

We have other people who are neither pioneers nor managers. These people are always conservative.

Janitors are conservative types who want to institutionalize the vision to maintain results. In a church setting, these people tend to lack vision for anything new. We call them "Janitors" because their primary concern is to see everything is kept clean and safe. If the congregation is morally clean, with sound doctrine and committed to the status quo, they are content.

They spend time dealing with disciplinary cases, discontent people or people with deep problems. Leadership development is not their priority. They perceive themselves as spiritual leaders because they have success dealing with these types of problems. It is questionable if they may be called leaders at all.

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<sup>74</sup> Smalling 44.

<sup>75</sup> Smalling 44.

They tend to resist new projects because they themselves have no compelling goals. Their focus is keeping everyone happy so that they stay in the church. If spiritual janitors are allowed primary leadership in the church, it is highly unlikely the church will grow numerically.<sup>76</sup>

## 2. Requirements and qualifications of church leaders

In the Pastoral letter to Timothy, Paul expresses highly of the office of an elder or bishop.

The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task.<sup>2</sup> Therefore an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach,<sup>3</sup> not a drunkard, not violent but gentle, not quarrelsome, not a lover of money.<sup>4</sup> He must manage his own household well, with all dignity keeping his children submissive,<sup>5</sup> for if someone does not know how to manage his own household, how will he care for God's church?<sup>6</sup> He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil.<sup>7</sup> Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil (1 Timothy 3:1-7 esv).

This is very unique because Paul was advising Timothy when the church was under persecution. This is when Christianity was still an illegal religion of the Roman Empire.

Dr. Zugg one of MINTS professors gives an exegesis of the qualifications of elders in a very elaborative way. He begins with:

- (a) *above reproach*: An elder should have good reputation in both the church and outside the church. No one should bring a charge against him. This means he must be blameless. His reputation should also start from his home.
- (b) *the husband of one wife*: An elder must have a good marriage. He must be a one woman man. This was contrary to Greco-Roman cultures that tolerated gross sexual sins.
- (c) *Sober-minded, self-controlled, respectable*: With these words Paul stresses self-control, self-mastery and good judgment. An elder must be able to control his behavior. He must not be led by his emotions or passions.
- (d) *Sober-minded*: The Greek word indicates that He is clear thinking; he has a restrained manner. A temperate man not controlled by excess, passion, or rashness.
- (e) *Self-controlled*: This phrase emphasizes decision-making. It means to be sensible, thoughtful, and prudent when making determinations. A good elder does not make rash decisions. He is not easily led astray, as were Hymanaeus and Alexander. "Men who make vital decisions about the ministry of the church must be prudent. They must have a balanced judgment."<sup>77</sup> 'Self-control' also refers to the ability to control one's appetites.

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<sup>76</sup> Smalling 44.

- (f) *Respectable*: This refers to how you are viewed by others. In 1 Timothy 2:9, the word is used to promote a woman's modest use of clothing. Elders are to be orderly, well mannered, and honorable. "It is a self-mastery that comes from God."
- (g) *not a drunkard*: The literal meaning is 'not lingering beside wine.' Paul warns of this sin in 1 Timothy 3:8, 5:23, and Titus 1:7. Paul is not saying that elders must never drink (Paul commands Timothy to use wine for his stomach in 1 Timothy 5:23), but he is stating that they must not be controlled by wine. When a man is held captive by it, he is in bondage and must not be an elder.
- (h) *not violent*: The exact translation of this phrase is 'not a giver of blows' (Tit. 1:7). The elder must not rule by physical force. Some men enjoy battle, but leaders who love to quarrel destroy God's work. The battles in the church in Corinth are an example of this danger (1 Cor. 1:12). The sin of drunkenness and violence often go together (Prov. 23:29, 30).
- (i) *gentle*: The word means gracious, kindly, forbearing, considerate (Tit. 3:2; Phil. 4:5; Jas. 3:17; 1 Pet. 2:18). It is the opposite of violent. The elder must be firm in rebuking sin and still be able to deny himself. He must be willing to suffer wrong for others (1 Cor. 6:7). "An elder must be gentle. He must live among God's people like a tender shepherd." Barnabas is an excellent example of a peaceable elder.
- (j) *not a lover of money*: Paul warns of this sin throughout 1 Timothy. 'The love of money is a root of all kinds of evil' (6:9; Tit.1:7). Paul is not concerned with poverty or wealth; the real issue is a person's attitude toward money. If an elder loves money and is obsessed by it, he is not qualified for office. "It is hard to have a lot of money and not love it. It is also hard to be poor and not love money. Whatever the case, one cannot love money and be qualified for church leadership." What is here needed is contentment.<sup>78</sup>

Paul also includes experience on the qualifications for eldership. This is true because experience makes a great teacher. An experience helps a leader to notice any unbiblical thing creeping into the church. In education psychology, there's an adage that says "old timers are more resistant to changes." This means its only old members who have been in the system for a long period who can preserve the traditions of an organization. Paul is referring "to new believers who had become elders, and who then became arrogant and lost sight of the truth in Christ. They wanted men to follow them, not Christ."<sup>79</sup> The phrase *puffed up with conceit* teaches us that new converts should be elders at all.

Looking at the nature of eldership, hospitality is one of the central qualifications of an elder. In Africa, where the church is relatively poor, many church leaders who move from one place to the other preaching, do not have resources to find accommodation in lodges and ho-

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<sup>78</sup>Zugg, Julian, *1 Timothy: A Study Guide on 1 Timothy for MINTS Students* (Miami: MINTS International Seminary, 2014) 48 -9. [www.course.mints.edu](http://www.course.mints.edu)

<sup>79</sup> Zugg 51.

tels. It is therefore the duty of the elders to welcome visitors in our respective homes. In Chichewa sayings, we say *Mlendo ndi mame* and *Gona ndi mwini nyumba*. The former means a visitor is like dew. Dew stays for a time and leaves. The latter means for a visitor to sleep at one's house, it depends on whether he has been invited. These proverbs show that Africans are friendly and hospitable. We should therefore maintain this tradition for the advancement of the Kingdom of God.

