

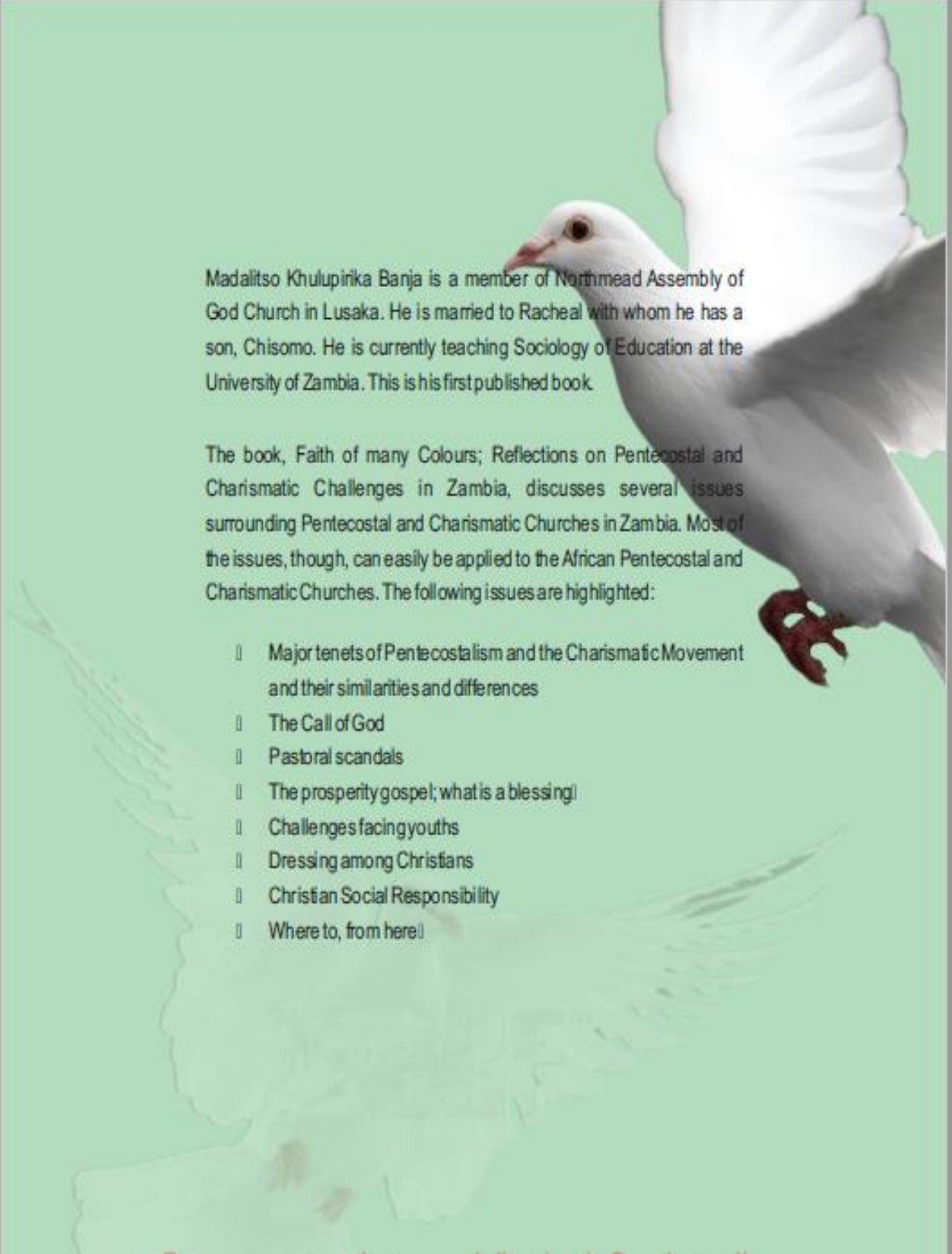


FAITH

o f m a n y c o l o u r s

Reflections on Pentecostal and
Charismatic challenges in Zambia

Madalitso Khulupirika Banja



Madalitso Khulupirika Banja is a member of Northmead Assembly of God Church in Lusaka. He is married to Racheal with whom he has a son, Chisomo. He is currently teaching Sociology of Education at the University of Zambia. This is his first published book.

The book, *Faith of many Colours; Reflections on Pentecostal and Charismatic Challenges in Zambia*, discusses several issues surrounding Pentecostal and Charismatic Churches in Zambia. Most of the issues, though, can easily be applied to the African Pentecostal and Charismatic Churches. The following issues are highlighted:

- ▯ Major tenets of Pentecostalism and the Charismatic Movement and their similarities and differences
- ▯ The Call of God
- ▯ Pastoral scandals
- ▯ The prosperity gospel; what is a blessing?
- ▯ Challenges facing youths
- ▯ Dressing among Christians
- ▯ Christian Social Responsibility
- ▯ Where to, from here!

FAITH OF MANY COLOURS

**Reflections on Pentecostal and Charismatic challenges
in Zambia.**

Madalitso Khulupilika Banja

Copyright © 2009 Madalitso Khulupirika Banja

ISBN 978 - 9982 - 22 - 013 – 2

Typeset by: Shirley M. Mulenga and Stella Lutangu Chikonde

Cover Design: Sydney Kalunga

Printed by: Mission Press

Contact Details:

e-mail: rmluschichibanja@gmail.com

CONTENTS

Dedication.....	vi
Introduction.....	vii
Acknowledgements.....	viii
Chapter One: Pentecostal and Charismatic church history	1
Overview.....	1
Pentecostalism.....	1
The early Pentecostal doctrinal emphases.....	2
The Charismatic Movement.....	3
The Charismatic doctrinal emphases.....	4
Similarities between Pentecostalism and the Charismatic Movement.....	4
Differences between the Pentecostal Movement and the Charismatic Movement.....	5
Criticism of Pentecostalism and the Charismatic Movement.....	6
Protestantism.....	6
Evangelicalism.....	7
Fundamentalism.....	7
Conclusion.....	7
Chapter Two: The Church Pastor	8
Overview.....	8
The Church Pastor in local ministry.....	8
The Call of God.....	8
The Ministry.....	10
The Bible college.....	10
Shift from pastoral focus.....	11
Pastoral shortfalls and weaknesses.....	12
Pastors and sexual scandals.....	12
Pastors and the prosperity gospel.....	14
Church tithe.....	19
Use of church tithe.....	19
Offering.....	19
Use of Offering.....	20
Pastoral code of Conduct.....	20
Chapter Three: Christian Morality	22
Overview.....	22
Christian Morality in Modern times.....	22
Possible reasons for Christian immorality.....	23
Sources of sin.....	25
Consequences of sin.....	25
The danger of sexual sin.....	26
Spiritual transformation.....	26
Practical steps for attaining spiritual transformation.....	26
Hindrances to Spiritual Transformation.....	27
Overcoming high places.....	28

Chapter Four: Christian Dressing	29
Overview.....	29
Christians and Dressing.....	29
Origin of dressing.....	29
Purpose of dressing.....	30
Modern perception on dressing.....	30
What dressing express.....	31
Principles in Christian dressing.....	31
Chapter Five: Christian Music	34
Overview.....	34
Types of music.....	34
Chapter Six: Christian Youth	37
Overview.....	37
God and Youths.....	37
The challenges of youths.....	37
The choice of a marriage partner.....	39
Choosing a right mate.....	40
Integrity among the Youth.....	44
Dealing with wrong choices.....	44
Chapter Seven: Christian Social Responsibility	45
Overview.....	45
Christians and good deeds.....	45
Chapter Eight: Christian Church Fellowship	48
Overview.....	48
Possible reasons for lack of Quality Fellowship.....	48
Ministering to one another; Offering Biblical support systems.....	49
Chapter Nine: Church Splits	51
Overview.....	51
The Bible and Church Unity.....	51
Reasons for church splits.....	52
Effects of church splits.....	55
Guidelines for resolving church conflicts.....	55
Chapter Ten: Church Life	57
Overview.....	57
Christian Scripture and its Significance.....	57
Hindrances to following God's Word.....	57
Worship.....	60
Prayer.....	61
Hindrances to prayer.....	62
Perseverance by Christians.....	62
Christian lifestyle and Integrity.....	63
Church leadership.....	64
Evangelism and discipleship.....	65
Pentecostal remnants.....	66

Chapter Eleven: Summary and the Way Forward	67
Overview.....	67
Summary	67
Successes of the Pentecostal and Charismatic churches.....	67
The way forward.....	69
References.....	72
Glossary of usage.....	75

Dedication

Firstly I gladly dedicate this book to all the missionaries who left the comfort of their homes and lost their lives in the course of propagating the gospel of the Lord Jesus Christ in Zambia and Africa as a whole. Secondly, I dedicate this book to all the servants of God who are faithfully labouring in the vineyard of the Lord in remote areas of the country under extremely difficult and unimaginable conditions yet they have stuck in there, counting the cost but not quitting. Thirdly, this book is dedicated to all and sundry, who in their innocent search for truth have fallen victim to many a perverted interpretation of the Gospel of the Lord Jesus Christ. I pray that one day you will find **the TRUTH**.

Introduction

This book, *Faith of many Colours; Reflections on Pentecostal and Charismatic Challenges in Zambia*, is an attempt to present a balanced approach on many ecclesiastical issues which have been detrimental to the fundamental nature of Pentecostalism, and have affected the spiritual state of the general Pentecostal church today. My projection and presentation of this material is not intended to condemn the Pentecostal church. On the contrary it is meant to stimulate the Pentecostals to a “wake up call “ to restore the true identity of Pentecostalism, revisit its spiritual foundation and maintain its Christian qualities.

This book was born out of concern at the fact that in most Pentecostal and Charismatic circles there appears to be something amiss. Regarding this Karkkainen (2007:8) records:

Pentecostals are often critical of older churches' perceived complacency toward those church members who presumably live in conscious sin and yet are considered members in the church...While traditional churches may too easily dismiss this call as a Donatist bias-let alone those cases of Pentecostals' own lack of moral integrity being a far cry from their calls to holiness...

Given that the majority of Pentecostal and Charismatic churches were born out of dissatisfaction with mainline churches, it appears that Pentecostal churches have over the years developed their own fundamental shortcomings worthy of attention. It is not an overstatement to say there is growing and widespread discontent and disenchantment with the state of the church among Pentecostal-charismatic believers themselves. Part of the motivation for writing this book was generated and fuelled by the consistent encouraging comments I continued to receive from Pentecostals, clergy and laity alike, regarding the truth of my concern, a concern that many of them shared with me. It became clear that I was going to speak on behalf of many within the Pentecostal and Charismatic circles. It is my hope that this book will inspire honest and spiritually meaningful debate and discussion that will result in practical steps being taken to remedy and check this apparent spiritual decline.

I must mention also that the Evangelical non-Pentecostal denominations and the cultic religious movements, do criticize and regard the Pentecostal church as a Christendom who have no spiritual significance and social influence in the communities around the world. The moral and spiritual state of the Contemporary Pentecostals leaves the Pentecostal church with an ugly spiritual portrait.

I do not pretend to be an expert in either Christian theology or Pentecostal history. However, in spite of this, it is my considered view that disagreement regarding issues raised in this book does not take away anything from the truth of the salient issues raised. Therefore, when all is said and done it is my prayer that the Lord God Almighty Himself gets the honour and praise for any positive impact that this book brings within the PCCs. To God be the Glory.

Madalitso Khulupilika Banja

2009

Acknowledgements

I would like to say thank you to all the Pentecostal and Charismatic lay church leaders and ordinary church members who readily agreed to give their opinion on the state of the Pentecostal and Charismatic Church in Zambia. My thanks also go to the following clergy: Bishop Harrison Sakala, Chief Bishop and Overseer of the Pentecostal Assemblies of God (Zambia) and presiding Senior Pastor of Tabernacle of David Assembly of God Church of Lusaka, Bishop Joshua H.K Banda, Deputy Chief Bishop of the Pentecostal Assemblies of God (Zambia) and presiding Senior Pastor of Northmead Assembly of God Church of Lusaka, Bishop George Mbulo, Founder and President of the Capital Ministries International and presiding Senior Pastor of Capital Worship Centre Church of Lusaka, Bishop Benson Chiwoma, Senior Pastor of Calvary Ministries International of Mufulira, Bishop Samson Phiri (late) then Overseer of the Pentecostal Holiness Church in Zambia and Senior Pastor at Chilenje Miracle Life Church of Lusaka, Bishop Conscious Mufaya, Senior Pastor at Church of God Tabernacle of Mufulira, Reverend Dr. Adriano Chalwe, Principal of TransAfrica Theological College in Kitwe, Pastor Peter Chansa, Senior Pastor at Mufulira Central Assembly of God Church, Pastor Walker Schurz, Senior Pastor at Miracle Life Family Church of Lusaka, Pastor George Mulenga, formerly Pastor at Eastlea Assembly of God Church of Mufulira, Pastor George Mushabati, formerly Pastor of River of Fire Global Prophetic Church of Mufulira, Pastor Stanley Mwaba, Senior Pastor at Four Square Church of Mufulira, and Pastor Yona Banda, formerly music pastor at Kabwata ZAOGA Church of Lusaka.

