

# Globalization and Church Growth: A Reflection on African Evangelism and Church Growth

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**Abstract:** *In the African context, traditions and religions are indivisible entity - one cannot do without the other. Every community is guided by some rules and regulations which were received from the gods of the land and is transmissible or inherited from one generation to another. A traditional priest is responsible for mediating between the people and gods. This article explores the need for the Church to interface with the African Traditional Religions in order to properly communicate the gospel to the African effectively for acceptance, which will eventually lead to Church growth. There will be an examination of the concept of African Traditional Religion, its origin and sources, beliefs and practices. It will be observed also that beliefs in African Traditional Religion are so varied that they cannot be exhausted in a write up of this magnitude. The article focuses on the core beliefs in African Traditional Religion like God or gods, or simply, the Supreme Being, spirits, the subject of sin and salvation, heaven and or life after death. The article will also be highlighting how Christians can take advantage of the contextual beliefs of the Africans worldviews for the purpose of evangelization in the context of global Church growth movement in Africa.*

**Keywords:** Globalization, Church, Growth, Africa, Evangelization and Reflection.

## 1. INTRODUCTION

Globalization is a big issue worldwide. It has its benefits and effects going on hand in hand. Globalization has its effects on religion, politics, social life, economic system, cultural values, health issues and educational system. I will only discuss on globalization as it effects on church growth in Africa, with the aim to seek for remedy.

### 1.1. Statement of Problems

The Church has so many enemies attacking her. But the major ones are: Sin, the World and the Devil. "For all that is in the world, the lust of the flesh, and lust of the eyes, and the pride of life, is not of the Father, but of the world" (1 John 2:16).

**Globalization:** Encarta Dictionaries(2009), defines "Globalization as making something become internationally accepted." I define it as to influence the world with ideas or ideas under particular driving force for implementation.

**Church:** William D. Mounce (2006:110), defines church as "ekklesia" to call out. Church also means called out ones or assembly of God's people."The researcher definition of church is the congregation of God's people.

**Growth:** Longman (1995:630), defines growth as "increase in amounts, size or degree." I see it as expansion.

## 2. GLOBALIZATION SYSTEM

William K. Tabb gives a statement globalization system. He (2009), says:

Globalization is a comprehensive term for the emergence of global society in which economic, political, environment, and cultural events in one part of the world quickly come to have significance for people in other parts of the world. Globalization is the result of advances in communication, transportation, and information technologies. It describes the growing economic, political technological and cultural linkage, that connect individuals, communities, businesses, and government around the world.

Globalization also involves the growth of multinational corporation (business that have operations or investment in many countries, and transnational corporations (business that see themselves functioning in global market place). The international institutions that oversee world trade and finance play an increasingly important role in this era of globalization.

Globalization is aiming at influencing, political, economic, cultural religious and social institutions with the ideas and worldview of other countries. In the 21<sup>st</sup> century United States of Africa is trying to influence the world with a lot of ideologies. For instance, Gay marriage, legalizing abortion, human rights laws etc., which has negative effects on Christianity and church growth in the world generally and Africa in particular.

### 3. ADVANTAGES OF GLOBALIZATION ON CHURCH GROWTH IN AFRICA

1. **Communication:** Communication is an effective tool for globalization process. The gospel can reach the unreached through media, which is an effective means of propagating the gospel and church growth in Africa.
2. **Economic Benefits:** With Globalization programme under economic benefits can help the church to promote evangelical programmes for church growth.
3. **Political System:** That can check corruption and injustice under globalization is at the advantage of church growth.
4. **Globalization:** It helps in checking religious fanatics, terrorism and insurgency that is targeting at church growth.
5. **Globalization:** It deals with programmes that are affecting cultural traditional issues to some extent. Addressing some cultural and traditional issues that are hindrance to the gospel and church growth, e.g., slave trade, killing of twins and human trafficking and drug abuse.
6. **Training:** Globalization technologies such as using computers, internet sources for transaction are also to the advantage of church growth. Church programmes can be communicated easily and training can be effective.
7. It creates open doors for missionaries to travel with the gospel world wide
8. Through global interactions in political, economic and social issues. Many Christians use those opportunities to reach out with gospel which is part of church growth.
9. Globalization of peacekeeping under the United Nations has created opportunities also for peacekeepers to propagate the gospel. For instance, the researcher had an opportunity to lead and baptized 200 new converts in Sudan in 2005.
10. Globalization also unites Christians globally to fight their common cause of preaching and up hold the Christian faith most especially concern the global attacks against Christians by the Islamic fanatics.
11. Sharing of basic knowledge, technology, investments, resources and ethical values have shape church growth in Africa.