### 3. Qualities of good leadership

A very good example of a vision leader was Apostle Paul. He had a vision to spread the Gospel to the Gentile world. However, he could not be present in all these places. In the first place, we see Paul writing books for churches and letters to individuals. This was a strategy to make sure his plans were to be fulfilled through these books and letters. He sent Timothy to Ephesus to lead the church there. He instructed him to appoint elders.

Paul in this case is teaching us the spirit of hardworking. Unfortunately many church leaders do not want to take the footsteps of Paul. They cannot work in organizations that demand high professionalism because of their laziness. They use wrongly an expression "there's no professionalism in the church."

They do not finish their assignments in time. They are always late. They do not have any passion for the expansion of the Kingdom of God. This is very common in churches that depend on overseas donation on everything. They are sure, they can confine themselves in their donation rented houses, and they will still receive their salaries.

Many ministers are not even interested to visit their flock. They would prefer visiting a rich man to a poor Lazarus. They say, I did not force him/her to join the church. If he wants to pray, he will come. They do not want to learn from Paul who visited the churches he had planted. They enjoy being called a pastor for their stomach. They behave like executive directors of big companies.

Such ministers are enemies of the Church. They try their best to please the donors other than God. They are busy gossiping and dressing themselves in angelic robes before the donors. They know their weakness will be exposed if they are not under the cover of their financial supporters. Africa requires leaders who are not pulled by hand, but those who are let to walk alone.

Paul did not stop praying for his friends and churches. In this manner, he teaches us that we cannot achieve anything without prayer. Prayerful life is the pillar of church leadership. This is because the "call to leadership comes from God by grace. No one ever deserves it."<sup>80</sup>

<sup>9</sup>And so, from the day we heard, we have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding, <sup>10</sup>so as to walk in a manner worthy of the Lord, fully pleasing to him, bearing fruit in every good work and increasing in the knowledge of God. <sup>11</sup>May you be strengthened with all power, according to his glorious might, for all endurance and patience with joy, <sup>12</sup>giving thanks to the Father, who has qualified you to share in the in-

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<sup>80</sup> Smalling 43.



heritance of the saints in light.<sup>13</sup> He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son,<sup>14</sup> in whom we have redemption, the forgiveness of sins (Colossians 1:9 – 14).

Hegeman defines prayer as “asking the true God to be glorified. True prayer is when we ask God to be glorified in our asking and that God be glorified in His answering. God’s glory is the perfection of His being, actions and words.”<sup>81</sup> Paul prayed because he knew a vision without prayer is like a house built on the sand.

We also see the same with Nehemiah. He was so focused on his vision despite the circumstances around him. He was man of the people. His enemies were able to notice that Nehemiah meant it. He prayed and fasted in tears. His prayer clearly shows that he was a man of humbleness. “<sup>6</sup>let your ear be attentive and your eyes open, to hear the prayer of your servant that I now pray before you day and night for the people of Israel your servants, confessing the sins of the people of Israel, which we have sinned against you. Even I and my father’s house have sinned (Nehemiah 1:6).

Nehemiah was a fearless man. He was warned of the enemies several times. He was not afraid because he knew, he was with God. “When God’s people attempt to do God’ work in God’s way, there will always be opposition.”<sup>82</sup>

The threats presented themselves by way of conflict. Sanballat, Tobiah and Geshem attempted to intimidate the Israelites by making fun of them. But Nehemiah was not to be intimidated by the ridicule of the enemy. He professes his faith in God who would answer his prayer. He refers to God as “*the God of heaven*” (v. 20). We have come across this phrase (1:4; 2:4) already and we will come across it again throughout Nehemiah. In Nehemiah 1:11 Nehemiah had prayed for success and here he expresses his trust that God would provide them with success.<sup>83</sup>

In our lives there are times, when we become afraid. But this should not be an excuse for us not to stand up for the truth. Often we say *Mkhwangwala wa mantha anafa ndi ukalamba*, an English variation of *A timid crow dies of an old age*. If Martin Luther, John Calvin etc. were timid, there would be no reformation. If our forefather were timid, there would be no independent Africa.

In leadership, it means going ahead of the flock. David went ahead of the Israelites, when he confronted Goliath. He defeated him. Israeli was freed from Philistines. It’s a pity that most who claim to be leaders prefer to move behind the sheep. These are self-centered leaders. They enjoy milking the cow, but they do not want to feed the cow good pasture.

In the prayer of Nehemiah, we see that he is not excluding himself from the sin of Israel. He is part of the blame that caused God to punish the Israelites. In the church or politics, we hear much blame shifting. We like to be holier than others.

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<sup>81</sup> Hegeman, *The Origins of Prayer: A Study on Prayer Based on Genesis* (Miami: MINTS International Seminary, 2014) 11.

<sup>82</sup> Pennings, Eric, quoting John MacArthur, *Nehemiah: Experiencing the Good Hand of God*, (Nashville, TN: W Publishing Group, 2001) 25.

<sup>83</sup> Pennings, Eric, *Nehemiah: The Building Blocks of Biblical Leadership* (Miami: MINTS International Seminary, 2014) 24.

This is a spirit that lacks in many leaders today. Most often we speak about ourselves much better than our friends. We do not want to decrease as John the Baptist said. He must increase, but I must decrease (John 3:30 esv). Decreasing is against our nature. By nature, we like to increase because of sin that is in us. We like libraries and newspapers to fill up with books and articles speaking about us. We seek to glorify ourselves than God. John is teaching us that leadership is about humbleness.

When Augustine of Hippo was once asked about the virtues of a leader, he said leadership is humbleness, humbleness and humbleness. Bernard of Clairvaux was also asked about the virtues of a leader. He told his inquirer that leadership is humility, humility, humility and humility. Jesus humbled Himself. He became man to save mankind. He went through all miseries. He was crucified, died and buried. He washed the feet of his disciples. This is a clear sign that without humbleness, there's no leadership.

We are living in the age of great compromise. Leaders are compelled to live by the standards of the world. This is a trap into which most leaders fall today. They do not want to lose benefits, riches and privileges of this world. Moses chose to be identified with the despised people of God other than the riches of Egypt. He chose to live with God than with people.