Particular thanks go to Bishop Harrison Sakala, Bishop Joshua H.K Banda, Bishop George Mbulo, Pastor Peter Chansa and Pastor Walker Schurz. Among these Pastor Chansa deserves special mention. These men of God gave of their time to go through the manuscript for this book. Without them this book would not have seen the light of day. *Zikomo kwambiri. Mulungu akudalitseni.*

My sincere thanks also go to my former congregation pastors Bishop Boyd Makukula, Senior Pastor of Trinity Temple Assembly of God Church of Chipata, Bishop Joshua H.K.Banda, Bishop Sky Banda, Senior Pastor of Maranatha Assembly of God Church of Kitwe, Pastor Peter Chansa, Pastor Morgan Mulonga, Pastor of Garneton Assembly of God Church of Kitwe. I sincerely thank you for the spiritual nourishment that you have faithfully dished out to me and many others over the years. The impact of your ministry and lifestyle upon my life is lifelong and I truly appreciate. May God Himself richly bless you and yours. Amen.

My appreciation is due also to Mrs. Precious Chanda, Mrs. Shirly M Mulenga and Mr. Jimmy Mulwila for the typing services and to many others too numerous to mention who have helped in one way or the other towards making this book a reality. Thank you indeed. However, I take sole responsibility for all shortcomings of this book.

Most of all a big thank you to my wife for her endurance during the long period of writing this book during which period she occasionally suffered the loss of a husband who had to bury himself away from wife and son in order to work on the book. Thank you for allowing me to do what has been so dear to me. I hope I can make it up to you one way or the other. *Nabonga chomene dona.*

God bless you and enjoy yourself as you read this book. I hope and trust that it will provoke new thoughts and questions in you and ultimately give birth to something new and regenerative in your spiritual life. Be open-minded and learn something new for yourself and not for your neighbour. Amen.

All scriptural references are based on the New International Version (NIV).

Chapter one

Pentecostal and Charismatic Church History

Overview

Chapter one explores the history of the Pentecostal and Charismatic movements from their beginnings in the U.S.A and how they spread across the world. In doing this, I wish to stress that this chapter does not in any way seek to provide a comprehensive historical account of the Pentecostal and Charismatic churches but merely attempts to highlight the origin, growth and some of the major occurrences and beliefs associated with the PCCs. This brief history is meant to provide a background and a context in which to discuss various issues raised in this book. The defining features of the different outstanding religious movements relevant to the current discussion, namely, the Holiness Movement, Pentecostalism, Charismatic Movement, Protestantism, Evangelicalism, and Fundamentalism are outlined, but emphasis is on the Pentecostal movement.

Pentecostalism was born out of Power, Prayer and Purity. Pentecostals and charismatics have insisted that the spiritual power of the first-century church is still available for Christians today. Their impact has changed the face of Christianity around the world and ushered in a new area of Christian spirituality. The unfortunate thing has been that too many believers within the PCCs have deeply deviated from the high standards that were set by our spiritual fathers hence the current predicament.

Pentecostalism

The modern Pentecostal movement began in 1901 and was followed several decades later by the Charismatic movement. It started largely within the Holiness movement through which it quickly spread and eventually it gave birth to hundreds of other Pentecostal denominations within the United States. The basis of these two spiritual movements is that the spiritual power of the early church is available to Christians even today.

It must be mentioned though that long before this Pentecostal outbreak in America, other movements such as the Methodist and Holiness movement had emphasized the baptism in the Holy Spirit. The 1896 Shearer Schoolhouse Revival in Cherokee County, North Carolina is generally acknowledged as the literal beginning of the modern Pentecostal movement. However, the events of this region remained localised for a long time due to its remote setting. But the first Pentecostals in the modern sense appeared on the scene in the city of Topeka, Kansas during a revival that began on January 1, 1901 at Bethel Bible School organized by Charles Fox Parham, a holiness teacher and former Methodist pastor. It was Parham who formulated the doctrine that tongues were the “Bible evidence” of the Baptism of the Holy Spirit. The Holiness movement emphasized a rigorous experience of holiness in practical, daily life, biblical literalism, conversion and moral rigor. From there Pentecostalism and Holy Spirit baptism spread to Los Angeles, California, and resulted into the famous Azusa Street Mission revival (1906-09) led by William J. Seymour, a black Holiness preacher. From Los Angeles, news of the “outpouring” of the Holy Spirit quickly spread across the nation and around the world.

The majority of mainline Pentecostal denominations today are historically linked to the Azusa Street Revival. In Norway Thomas Ball Barratt, a Methodist pastor conducted the first Pentecostal services in Europe at Oslo in December of 1906. From Norway, under Barratt's influence, Pentecostalism spread to Sweden, England, France, and Germany. From Chicago, through the influence of William Durham, the movement spread quickly to Italy and South America. Successful Pentecostal movements were founded after 1908 in the USA,

Brazil, Argentina, and Italy by Luigi Francescon and Giacomo Lombardy. Two Swedish Baptist immigrants, Daniel Berg and Gunnar Vingren, received the Pentecostal experience and undertook a missionary trip to Brazil in 1910 which resulted in the formation of the Brazilian Assemblies of God, which developed into the largest national Pentecostal movement in the world. Willis C. Hoover, a Methodist missionary to Chile in 1909 led a Pentecostal revival in the Chilean Methodist Episcopal Church.

Pentecostalism has been especially successful in the Caribbean, Latin America and Sub-Saharan Africa and is also strong in Indonesia and Europe. Klaus (1999:129) has made this observation regarding the phenomenal growth of Pentecostalism:

In countries like Korea, Indonesia, Malasia, Singapore, Philippines and Myanmar the Pentecostal influence has been significant. However, countries like Japan, Taiwan and Thailand have been fundamentally resistant to Christianity.

In fact Ma (1999) records that of the 50 mega churches in the world today, 23 are in South Korea. The first Pentecostal church in the former Soviet Union was established by a Russian-born Baptist pastor, Ivan Voronaev who, after receiving the Pentecostal experience in New York City in 1919 went to Odessa in the Ukraine in 1922.

With regard to Africa, the European Research Network on Global Pentecostalism (2007) has reported that “classical Pentecostals have been operating in Africa since 1907, when the first missionaries from Asuza Street arrived in Liberia and Angola”. After his Pentecostal experience, John Graham Lake answered a long-standing call to minister in South Africa where he arrived in 1908 and begun to spread the Pentecostal message throughout the nation. His trip resulted into the formation of the Apostolic Faith Mission and the Zion Christian Church. In addition to the Africa Faith Mission and Zion Christian Churches, the Pentecostal Holiness Church in South Africa was founded in 1913 under the leadership of Lehman, who had come with Lake in 1908.

According to the Pew Forum on Religion and Public Life, the first Pentecostal missionary arrived in Kenya from Finland in 1912. Throughout the rest of the century, Pentecostal denominational missionaries from many nations spread the movement to all parts of Africa. The European Research Network on Global Pentecostalism (2007:1-3) has further reported that:

According to one estimate, 11% of Africa's population (including the predominantly Muslim north) was charismatic in 2000. Even if this figure is only roughly estimate, the Pentecostal and charismatic movements undoubtedly are fast becoming dominant forms of Christianity on the continent. This has been developing for over a century and Africa now has its own distinct contribution to make to the shape of global Pentecostal and Charismatic Christianity.

Pentecostalism has grown into the largest Christian movement of the twentieth century with some 400-500 million followers across the world. Edward (1999) argues that this growth rate is surprising given that modern times have largely been expected to be increasingly secular.

In Zambia both the Pentecostal and Charismatic Movements have been in existence since the pre-independence era.

The early Pentecostal doctrinal emphases.

Dominguez (2006) and Wikipedia (n.d) have listed among others, the following as the early Pentecostal doctrinal emphases:

1. The basis of Pentecostalism is Jesus Christ, with emphasis in the explosive power of the Holy Spirit, specially as experienced by the disciples of Christ in the Great Pentecost of Acts

- 2, with the baptism with the Holy Spirit of Acts 1:4 and speaking in tongues and the daily practice of the gifts and ministries of the Holy Spirit of 1 Corinthians 12 and 14.
2. Belief that salvation is an instant experience from sin when one repents and believes in Jesus Christ as Lord and Saviour while sanctification is a gradual process of perfection with evidence of fruits of the Holy Spirit.
3. The evangelical Pentecostal denominations hold a Trinitarian theology that God revealed Himself in the Godhead in three persons God the Father, God the Son God the Holy Spirit and these three persons are not three gods but one living God of the old and new testament.
4. Theologically, Pentecostal denominations are evangelical Christians who emphasise the reliability of the Bible, its inerrancy, and that it has definite authority in matters of faith. Scripture is a primary reference point for communion with God and a template for reading the world.
5. The Pentecostal Movement emphasises the post conversion religious experience called baptism with the Holy Spirit or the Second Blessing as shown in the Biblical account of the Day of Pentecost. They believe that the baptism in the Holy Spirit with the initial evidence of speaking in tongues is a distinct spiritual experience that all who have believed in Jesus should receive. However, most major Pentecostal denominations reject any connection between personal salvation or conversion and the baptism in the Holy Spirit and teach that it is not necessary for salvation, but a gift from God available to all Christians.
6. Pentecostals believe that water baptism is a Christian ordinance which expresses an outward sign of conversion and it can be experienced by immersion.
7. Divine healing and miracles are also emphasized. Besides speaking in tongues, Pentecostals have historically emphasized the power of physical healing, and promote the spiritual gifts, including prophecy.
8. “The Great Commission” to spread the “Good News of the Kingdom of God”, spoken by Jesus Christ directly before his Ascension, is perceived as one of the most important commands from Jesus Christ to His followers.
9. Pentecostals believe in the virgin birth of the Lord Jesus Christ.
10. They believe too in the resurrection and judgment of the dead, with the righteous proceeding to eternal joy in heaven and the wicked to eternal damnation in hell.

It appears certain that the growth of Pentecostalism was born out of Power, Prayer and Purity. Its strength was derived from much emphasis on the bible, prayer, salvation and moral rigor.

The Charismatic Movement

This section discusses the charismatic movement that is widely regarded as an offshoot of the Pentecostal movement. The Charismatic Movement begun with the adoption of certain beliefs typical of those held by Pentecostal Christians, specifically what are known as the biblical charisms of Christianity: speaking in tongues, prophesying, and so on...Many charismatic Christians went on to form separate churches and denominations.¹

People influential in spreading the teachings of the charismatic movement included David J. du Plessis, and Demos Shakaria as well as the Full Gospel Business Men's Fellowship International which was founded in 1951 and was instrumental in spreading the charismatic movement throughout the world. Many charismatic Christians went on to form separate churches and denominations which today are better known as independent churches or ministries.

1. Source unknown

The Charismatic doctrinal emphases.

Hocken (1988; 155-156) has listed the following as the Essential Elements of the Charismatic Movement:

1. Focus on Jesus. The proclamation “Jesus is Lord” has been the most characteristic banner and slogan in Charismatic Renewal.
2. Praise. Charismatic Renewal is universally recognized as evoking the praise of God and of His son Jesus Christ.
3. Love of the bible.
4. Spiritual Gifts. The charismatics believe in the supernatural experience of speaking in tongues, healing, signs and wonders and generally the demonstration of the Holy Spirit gifts as listed in 1 Corinthians 12:8-10.
5. God speaks today. Charismatic renewal is everywhere characterised by the conviction that God speaks to his people, corporately and personally, as directly and as regularly as in the first Christian century.
6. Evangelism. The coming of the Spirit in Baptism in the Holy Spirit regularly leads to evangelism. For some, this is evangelism with a new effectiveness; for others, an inner impulse to evangelise for the first time.
7. Awareness of Evil. The advent of Charismatic Renewal in the experience of Baptism in the Holy Spirit is typically followed by a new awareness of the reality of Satan and the powers of evil.
8. Eschatological Expectation. Charismatic renewal is generally accompanied by an increased expectancy and longing for the Paroussia.
9. Spiritual Power. This power of the Spirit is experienced as a gift of the risen Lord Jesus, flowing from obedience to God's Word and manifested in every form of Christian ministry and service, in Word and in sacrament, in ministries within the body of Christ, and in service to those outside.