### 4. EFFECTS OF GLOBALIZATION ON CHURCH GROWTH IN AFRICA

1. Rapids spread of disease, illicit drugs, crime, terrorism and uncontrolled migration has affected church growth in Africa.
2. Media, many youths watch immoral naked pictures, learn immoral Behaviour on the internet, hear negative teachings and comments on the Radio or see them on the television and face book.
3. Globalization agenda e.g., gay marriage legalizing abortion and human rights laws are hindrance to the growth of the church
4. Globalization attempt to reduce the values of religion is a big issue currently going on.

Turaki (2006:817), opines that:

The African approach, to all of life is deeply religious. This attitude is now threatened by the western philosophy of secularism, which promotes away of life and thought that is concerned only with this world and is opposed to thinking in terms of what is sacred or spiritual. There was a growing desire to remove religion from the public place and make it a private affair. Christians in the west and its influence is spreading to Africa, leaving many Christians lukewarm or indifferent to their faith.

I concur with Turaki about the western globalization move to reduce spiritual and moral values that are religiously based.

5. Global politics is also targeting at promoting Islamic religious activities in Africa, which is affecting church growth.

### 5. REMEDY OF GLOBALIZATION EFFECTS ON CHURCH GROWTH IN AFRICA

1. Moral and spiritual training of church both in the family and the church (Proverb 22:6).
2. Discipleship. People need to be deeply rooted in their faith that cannot be shaken (Col. 2:7). Once people are deeply rooted in faith, they cannot, be moved by the power and influence of globalization. Motty (2013:12), says: Disciples- making is indeed a spiritual work of development, spiritual maturity and spiritual reproduction in life of a Christian among other Christians and non-Christian in every local setting.”

The researcher agreed with Motty that discipling people can develop spiritual maturity in them to the extent that they cannot fall prey to globalization negative motives.

3. **Enlightenment:** Christians, most especially youth should be enlightened by the church leaders, counselors and teachers on the serious negative issues of globalization, for instance Gay marriage, abortion, drug abuse, criminality etc.
4. **Prayer:** Prayer is a tool that cannot be avoided. But be used always against negative globalization issues that are diabolical or ungodly. It cannot be overemphasized that some agents of Satan are promoting some Satanic programmes globally.

As Wentworth Pike (1993:123), says, “The believer’s weapon, the sword of the spirit, is the word of God, and His method of warfare is prayer in the spirit (Eph. 6:17-18).”

Teaching youth about the influence of age group and youthful way of life controlling them against destructive elements.

### 6. DISADVANTAGES OF TEMPTATION TO CHURCH GROWTH

The devil uses temptation to cause believers to denounce their faith in God (Eph. 6:16, Mat 4:3, 1Thess 2:5). Some people fall during moments of temptation because of the love for the things of this world (1 Jn. 2:15-17) the positive and negative result of test and temptation depends on how one handles it. On the side of the pastor when he falls into temptation, it affects the church especially the weak ones that see him as their role model. No wonder, Jesus warns his disciples in relation to this subject matter (Luke 17:1-2).

### 7. WAYS OF OVERCOMING TEMPTATION FOR CHURCH GROWTH

Despise not temptation nor be careless about it rather watch out and be on your guard to overcome it (1 Cor. 10:23). A believer should know him/ herself and his enemy. A believer must know himself, his strength and weakness just as Apostle Paul did. From there you will know where, when and how to seek help in guarding and overcoming temptation. A believer must know that by his strength he cannot overcome temptation (Matt 6:13, John 17:15 & Jude 24). A believer should always treasure the word of God in his heart so that he will not sin against God (Psalm 119:9, 11), Jesus himself overcome temptation by the word (Matt 4:1-13). Holding to and believing in the promises of God in giving us victorious over temptation (1 Cor. 10. 13, Ps 91:11, Rom 16:20). A believer must be prayerful, Jesus instructs his disciples to always pray so that they will not fall in to temptation (Matt 26:41, Lk. 22:46, 18:1-8). The believer needs a true friend who loves God and hates sin, which can be correcting or rebuking you when you go wrong. As Paul Tripp says “every believer is blind to his blindness so we need one another for Christian maturity “You must flee all kinds of lust (2 Tim 2:22). Avoid busy body, stop doing negative things and do something positively.

Every believer encounter temptation not only pastors, no one is immune to it. However, Pastors face it daily at a higher degree. Temptation is natural; it visits everyone both young and old. It is real. Satan will launch every weapon he has in tempting the Pastor. All what the Pastor faces as temptations today, is rooted in what the scripture says in 1 John 2:16 “*for everything in the world—the lust of the flesh, the lust of the eyes, and the pride of life*”. Professor Turaki calls it the ‘Trinity of Sin’. One may see these three points of temptation John talks about as the seeds that give birth to every kind of sin. Where are these seeds coming from, somebody calls the avenues of temptation but whatever they are called the question is, where are they coming from? The same John provides us with the answer. He says “*If anyone loves the world, the love of the Father is not in him*” (1John 2:15). Every temptation that Pastors are tempted with comes from one of these: Lust of the flesh, Lust of the eyes, and Pride of life. These three things were operational in the temptation of Adam and Eve in the Garden of Eden, Genesis 3:6 says “*When the woman saw that the fruit of the tree was good for food....*” This was an appeal to the lust of the flesh.