Can we waive a principle to reach agreement? Lowering standards is always a backward step, and compromise nearly always requires it. The epic contest between Moses and Pharaoh is classic example of the temptation of compromise. When Pharaoh realized that Moses meant to lead the Hebrews out of Egypt, he used cunning and threats to frustrate him. "Worship God if you will," was his first overture, but don't leave Egypt to do it." A modern equivalent would be: Religion is okay, but don't be narrow about it. No need to let religion isolate you from the rest of the world."

When that approach failed, Pharaoh tried something else: "If you must go out of Egypt to worship, don't go far. Religion is fine, but no need to be fanatical about it. Stay as close to the world, and the women and children stay here. "If you must break with the world, don't force such a narrow lifestyle on everyone else in the family."

Pharaoh last attempt was an appeal to greed. "Okay, go. But the flocks and herds stay. Don't let your odd religious commitments get in the way of business and prosperity."

With clear spiritual insight Moses cut through each evasion: "Not a hoof is to be left behind," he said (Exodus 10: 26) So Moses passed with honors a great test of his leadership of the God's people.<sup>84</sup>

Leaders should prepare others to take over their positions in case of illness, death and old age. This is done by delegating some of your duties to your subordinates. It is shameful that many leaders do not like this. They fear their subordinates will remove them from authority. This is very common where leaders are not well educated and prepared for their work.

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<sup>84</sup> Sanders 131-2.

“Failing to delegate, the leader is caught in morass of secondary detail; it overburdens him and diverts his attention from primary tasks. People under him do not achieve their own potential. In some cases, insisting on doing a job oneself is a result of simple conceit. Once a leader delegates, he should show utmost confidence in the people he has entrusted.”<sup>85</sup> Leaders are encouraged to read the book of Exodus 18. Jethro advice to Moses brought success and relief on Moses as a leader.

#### 4. Dangers of leadership

There are many dangers of church leaders. The Devil was defeated by the death of Jesus on the Cross. Despite his defeat, the Devil is fighting against believers, hence the dangers. Pride is common among church leaders. We tend to forget that all what we have comes from God. We boast of our education and positions. We forget that education without Jesus is just nothing. “Pride takes many forms, but spiritual pride is the most grievous. To become proud of spiritual gifts or leadership position is to forget that all we have is from God, and that any position we occupy is by God’s appointment.”<sup>86</sup>

Leaders sometimes become self-centered. Leaders want all things to be theirs. Leaders like to speak about themselves. Leaders often become jealousy of the youth who are very more intelligent than them. Leaders do not want other names to be heard in the group other than theirs.

Moses faced such a temptation through the loyalty of his own colleagues. When Eldad and Medad were “prophesying in the camp,” an outraged Joshua reported, Moses, my Lord, stop them!” (Numbers 11:27–28).

But the great leader saw the situation for what it was, an outbreak of God’s Spirit among the assistants Moses had selected. “Are you jealous for my sake?” Moses replied to Joshua. “I wish that all the Lord’s people were prophets” (Numbers 11:29). Envy and jealousy found no fertile ground in Moses’ heart. God’s work in others was to be encouraged, not snuffed out.<sup>87</sup>

Leaders again enjoy being popular. However, experience has shown that popularity leads to fall if not properly controlled.

Paul the Apostle also faced this problem at Corinth. Christians there were splintering into camps promoting their favorite: some liked Appolos, others liked Paul. The apostle saw the danger and immediately put a stop to it. Neither of them warranted such favoritism, “but only God” (1 Cor.3:7). ...leaders must work to attach the people’s affection to Jesus. There is no fault in finding encouragement when one’s service is appreciated, but the leader must altogether refuse to be idolized.<sup>88</sup>

Leaders need to seek the power of the Holy Spirit constantly. This is so because in the pursuit of fame and popularity arrogance is born out. Eventually, this leads to the failure of the Church to reach the world.

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<sup>85</sup> Sanders 138.

<sup>86</sup> Sanders 156.

<sup>87</sup> Sanders 157.

<sup>88</sup> Sanders 158.

Usually leadership that is associated with arrogance creates unhealed wounds to the church. There are always “unholy ambitions and jealousy.”<sup>89</sup> “There’s always a form of cowardice. Human nature has a tendency to blame a subordinate when something goes wrong. Blame shifting was Adam’s first reaction after the fall.”<sup>90</sup> Such leaders are very destructive. They do not care for the future church or organization.

They always open an exit to the competent personnel. According to Dr. Peters in *The Peter Principle*, hierarchies tend to squeeze out those who question the way things are done, even if they are highly competent. A hierarchy, like any organism, becomes more focused on perpetuating its own existence than to what it was created to produce. People who ‘rock the boat’ will be thrown out of that boat. It does not matter if they were among the few doing the rowing.<sup>91</sup>

##### 5. Challenges of vision leadership

Vision and leadership focuses on developing a common vision. Church leaders should not forget that our common vision is the advancement of the Kingdom of God. The involvement of creativity and innovation, high performance and leadership development should not draw us away from the Great Commission (Matthew 28:19-20).

Nearly all leaders meet resistance to change. This usually creates enmity between him and his followers. Let us look at the innovative David after his high performance of killing the great giant Goliath. Women sung songs praising him when he was coming from the battle field. They sang. David has killed thousands, but Saul killed hundreds. King Saul was not happy with David. He sought to kill him. Saul sought David wherever he had hidden. But, God protected David. David could have killed Saul, but he waited until God removed Saul himself. This is a great lesson to many leaders today. We want to ascend to power on our own. We do not want God to put us in power, hence we fall shamefully.

People do not want leaders of visions. This is because majority of people do not have this gift. The church in many places has failed to grow and expand because of such people. Leaders need to be reminded that eloquence is not vision. They are many people who are very good at speaking, but yet visionless. They speak many things as if they can do them, but yet failures. We should support leaders whose visions may help to advance the Kingdom of God.

##### Conclusion

The vision leadership focuses upon the advancement of the Kingdom of God. Leaders should be exemplary in all areas of their lives. Leaders should not allow pride and arrogance to take root in their administration of the church. They need bear in mind that Jesus Christ is the only Head of the Church. He alone is to be glorified. Man cannot assume the place of God. Any leadership that does not glorify God fail miserably. Leaders should expect all pressures from all sides because man is a sinner and does not want to live according to the word of God.

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<sup>89</sup> Smalling 36.

<sup>90</sup> Smalling 36.