In addition to the above Charismatics believe in the virgin birth of the Lord Jesus Christ. Pentecostals believe in water baptism as an outward sign of conversion. They also believe in the resurrection and judgment of the dead, with the righteous proceeding to eternal joy in heaven but the wicked to eternal damnation in hell.

Similarities between Pentecostalism and the charismatic movement.

The influence of Pentecostalism upon the charismatic movement cannot be disputed. It is not surprising therefore that the charismatic movement shares many similarities with Pentecostalism. Burgess, McGee and Alexander (1988) and Hocken (1988) have noted several similarities between Pentecostalism and the Charismatic Movement.

1. Both Pentecostals and Charismatics believe that one must be saved by believing in Jesus Christ as Lord and Saviour for the forgiveness of sins and to be made acceptable to God.
2. Both adherents believe in the virgin birth of the Lord Jesus Christ.
3. They believe too in the resurrection and judgment of the dead, with the righteous proceeding to eternal joy in heaven but the wicked to eternal damnation in hell.
4. Both Pentecostals believe in water baptism as an outward sign of conversion.
5. Both movements acknowledge the power of the Holy Spirit and emphasise the present work of the Spirit through gifts in the life of the individual and the church.
6. Faith healing has major acceptance among adherents of both faiths, and both are known for their fiery services. The Pentecostals and charismatics have come to be identified with exuberant worship, an emphasis on supernatural miracles, signs and wonders and a “life in the Spirit” by which they daily live out the will of God.

7. Rapid growth in both movements resulted in huge diversity of worship patterns, cultural attitudes, ecclesiastical structures, and methods of evangelism. Among Pentecostals, as the Azusa Revival began to wane, doctrinal differences began to surface. Over the next two decades the movement split along doctrinal and racial lines. As a result, major divisions, separation, isolationism, sectarianism and even the increase of extremism were apparent. Charismatic Renewal, like the Pentecostal movement, also has a history of division, with doctrinal disputes on discipleship and on modes of baptism, with unresolved conflicts among leaders, with unseemly rivalry and competition. Questions concerning the nature of sanctification, the gift of tongues, and the Trinity generated tensions that have remained to date.

Differences between the Pentecostal movement and the charismatic movement.

The two movements have a lot in common, and this makes it very difficult to distinguish one from the other. As Martin and Mullen (1984) have argued it is more often issues of lifestyle, culture, and ethics as opposed to doctrinal issues which bring about barriers between Pentecostals and charismatics. Nevertheless, as Burgess, McGee and Alexander (1988) and Hocken (1988) have shown, many differences exist.

1. Pentecostalism developed significantly earlier than the Charismatic Movement, but separated from the mainstream church. Pentecostals developed their own denomination, but charismatics tended to remain in their respective established churches, at least in the early days of the movement. A close look at the two movements shows that the charismatic origins were more diverse than the Pentecostal origins.

2. Holiness of life was a much more emphasised concern among first-generation Pentecostals than among first-generation charismatics. This is a clear reflection of the Holiness background of many pioneer Pentecostals. On the contrary, charismatics have much more varied church and confessional backgrounds. This difference is the source of unwavering Pentecostal suspicion about the authenticity of charismatic conversion and moral transformation.

3. Pentecostals do not emphasise the baptism in the Holy Spirit any longer. Pentecostals believe in “tarrying for the baptism” while charismatics believe in immediate “praying over” people for baptism in the Holy Spirit.

4. Pentecostals subscribe to a work of Grace subsequent to conversion in which Spirit baptism is evidenced by speaking in tongues. For some, this baptism must also follow another act of Grace, sanctification. Most classical Pentecostals believe that the baptism in the Holy Spirit is always accompanied initially by the outward evidence of speaking in tongues. This means that most major Pentecostal churches also accept the corollary that those who do not speak in tongues have not received the baptism of the Holy Spirit. This claim is uniquely Pentecostal and is one of the few major differences from Charismatic theology, which advocates that a Christian who is baptized in the Holy Spirit may exhibit certain supernatural signs, which may include speaking in tongues. Other signs include “being slain in the spirit”, prophecy, miraculous healings, miraculous signs and so on. Charismatics however, do not always advocate either necessity of a second work of grace or the evidence of speaking in tongues as an affirmation of Spirit baptism. Most charismatics therefore reject the preeminence given by Pentecostalism to glossolalia and reject what they consider to be legalism sometimes associated with Pentecostalism.

5. Charismatic renewal has had more sense of the corporate work of the Holy Spirit than has classical Pentecostalism. Charismatic renewal has demonstrated more closely the link between the spiritual gifts and the well-being of the body of Christ. Charismatics have

recorded greater success in developing and maintaining fellowship across church and confessional boundaries than Pentecostals.

6. Charismatics are gift driven and are marked by extra biblical gifts such as laughing in the spirit. In other words charismatics emphasise more on spiritual gifts while classical Pentecostals maintain a balance between Holy Spirit ministry and other areas of the Gospel.

7. Charismatics usually lack recognizable doctrine. They emphasise on personal supernatural experiences and spiritual gifts rather than scriptures. In other words they generally focus on the importance of the Holy Spirit above biblical doctrines. If they have biblical doctrine then it is usually based on a single aspect of Christianity such as the gift of healing, baptism in the Holy Spirit and so on.

Charismatics are largely responsible for diluting what was solid. They lack in foundational basics and usually practice their gifts to excite people. Pentecostals on the other hand have a holistic doctrine derived from the Bible. These tend to be more conservative and restrained and more regulated in their preaching.

Criticism of Pentecostalism and the charismatic movement.

Burgess, McGee and Alexander (1988), Hocken (1988) and Dominguez (2006) have recorded numerous criticisms of both the Pentecostalism and the Charismatic movement. The basic spiritual unity and identity of the two movements is underscored by the similarity of the criticism that they have attracted. Pentecostal pioneers broke the ground for a new movement which, as will be discussed later in this chapter, was initially despised and rejected by the existing churches. Criticism of both movements is widespread but charismatics have attracted more negative publicity.

If daily media reports are anything to go by, the clergy in both movements have involved themselves in sexual and financial scandals to the detriment of the church. The most culprits seem to be independent pastors, largely due to their independence and lack of pastoral supervision. One of the most prominent distinguishing characteristics of Pentecostalism from Evangelicalism is its emphasis on the work of the Holy Spirit. Pentecostals believe that the Holy Spirit indwells someone at conversion. But unlike most other Christians they believe in post-conversion baptism in the Holy Spirit, in which the Holy Spirit dwells more fully in them, and which opens a believer up to a closer fellowship with God and empowers them for Christian service. Evangelicalism has rejected this second work of the Holy Spirit. Many Evangelicals have objected to the belief in one post-conversion reception of the Holy Spirit and also argued that belief in contemporary Holy Spirit inspired revelation leads to a devaluation of God's Word. In both cases the real target of criticism is glossolalia. In America there has been segregation within denominations which have given rise to ethnic churches such as black and white churches, Hispanic churches, Chinese, Korean and Japanese churches.

As indicated in the introduction, selected important theological projections or stances developed by the Christian church as a way of conserving the gospel truth have been discussed. These have interacted with Pentecostalism and the charismatic movement at various levels. These include Protestantism, Evangelicalism and Fundamentalism. Following is an outline of these movements.

Protestantism

Although largely lacking well- defined beliefs, Protestantism is centred on Jesus Christ and can be traced to the Protestant Reformation set in motion by Martin Luther's 95 Theses during the sixteenth century. In a broader sense of the word, Protestant came to be used as the collective name for those individuals and churches that advocated a formal separation from the Roman Catholic Church. Protestants often refer to specific Protestant churches and

groups as denominations to imply that they are differently named parts of the whole church. Most denominations share common beliefs in the major aspects of the Christian faith, while differing in many minor doctrines. Protestantism, in particular, evangelicalism, is also currently the fastest growing branch of Christianity today, with significant growth in countries such as China, India and Africa.

Evangelicalism

The word evangelicalism usually refers to religious practices and traditions that are found in conservative, almost always Protestant Christianity. Evangelicalism acknowledges the Bible as the source of truth and a potent faith-based life.

The chief emphases of this movement were individual conversion, personal piety and Bible study, public morality often including Temperance and Abolitionism, de-emphasis of formalism in worship and in doctrine, a broadened role for laity (including women) in worship, evangelism and teaching, and cooperation in evangelism across denominational lines¹

Fundamentalism

Fundamentalism was a twentieth century conservative Protestant response primarily in the U.S.A and Canada to liberal Bible critique in churches most affected by evangelicalism. Its basic features included a traditional understanding of the faith in such areas as, the inerrancy of the Bible, its authority and sufficiency, the virgin birth of Christ, the bodily resurrection of Jesus, the authenticity of his miracles, and the belief that his death on the cross takes away sins, and cultural conservatism as important aspects of the Christian life. These they regarded as constituting a true Christianity or fundamental Christian tradition and sought to preserve them against the influence of liberals who were abandoning these tenets of evangelicalism.

Conclusion

As noted earlier, the terms Pentecostal and charismatic are often used interchangeably. A comparison of the Pentecostal movement with the Charismatic renewal indicates that both movements have many similar characteristics. Modern-day Pentecostals and charismatics are to a large extent united in both experience and theology. Because of the overriding similarities between Pentecostalism and the charismatic movement, the two movements now appear like different sides of the same coin.

1 Source unknown

Chapter two

The Church Pastor

Overview

Chapter two deals with the church pastor and highlights several issues surrounding the pastor such as the divine calling of a pastor, maintenance of a pastor, the society's perception of the pastor as a servant of God. The calling of God has a specific direction and pastors are simply bearers of a message. This message is embedded in the call of God. Pastors should realize that they have not received the call of men but of God. In their own strength they cannot do it, they need God's Grace. Pastors and lay Christians alike should realize that God is more committed to His purpose than to their plans. The spirit of greed that has afflicted the ranks of the clergy has wrecked severe, immeasurable havoc to the integrity, reputation and wellbeing of the church.

The Church Pastor in local ministry

The clergy in Zambia should not lose their direction of preaching the gospel without compromise. They must follow the Bible strictly and tell people the biblical truth and call a spade a spade. They must abandon sugarcoating the gospel. What the church needs is old-time religion. There is need to restore the total gospel. There is need to preach against all excesses in whatever form they may present themselves. Every believer must be wary of strange teachings if they are to continue steadfastly in the faith. Pastors should preach more on seeking God rather than on material prosperity.

Messages on seeking God will help people grow in their walk with God. They should preach the word of God not to gain anything. Pastors should avoid entrappings of materialism. They should not put the blessing before Christ. Part of the problem is that Christians easily get impressed with men of God and sometimes hero-worship them. God does not depend on mighty men of God; all Christians depend on the Almighty God. Every person should realize that the pastor did not die for him or her; rather it is Christ who died for them.

The Pentecostal and charismatic church in Zambia just like everywhere else has faced numerous challenges. These include those discussed in chapter one which relate more to the theology behind Pentecostalism and the Charismatic movement. However, there have been numerous other challenges that relate to the conduct of both the leadership and general membership of the PCCs¹ in Zambia. The current chapter discusses challenges surrounding the office of the church pastor.

The church pastor is an important and honourable person as far as the Local Church Ministry is concerned. From the Biblical etymological usage, the word “pastor” in both Testaments means to shepherd, to tend or feed a flock. In a more literal sense, a pastor or shepherd was a strong, devoted and selfless person. He acted as a supervisor, liable for providing good pasture, protecting the flock from fierce creatures and making restitution to lost sheep. (Chansa, personal communication, 2008). Scripture earnestly stresses the serious responsibility of the pastor. However, there were some ruffians who sometimes climbed into the fold and crept into this honourable profession. Some of them inevitably failed in their duty.

The Call of God

The word “**Call**,” “**Calling**” or “**Called**” derives from the New Testament word which means “an invitation” or “an appointment” for a special assignment. In a strict sense, a call is a specific **TASK** or work or a responsibility which is assigned by God to be fulfilled. A pastor is called with the responsibility of carrying out God's work at the Local Church and elsewhere. (Chansa, personal communication, 2008).