Not only was it good for food but the Biblical record says that “It was pleasant to the eyes”. It was attractive, good to look upon that the eyes could not resist but to lust after it.

The next seed of temptation is the pride of life. After her conversation with Satan, Eve perceived that the fruit was “good for food”, “pleasing to the eyes” and also desirable for gaining wisdom”. Here, Satan told them that if they eat, they will gain wisdom. Their eyes will be open and they will be like God. This temptation is an appeal to the pride of life.

This fruit tempted Eve in three 3 ways. First, it was appealing to her appetite (Lust of the flesh), the desire for that which satisfies any of the physical needs. The second part deals with that which is desirable to own or possess because one finds it pleasing to the eyes (Lust of the eyes). The third part of the temptation is that lie that says the fruit would make her “Like God, knowing good and evil”.

The way Satan tempted Adam and Eve and made them fell, is the same way he came to the second Adam (Jesus Christ) in the wilderness as recorded in Matthew 4 and the other synoptic accounts. In the temptation of Jesus Christ, one will see Satan telling Jesus to turn stones into bread. This is Lust of the flesh.

The next temptation is when the devil took Him to a very high mountain and showed Him all the Kingdoms of the world and their splendors and said to Him “All these I will give you if you will bow down and worship me”. This is the Lust of the eyes. The third temptation of Jesus Christ in Matthew proves the third thing John says, which is the pride of life. “If you are the son of God, throw yourself down” this is show up, boasting and pride at work.

### 8. HOW TO OVERCOME TEMPTATION FOR CHURCH GROWTH

Temptation is everywhere around believers, the Christian face it on a daily basis and it comes to us in different ways. It has an attractive face that is beautiful enough to lure the believers into doing things that is against their will. The apostle Paul battled and struggled with it that he said “I don’t really understand myself for there is a war in me, “for what I want to do I do not do, but what I hate I do” (Rom 7:15). Temptation brings an inner conflict between the two natures in us: the carnal man and the Spirit man. In overcoming temptation, we have to know these two things about the nature of God. “When tempted, no one should not say, God is tempting me”. For God cannot be tempted by evil, nor does He tempt anyone”, (James 1:13) “No temptation has overtaken you but such as is common to man” (1 Cor. 10:13)

All our temptations as believers/Pastors are such that is common to man. Adam faced it, all the apostles faced it and Jesus faced it that is why the Scripture says “For we do not have a high priest who cannot sympathize with our weaknesses, but one who has been tempted in all things as we are, yet without sin” (Heb 4:15). The word of God, the Bible provides us with ways on how to overcome temptation as people that are called into this ministry.

#### *Abiding in Christ for Church Growth*

When a person is truly saved, they are described as being “In Christ” Romans 8:1 says “.... There is now no condemnation for those who are in Christ Jesus”. 2 Cor 5:17 says “.....If anyone is in Christ, the new creation has come: the old has gone, the new is here”. Therefore, to abide is to live

continuously, to remain forever in Christ. The new nature will remain in Christ, sealed. When a Pastor abides in Christ who calls him into the Pastoral ministry, he is to be like a branch of a tree that remains a part of the vine. The branch is connected to the vine and because of that connection, it depends on the vine for sustenance and because its sustenance is on the vine, it remains there permanently. The union between the believer and his savior becomes an intimate relationship. If that is our experience, we will always draw our Spiritual strength from Him and we will always overcome. No temptation will sweep us away. Reading the word and putting it to practice is what will make the Church to grow.

### 9. ADVANTAGES AND DISADVANTAGES OF TEMPTATION CONCERNING CHURCH GROWTH

There are two kinds of temptation; good temptation and bad temptation. God uses good temptation to build believers spiritually. For instance, God instructed Abraham to go and offer his son to him as sacrifice (Gen 22). This could also be called test of faith. Bad temptations often come from the devil or from our carnal desires. Owen says. "Temptation is like a knife it can be used for a good or bad purpose, it may either cut a man's meat or his throat" (Owen 1998:9). This shows that temptation can be of either positive or negative impact depending on how one understands and respond to it.

### 10. ADVANTAGES OF TEMPTATION ON CHURCH GROWTH

Temptation will help a believer to know his spiritual growth and strength. Abraham is a typical example for this case (Gen 22), and also King Hezekiah (2 Chron, 32:31). Temptation helps the believer to further have an in-depth understanding of God's power and grace for example, Peter (Mat. 26:33-35, 69-75), Paul in his sickness (2 Cor 12:17-10). God allows believers to be tested in different ways so as to help us grow. We at times experience moments of long suffering or persecution and also false prophets and teachers who confused us, but to test our love for God.