<sup>91</sup> Smalling 37.

## Questions

1. What is vision
2. State three groups found in the church or organizations.
3. What are eight qualifications of a leader?
4. Name two African proverbs in your country that teaches about hospitality.
5. What are the characteristics of a bad leader?
6. What are the characteristics of a good leader?
7. What is prayer?
8. Why leaders should need not be timid?
9. What is the right position of a leader?
10. What are the two dangers of leadership?

## Lesson Eight: The 21<sup>st</sup> Century Church

The Church in this century is the same with that of the 1<sup>st</sup> Century and even before that. The theological difference on when the church started does not make the meaning of the word church change. Some say the church began in Eden and others say on the Day of Pentecost. I prefer the former. When we look at the “organization of the church; Christ is the head of the church and gives it its authority (Matt. 23:10; Eph. 1:15-23; 2:20; 5:23-24).<sup>92</sup>

Christ was still heading the church in the Old Testament era because all believers were saved by Christ who was to come as we are also saved by Christ of history. He was therefore the head of the Old Testament church (Israelites). Jesus told the Jews that even Abraham longed to see Him. This was a bizarre to the Jews. Though they were the teachers of laws, they did not know the anointed Christ preached in their synagogues.

Apart from three major marks of the true church namely: Preaching of the Word of God, sacraments and discipline, there are also others characteristics of the image of true church.

First the church is one (Eph. 4:1-5). It is called to express the given unity of all believers in Christ by its common faith and mission despite the multiplicity of local churches and denominational polities. Second, the church is holy (Eph. 5:27). It is set apart by and to God, which in turn places a moral demand on every Christian to live a godly life. Third, the church is catholic (Gal. 3:28; Rev. 7:9). It is worldwide geographically and inclusive theologically, assuming faithful adherence to the whole counsel of God as revealed in Scripture. Fourth, the church is apostolic (Matt. 16:18; Acts 1:2-3). It is founded on the authoritative teaching of the apostles and is faithful to the apostolic mission of being sent into the world with the gospel.<sup>93</sup>

The above characteristics are the guidelines for the church of all centuries. Any group of people which claims to be a church that lacks these characteristics is rather a band of bandits. The church has been known for its consistency since its inception. The church of God has never changed because of either external or internal pressure. Upon the descending of Jesus to judge the quick and righteous, he will find his church intact. This is because though God’s Kingdom is now, but its full consummation shall be upon his second coming. He will separate the sheep from goats (believers from unbelievers).

### 1. Responding to drastic changes

There are numerous things that have changed since the inception of the church. Man has changed from community living to individual living except for a few places in Africa. He has written books. He has built very magnificent buildings. He has changed his mode of dressing. He has invented cars, ships, airplanes, computers, lockets etc. He has gone to the moon and space. He is planning to go to Mars any time. He is planning to build a hotel in the space.

Man has extended his influence worldwide. We hear of Babylonian Empire, Greek Civilization, Roman Empire, and Commonwealth of nations for countries that were under the

<sup>92</sup> English Standard Version (ESV): *Global Study Bible*, “The Great Truths of the Bible” Wheaton, Illinois: Crossway, 2011) 1881.

<sup>93</sup>English Standard Version (ESV): *Global Study Bible*, “The Importance of the Global Church.”

British colonization. Today we also hear of super powers, United States of America having influence all over the world. The United Nations (UN) becoming an umbrella of all countries in the world. Man has done much research and studies. Man's understanding of things has also advanced to an extent of questioning very important issues of the Bible. We have heard and read how rich nations force poor nations to adhere to unpopular ideologies.

Things that were not spoken in public are now spoken and written under the guise of freedom of expression and the birth right for all. We have heard how Roman Catholic priests have often broken their vows. We have heard and read about people claiming to be gays. We have read about people fighting for registration of bad laws such abortions.

COMMUNIQUÉ ISSUED AT THE END OF A MEETING OF WITH RELIGIOUS LEADERS FROM SOUTHERN REGION OF MALAWI ON ACCESS TO ABORTION AND LAW REFORM IN MALAWI HELD ON 19-20<sup>TH</sup> JUNE, 2014.

1. We, the undersigned Religious leaders from the Sothern Region of Malawi having met on 19-20 in Blantyre, and having discussed the medical issues, laws and policies on abortion in Malawi have agreed on the following:
2. We discussed the Research studies on abortion in Malawi, Abortion from Medical Perspective, the law on Abortion in Malawi, Access to Abortion from Religious Perspective and the Roles of religious leaders in the fight against maternal deaths due to unsafe abortion in Malawi:
3. We note that Malawi through the ministry of Health has conducted research studies including Magnitude and Incidences of Unsafe Abortion, Strategic Assessment on Unsafe Abortion and Cost Study on provision on Post Abortion Care.
4. We note with concern that the restrictive laws on abortion in the main driver of unsafe because the law is unclear who should access safe abortion in Malawi.
5. We realize that there are medical methods of procuring abortion which are safe that can save women from dying because of unsafe abortion.
6. We see that current records from the research done show that more than 100,000 women and girls procure an abortion in Malawi, and that 33,000 women and girls develop serious complications including deaths.
7. We are worried that women and girls subject themselves to dangerous methods in procuring abortion such as bicycle spokes, cassava sticks, detergents, bitter herbs, bottles, stones, among others.
8. We have seen that Malawi spends approximately MK 300 million annually in the provision of post abortion care and that unsafe abortion remains one of the biggest causes of maternal mortality as currently 17% of maternal deaths in Malawi is due to unsafe abortions and most affected are the poor women and girls.