From a Biblical point of view it is clear that the basis of ministry begun with a calling of God. This fact could not have been better expressed than by Siew (2007:1&2) in his analysis of God's calling for an individual:

One amazing fact of biblical tradition is that on occasions those whom God chooses to call have to wait for an “eternity” before they are released into the ministry. Moses is one example. After turning 40, a good ripe age he thought his people would understand that God would deliver them through him but he was sadly mistaken. Moses had to learn to wait for God's timing and for another forty years he kept his father-in-law's sheep in the wilderness of Midian. Throughout the forty years in the wilderness all vision of grandeur or greatness must have died in Moses, but God's call came to him in the burning bush. Moses was eighty years old then but God's timing for him was there and then. Despite great reluctance at first Moses was persuaded to do God's bidding.

Further Siew draws the following lessons from Moses' calling:

1. It is wise not to rush into God's service. Young men and women especially need to be patient and wait upon God to usher them into ministry. Often it will take years of preparation formally or informally before God ushers someone into ministry.
2. Age should not be a factor to bring about anxiety if apparently there is not much currently happening in one's ministry. Wait for God and he will exalt you in His own time.
3. God uses those who are emptied of self-confidence and self-dependence. If we are still full of self-accomplishment or dependent on man, God may still not open doors for us until we are totally dependent on Him.

Those answering God's call into ministry must remember Proverbs 19; 21, “many are the plans in a man's heart, but it is the Lord's purpose that prevails”. Pastoral ministry, like any other ministry, is a calling of God. It is therefore very important that one understands clearly that he is called of God before enrolling into Bible College or entering into ministry. One needs to have unquestionable conviction that God has called him or her into ministry. There must be a clear inner voice from God and a personal convictional persuasion. God should put a burden upon your heart for you to fulfil. It is unbiblical and unacceptable for any person to engage in pastoral and any ministry without a definite and convictional call from God. Confirmation and pastoral counselling are vital before one responds into ministry. In other words as Shawchuck and Heuse (1993) have stated one must have “a sense of calling to ensure that one enters into, and remains in ministry, out of an all encompassing belief that God has called him/her to this work, to which he or she responds with a sense of urgency and dedication.” One needs to be careful to ensure that they are answering the call of God and not of man, for out of ignorance an overzealous youth may enter Bible College with misconception information.

Furthermore, all those genuinely answering God's call to ministry must understand that pastoral ministry is not an easy field; it is not all roses. They must understand that pastoral work is difficult work. It can bring with it a lot of challenges, tribulations and very difficult situations. However, the ministerial circumstances should not dictate or frustrate the quality of the spiritual life of pastors. Something born of God will last no matter the circumstances because it will be sustained by its initiator God himself.

Every pastor should appreciate the conditions of their work station and God who is always faithful, will honour such a man of God. Of great essence is the need for church ministers to

set their priorities right. Obedience to God should be a priority rather than attending to one's personal needs and wants. However, it is a wrong concept to postulate that being in God's calling means invariably to live in poverty (Mbulo, personal communication, 2006). Right priorities do not necessarily mean living in poverty, but unwavering commitment to one's calling. Pastors who genuinely answered God's call to ministry must understand that pastoral work is fulfilling the divine service of God. Work should come before reward. The pastor needs to prove his ministry by working hard in the local church. Unfortunately some pastors are running away from the ministry and the calling to preach under the pretext that they have been called to start Non-Governmental Organisations such as orphanages. Going by their mischannelling of financial and material donor support meant for orphans and other vulnerable members of society, such pastors' compassion for orphans and street children is highly questionable. Rather than ministry their motivation appears to be the huge financial benefit since most such projects are donor supported. Before they preach social justice, believers must practice social justice. The motive for doing something must be right because God judges people's motives.

Many other pastors these days have become “**spiritual nomads**” who are migrating to foreign countries simply for settlement and not for the work of God. These nomadic pastors have a tendency of migrating to the USA, United Kingdom, South Africa and other wealthy nations to meet their financial needs. Well, this may be good in itself, but it has distracted the Pentecostal thrust of evangelization of the Gospel and it has reduced the efficiency of the pastoral work in the local churches.

The Ministry.

The word “ministry” comes from the Greek New Testament word meaning to serve or rendering service. Ministry is simply the performing or fulfillment of the call. The nature of the call contains the “**work**” and not “**money**”. The Greek word for work means to toil or labour with much effort and pains. God's call demands the pastor's ministerial labour, toil and pain. (Chansa, personal communication, 2008) We need to establish therefore, that a call is a driving force for a productive and effective ministry in the Local Church. Pastoral work is therefore not just about preaching with vigour, versatility and excellent oratory skills. These attributes must not be the criteria used to appoint a pastor to lead a particular congregation or church ministry. Schurz (2008; 1-3) lays out what is important in ministry:

We must have a secure relationship with Jesus as we enter into the ups and downs of ministry and serving others. God did not design ministry to make us happy, but for others to be happy. We should go into ministry with a secure sense of who we are, who God is and our incredible relationship with Him. The Message Bible sheds further light on what Jesus said in Luke 10:20: “Not what you do for God but what God does for you that's the agenda for rejoicing.” In summary, God wants each of us to survive the ups and downs of ministry with its challenges and wide range of emotions. We can be secure in who we are as children of God and serve others for their benefit, not our own.

The Bible College.

The phraseological term “Bible College” in its expression is not a biblical statement; rather it refers to training, instructing and perfecting. When someone receives a call from God, he needs the Bible College in order to perfect and shape his call. An effective calling requires an effective training. But there must be a meaningful standard of calibre of people to admit in Bible College. Furthermore a person so called to ministry should be helped to establish themselves. The bible is full of examples of this practice. The call of Moses was shaped by Jethro, (Exodus 18:13-27), Elisha's call was perfected by Elijah, (2 Kings 2:1-14), while Timothy sat at the feet of Paul, (Acts 16:1-3, 1 Corinthians 4:14-17). Similarly the disciples

after their call spent many years in the teachings of Christ. Bible College training then is the perfecting of the call, through training in theology, hermeneutics, homiletics, missions, psychology, sociology, pastoral and other Biblical courses. Many pastors who have not received any instruction towards their calling have fumbles in ministry.

Bible College though, does not make a person a pastor. Rather it is the calling that God has put into ones' heart that makes one a pastor. Therefore unnecessary emphasis should not be placed on the Bible College one attended because one's pastoral credentials are not more important than the calling that one has. The calling of God upon an individual can be recognised by their fruit, (Mathew 7:15-20). Some pastors have proven themselves and their fruit can be seen. One solution to control the breed of unproductive and immature pastors is by systematic screening of the applicants seeking to enter Bible College training. Pastors in the congregation should learn to know their church member thoroughly so that they do not recommend people of suspicious character to enter Bible College. This notwithstanding the difficulty of finding a foolproof or watertight screening process when dealing with spiritual matters.

However, there are many, especially young people, who have shunned college biblical instruction and declared themselves pastors. This has triggered a lot of heresies and false doctrine with many people declaring themselves apostles, prophets, bishops and so on. To let every person just hear from God and jump into ministry and let the 'fruit' confirm them is misleading. This is exactly what may have added to the malaise been experienced today among some pastors. In Zambia, theologian Chalwe (2004) has expressed this concern as follows:

there are some pastors who have just appeared out of the woodwork, without any preparation for ministry, and they claim to have been called and ordained by God, are proving to be rogue and are tarnishing the credibility of those who have a sincere call upon their life and have had proper training and recognised ordination for ministry.

Clearly, the relevance of the pastor in the local church depends on his **Call, Bible college training and Ministry.**

There are many pastors who have God's call upon their lives. They are effectively trained in Bible College and most of them have a very promising start to ministry but along the way because of the lust of the flesh and the love of money they begin to lose their ministerial focus. Upward social mobility becomes an overriding concern in their ministry. However, the existence of many such a pastor with dubious intentions should not make believers to dismiss every pastor as a fake.

Shift from pastoral focus

In understanding this problem in a more clear manner, it is important to make a retrospective analysis of the Pentecostal church during the early 1970's and 1980's. The white missionaries and evangelists from the USA, Canada, German, and Sweden, emerged with a passion to win sinners to Christ, plant Evangelical preaching churches and establish many Bible training colleges in Zambia. The missionaries penetrated the Gospel of Christ in all the urban areas of the Copperbelt, Central and Southern Regions.

Their messages were uncompromised and Christocentric based rather than based on material profitability. This approach to the Gospel propagation brought tremendous spiritual and moral impact in the Pentecostal Church.

During this period, many people, young and old, turned to the Lord. Many people risked their families by leaving their professional careers, jobs and possessions to take up fulltime ministry. There was total sacrifice on the basis of the Word of God, and not on what ministry had to offer. Pastors were passionate about and focussed on fulfilling the Great

Commission, rather than material or financial pursuit. In these early stages of the Pentecostal Church, the integrity of the pastor had a very high premium placed on it. It was at this stage that many indigenous young people responded to God's call and went to Bible college for pastoral training and subsequently many entered full time Christian ministry. But as more and more pastors were churned out of Bible Colleges, the emphasis on Christ began to shift. Many pastors began to focus on the benefits of ministry rather than servanthood of the ministry. While not too long before this, sacrifice was the key word, later pastors began to ask the question: "what is in it for me because I do not want to be sacrificed". This attitude began to erode the passion in pastors to win souls for Christ. This was an entry of weakness and shortcomings within the Pentecostal church. Before long the church began to experience many difficulties in pastoral work. This trend has continued to date. Pastors who focus on the benefits of ministry rather than servanthood usually demand to have a lion's share of the finances of their congregation. In some cases student pastors have a misconception that they are supposed to earn more money than everybody else in their congregation. Their hearts seem to be set more on money than on God. They seek to lead a luxurious lifestyle at the expense of the needy members of their congregations and the poor masses. In congregations with such pastors, most of the church funds are channelled towards sustaining the parsonage. As a result people begin to think that giving in church is the same as giving to the pastor.

The problem seems to boil down to the fact that some of the people are joining pastoral ministry out of ill-conceived reasons. In Zambia as in most African states weak economies have resulted in massive joblessness. It would appear that these economic problems have greatly increased the temptation to join pastoral ministry as an alternative to secular employment. Some people may have joined pastoral ministry as a way of earning a living. Their aim is to make money and earn a living like every other person and not to serve God through ministry. Pastoral work to some has become a career like any other career. This viewpoint is supported by Chalwe (2009:35):

...some of those who come to the ministry ranks do so for financial reasons and possess no sense of calling whatsoever. Usually, this type of Bible College candidate has not spent a long enough time in the local church to appreciate or understand the place of the local congregation in fulfilment of the great commission. The apostle Paul discourages Timothy from involving novices in ecclesiastical leadership because this has the potential to compromise Christian values, (1 Timothy 3:6 and 7).

One way to implement Paul's advice is by ensuring that newly ordained pastors straight from Bible College are accorded a period of apprenticeship to nurture and disciple them. Unfortunately, with the proliferation of Bible colleges, it has become much easier to become a pastor these days than it used to be not too long ago. This apparent ease with which people gain entry into Bible College has definitely not helped matters. It has become easier to obtain qualifications from some Bible colleges than from secular colleges.

Pastoral shortfalls and weaknesses

These can be divided into two, namely pastors and sexual scandals and pastors and the prosperity gospel.

(a) Pastors and sexual scandals.

Scandals which I may term "**pastoral scandals**" are a major challenge facing the PCCs today. Nowadays the integrity of some pastors leaves much to be desired. The involvement of pastors in sexual, financial and other scandals has cast a big question mark on their integrity as servants of God. The appalling conduct been displayed by some pastors has hindered the outside world to come into the church.

Apart from sexual lust some pastors are careless in the discharge of their pastoral functions. Such pastors find themselves in sexual sin because they develop familiarity with selected female members of the church. They fall prey to deception which leads them into sin. The script is a familiar one. It starts with the pastor visiting a single female member of the church for one reason or the other such as to encourage her. The pastor shares the word of God but it ends up in sexual sin as the desires of the flesh take over.

The safeguard therefore is to ensure that there is social distance between pastors and female members of the church. The same is true of other leaders such as cell leaders. In the past a pastor was not allowed to go for visitation alone to the home of a member of the opposite sex but had to be accompanied by his wife or a male member of his congregation. It is important to establish a balanced understanding concerning the pastors' visitations.

Pastoral visitation can be considered in two ways.

(i) Pastoral ministerial visitations.