Both the negative and the positive temptation is an instrument that enables a believer to humble himself or herself under the grace of God. When it comes and one is victorious, one will appreciate the greatness and goodness of the Lord upon him or her. It paves way for the believer to be more conscious of himself or herself. For example, the pastor who faces temptation because of his lust to commit fornication or adultery but he overcomes it. Thus, such a minister will certainly learn to depend on the power and the grace of God. In like manner, he will be well discipline and be cautious of his rapport with the opposite sex.

### 11. INTERFACE WITH AFRICAN TRADITIONAL RELIGION TOWARDS CHURCH GROWTH

African Traditional Religion is originally the religion of the people of Africa as it is not foreign but indigenous, thus often called the African Indigenous Religion is. it does not have one origin or one historic movement and that the beliefs amongst the different communities differ greatly. Because of this, it could be described as heterogenous as one move from one ethnic configuration to another, but homogenous within a particular ethnic cycle. It is often erroneously described as ancestral worship; superstition; animism or paganism; and magic or fetishism.

African religious beliefs are concerned with issues such as God, spirits, human life, magic, the hereafter and so on. The practices include: praying, sacrifices and offerings; festivals are mark during harvest, commencement of rainy season, victory over enemies and their likes. The objects and places are considered sacred and consist of shrines, groves, hills and mountains, rivers, amulets, charms, and many more. Values and morals are entered on truth, justice, love, right and wrong, good and evil, and right and responsibilities. The religious officials/leaders are responsible for conducting religious matters and comprises of priests, rain-makers, rituals elders, diviners, medicine men and even kings and rulers. The characteristic features of the beliefs and practices in this religion are largely focused on issues of the one Supreme Being, divinities, spirits, Life-After-Death, and salvation.

Having toured through this religion, ways of breaking barriers and building bridges with the gospel were proffered using their values for relationship, ancestors and spirits. Any relationship outside Jesus Christ cannot lead to salvation, through him will every people from every place, both the living and the dead (ancestors), will one day gather at the celestial city for eternity and the Holy Spirit is the One that can bring this conviction in the hearts of men. As missionaries, instead of being confrontational, controversial and condemning peoples' cultures, the Holy Spirit must be consulted prayerfully for proper contextualization of the gospel. During my under-graduate studies, the community hosting our



institution of learning, adhered strictly to their traditional and religious beliefs and practices, one must be very careful going out of the school environment as there were so many dos and don'ts guiding the way of living that one needs to acquaint himself with to prevent running into problems. There were different days for different cultural festivities and does not dare go into the town during those periods or else, one must face the consequences. Also, there were different kinds of masquerades for different functions; while some were usually assigned to bless farm produces before harvesting; some were messengers, responsible for dealing with violators of any sort of offenses.

Now, there was a time an evangelism team came from the city for a weekend programme and while preaching, they outrightly attacked and condemned their beliefs and practices, which necessitated the villagers to send them to pack and leave that first evening and both the law enforcement agents and traditional rulers consented with the eviction to prevent breach of law and order. But something happened that after loading their truck to leave, the truck could not start, mechanics came and could not solve the problem and they had to spend the weekend struggling with the truck without preaching. After exploring all means, they came to the school, prayers were offered at the chapel and after going back, the truck started without any struggles and they left on Sunday afternoon.

As one travels across the African continent, one will meet different people groups with different traditional and religious backgrounds. Virtually every society has an orientation of a deity(ies) they worship and look up to for their existences. In Nigeria alone, the distinctiveness and uniqueness of belief systems varies from one geo-political zone to another.

For instance, in Yorubaland alone,(Albuque journal 1998:16) "There are different gods they worship: *Shango* is the god of thunder and lightning; *Ogun* is the god of war; and *Olokun* is the god of the sea". Speaking about the Yoruba town called Ijebu Ode, Dean S. Gilliland (1986:1)stated that "Islamic and Christian practices have intermingled for a long time yet the worldview and lifestyle remain unmistakably 'Yoruba.' There is a quality about the way people practice religion here that fits into 'being a Yoruba.' It is the Yoruba identity that really holds the community together."

In the African context, traditions and religions are indivisible entity - one cannot do without the other. Every community is guided by some rules and regulations which were received from the gods of the land and is transmissible or inherited from one generation to another and priest is responsible for mediating between the people and gods. For the purpose of this assignment, this paper seeks to examine the concept of African Traditional Religion, its origin and or sources, beliefs and practices. It will be observed also that beliefs in African Traditional Religion are so varied that they cannot be exhausted in a write up of this magnitude. For this reason, therefore, the paper focuses on the core beliefs in African Traditional Religion like God or gods, or simply, the Supreme Being, spirits, the subject of sin and salvation, heaven and or life after death. The paper then concludes by highlighting how a Christian can take advantage of the contextual beliefs for the purpose of evangelization.