Therefore having discussed and deliberated on the issue of safe and unsafe means of accessing abortion and the law are currently have, we advise and recommend the following to Malawi government, Civil Society Organizations and Malawians as follows:

- A. We ask the government of Malawi to review and reform laws governing abortion in Malawi because they are not only outdated but not in line with modern science in medical field.
- B. We want to call upon those responsible in the legal reform process to make sure that the new laws outline clearly the parameters of legal and safe abortion in Malawi. We suggest that the new law should allow women and girls to procure an abortion if pregnancy is as a result of rape, incest, if the girl is a minor below the age 18, if the pregnancy put life of the woman or girls in danger.
- C. We recommend that there should be total consent from the women before abortion is administered. In the event that the pregnant girl is a minor, consent should be sought from parents or guardian.
- D. We recommend that there should be training for all doctors, specialists and nurses on modern methods on access to safe abortion and the services should be accessible in all parts of the country.
- E. We recommend that government should scale up family planning methods to avoid unplanned pregnancies.
- F. We ask for punishment for all men that run away from responsibility when it comes to pregnancy.
- G. We are also calling upon all relevant stakeholders that deal with issues of maternal health to work with us in advocating for legal reform on abortion in Malawi.<sup>94</sup>

This document was signed by members of the clergy of different denominations. The church leaders failed to teach the world when life begins. “For you created my inmost being; you knit me together in my mother’s womb. I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well. My frame was not hidden from you when I was made in the secret place. When I was woven together in the depths of the earth, your eyes say my unformed body. All the days ordained for me were written in your book before one of them came to be” (Ps. 139:13-16). “Sons are a heritage from the LORD, children a reward from him” (Ps. 127:3). “And if anyone causes one of these little ones who believe in me to sin, it would be better for him to be thrown into the sea with a large millstone tied around his neck” (Mark 9:42).

The churches and the civil societies that advocate the minority rights have taken a sword to kill the minority unborn babies. The church is accommodating many who belong to Herod. He killed over two thousand children in anticipation to kill Jesus. No man has a right to remove somebody’s life unless God has mandated in case of a government on a wrongdoer. Only God can mandate death because he is the giver of life.

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<sup>94</sup> “Condition for the Prevention of Unsafe Abortion Secretariat: Legal Reform on Abortion is the Ultimate Answer to End Unsafe Abortion in Malawi,” *Weekend Nation*, 5 July 2014. This also appeared in Malawi News and Daily Times. Both public and private radios made announcements of these events and again signed by chiefs and members of the civil societies.



The excuses given in this communiqué are vague. In the first place, the church leaders would have asked themselves why there are rapes, early pregnancies and incest etc. We have these things in this world because man is a sinner. He deserves eternal condemnation. We are only restored when we are in Jesus Christ through faith. We need to ask the Holy Spirit to illuminate our hearts to know the truth.

Money never illuminates our hearts. Money leads us to destruction. “But those who desire to be rich fall into temptation, into snare, into many senseless and harmful desires that plunge people ruin and destruction. For the love of money is root of all kinds of evil. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs” (Timothy 6:9-10).

These developments have affected the church positively or negatively. Man is considering how he can adjust to these drastic changes in the world God gave him. How can man now respond to these changes? Church leaders need to respond to such changes by correct interpretation of the word of God. No matter, man has invented many things, but the Bible remains the same. Man’s development cannot be equated with the word of God. God never changes. He is the same in all times.

## 2. The modern heresy in disguise

The church leaders need to consult to the word of God before taking any decision. There are many things that are coming into the church that are unbiblical. Leaders should not forget that though the church is in this fallen world, it is not of this world. It is in this world to teach the world. Some have appealed to the Sciences other than to the word of God. Leaders should not forget that Science that does not appeal to the Scriptures is just nothing.

There is true science and false science. True science is based on reality that God exists, it conforms to God’s revelation. It is defined by multiple evidences, is carried out in a spirit of grace, freedom and humility and is used for the serve of humanity and the glory of God. False science contradicts God’s revealed will, presents claims which cannot be proven or which are substantiated by false evidence, is carried out in a totalitarian spirit and is used to deceive and harm man.<sup>95</sup>

Universalism has also dominated many Christians’ minds. This is unbiblical teaching that all people will be saved from eternal damnation, regardless of whether or not they come to faith in Christ. This is why in an effort to contextualize theology which is a good thing, theologians have ended up compromising. Universalism has prompted people of different faiths to work together in many areas. If this would be done in an effort to reach them with the Gospel, it would be a good thing. But most often such groups have claimed to have faith in one God.

What does the Bible teach about true universalism? True universalism means limited atonement and particularism.

Jesus died for some out of every tongue, tribe and nation. It is for this reason that John says, “he is the propitiation for our sins: and not for ours only, but also for...the whole

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<sup>95</sup>Hegeman 58 makes a difference between true and false Science. True Science corresponds to the both general and special revelation.

world” (1 John 2:2). He does not say that Christ died for a great many men, from all the nations of the world, and not just for a few, from one nation only. Many people fail to interpret the Scriptures correctly, concerning the design (or the extent) of the death of Christ. This is because they do not teach, and the kind of universalism (i.e., some out of every tribe and nation) that the Bible does teach. And it is also at the same time particular) that we can offer a complete salvation to all men, in the gospel.<sup>96</sup>

The Bible is therefore calling us to faith in Christ. This is because salvation is for only those who come to faith in Jesus Christ only. All other religions do not offer any salvation except for Christianity. “And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved” (Acts 4:12; Acts). “<sup>29</sup>And the jailer called for lights and rushed in, and fell down before Paul and Silas. <sup>30</sup>Then he brought them out and said, Sirs, what must I do to be saved? <sup>31</sup>And they said, Believe in the Lord Jesus, and you will be saved, you and your household” (Acts 17: 29-31).

### 3. The true advent of Christ

Jesus told his disciples about his second coming. Many people get confused because he did not clearly tell his disciples about the actual day.

#### Signs of the End of the Age

<sup>3</sup> As he sat on the Mount of Olives, the disciples came to him privately, saying, “Tell us, when will these things be, and what will be the sign of your coming and of the end of the age?” <sup>4</sup> And Jesus answered them, “See that no one leads you astray. <sup>5</sup> For many will come in my name, saying, ‘I am the Christ,’ and they will lead many astray. <sup>6</sup> And you will hear of wars and rumors of wars. See that you are not alarmed, for this must take place, but the end is not yet. <sup>7</sup> For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places. <sup>8</sup> All these are but the beginning of the birth pains.

<sup>9</sup> “Then they will deliver you up to tribulation and put you to death, and you will be hated by all nations for my name’s sake. <sup>10</sup> And then many will fall away and betray one another and hate one another. <sup>11</sup> And many false prophets will arise and lead many astray. <sup>12</sup> And because lawlessness will be increased, the love of many will grow cold. <sup>13</sup> But the one who endures to the end will be saved. <sup>14</sup> And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come.