These are visitations the pastor makes in order to provide his ministry to his church members in their homes. At the discretion of the pastor, he can either be accompanied by his wife or any church leader. However, in certain situations depending on the maturity of the pastor, he can provide his pastoral service without any monitoring guard. Like secular doctors, pastors need total privacy in their pastoral operations. They should not discharge their work with a guilty conscience or some form of fear. A mature and qualified pastor needs to develop specific pastoral ethics to help him carry out his work effectively (Chansa, personal communication, 2008). When visiting the church members the pastor should ensure the following:

- Find a suitable time to visit his members.
- Not speak worldly things; must select good words and be able to communicate in a sensible manner.
- Avoid soliciting for his personal needs and entangling himself in embarrassing acts through borrowing money or material property like shoes, jackets, radios, videos, cars and so on. Similarly, pastors must avoid self-serving visitation that is simply meant to benefit them through gifts from members when they visit them.
- Avoid becoming too familiar or too close in his inter-personal relationship with the members he is visiting.
- Avoid visiting the opposite sex at awkward times.
- Avoid visiting one place for too long to lessen misunderstandings. He should know what time to end his visitation.
- Avoid too many visitations to the same person.

In view of the above Mulonga (n.d: 7) advises that:

just because a 'pastor' (author's emphasis) is a Christian does not protect one from being attracted to and being stimulated by someone of the opposite sex. The pastor cannot allow the counseling situation to provide an opportunity for sexual intimacies or personal liberties that are inconsistent with the bible. Counselling involves closeness, and sometimes there is the sharing of very personal problems, sexual issues and deeply felt needs. While compassion is needed and acceptance is necessary, the counselor must be extremely careful not to allow his or her own intimate needs to draw him or her into a compromising position. Many counselors and pastors have had their Ministries ruined by indiscretions during counseling sessions. Even a person who thinks he will not be tempted is in danger (1 Corinthians 10:12-13). The same Holy Spirit who teaches us to care helps us to be careful. In order to maintain the purity of one's behaviour and reputation, some counselors never counsel in secluded places, and they refrain from calling on strangers unless accompanied by a deacon or church worker.

(ii) Pastoral casual visitations.

These are usually secretive and private visitations some pastors make to fulfill their hidden and personal agendas. Many pastors seek opportunities in these visitations to engage in immorality. They use the “pastor” title to disguise themselves and their intentions to indulge in sin. Many mighty men of God have fallen because of their casual visitations. Any visitation the pastor makes should be meaningful and productive (Chansa, personal communication, 2008)

Leaders must learn to prioritise their families. At times church programmes become hectic and the pastor is pulled into different directions resulting in the family being neglected. The pastor and indeed every Christian man needs to invest in their marriage for it to be healthy. This helps to make other options far less attractive. A healthy marriage is definitely the best solution to matters of marital infidelity. Needless to say when faced with such temptation pastors should remember to flee from the scene of the temptation. The bible says 'flee from every appearance of evil'. It does not cost anything to use the “fleeing method” so effectively used by Joseph, (Genesis 39). This is what pastors preach to their congregants and so they should practice it.

(b) Pastors and the “Prosperity Gospel”.

On the thorny issue of pastors preaching the 'prosperity gospel' Meyer (2004: 453) records that “what is distinctly new about Pentecostal-Charismatic Churches is their propagation of the prosperity gospel ...”. This is another major area of concern and relates to pastors who are commercialising the call of God and the gospel of the Lord Jesus Christ. Such pastors are preaching material prosperity only because their focus is personal gain. This one-sided approach to gospel proclamation is mainly attributed to **“Western Prosperity Gospel”**¹. These are strange or extra Biblical teachings which twist scripture to suit a predetermined goal of the person espousing it. The proponents of these teachings exalt material possessions and sometimes advocate that if a Christian is poor, then he or she is either living in sin or is cursed. This approach towards Christianity emphasises material blessings and a corresponding uplift in peoples' lives. It has its origins in the Charismatic movement.

To date certain segments of western Christianity do not necessarily represent biblical Christianity with their extreme emphasis on prosperity. Pastors that adhere to similar teachings preach about prosperity most of the time from the pulpit. Focus is on this one issue of prosperity instead of the whole gospel truth. The truth has been taken out of balance. Bible passages are quoted out of context by Gospel peddlers. Today church business is being used by some pastors as a big money spinner. They ‘perform’ instead of ministering miracles; they even engage in such crazy acts as asking church members to eat grass.

There is the “spirit of the Nicolaitians” who compromised with the love of pleasure and merchandised the Gospel for gain. There is rampant peddling of the gospel for commercial gain. The situation is so bad that material possessions have virtually become synonymous with the evidence of God's blessings. The preaching virtually exalts prosperity and wealth. The proponents of the prosperity gospel promise God's blessings in return for money.

Similarly, local pastors within the Pentecostal church today are coaxing and manipulating people to sow their “seeds”¹ in the fertile grounds, to sow their “Isaacs”, namely, cars, houses, fridges and so on and to cast their “bread” (money) on the waters (pastors) for one's healing and prosperity. People go to church searching for a spiritual formula that will produce material and financial blessings and ensure a quick multiplication of their wealth. Maxwell (1998, cited in Meyer, 2004: 460) cautions that:

... the prosperity gospel also risks becoming subverted by its own appeal, in particular if the promise of wealth on which it thrives fails to materialize among believers.” The prosperity gospel equates material things with God's blessings and places strong emphasis on becoming prosperous. All these teachings do not qualify the biblical principle on Giving.

To give in order to receive something from God is to try and twist God's hand. God blesses obedience, not offerings given with hidden motives. Believers must learn to distinguish provision from prosperity. I wonder what Christians who are being persecuted and martyred for the sake of the gospel in Islamic and Communist countries are saying about these “get rich” sermons! Caution must nonetheless be exercised to avoid wholesome condemnation of wealth. The Redeemed Christian Church of God's 2007/2008 Sunday School Manual (2008, cited in Burgess, 2008: 47) advances that “it is not evil to have possessions provided they do not become so precious to you that they take the place of Jesus in your heart...For many of Nigeria's new Pentecostals, successful Christians are those who use their money to finance the work of the gospel rather than merely enrich themselves.”

This understanding of faith and material prosperity does not encourage people to work hard. It may actually encourage Christians to merely pray for material well-being instead of engaging in economically productive work. Consequently some Christians have become “silver plate” Christians. They would rather pray and “sow a seed” and believe God for a financial breakthrough. They believe God to provide for them on a silver plate whatever they need or want. Because of a misunderstood over-emphasis on faith and God's ability to answer prayer, some Pentecostal and Charismatic pupils prefer to pray instead of studying and expect God to perform “examination miracles” on their behalf. They need to be helped to do the natural and then God will do the supernatural. They need to take heed of Paul's message to the Thessalonians in 2 Thessalonians 3:6-12. The prosperity message has been aggressively twisted. Chisala (2002, cited in Chalwe, 2004:52) has concluded that:

the messages are basically packed to excite, entertain and ultimately induce people to line the pockets of the preacher...Let everyone make a somber judgement as to whether he/she is listening to the right message that will prepare them for the trials of this world and death. These types of preachers are not genuine. They are deceivers. People are being robbed in daylight.

Ron Sutton, senior pastor of Victory Tabernacle in Missouri, U.S.A, put this issue into perspective when, on a visit to Zambia he warned the Zambian church against false teachings on giving and prosperity currently emerging from his country. "There is a great danger of people being misled because some pastors emphasise so much on material wealth than teaching them to work hard to receive God's blessings.”, (Times of Zambia_____)

It is important to mention here that apart from the influence of the church from the western world regarding the prosperity gospel, the church in Zambia has also come under tremendous influence of the West African church. In acknowledging the influence of the West African church on the church in other nations, Burgess (2008:31-32) has observed:

Nigerian Pentecostals have also exerted significant influences upon Pentecostals in other regions of Africa, as well as further afield, through transnational exchanges of ministry, media and theological education. Nigerian pastors are regularly invited to speak at conferences in such countries as Ghana, Kenya, Uganda, Zambia, and South Africa, and some of the largest congregations across Africa have been planted by Nigerian denominations. Redeemed Christian Church of God (RCCG), for example, has congregations in more than one hundred nations.

The last 10-25 years has seen the proliferation of ministries run by pastors from West Africa. In terms of their emphasis on prosperity and their interpretation of the same, many of them are fashioned after the western standards.

As is the case everywhere, the church in West Africa has been infiltrated by bad elements. Of particular concern are pastors who are practising syncretism, that is, a mixture of Christianity and spiritism. In practice what this means is that such pastors preach Christ during the day but consult spiritualists under the cover of darkness. From these spiritualists they obtain demonic powers to perform “wonders and miracles” which they emphasize to hoodwink the public into joining their churches. To such pastors there is a thin line between Christianity and spiritism. In other words these pastors depend on the occultic forces for their spiritual power and wealth. Such ministries usually revolve around an individual pastor. Literally everything starts and ends with the pastor. Consequently such a pastor yields unquestionable power. Congregants usually hold him in high esteem but this ultimately degenerates into hero worship. People begin to look to the pastor and not to God. This gives birth to a 'personality cult'.

A common feature of these ministries is that when they are opening a branch in a new location, they do not follow the evangelistic pattern of a small church that grows by evangelising unbelievers. Generally churches grow by evangelisation, prayer and worship. This process of growth requires time and other resources. On the other hand these ministries usually “evangelise the evangelised”. They employ the lure of “wonders and miracles” coupled with the promise of material prosperity to poach members of established congregations. In Zambia, the government through the Ministry of Religious Affairs and National Guidance has bravely stepped forward to regulate the preaching of such pastors in order to protect the citizenry from religious manipulation and mimicry.

Another common feature of pastors running such ministries is that they usually surround themselves with single ladies who are appointed to various leadership positions in the ministry. Usually such ladies will be high income earners with plenty of disposable income, and being single, they do not need to consult anyone on the use of their disposable income, which is the reason for their being included in the inner circle (Banda, personal communication, 2008).

In times of dire economic circumstances such as Zambia is experiencing, talk about material and financial enhancement is bound to attract many desperate individuals seeking a way out of their economic despondency. Little wonder then that within a short time of setting up camp, many such churches overflow with new members. This is not a new phenomenon at all. The Lord Jesus Christ Himself said He was aware of those who followed Him not because of their conviction that He was the Son of God but because of what they wanted to get out of Him, (John 6: 25-40).

In addressing the issue of self-centredness among the clergy, especially in independent ministries which are often run as personal entities, Chalwe (2004:128) notes the following:

To become very effective, Zambian churches must abandon the “one man show” or chieftain type of church leadership and pattern themselves after the Antioch church. The which had a multiple leadership. Pastors have to be accountable to someone. Church organisational structures which only answer the economic woes of the clergy, must be dismantled and reconstructed.

God's gospel truth to the church always has potential for distortion by extra biblical teachings. It must be noted that prosperity is a good thing but it has ditches of its own, (1 Timothy 6:9-10). Just like a good physical road may have ditches on its sides, prosperity, good a thing as it is, has ditches on its sides. To avoid the ditches on the sides of a physical

road one has to stay in the middle of the road; so it is with spiritual matters. To know and understand the truth, Christians must avoid all forms of doctrinal extremes (Schurz, personal communication, 2008). There is great need to preach and guard against heretical excesses. Pastors must be preaching balanced messages. Christianity is not just about material and financial prosperity. Infact, in preaching about prosperity, pastors must preach a holistic gospel. Prosperity itself is multidimensional. It includes such things as a job, good health, children and so on. It is clear that pastors have gone beyond scriptural guidelines in their messages regarding material prosperity.

While the Bible encourages men of God to prosper, (Genesis 13:1-6; 26:12-14; Proverbs 10:22), it also restricts pastors not to be preoccupied or engrossed in money or any other form of gain. So topical is this issue now that even gospel singers have begun expressing concern as evidenced in the song entitled *Tweleleni* by one of Zambia's well known gospel groups, Adonai. The song laments the increase in evil, which evil has not spared even God's servants, and that people have forsaken God's word as they have been overwhelmed by the desire for wealth. The song further speaks of people's involvement in sexual immorality and calls on God to cleanse the church of its sin.

However, inspite of clear excesses regarding the prosperity gospel, Christians must not reject the whole message of prosperity on account of the abuse that some people have engaged in. There are two basic truths believers need to establish about God the Father regarding the doctrine of prosperity.

1. The ultimate fatherhood of God. This is a fundamental truth that God Almighty is revealed to us as a father. As a father God absolutely wants to provide for His children, (Mathew 7:7-11). In fact it breaks God's heart to see His children suffer. In the same manner that material prosperity is not the most important message of the gospel, poverty is not God's wish for His children (Schurz, personal communication, 2008)

2. Secondly God calls Christians to be a blessing. God blesses us because He loves us. In Genesis 13 God blesses Abram with material things. In Genesis 15 God makes a covenant with Abram to bless him with a child from whom shall spring many nations, and the nations of the world will be blessed through him. Similarly God blessed other patriarchs such as Jacob and Isaac. When God blesses Christians with material things they should look out for the needs of others within the family of God first and later within the entire community and society. Unfortunately the connection between prosperity as a result of God's blessings and God's expectation that Christians so blessed should bless others in turn, is not made.