## 12. CONCEPT OF AFRICAN TRADITIONAL RELIGION

Scholars struggle to agree on a particular definition for the term, 'African Traditional Religion'. There is also no unanimous agreement as to whether it is religions in the plural or religion in the singular. Mbiti (1989:1) believes that "it should be religions in the plural". Furthermore, he argues that African Traditional Religions (ATR) or African Indigenous Religions (AIR) does not have one origin or one historic movement and that the beliefs amongst the different communities differ greatly. Believes that we can speak of the African religion in the singular, because of the basic unity of African religious systems: Although they (African religious systems) were separate and self-contained systems, they interact with one another and influenced one another to different degrees. This justifies the use of the term African Traditional Religion in the singular in this paper to refer to the whole African religious practice, even though, in actual sense, a multiplicity of theologies is being dealt with. He raises the problem of an appropriate title of the very indigenous religion of Africa. From the above definitions, it is preferred to call it the indigenous religion of Africa (AIR) in the singular. This is because AIR is one religion with different versions from one country to another in the African continent, just as Christianity has different denominations and versions with a variety of practices all over the world.

It is the religion without a founder, as 'the founders cannot be found no matter how far we go back to history'. AIR is the belief of the forefathers on the existence of the Supreme God, divinities, Spirit beings, Ancestors and mysterious powers, good and evil and the afterlife. These are the essential

characteristics of AIR, which will be explained further to assist in making clear its meaning. Before the advent of Christianity and other religions, African Traditional Religion was the religion practiced by the Africans and hence referred to as the African Indigenous Religion (AIR). It is the religion that is not foreign to the Africans but indigenous. This means that each people group has their own religion according to their tradition and culture. This means also that, as varied as the people of Africa are, so are their different traditions and cultures, and beliefs which are simply their religions. It is difficult to differentiate between the tradition of an African given group of people and their religion, their traditional and cultural practices are simply their religion and hence the term, AFRICAN TRADITIONAL RELIGION. The religion that is anchored on the traditional beliefs of the people of Africa.

For the fact that every people group in Africa has their own beliefs, practices and or traditions it becomes impossible to have a common religion that is practiced by the people of Africa but each group is identified with their own religion based on their tradition and culture. In fact, in one family you will still find members of the same family practicing different that are all African, none is foreign.

In general, almost all Africans believe in the Supreme Being, who is associated with the creation of the universe and all that is in it, and that is more powerful than all the other gods or deities being worshiped. Many believe in other deities that they claim serve as intermediaries between man and the ultimate power. Even though this Supreme Being is not known with a universal name as Christianity know him to be, they still revere him all the same, as the ultimate.

Sin in African Traditional Religion is based on the people's moral law which is a part of the people's culture and tradition. Once someone goes against this law, he is judged and punished as the law prescribes. Some of these punishments may involve sacrifices to the gods or outright banishment from the land depending on the severity of the offence in the eyes of the people's tradition.

Salvation in African Traditional Religion is not like the Christian salvation. In African Traditional Religion, one is being protected from danger or evil which may come in the form of sickness or death by his ancestors, including the living –dead. Animal sacrifice is also meant to appease the gods who may have been angry with the victim so that the intended harm is averted. Salvation belongs to the people, in this case the relations of a person both from his father's line and his mother's lineage including the living dead. This group of saving agents is believed to be the voice of the gods and the Supreme Being in African Traditional Religion.

African Traditional Religion also believes in the existence of other supernatural beings called spirits. These spirit beings are believed to be responsible for transmitting ailments and giving power to objects of worship in the religion. The belief of African Traditional Religion in the spirit world is very strong that many of the practices of the religion are invisible because they are said to be carried out in the spiritual realm. For example, it is believed that the animals being sacrificed are only agents through which the spirits responsible for healing and restoration works, as the animals themselves have no power to heal or restore without the spirits working through them. Each object of worship in African Traditional Religion be it stone or stick or amulets or tree or calabash has a spirit behind that is controlling it either for good or bad.

Life after death in African Traditional Religion is also different from the Christian worldview of the concept. In African Traditional Religion, when someone dies, he either becomes an ancestor and joins the crowd of those that died before him/her, or a witch or wizard to continue to torment people or be punished, depending on the kind of life he/she lived they were alive. If one was adjudged a good person in his/her life time, he joins his/her relations who were also good in their life time to become one of their people's ancestors answering the prayers of their people and protecting them from harm. On the other hand, if one died as a wicked or bad man, he becomes a witch/wizard who goes about in the night inflicting pains and evil on living. In some cultures, this group of people are said to be resurrected and punished by beating or inflicting on them varied forms of injuries to make them suffer for the crimes they committed while they were alive.