#### The Abomination of Desolation

... <sup>22</sup> And if those days had not been cut short, no human being would be saved. But for the sake of the elect those days will be cut short. <sup>23</sup> Then if anyone says to you, ‘Look, here is the Christ!’ or ‘There he is!’ do not believe it. <sup>24</sup> For false Christs and false prophets will arise and perform great signs and wonders, so as to lead astray, if possible, even the elect. <sup>25</sup> See, I have told you beforehand. <sup>26</sup> So, if they say to you, ‘Look, he is in the wilderness,’ do not go out. If they say, ‘Look, he is in the inner

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<sup>96</sup> Williamson 110.

rooms,' do not believe it. <sup>27</sup> For as the lightning comes from the east and shines as far as the west, so will be the coming of the Son of Man. <sup>28</sup> Wherever the corpse is, there the vultures will gather.

#### The coming of the Son of Man

<sup>29</sup> Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken. <sup>30</sup> Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. <sup>31</sup> And he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other" (Matthew 24:1-31).

The author has decided to include this topic because there are many people who have claimed to know about the advent of Christ. They have come with different stories about this. All their stories have failed and lies have been exposed apart from the Scriptures. Some have changed their lies several times. True Christians should not be shaken by these false claims. They need to stick to what the word of God says.

This proliferation of false Christs became so widespread that by the end of the first century, the aged John son of Zebedee was forced to lay down an unambiguous rule to help the church recognize true from false: "By this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God, and every spirit that does not confess that Jesus Christ has come in the flesh is not of God" (I John 4:2-3). He then proceeds to say that this perversion of Jesus' true nature "is the spirit of the Antichrist." In other words, changing the revealed truth about Christ changes Christianity, turning it against (*anti-*) Christ. By teaching falsehood about the Savior, no matter how sincerely, a group becomes His enemy.<sup>97</sup>

Christians should learn to live by the word of God. Our distorting of the word of God has discredited the church before the secular world. The church is sometimes despised because of our lack of consistency. "Our world around us, that is often watching Christians, assumes we do not really believe our own Christian message. People frequently assume we Christians do not believe our own words because they do not completely believe their own worldview or philosophy of life. Many of our neighbors, I believe, go back and forth between worldviews, changing them like clothes."<sup>98</sup>

Let us remember hymn number 365. It teaches us about the advent of Christ not in the way others are teaching.

"Face to face with Christ my Savior,  
Face to face- what will it be,  
When with rapture I behold Him,  
Jesus Christ who died for me?"

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<sup>97</sup> *Who is Jesus?*, "False Christs and the true," Web: 21 July 2014.

<sup>98</sup> Johnson, Thomas, *Vatican Speech: The Church's Complex Relationship with the Idea of Wealth and Need*, 28 June 2014.

*Face to face shall I behold Him,  
Far beyond the starry sky;  
Face to face in all His glory,  
I shall see His glory by and by!*

Only faintly now I see Him,  
Through the veil that hangs between;  
But a blessed day is coming,  
When His glory shall be seen.”<sup>99</sup>

#### 4. Challenges of the 21<sup>st</sup> century church

The church is losing her reputation in the western world. The church is therefore under attack in its policies than before. The secular western world is using poverty in Africa to adopt unscriptural practices such as LGBT (Lesbian, Gay, Bisexual and Transgender) life styles. This definitely attacks the value of marriage and family.

Many African leaders (both church and politicians) are under attack to go by western world ideologies. Some church leaders have abandoned the word of God for sake of money. Hypocrisy has invaded many corridors of the church. Entertainments are given much time in the church than preaching. People are using many tactics to enrich themselves in the church.

The church privileges such as tax exemptions have been withdrawn due to abuse by church leaders. The church has many uncalled members of the clergy than it was before. False universalism has occupied the minds of many ignorant people. Big churches have experienced exodus of their youth into Pentecostal or Charismatic churches. Man wants to worship God in the way he wants, not as prescribed by the Bible. The final authority of the Bible is being questioned. Chapter 1-11 of Genesis is much repudiated by some theologians. They regard this part of the Bible as a myth. There are many people who are claiming to be prophets today than before.

#### Conclusion

The head of the church is Jesus Christ. He is the very God and therefore never changes. The church is built upon the apostles. The false teaching crept into the church as early as the 2nd century. The Devil wants to destroy the church through his falsehood. True church is known by its sticking to the word of God. True church never complies with any unbiblical teachings under any circumstances. The advent of Jesus should be waited as the Bible teaches. All advents which have been prophesied by false teachers have failed.

Many countries have introduced religious studies in public schools to accommodate all religions instead of Bible knowledge. Evolution is being taught in schools as true facts. Man-centeredness has made man to regard himself as supreme. Many people have stopped to look to God in their provisions. They look to government, rich nations and businesses as the source of their help.

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<sup>99</sup> *Hymns for Malawi: English Version of Nyimbo za Mulungu, Zolembedwa M'Chichewa* (Blantyre: Christian Literature Association in Malawi, 1975) 123.

## Questions

1. What is special with Eden and the Day of Pentecost?
2. Who is the head of the church?
3. What are three major marks of the true church?
4. List two things that show that man has changed in many ways.
5. Mention things that prompted some religious leaders in Malawi to sign a communiqué on abortion.
6. According to the Scriptures, do you agree with them?
7. Why do you think there are sins in this world?
8. How has modern heresy disguised itself in the church?
9. What is true universalism?
10. What is false universalism?

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Hegeman, Neal Cornelius. *Reaching Invisibles: Serving "the Least of These my Brethren."* Miami: MINTS International Seminary, 2007. Available at [www.course.mints.edu](http://www.course.mints.edu) Hegeman explains ways of reaching the invisible peoples. He has grouped them as: the needy, the unborn children, the new generation, the illegal immigrants, the homeless the unreached ethnic people groups, the persecuted church and the theologically errant. He further teaches the church today to desist from all unscriptural teachings towards these groups for example a situation in which some churches have accepted abortion etc.