It must be pointed out that there are some church ministers who may be sincerely following their call and have been blessed with successful ministries in the process and their integrity has remained intact. Such must be lauded and encouraged on in their ministry. We must not invariably conclude that any pastor who has attained financial success must have abandoned their true calling to ministry or must have helped themselves to church funds.

Pastors engrossed in materialism must heed the biblical teaching that... *where your treasure is, there your heart will be also*, (Mathew 6:21). 1 Timothy 6:3-6 warns that:

if anyone teaches false doctrines and does not agree to the sound instruction of our Lord Jesus Christ and to godly teaching, he is conceited and understands nothing. He has an unhealthy interest in controversies and quarrels about words that result in envy, strife, malicious talk, evil suspicions and constant friction between men of corrupt mind, who have been robbed of the truth and who think that godliness is a means to financial gain. But goodliness with contentment is great gain.

Paul further warns in Galatians 1: 6-9:

As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let him be eternally condemned!

This lopsided approach to prosperity has given birth to several negative offshoots. These include a lack of financial integrity as seen in the rampant abuse and misuse of church funds by pastors. Some pastors are deviating church funds to their private and personal projects. As mentioned earlier Zambia is replete with examples of church-run NGO's whose management and staff deviate for their own use donor assistance in the form of funds and materials meant for the needy. A lack of proper management of donor funds and materials coupled with misuse and at times outright theft of the same, has resulted in the loss of trust by church members and donors and members of the public in some churches and church-run NGOs and their leadership. This is similar to happenings in the church in West Africa where Ukah (2007, cited in Burgess, 2008:49- 50) in a study based on empirical research of six churches has argued that :

...contrary to public perception, West Africa's prosperity churches are "profit-making enterprises", rather than public institutions established for the common good. He identifies a lack of accountability as a significant problem,...Some Nigerian Pentecostal pastors have rightly been criticised for using prosperity teaching for personal enrichment at the expense of their churches' impoverished members.

Therefore, there is need for men of God to build their integrity and channel funds to needy people and engage in social responsibility. If the outside world cannot trust Christians, who then will it turn to?

As a safeguard to prevent pastors from mishandling church funds, pastors should follow a biblical pattern by not themselves directly handling church funds. The church pastor should only countersign and simply monitor the use of funds in the church. It is important that the pastor himself should not take full control of the day to day administration of the church finances. However, the pastor has a mandate to supervise the general operation of the church work. The pastor should monitor every affair in the church through his delegated church leadership and church reports received in his office. The major issue really is the pastor's accountability. The church pastor, through the treasurer, should always maintain a balanced financial record, reflecting how much money has been earned and used over a particular financial year. The congregation should be given a correct financial record to which they should have easy access.

Sadly, some church treasurers have been turned into rubber stamps that simply endorse and justify to the congregation the financial dictates of their pastors. Worse still, because of the interest that pastors have in the finances of the church, financial giants attract special recognition from the pastor and there is usually hesitation to discipline such when they go wrong, for instance, when they fall into sin. But it must be mentioned that there is still a remnant of pastors who are still faithful to their calling. These are dotted right across the nation and are to be found in both denominational churches and in independent ministries. It is important to mention here that generally rural areas are less contaminated by the prosperity gospel and other influences of the western church.

To help resolve misunderstandings regarding the thorny issue of finances in the church, it is important to place finances within a proper and balanced perception in the church. The major sources of income in the church are tithes and offerings.

Church Tithe

From the Biblical point of view, tithe belongs to God, by virtue of covenant agreement with man. It was practiced 430 years before the Law of Moses and it was been practiced in the New Testament, (Mathew 23:23). Tithes must be taken to the storehouse. Malachi 3:10 reads, '*Bring the whole tithe into the storehouse, that there may be food in my house.*' The storehouse in Israel was the temple and cities of the Levities. Today the storehouse is the church where one receives spiritual help. Tithing is an aspect of spirituality and not just empty religious duty, (Malachi 3:6-18). There is therefore need for pastors to tell their members to tithe in obedience and sacrifice to God. The sad thing is that pastors keep pressurizing on tithe and offering without offering proper biblical teaching. There is even the danger of people beginning to tithe to Christian organisations instead of tithing to the local church.

Use of Church Tithe

In Bible times tithes and offerings belonged to the Levites. With regard to tithes, God instructed Moses that tithes were to be used to support Levites who did not have an inheritance in Israel at that time (Numbers 18:21-32). The purpose of tithe and offering was to support the priesthood and the work of God in general. The Levites, strangers, orphans and widows were and are the beneficiary of the tithe. So tithes in our contemporary church can be used to support the church pastor and other church needs. There are rules though, to be followed in dispensing of this help. In the early church request for help was screened as recorded in 1 Timothy 5:3-16. The implication of this for today's Christians is that relatives who are too old to fend for themselves should be looked after by their family members first before the church steps in. Church tithe can also be used for the practical running of the church such as paying rentals where this is necessary, electricity and water bills and so on.

Offering.

Christian giving has three major responsibilities:

1. Ministering to God Almighty,(Proverbs 3:9;)
2. Ministering to the family,(1 Timothy 5:8)
3. Ministering to the saints. Romans 12:13; Galatians 6:10; 1 John 3:18)

Believers must redefine their motives for giving to God. Mathew 23 provides a good check to one's motives for doing something. Further 2 Corinthians 9:6 and 7 declares:

Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously. Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver

The principle in all this is that church members must render support through financial giving especially when it goes to the local church in order to advance the gospel. Among certain segments of the church the responsibility to respond financially to church needs lacks balance and the biblical power of moderation. It is sad to note that some pastors have mutilated the exegetical meaning and usage of church offering. Some pastors have wrong teachings concerning church money. They take advantage of their member's ignorance to propagate false teachings. As a result of this teaching, some people, both believers and non-believers, fall prey and give huge amounts of money in order to receive a miracle and an increase of blessings from God. In a way giving to God has become a deposit of investment on which people expect a profit. As Banda (1999) puts it "we make it appear as if we require your money before God can speak to you". It is sad to note

that when people who have made such an investment do not reap the expected profit (100% fold increase), they become bitter and hardhearted against God as they feel God has let them down.

Use of offering

i. An offering in both the Old and New Testaments denoted a sacrificial present or an oblatinal gift brought near the altar. In the Old Testament Law, grains, fruits and vegetables were brought to God as offerings. In the New Testament offerings were collected in a monetary sense. A certain amount of money was laid aside for their alms to the poor, (1 Cor. 16:1). The basis of giving was as God prospered someone, (2 Corinthians 8:1-5, Acts 11:27-30). The church offering is one major source of church funds and a portion of it should be used to look after the elderly and other vulnerable members of the church and wider community. This means the church should also take up the responsibility of providing for the social needs of the people in the communities. This is in accordance with scripture. Church members must be taught to work hard and not to look to the church for all their needs. Part of the offering can be used to invest in community projects and in looking after the sick in hospitals, looking after prisoners and so on.

ii. Missions. A second use of church funds is in missions, that is, world evangelization and church planting.

iii. Thirdly, there is the biblical command to give to those who teach God's word. Travelling missionaries have to be supported. In fact Paul declares that he had the right to receive from those he was teaching but he opts not to demand to receive anything. The apostle Paul in 1 Corinthians 9:1-14, asks:

Am I not free? Am I not an apostle?...In the same way, the Lord has commanded that those who reach the gospel should receive their living from the gospel.

In 1 Thessalonians 5:12-13 Paul writes:

Now we ask you, brothers, to respect those who work hard among you, who are over you in the Lord and who admonish you. Hold them in the highest regard in love because of their work. Live in peace with each other.

Pastoral Code of Conduct

However difficult enforceability may be, it appears a necessity from this discussion that a charter of pastoral ethics be developed to which all clergy within PCC circles should subscribe. Minimum standards across denominational and ministry boundaries could be developed to guide and protect both the clergy and the laity, including the general public regarding what conduct is acceptable and what is unacceptable. As Wachege (2000:166) puts it:

in this credible endeavour, there is a need to ponder on the likelihood that not every preacher of the Good News is properly informed, adequately trained and educated enough to handle the issue of church business(author's emphasis) responsibly, correctly and with authority and professionalism. This is a well-known fact, which is worthy of note.

People must bear in mind that 'for every genuine dollar there is a counterfeit'¹ after all, fraudsters look as innocent as everybody else. These fraudsters tend to misrepresent everybody. Believers should therefore not look down on servants of God. Chansa (1999) believes Christians still need to honour their pastors. This can be done through:

- a). Praying for them for God's wisdom, blessings and protection.
- b). Providing materially and financially for them. Christians must bless not just their pastor but any pastor and servant of God who preaches what they believe in, (Mathew10:40-41). At the church congregation level there is need for positive policies that encourage the awarding of economically -sensitive salaries and conditions of service.
- c). Help them generally in whatever area of need, be it materially, financially, emotionally and so on.

The church needs to balance its theological approach concerning money and the prosperity teachings. There is therefore a great need to revisit the basis of Christian understanding of prosperity and giving in order to ensure a balanced approach.

Chapter three

Christian morality

Overview

While chapter two has touched on the conduct of a pastor, chapter three discusses at length on the burning issue of morality of the entire Pentecostal and Charismatic body of Christians. A strong case is made that by and large, the quality of Pentecostal spiritual lifestyle has plummeted to an unacceptably low ebb. Various reasons deemed responsible for this apparent spiritual nose-dive are explored.

Christian morality in modern times

We are indeed living in a time of “a holy church with unholy members”. Believers must always remember that to fear the Lord God is to shun all evil. When believers exhibit some weakness they open up themselves to Satan. Therefore they ought not to do anything that is out of God's order. Everything about their lives needs to be in order, meaning they should not do anything that opens them up to the attacks of the devil. One door opens the devil to other areas of one's life. Sexual and other sins must be overcome because God has provided a way out and He consequently expects believers to overcome temptation and an evil lifestyle in all its facets. Believers must flee sexual immorality, otherwise those who continue in sexual immorality are just religious. A Christian must not engage in such vices as gambling, tobacco smoking and must choose carefully which theatre halls and other places to go to. There is absolute need to scrutinise clearly those joining church ranks to avoid filling church with people of dubious character. However, believers must remember that they are not Christians because they have stopped sinning but because they believe in Jesus Christ. Indeed as Schurz (2008; 1) records, “following Jesus is a full-time job and will take all of our efforts and dedication.” But unless we are diligent, we will not perfect holiness. Every follower of Christ is required to live a life worthy of their calling. Ephesians 5:3-5 brings this out very clearly thus;

But among you there must not be even a hint of sexual immorality, or of any kind of impurity, or of greed, because these are improper for God's holy people. Nor should there be obscenity, foolish talk or coarse joking, which are out of place, but rather thanksgiving. For of this you can be sure: No immoral, impure or greedy person—such a man is an idolater—has any inheritance in the kingdom of Christ and of God.

Titus 2: 11-14 addresses the same issue:

For the Grace of God that brings salvation has appeared to all men. It teaches us to say “No” to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, while we wait for the blessed hope—the glorious appearing of our great God and Saviour, Jesus Christ, who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good.

In spite of the clarity of scripture, throughout the contemporary Christian church, largely the PCCs have compromised their moral integrity and sincerity in a number of Christian disciplines. The moral decay that is in the world has found its way into the church. Believers have begun to conform to the things of this world contrary to the teachings of scripture. Romans 12:1-2 urges believers to stay away from sin and enjoins them to live holy lives.

Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God-this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is-His good, pleasing and perfect will.

The word sin according to the Biblical usage comes from the New Testament denoting to miss the mark, and so not share in the prize, to err for faults, offence or trespass (Chansa, personal communication, 2008). To fully understand this issue of compromise, there is need to undertake an historical overview of the state of the PCCs in Zambia. As outlined in chapter two, when Pentecostalism began to take root in Zambia in the 1970's and in the early 1980's there was a wave of radical Pentecostalism sweeping through some parts of Zambia. There was strong emphasis on baptism in the Holy Spirit. Speaking in tongues, street evangelism and crusades were witnessed in the church. People gave freely of their time, finances and materials to support the work of the Lord. There was a serious and radical approach and attitude among believers regarding godly matters at that time. During this period Pentecostal revivals, preaching's on holiness and righteousness were accorded a high premium. Sin was abhorred and no compromise was entertained. It was considered an embarrassment to the Lord Jesus Christ and the body of Christ when a believer fell into sin. Yet such a blow to the church served as a springboard to launch fervent prayer to ask God for divine protection.