The belief in the existence of one Supernatural Being by adherents of African Traditional Religion is a good common ground for Christians to use in communicating the good news of the gospel of Jesus Christ to the African people. The belief in life after death is another avenue to be explored by a Christian in presenting the good news to the people.

### **13. HELP OF PASTOR'S WIFE IN CHURCH GROWTH**

As Pastors we are not called to only preach godly sermons but to live godly life.

1. Love for people. Although she may have favorites among the people, let her beware lest this favoritism shows publicly.
2. Neatness. She should avoid all extremes in cosmetics, hair styles and clothing, conforming to the accepted standards of the community as to fashions.
3. Grace, fullness and polite.
4. A pleasing voice, remembering that, "you can hear a smile".
5. Courtesy, this result in visitors being made to feel at ease.
6. Willing to receive personal criticism gracefully.
7. Personal dedication to Christ. The twin arts of listening to a sermon and meeting Christ in personal, private devotions must be cultivated.
8. Love for the church.
9. By treating the family as her first responsibility. She should provide a home for her husband where he can relax, where life's experiences can be mutually shared and where he can find a friend.
10. By strengthening her husband's spiritual life.
11. She should take the initiative in family devotions.
12. She should make certain that he has an opportunity for private devotions. She should be sure that when he leaves the house he is in a calm frame of mind.
13. She should assure him of her own personal prayers on behalf of his ministry.
14. By giving appropriate suggestions.
15. Be helping to strengthen his desire for intellectual development.
16. A preacher must always continue to learn.
17. She should help him to stay in school until God leads him out.
18. She should encourage him to spend time in the study by guarding him against disturbance during certain hours.
19. She should assist in planning vacations that may at times be combined with a summer Bible Conference so that he may sit in the congregation for a change.
20. She should make certain that provision is made in the family budget for the purchase of books and magazines that will aid in his work.
21. By seeking to provide relaxation this may be shared by her husband.
22. By helping to create an atmosphere of worship by displaying a reverent attitude before, during and after every service.
23. By refraining from any supervision over church affairs.
24. She should courteously refuse to serve as president of any church organization. Although she may sing in the choir, she should never act as choir director. She may teach a class in the Sunday Bible School, but should never hold an office, especially as superintendent.
25. She should help to develop leadership by gracefully delegating tasks to other people.
26. She should always be a follower. This means that she will not compete with others in the church regarding dress, home furnishings and prominence.
27. By never disagreeing with the pastor publicly, or criticizing him before others.
28. By sympathizing with the problems of the people, but being slow to advise them.



29. By remaining content to know only a few items about the future plans of the church. She must never disclose these plans without her husband's consent.

30. By noting the weak and neglected spots in the church life and calling the pastor's attention to them.

31. By recognizing that he alone is the pastor.

32. By expressing a willingness to listen to his problems

33. She should refrain from passing judgment until he expresses his opinions.

34. She should avoid betraying the confidences of the home to outsiders.

35. By allowing him to share in home management and planning.

These qualities will help the person's children to see to reality of their parent's faith. The pastor's wife will set a good example by regular church attendance, speaking well of the church and establishing fellowship among church people. The preacher's wife is not his best critic (unless she has had formal speech training), however, she may in a kindly spirit call his attention to distracting mannerisms. Never criticize a preacher on the same day he speaks. Be positive in criticism, always keeping in mind that the preacher's wife is to be his best cheer leader. Experience in planning family activities and the family budget will make it easier for him to advise young couples. By watching of new people in the church and informing the pastor of their presence if he has not yet seen them. In view of the above, the pastor's wife is certainly part of him since they are one in mind and purpose. COCIN Constitution section 34 states, "Pastors are those persons who have answered the call of God and have received training in any COCIN theological institutions or in any theological institution recognized by COCIN and have been given the work of shepherding the flock of God, preaching and teaching the Gospel or assigned a congregation without the License to perm the sacraments of the Church." (COCIN Constitution 2008:44) she should not be considered the assistant pastor. She must recognize that her life is not her own, for she lives in a glass house and must at all times exhibit the joy of the Lord. The Pastor and his wife are custodians of the spiritual and moral values of the Church for her growth. They should always be seen as good examples to be emulated by the members of the Church and People in their community.