\_\_\_\_\_. *Mythology, Science and Theology: An Adventure in Epistemology* (Miami: MINTS International Seminary, 2014. Available at [www.course.mints.edu](http://www.course.mints.edu) Hegeman argues that all of the human faculties (faith, reason, sense perception, and relationships) are

involved with epistemology and that the source of knowledge and understanding is the revelation of the grace of God as reflected in God's image in man and demonstrated in responding to man's needs to God's glory. Therefore true Science is when it corresponds with the word of God.

\_\_\_\_\_. *The Origins of Prayer: A Study on Prayer Based on Genesis*, Miami: MINTS International Seminary, 2014. Available at [www.course.mints.edu](http://www.course.mints.edu) The book teaches us that prayer is the starting point of Christian living and service.

Ronnie Hahne, Ronnie and Rijnveld, Wouter. *Dependency: World Mission Associates*, 13 December 2011 <http://knol.google.com/k/dependency-in-missions> This is a very important website that teaches African churches a spirit of independence.

*Hymns for Malawi: English Version of Nyimbo za Mulungu, Zolembedwa M'Chichewa*. Blantyre: Christian Literature Association in Malawi (CLAIM), 1975. Print. The hymn is used in Malawi by many protestant churches. It is popularly called Nkhoma hymn because it was first printed at Nkhoma printing house.

Jumbe, Machilinga Jumbe. *African Church History*. Miami: MINTS International Seminary, 2014. Available at [www.course.mints.edu](http://www.course.mints.edu) The book presents the development of Christianity in Africa from its inception to the present time. It also tackles reasons for the birth of so many African Independent Churches after missionary era.

\_\_\_\_\_. *The Church History of Malawi*. Miami: MINTS International Seminary, 2013. Available at [www.course.mints.edu](http://www.course.mints.edu) The book presents the history of the church in Malawi from missionary era to the present time. It also sheds light on why the church in Africa should focus on self-sustainability to move from the dependence syndrome to independence and interdependence.

Kadalie, David. *Leader's Resource Kit: Tools and Techniques to Develop Your Leadership*. Nairobi, Kenya: Evangel Publishing House, 2006. Print. Kadalie present many techniques of grooming youth in Africa into effective leaders. He encourages Christian organization to involve the youth in leadership positions as one way of preparing them into future leaders.

Loots, S. S. *Homiletics, Preaching the Word of God & Sermons from Philippians: Expository Sermons for Beginners*. A course for ministers developed Rev. Loots.

National Library of Scotland, 7 July 2014. This is an image of Dr. David Livingstone being attacked by a lion in Mabotswa valley in South Africa.

Paas, Steven. *From Galilee to The Atlantic: A History of the Church in the West*. Kachere Books no. 29. Zomba: Kachere Press, 2006. Print. Paas has written the developments of Christianity from Galilee to Europe. He has described this as the fullness of time.

Penning, Eric. *Nehemiah: The Building Blocks of Biblical Leadership*. Miami: MINTS International Seminary, 2013. Available at [www.course.mints.edu](http://www.course.mints.edu) This book contains message of Nehemiah. It is the story of how God used the exemplary leadership of Nehemiah to confirm the covenant which He made with the people of Israel. Nehemiah shows this leadership during the reconstruction of Jerusalem and in the reforms that

took place among the people after the construction was completed. There are many important elements in exemplary Biblical leadership.

Prime, Derek. *Women in the Church: A Pastoral Approach*, Cambridge: Crossway Books, 1992. Print. This book teaches on why women need to adhere to what the Bible other than what man thinks. He says obedience to the word of God brings many blessings than usurping the position not given to the by God.

Ritsman, F. Donald. *The Prophets*, Mimi: MINTS International Seminary, 2014. Available at [www.course.mints.edu](http://www.course.mints.edu) The book presents the roles of a prophet. Through this book one is able to distinguish between true and false prophets.

Rogers, Fred et al. *Tackling Tough Issues*, comp. Rhoda R. Reeves. Birmingham, Alabama: New Hope Publishers, 1999. Print. The book focuses on issues that affect the youth in their infancy. It guides the Sunday school teacher or the Kindergarten teacher on how to lead these youth to understand about God in this situation.

Rose, David G. *Challenges for the 21<sup>st</sup> Century Church*, Web: 10 May 2014. Rose lists down challenges for the 12<sup>th</sup> Century Church. He says the church will be under pressure to submit to world other than to God.

National Library of Scotland, Web: 7 July 2014. This is an image of Dr. David Livingstone being attacked by a lion in Mabotswa valley in South Africa.

Sanders, J. Oswald. *Spiritual Leadership: Principles of Excellence for Every Believer*. Chicago: Moody Publishers, 2007. Print. He has written about biblical leadership qualities. He has further given the dangers which most leaders come across in their positions.

Slick, Matt. *Christian Apologetics Ministry (CARM)*, Web: 17 July 2014. This is the best online Apologetics website. It has good articles on all contemporary issues.

Smalling, Roger. *Christian Leadership: Principles and Practice*. Available at [www.smalling.org](http://www.smalling.org) Smalling describes leadership in a very clear and concise manner.

Vander Pol, Allen. *Doctrine of the Church*, Miami: MINTS International Seminary, 2013. Available at [www.course.mints.edu](http://www.course.mints.edu) Allen describes what the church is. He begins by looking at what the church was during the Old Testament. After this, he has also looked at how the New Testament church describes the church.

World Reformed Fellowship (WRF). *Vatican Speech: The Church's Complex Relationship with the Idea of Wealth and Need*, E-mail: 28 June 2014. Thomas Johnson made a speech at Vatican Academy. He focused at modern Christians' failure to address poverty as it was in early church.

*Weekend Nation*, 5 July 2014. This is one of the biggest newspapers in Malawi. Other papers that compete with this are: Daily Times Malawi and Malawi News and other online papers.

Williamson, G.I. *The Westminster Shorter Catechism: For Study Classes*. Phillipsburg: P&R Publishing, 2003. Print. This is a book that has all contents of what is required from



man and what man is to believe. It is divided into two major parts: Faith and Law. It has been divided into 52 weeks. Each week has a question to discuss in classroom situation.

\_\_\_\_\_. *The Westminster Confession of Faith: For Study Classes*. 2<sup>nd</sup> ed. Phillipsburg: P&R Publishing, 2004. Print. The book expounds the major doctrines in a very elaborative manner.