During this period a lot of new converts took radical decisions to follow Jesus Christ. For instance, a lot of tavern owners responded to the message of Jesus Christ, abandoned their alcoholic businesses and turned their buildings into groceries and shops. They changed their business to an acceptable form due to the convicting impact of the Gospel upon their lives. Such was the seriousness and spiritual alertness of the fast-spreading Pentecostal church in Zambia in the 1970's and early 1980's. Unfortunately Pentecostals have made things light. Infact these days sexual sin and other forms of spiritual compromise are commonplace and no longer startle believers the way they used to in the not too distant past.

Possible reasons for Christian Immorality

In order to find a solution to the problem, Pentecostals need to identify biblical answers to the causes of the apparent increase in immorality in the church. Many possible reasons come to mind:

1. In the 1970's and early 1980's the unique experience of being born again could be seen in individuals that had embraced the Christian faith. Membership of any Pentecostal church was dependent upon evidence of this spiritual transformation or "new birth" experience in an individual. But with the passage of time the emphasis on spiritual regeneration begun to be watered down and focus shifted from spiritual regeneration to numerical strength. The Pentecostal Church of the mid 1980's begun to depart from its high and firm spiritual standards and begun to admit people within its ranks without proper scrutiny. This trend has unfortunately continued to afflict the PCCs to this day. This has negatively changed the spiritual state of the PCCs. There is focus on numerical growth at the expense of spiritual maturity of church members. As a result of this emphasis on numbers there has been an ingathering of people into the PCCs who have not experienced the "new birth". This problem is in part attributable to the admixture of peoples' religious backgrounds in Pentecostal circles. Some people, especially youths, simply change from one church denomination or ministry to another. Such people have been accepted into the church usually without properly ascertaining their spiritual standing. Believers should realise that God does not deal with numbers but with his word.

2. The lack of stringent procedures for church membership is a serious omission on the part of most PCCs. The church leadership should sit with new members of the church even if they have letters of transfer from other churches before accepting them as members. Independent ministries are particularly guilty of lacking proper mechanisms for scrutinizing people before accepting them into the membership of the church. In most Independent ministries there are no proper Church constitutional and procedural guidelines regarding church membership. Consequently, people of questionable spiritual and moral standing are accepted into the church and are at times even given leadership positions. Some people have exploited this lack of proper mechanisms for church membership to turn the church into a marriage bureau. Those who may not even be believers are simply turning to the church as a place to find perceived decent marriage partners. Others simply want to have the cover and blessing of the church. They desire that the church legitimises their marriage because of the social prestige attached to church recognised marriages. In this category are many who are suffering from loneliness and are merely seeking company and friendship.

3. But even among many who have been born again, their character is contrary to their confession. They make verbal confessions about their faith in God but they fail to make the Lord God of their lives. It is one thing to be a Christian and yet another to be a good Christian. Because of sin in their lives believers have become too familiar with the Lord. The sensitivity towards God and His commandments has fizzled out and has been replaced by a spiritual lukewarmness. Many Christians cannot read the times. The biblical warnings by the Lord Jesus Christ Himself in scriptures such as Revelation 16:15 that He will come like a thief in the night has lost meaning and relevance in the lives of most believers. By their lifestyle they disassociate themselves from God's word. They have failed to obey and follow God's commands in His word, (Joshua1: 1-8).

4. Too many among the independent clergy are guilty of watering down the gospel. They are preaching a gospel of human appeasement. These clergy have mutilated the Word and reduced it to "ear tickling" or "itching ear messages" which unfortunately do not bring out the desired spiritual results in the listeners. Converts are at times made to believe that Christianity is a freelance kind of lifestyle. Pastors and all preachers should abandon sugar-coating the gospel. They should call a spade a spade in line with God's word. People must be told the truth and nothing else but the truth. The church needs more of the prophetic "thus says the Lord" type of messages which bring out Biblical truths which are able to affect and change lives and can influence the world at large as is the case in Acts 2:14-41. Pastors should bear in mind that their job is to bring people to God through the preaching of the Word. Pastors should not live with the fear that they will lose members if they preach "hard rebuking messages." Part of the problem is that key doctrines of Christianity such as Hematology, Christology, Eschatology, the Cross of the Lord Jesus Christ, Hell and many others are no longer receiving much attention in the sermons of most preachers these days.

5. Another contributing factor to declining moral standards in our Christian church today is that the discipleship ministry is extremely weak in most Pentecostal churches. It is fundamental that every new believer must concern themselves with their Christian maturity and progress in Christ. Discipleship in essence is the personal ability to learn from someone and grow in the Grace and Knowledge of the Lord Jesus Christ. The cost of Christian discipleship in our contemporary church life is to follow the life of Christ, through all the changing circumstances of human life. Discipleship in a real sense must focus on carrying Jesus' cross and refusing to backslide. The PCC clergy must labour to ground the new

converts in scripture and make follow-ups by taking care of every member in the congregation.

6. Another major reason for the apparent decline in the spiritual and moral standards is the recurrent problem of the church's devotional deficiency in the word of God. Instead of the penetrating word of God controlling Christians, believers have allowed the worldly standards to control them. In general, many Christians, especially the youth, are not standing in the word, hence, when they encounter some difficulties in their Christian life, they cannot withstand the pressure. Others believe that since we are in the era of the dispensation of Grace, it does not matter how many times one sins as long as they repent, God will still pour out His abundant Grace to forgive their wilful sins. While it is true that God is forever forgiving, Paul clearly explains the folly of wilful sinning based on God's Abundant Grace as revealed in Romans 5:12-21; 6: 1-23). Believers must endeavour to repent with genuine hearts instead of living double standard lives.

7. The moral degradation in the church is due in part to compromise caused by hard economical circumstances. These circumstances of life are compressing believers into compromise. They fail to maintain their righteousness and personal integrity in the face of adverse economic hardships. It is important that those found guilty of any form of immorality should be counselled and encouraged to uphold righteousness. The Bible must be used as a standard and guide for providing such counselling. The defaulting Christians should yield and follow what the bible says, because the bible is the Christian's final authority. In this vein, those guilty of wilful sinning, be it sexual or otherwise, must remember that they may suffer consequences of their sins even after they have repented.

Sources of Sin

Tracing from the major reasons for the moral decline within the PCCs, there are three sources from where sin finds its root in the Christian church. Muwowo (2002) teaches that sin stems from three sources: These are:

1. The World: This is a system which opposes God's divine rule and authority. It includes human traditions, deceitfulness of riches, pride of life, lust of the flesh and evil pleasures, (Galatians 5: 19-21), (1 John 2:15-17).

2. The Flesh: The flesh appeals to man's sinful nature, weakness and a cleaving for evil desires. This leads humanity to carnality, compromise, idleness and lack of self-control. A person without self-control is like a city without a wall. They easily give in and compromise their faith. They abandon their faith and re-crucify their Lord and Redeemer for a moment of pleasure. A person with self-control on the other hand is one who controls himself/herself in the face of severe temptation.

3. The Devil: The devil is a wise being who from the beginning challenged God's theocratic rule and he has the capacity to influence Christians to doubt God, and lead them into sin. Christians should however, fear God and maintain their conviction against the devil.

Consequences of Sin

In this morally bankrupt, decadent and evil generation, the contemporary PCCs should consider that every form of immorality has some serious consequences which are capable of disintegrating and halting the progress of the church itself. There are a number of possible consequences of sin:

- a). Sin cuts away Christians from God's presence. Sin is a hindrance between man and God. It always breaks mutual fellowship and relationship with God.
- b). Sin brings physical, emotional and spiritual bondage under Satan's control.
- c). Sin blocks a Christian's spiritual perception, and direct access to God in prayer
- d). When sin abounds God retrieves His power and what remains is Head knowledge Theology. In other words, when sin abounds Christians usually become passive, lukewarm, empty, and they lose their joy and peace of mind. Holy Christian living is the key for experiencing God's power in their Christian lives.
- e). Sin is always addictive and destructive leaving Christians vulnerable. Christians need to understand that sin will delay the outpouring of God's blessings into their lives. God is a God of integrity. Every believer must realise that the responsibility to forsake sin is squarely upon him or her. Lack of money, sickness and so on cannot put a believer to shame except sin.

The danger of sexual sin

One of the most common areas of immorality in the church is the pervasion of sexuality. Sexual sin has terrible and destructive consequences which include:

- a). Physical disease. Repentance does not insulate the sinner from, for instance, HIV and AIDS infection due to fornication or adultery.
- b). It destroys respect and trust. Sexual sin breaks the marital fidelity, loyalty and sound relationship between a couple.
- c). Sexual sin is cancerous and destructive. It kills the devotional life of a believer. It is one of the devil's most potent weapons against Christians. It is a relentless evil and is one of the sins that God hates most. Probably that is why the devil likes it most. Sexual sins such as adultery, fornication, masturbation, homosexuality, bestiality, and incest, clearly have no place in God's kingdom. Christians are called to live morally upright and exemplary lives.

Spiritual Transformation.

What is the remedy, the cure, the strategy for overcoming sin? The major problem for people who are struggling with sin is that of "who they are". What and who do they believe they are? Behaviour is a by-product of these beliefs about themselves. A change in belief is likely to result in change in behaviour. If people truly know their position in Jesus Christ, they will be empowered to say no to adultery and other forms of sin. They will rise above this if they have a correct understanding of who they are. Sin is a foolish choice for Christians because they have the Holy Spirit in them. It becomes critical then that we do not just preach standards but give people the power to rise above sin by helping them understand who they are in Christ Jesus (Schurz, personal communication, 2008). Christians must experience an inside and outside spiritual change which should permeate their entire Christian lifestyle. The Pentecostal and Charismatic believers who profess to be born again must exhibit genuine evidences of inward spiritual transformation. When the personal character of Christians is totally transformed, they can positively influence others to a level where people can emulate their character.

Practical Steps for attaining spiritual transformation.

The following are some steps that will prove helpful in attaining spiritual transformation among Christians:

1. **Devotional build-up; searching scripture.** To attain spiritual transformation, Pentecostal believers should begin to emphasis the devotional meditation of God's word. Meditation is an effective tool which activates our conscious to understand scripture and it does help us to

know God more and more intimately. Devotion by meditation tunes our conscious on what to pray about. Therefore, the church needs to re-establish its love for scripture and deepen the study of God's entire word.

2. Detachment from evil. Repentance is a cardinal turning point from sin and a resolution to detach oneself from evil. Therefore, Christian living is a total life where Christians should be free from wickedness and instead conform to God's righteousness,(Philippians 1-27, Colossians 1:10-14, 1 Thessalonians 2:10-12, Ephesians 4:1-2). Believers should remember that Satan is the author of all evil. They should not toil with sin otherwise Titus 1:16 will judge them. Believers should therefore separate from the world and walk in the newness of life.

3. Renewing and defending the mind. Rebellion begins with the mind. Ultimately a person is entirely a total sum of what he or she thinks. Hence spiritual defeat by Satan can happen when the mind is spiritually weak. The greatest battlefield in spiritual warfare is in the mind. When Samson, a powerful man did not defend his mind against a manipulative woman, he was absolutely overtaken by destruction. Satan's intentions are to counterfeit God's truth pollute the mind. Eve's mind was deceived by the serpent when she saw and touched the fruit. The spiritual defence of the mind is a basis of renewing and transforming the mind from the carnal mind, (Romans 12: 1-2, Philippians 4:8).

4. Dedication to God. Of prime importance to a Christian walk is the desire to let God show us what is hindering us from growing spiritually and what has been hindering His work. There is need to maintain a dedicated prayer life in order to sustain transformation. When you distance yourself from God you risk falling into sin. One must commit their life to principled obedience. When you trust God, you begin to see things before they happen. As the songwriter says "trust and obey, for there is no other way to be happy in Jesus, but to trust and obey"¹. The song provides a simple yet effective and clear explanation of how the Christian life ought to be lived. One needs to surrender to God. We cannot play *'fwenya fwenya* with God. Believers need to surrender all the keys of their house to Christ, and He will clean it up for them. They should allow Jesus Christ to be who He should be in their lives. Christians should remember that God expects total dedication and obedience to His will, and that they do away with things that go with the sinful nature, (Ephesians 5:3-5).