### 14. PASTOR AS A COUNSELLOR FOR CHURCH GROWTH

Pastoral / Biblical counseling has its foundation from the Bible. It is based on Biblical Truth, although secular methods of counseling seem to be good. Psychology is important for the Pastor but it doesn't provide lasting solution to human problems. Biblical counseling ever remains the solution to human problems. After the fall of man as recorded in Genesis 3, humanity continues with diverse problems. Hence, do we need help? What about the Christians? Certainly, everyone needs help. The unbeliever needs counseling for his salvation. The believer equally needs counseling for his spiritual growth. It is also true that every believer is blind to his blindness just as our brother Paul Tripp understands. The heart is the target. Therefore, Biblical counseling is a need to every generation. It is medicinal to our societal ills. The world is searching for solution to her problems. The world thinks that science and technology possibly is the solution to her problem and fortunately despises the increase in the knowledge of computer, problems continue to increase in almost every society. Psychologists have tried but they have failed. Hence, the need for Biblical counseling cannot be overemphasized. What is Biblical Counseling? One can agree with Paul Tripp, that Biblical counseling is the act of presenting Biblical truth in love (Eph. 4:15, 25; Pro. 12:17-20).

- Also, Biblical counseling is the art of presenting hope to the hopeless.
- Christ is the Centre of Christian counseling.
- Christian counseling aims at edifying and encouragement of the body of Christ (Col. 1:9-11; Jn. 8:31-32).
- It also aims at presenting Biblical truth for change (Col. 3:5-11). Biblical counseling gives awareness, guide, while the counselee interprets and makes Biblical response. Biblical counselor's point counselees to Jesus Christ the redeemer king of kings who gives permanent change to man. Sin affects the total man and his environment. Therefore, man needs Biblical counseling.

- Sin produces rebellion in man
- Sin produces foolishness
- Sin renders us incapable for doing God's will.

The solution is, we need Jesus Christ. The Redeemer turns rebels into disciples, fools into humble listeners in Christ we can do the will of God (John 15:5; Phil. 4:13). Sin is the manifestation of the heart it means the heart is the target of the Christian counselor. The heart is the root of all evils. Thus, the counselor's intention is to present Christ to the counselees. The counselor is an ambassador of Christ. The purpose of the death of Jesus Christ is to break the idol of counselee heart and grant men eternal life (heaven). God intends to own and control the counselee heart. A genuine and lasting change must begin in the heart. A method of biblical counseling that is relevant to the contemporary is primarily based on Paul Tripp's theology of Counseling. His theology is grounded on Biblical teaching specifically Christ ministry.

To know the counselee is to know his/her heart. The counselor can possibly know the counselee by his interaction, intimate relationship or friendship with the counselee. By their fruits we will know them. Seek to know a counselee through good questions.

Communicate the truth in love for the counselee to truly understand his/her life clearly. The counselee needs to understand his/her situation based on the teaching of the Bible. The counselee needs to see God, the resources for the change provided in Christ. Help the counselee to respond and do something for change. The church is a hospital with the sickness of sin but in diversities. Avenue for changing hearts. Refers to decision making by the counselee. It is an action or steps that the counselee has taking as a result of his transformation. Do mean manifestation of good fruit in the life of the counselee. It also refers to doing the will of God and living holy life.

### 15. FACTORS UNDERSCORING THE GROWTH OF THE CHURCH BY CULTS AND FALSE TEACHINGS

In Matthew 7:15-17, Jesus gives us a warning about the coming of the cults. He states, "Watch out for false prophets. They come to you in sheep's clothing but inwardly they are ferocious wolves. By their fruit you will recognize them." What Jesus was warning was that cultists will look, act, and sound like Christians. However, that is only in external appearance. One can parade as a true believer for a time, but eventually one's words, actions, and especially one's beliefs their "fruit" will give one away as a counterfeit.

The growth of the cults can be attributed to several factors. First, it is a fulfillment of the warning given by Jesus and the apostles. In Matthew 24:23-26, Jesus warns us that as His return draws near, there will be an increase in false prophets who will ensnare many in their false teachings. In 2 Peter 2:1-3, Peter warns us that false teachers will arise from within the church.

The second factor in the growth of the cults is the breakdown of the family. Cults provide the family atmosphere many from broken homes long for; the cult leader often takes the place of a father figure. Finally, we can attribute the growth of the cults to the failure of the church. The cults thrive because Christians are lacking in biblical and theological understanding. Martin stated that,

"The rise of the cults is directly proportional to the fluctuating emphasis which the church has placed on the teachings of biblical doctrine to Christian laymen. To be sure, few pastors, teachers, and evangelists defend adequately their beliefs, but most of them and most of the average Christian laymen are hard put to confront and refute a well-trained cultist of almost any variety (Martin, 1997:25) If the church engaged in solid and in-depth Bible teaching, the cults would not flourish as they do today.

#### *The Danger of Cults, Sects and False Teachings against Church Growth*

The rise of the cults poses a serious challenge to the church because they present several dangers to the church and families involved. First, there is a **spiritual danger**: 1 Timothy 4:1 says "later times some will abandon the faith and follow deceiving spirits and things taught by demons." Ultimately the spirit behind all lies and deception is the devil, so the ultimate force behind the cults is the evil one.