Worldwide Abortion Statistics, Web: 12 July 2014. This website gives the abortion statistics of the world from one region to the other.

Zugg, Julian. *1 Timothy: A Study Guide on 1 Timothy for Mints Students*. Miami: MINTS International Seminary, 2014. Available at [www.course.mints.edu](http://www.course.mints.edu) Zugg covers many aspects of practical church government, heresy, how the church should behave in worship, the choosing of elders, the need to persevere in ministry, the need to honor elders, and the principle of treating everyone in the church as you would treat your own family. The book also offers both warnings and positive instruction.

## Biography

Joster Machilinga Jumbe was born on 23<sup>rd</sup> November in 1969 at Nasuluma village in Mangochi district. Presently, he is studying Doctorate Degree of Christian Ministry with Miami International Seminary (MINTS). He has worked as a translator and as a teacher of Basic English communication in the Reformed Presbyterian Church of Malawi Seminary after resigning from his teaching post from Ministry of Education, Science and Technology in September, 2007. He has translated many theological works such as the *Westminster Shorter Catechism* and a course on *Diaconal work in the Reformed Presbyterian Church of Malawi* into the Chichewa language, the national language of Malawi. He has also compiled the *Liturgy of the Reformed Presbyterian Church of Malawi* and *Self-sustainability in the Reformed Presbyterian church of Malawi*. He has written many courses: *Woman Education Course in the Reformed Presbyterian Church of Malawi*, *African Church History*, *Church History of Malawi* and *A Commentary on the Book of Jonah* for MINTS. He serves as the Principal of the seminary of the Reformed Presbyterian Church of Malawi and a MINTS Malawi coordinator. He lectures in Apologetics and MLA academic writing at Eshcol Theological College.

## Instructors Manual

### Lesson one: Early African Church Leadership Questions Answers 1-10

1. Leadership is mobilizing others towards a goal shared by the leader and followers in order to glorify God.
2. Man's chief end is to glorify God and enjoy him forever.
3. These are: Suffering, Parity and Service.
4. They were: Athanasius, Origen, Augustine and Antony.
5. The whole western theology was developed in the North Africa.
6. In Nubia and Ethiopia
7. People opt to welcome other religions provided that religion is promising good governance.
8. Merriam Ibrahim
9. Educated people are able to retain the church teaching despite crisis.
10. There are also other African tribes that regard themselves as superior hence promote tribalism.

### Lesson Two: Missionary Church Leadership Questions Answers 1-10

1. The church began in Eden
2. It was a period of the fall of Roman Empire.
3. The Portuguese
4. Many black priests from these Islands took part in the evangelization of Africa.
5. The coming in of Faith Missions
6. These are: Self-propagating, Self-support and Self-governance
7. See page 18-19.
8. Shadrack Mogun, Babamuboni, Daniel Olubi and Samuel Laseinde
9. Phillip Quaque, William Amo and Jacobus Elia Capitein
10. Transportation, sickness and death, Finance and Illiteracy of the people

### Lesson Three: The Nationalism and African Church Leadership Questions Answers

1. It's a demand for national independence.
2. Each group had its area of jurisdiction.
3. Poor relationship
4. These are:
  - a. Liberation theology focus on traditional religions with an emphasis on racism, politics, economy and social justice.
  - b. Focuses on the final authority of the Scriptures.
5. The movement does not vote and take part in the singing of national anthem.
6. They were fighting against anti-Christian governments.
7. Boko Haram
8. The theory and practice of government, especially the activities associated with governing, with obtaining legislative or executive power, or with forming and running organizations connected with government.
9. Means a church (an assembly)
10. These are:

- a. Compromising theology
- b. Introduction of unbiblical practices in the church

#### Lesson Four: The Church and Democracy Questions Answers 1-10

1. Some of the political opponents were arrested, imprisoned or sent into exile.
2. There's no freedom of worship in Islamic States.
3. Many Africans could not see the love of Christ in being segregated.
4. Christian churches
5. They were:
  - a. Imprisoned and arrested
  - b. Thrown into lions dens
  - c. False allegations were levelled against them.
6. Man does not care about children (unborn babies).
7. About 42 million babies
8. Registration of bad laws
9. See page 38-42.
10. No, and never will it change until Christ's advent.

#### Lesson Five: The Church and Changing World Questions Answers 1-10

1. No, the church never changes.
2. See page 45-46.
3. Youths are the future church
4. The youths want the church to change according their time.
5. To avoid conflicts that damages spiritual life
6. To play a role of a teacher
7. Other theologians have claimed that Paul was addressing a cultural issue.
8. By being God fearing example to them
9. Anything people believe.
10. Bible prophets were God-centered and modern prophets are man-centered.

#### Lesson Six: Duties of Church Leaders in the Modern Society Questions Answers 1-10

1. Preaching
2. To glorify God
3. See page 53-54.
4. A preacher addresses people of different social groups and levels.
5. Restoring a sinner from his waywardness
6. A bus with brakes heading into cliff
7. Evangelical Lutheran Church, Presbyterian Church USA etc.
8. By correct interpretation of the word of God
9. Atheism is belief in no God while apostasy is deviating from the truth of the Bible.
10. Lack of proper theological education

#### Lesson Seven: Vision Leadership Questions Answers 1-10

1. It's an attained dream.

2. Pioneers, managers and janitors
3. See page 62-63.
4. They are:
  - a. Gona ndi mwini nyumba.
  - b. Mlendo ndi mame.
5. He never delegates etc.
6. He delegates etc.
7. True prayer is asking the true God to be glorified.
8. True leaders are always with God.
9. True leader goes ahead of the sheep
10. They are:
  - a. Pride
  - b. Self-centeredness

### Lesson Eight: The 21<sup>st</sup> Century Church Questions Answers 1-10

1. In the Eden, Adam fell into sin and on the Day of Pentecost, the Holy Spirit was poured upon believers and they spoke in tongues.
2. Christ
3. They are:
  - a. Preaching of the true word of God
  - b. Sacraments
  - c. Discipline
4. Airplanes, cars etc.
5. Money etc
6. No
7. Man is fallen
8. By representing itself as true religion
9. That Jesus dies for only his believers
10. That Jesus died for all people in the world regardless of their religion