Galatians 1:8 states, "But even if we or an angel from heaven should preach a gospel other than the one, we preached to you, let him be eternally condemned." The false gospel of the cults cannot lead

anyone to salvation. There are eternal consequences for false beliefs. For this reason, Jesus and the apostles are very harsh on false teachers.

**Psychological Danger:** The mind controlling techniques used by the organizations can cause immense damage mentally and emotionally. Living under the pressure, guilt, and dependence on the organization has proven to have tremendous negative effects on individuals.

**Domestic Danger:** Individuals are taught that loyalty to the organization is equivalent to allegiance with God. Therefore, loyalty to the organization supersedes loyalty to family. Thus, if a family member begins conducting himself in a way the organization does not approve of, the cult will often separate the family from the individual member. Isolation can be emotional or physical. Numerous families have been separated as a result (Rhodes, 2001:134).

**Physical Danger:** The teachings of David Koresh cost the Branch destroy their lives. Hobart Freeman taught that believers did not need medicine for illnesses, and told his followers to throw all their drugs away. As a result, he and fifty-two of his members died from curable conditions.

*Matthew 18:15-17*, says "If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. But if he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses. If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector (ESV).

If a believer in Christ knows of an author, teacher, pastor, or fellow believer whom he believes teaches falsely, one can take step by correcting the persons and that will bring glory to God and be of benefit to one's spiritual development.

Additionally, just like the Bereans of the first century, join with other believers to study the Scripture to determine if a specific teaching is unbiblical. If a specific teaching is determined to contradict Scripture, offer to meet with the person who is perceived to be teaching falsely. Consequently, the pastor is advised to be devoted to the study of the word and be doer of it. In like manner He is responsible to use the staff (the word of God) in shepherding God's flock. In other words, there is nothing that can hold the church or make believers to be matured apart from teaching the word. Hence, as believers become matured, they will not only stand firm but also will rebuke and withstand the uncountable heresies in these last days.

### 16. THE TEACHINGS OF THE SAINTS FOR CHURCH GROWTH

The followers of Mormonism do not regard the person and work of Jesus Christ as sufficient for one's salvation. Like the Seventh-Day Adventists, Mormons believe and teach that baptism is essential for the salvation of both the living and the dead. The Bible, on the other hand, teaches that baptism does not save the living and nothing can save the dead. They demand good works for salvation. Mormonism counts Adam as a god, and teaches that man can become God (Scotland, 2005:46).

The cult's doctrine that elders in the Mormon Church's should have as many wives as possible goes against the explicit declaration of the Bible that the Pastors (elders) "should be the husband of one wife" (I Timothy 3:2; Titus 1:6). In summation both Mormons and Seventh-Day Adventists have bold beliefs that seriously distort the Gospel of Jesus Christ.

Similarly, the Bible reveals that the unity of the church brings about spiritual maturity (I Cor.12:12, 30, 35, 14:26-33; Roms.12:3; Co1.2: 19; Ephesians 4:15-16). When Christ leads His church, the individual and collective believers will grow.

The builders need to build properly for the spiritual growth of the believers (I Cor.3). The author writes in his project,

"Although Lere puts it that drinking wine was a problem to the church but *Dapiya* considered it a problem only at a latter to me when SUM was in-charge of Panyam. The above missionaries who first taught the gospel were drunkards themselves. They did not forbid "*Mwos*" (*burkutu*). (Well, 1998:34).

Indeed, when the builders use quality materials for building, the house will last but when the materials are inferior the structure perishes very fast or quickly (Matthew 7:14-21; I Cor.3:12-15).

Also, the Bible reveals that a church that experiences love in words and action, the members are edified (Jn. 4:8 Rom. 5:8). A very vivid example is the story of the early church, as members shared their commodities together and took care of the needy, the church did not only expand but the individual became mature in faith (Acts 5:32-35, 6:7).

Undoubtedly a congregation that love the Lord and His word meditate on it and put it into action will experience dynamic spiritual changes. The Bereans congregation is a clear example (Acts 17:11-12). When the Pastor and elders of a church care adequately for the needs of the members, they will be transformed, knowing the Lord without ending (Jn. 10:3, 16-27; Gal. 6: 1; 2Tim. 3: 16, 4:2).

### 17. CONCLUSION

The contemporary church is facing many globalization issues that are very difficult and dangerous to the body of Christ and the world in general. There is a wakeup call already by reasons of these challenge. The youth are dying daily, to HIV/AIDS because of immoral Behaviour of sexual abuse and otherwise. Drug abuse is an issue on the continent that even some youth a mad. Terrorism is also affecting the church in great measure. Church should use all the tools at her disposal to fight against (2010: 67), “sin, the world and the Devil.”

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- = United Nation Mission in Darfur peace keeping medal award (UNAMID).
- = African Union peace keeping mission award (AUPKD).
- = Bishop GAFCON Training Institute Kenya (BTI).

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