Hindrances to Spiritual Transformation

Christians should get rid of everything which they are holding on to which is hindering them from serving God effectively. The key is that when you sin, repent, rise and move on, (1 John 1:8-10). There are three spiritual high places which hinder transformation among Christians. These are:

1. Devotional disorders. Many Christians have lost their spiritual desire for the word and for prayer. This has lead the church into Christian pretence, hypocrisy and double standard lives.

2. Secular Christianity. This is where Christians have mixed Christianity with secular way of life. Today it is extremely difficult to identify genuine Christians. Worldly standards such as social pleasure of beer drinking, cigarette smoking, jealousy, pornography, seductive dancing, strange dressing and bad company and language.

3. Traditional Religion. This is a strong influence of human traditions upon Christianity causing Christians to practice things like herbal sexual bursters, love portions, consulting

mediums and witchdoctors, women wearing beads and tattooing the body for religious reasons (Chansa, personal communication, 2008). These high places hinder Christian growth. Examples abound from scripture of people who had high places. They realised these high places were an obstacle to their desire to enter heaven. Zacheus the tax collector for instance, realised that for as long as he overtaxed people he had no chance of entering heaven. As restitution he paid back everything he had stolen from the people.

Overcoming high places

Believers must be wary of the power of sin and must never underestimate its strength. To overcome these high places Banda (1995) and (Schurz, 2007, personal communication) enjoin Christians to put in place a number of measures. These include:

1. Developing the fear of God. This is the solution to all sin. There must be the fear of God in the lives of Christians. One's fear of God will depend on how much one has come to know one's God. Consider Joseph in Exodus. He never mentioned Potipher but feared God. When temptation comes believers should learn to emulate Joseph who simply fled the scene of temptation. You cannot walk in glory of God without having the fear of God.
2. Asking God for the grace to hate and overcome all evil. Christians must remember always that Jesus Christ in them is greater than the devil out there.
3. Putting on the full armour of God as recorded in Ephesians 6. This includes the need to change their thought pattern.
4. Checking their company.
5. Beginning to practice overcoming attitudes.
6. Should not justify sin, and should not blame someone else for their sin. Believers should realise that the church, the community, the workplace and indeed the nation at large can benefit from the personal effect and influence of saved, morally upright people through amongst others, a new commitment towards godly values, both in public and in private, in word and in deed.
7. Falling in love with Jesus. His love compels us.
8. Living in the godly alternative and thereby lowering the temptation.

Chapter Four

Dressing among Christians

Overview

Chapter four addresses the emotive and dicey issue of dressing among Christians, particularly among women and the youth. The purpose of dressing is highlighted. It is clear that Pentecostal and Charismatic believers have made light of the issue of decent dressing just as they have done of so many other issues. Clearly the saying that cleanliness is next to godliness has been misunderstood and misapplied and Satan has taken advantage of believers' ignorance of God's word to confuse God's children. Believers must understand the whole essence of dressing to avoid getting caught up in worldly standards. The church must avoid copying western tendencies which are mistaken for Christianity. Public ministry especially, must be particularly exemplary in dress.

Christians and Dressing

Another thorny and emotive issue within PCC circles is that of dressing. The Pentecostal church during the 1980's period placed a high premium on character, dress and general disposition. However, these high standards have been watered down immensely. The church has been cautioned to uphold decency in dress but many Christians have openly and subtly resisted these calls. To their defence, some PCC Christians argue that one can wear anything of their choice so long their conscious is right. This is a wrong assumption. They anchor their arguments on 1 Samuel 16:1-7 that “man looks at the outward appearance, but the Lord looks at the heart.” However, this is simply a selective and manipulative use of scripture to try and justify the indecency in dress. This is due in part to the fact that teachings on dressing have been trivialised by the church leadership. A clear, typical Christian stand on dressing is lacking. This ignorance of biblical standards and principles on dressing has had detrimental consequences. Because of lack of Biblical teachings on dressing, believers jump on every fashion that comes on the scene irregardless of how inconsistent with biblical principles it might be. Believers are easily carried away by new winds because most do not have a biblical position against which to weigh anything that comes their way. I cannot overemphasise the crucial importance to a Christian of constantly weighing whatever he or she does against the word of God to check whether it measures up to God's standards and expectations.

There are five crucial matters regarding dressing in the biblical perspective (Kansumba and Chansa, personal communication, 2000).

1. Origin of dressing.

It is important that the PCCs understands the biblical origin of dressing. Covering one's body has its origin in the garden of Eden and not in the U.S.A or Europe. After they sinned Adam and Eve sewed fig leaves together and covered themselves with these. Later as Genesis 3:21 records: “The Lord God made garments of skin for Adam and his wife and clothed them”. Clearly dressing was originally designed by God. He is a divine designer who in the Garden of Eden was so particular to the covering of Adam and Eve when they sinned that He did not leave them naked in the Garden of Eden but made garments for them.

2. Purpose of dressing.

Genesis 3:10 gives us the purpose of dressing. Genesis records, “He answered, *I heard you in the garden, and I was afraid because I was naked; so I hid*”. God approved of Adam's and Eve's decision to cover their nakedness because in Genesis 3:21 the Bible records that; “*The Lord had made garments of skin for Adam and his wife and clothed them.*”

God wanted to respect His creation so He clothed them. Dressing in the Bible is directly associated with the sense of “shame of nakedness”. The word shame in both the Old Testament Hebrew and New Testament perspective denotes disfigurement or to feel disgrace of oneself. When Adam and Eve sinned they not only realised that they were naked but they also developed a sense of shame of their nakedness. Unfortunately the sight of women believers dressed in garments that still perpetuate their nakedness is an everyday occurrence. Among too many a Pentecostal and Charismatic women the shame of exhibiting publicly what ought to be private is nonexistent. Hence even dress patterns loathed by the world have crept into the church. What most fashion victims do not realise is that most of these fashions are intended to expose the body of a woman as opposed to covering it. Mini-skirts, long slits and tightfitting pairs of trousers and skirts expose sexually sensitive parts of a woman's body. Christian men are being bombarded with such dressing both in the world and in the church. The body must be covered (Genesis 3:9-10, 9:22-23). The purpose of wearing any form of covering or garment is to do away with the shame associated with nakedness; the sense of shame when one is without clothes, in other words, the shame of exposure of the body. This sense of the shame of nakedness is further brought out in Revelation 16: 15 thus:

Behold I come like a thief. Blessed is he who stays awake and keeps his clothes with him, so that he may not go naked and be shamefully exposed.

A Christian woman must realize that she has a natural ability to maintain her personal beauty by dressing decently and keeping her appearance hygienically.¹ Timothy 2:9 records as follows;

I also want women to dress modestly, with decency and propriety, not with braided hair or gold or pearls or expensive clothes, but with good deeds, appropriate for women who profess to worship God.

On the other hand, there are some who teach and advocate that Christians should remain natural in their appearance and should not use cosmetics like perfumes, colgate, medicated soaps and lotions at all because these are worldly things. Such an extreme teaching should be refuted because it is not Biblically founded in scripture. The Biblical women used cosmetics or ointments for beauty in a dignified manner, (Esther 2:12).

3. Modern perception on dressing.

In our modern world clothes do express a lot of things. Dressing by our contemporary generation has become a broader tool of identity. The modern dressing finds its roots and seeds in the fringe or the “*hippie movement*” in the western cultures and societies. These are rebellious social groups who totally reject their original traditional values. In recent years their dressing is known as *popular dress power*. The popular dress code is highly advertised on radio and television. It is this kind of dressing that many believers, women and men, old and young alike, are imitating. Christians must realise that there is a motive behind wearing any garment. Dressing tries to communicate a message to oneself and also to someone else. Therefore, for Christians dressing modestly at all times is of great importance particularly that they are supposed to be the light and salt of the world.

4. What dressing expresses

Culturally, dressing was certainly an expression of identity in tribal societies, religious circles, business world, educational setups and rebellious social groups. However, our contemporary dressing exhibits three negative behavioural attitudes.

a. Dress to expose your body stress. Women in the secular and even in the church believe that certain clothes hide their body frames so they opt for the tight fitting dresses and skirts and pairs of trousers which expose and show their hips well.

b. Dress to show off. This is purely the egocentric behaviour where people of high status show off their dressing for prestige.

c. Dress to kill. This is a sexual kind of dressing, where women dress to attract the male and seduce them in exchange for money. This provocative dressing is nothing more than a “marketing strategy.” It is important to mention here that there is also a markedly more competitive urge in women to outdo each other in the area of dressing compared to men.

5. Principles in Christian dressing.

The question is: Are there Christian principles on dressing? Does it really matter what clothes Christians wear? Throughout the Bible there is no detailed description on what kind of dress or clothes Christians should wear. What is important is to dress modestly with a clear sound mind. Whatever you wear should suit for the occasion. Understand that what you dress is a matter of your choice and how you dress speaks your life; so the mature Christians may judge your Christianity by how you dress. The word “modest” can guide the modern Christians to display decent attitude in their way of dressing. Clothes must be nice but modest. Let your wardrobe reveal Christ so that what you wear should portray your Christian image, (1 Timothy 2:9-10). The views of society about dressing among believers is summed up in the concern about the dressing of female teachers at a secondary school, where a Zambian head teacher is said to have remarked, “you can wear those pairs of trousers at church, not at school, (Anonymous, personal communication, 2008).

Unfortunately societal influence on Christianity has usually been negative. Such an influence has pressurised many Pentecostals to go for the latest fashions regardless of the indecency displayed by those clothes. Sad as it may be and exaggerated as it may sound, to an increasingly large number of believers, outward appearance has become more important than seeking and pleasing God. For some, setting trends in dress patterns is motivated by the desire to create an image of success. However, believers must have both a right motive and a right standard. They must be pacesetters, standard setters and not imitators. The concern should be whether something is Biblical and not whether it is acceptable. Fashions have to be in line with the standards of the Bible. Believers must run away from the deception that since everybody else is doing it, then I can do it also. Everybody else may be doing it but then everybody who is doing it may be wrong.

Believers ought to ask themselves a number of questions that should serve as criteria to judge these trends, fashions and fads.

1. Why am I wearing this particular type of clothes?
2. What does God say about my type of dress?
3. Does my dressing glorify God?
4. Does it bless my neighbour?

Every believer needs to find honest answers to these questions if they are to avoid being carried away by the fashion demands of this world. Apart from dressing mere observation reveals that there are a number of other related thorny issues. These include skin

bleaching by men and women and ear piercing by men. It is common these days to find a lot of Christian women bleaching their skins, particularly their faces with the intention of changing their dark skin colour into a light copper colour complexion. Strong bleaching powder consisting dangerous chemicals of chlorinated calcium hydroxide, also called chlorinated lime are used. Jaribu, mekako soap and deproso cream are popular with most women. Certain gels like Gelatine substances in form of jelly are also used as cosmetics. Such users usually end up with light faces but dark or black hands and legs. Such women in Zambia are called “*fanta coke cola*” and “*white man's face, black man's body,*” (Chansa, personal communication, 2008) Regrettably, Pentecostal women are also guilty of this practice. The question begs, is all this being done in order to look presentable and modern? To a large extent the changing of skin complexion is done out of inferiority complex, and an insatiable desire for prestige and status, born out of the belief that status lies in appearance. This probably explains why apparently more women than men are involved in these practices; women are more preoccupied with their physical appearance than men. And yet such Christian women repeatedly profess that “I am fearfully and wonderfully made,” (Psalms 139: 14). It must be mentioned here though that the scripture in question does not refer to the physical appearance of human beings but to the inner being. It will help women to remember that everyone is someone no one else can be. So be yourself.

The bible enjoins Christians to have a positive self-image and to look at themselves the way God sees them. Christians cannot afford to draw their self-image from the world. Self-worth does not come from appearance but from knowing who you are in Christ Jesus. Unfortunately, despite being born again, Zambian believers are still imitating perverted culture from the west. Pentecostals are busy imitating lifestyles from the world instead of providing acceptable lifestyles for the world to imitate. The church has abandoned traditional ethics on dressing in favour of western trends, worldly though these may be. There is a huge promotion and projection of 'western Christianity' or Western lifestyles in Zambia, even from the pulpit. This is in part due to their failure to distinguish between Western culture and Christianity. Many believers have lamentably failed to handle the fusion of African and western culture with disastrous consequences as (Chalwe, 2004:133) records:

The sentiment that to be African is to be less human flows in African thinking like blood in human veins and it causes many to be ashamed of their history, language, colour and even their identity....

Black Zambian and African Pentecostals need to be set free from inferiority complex which causes them to adopt foreign, usually inauthentic western values, norms, traditions and customs so that they can take pride in themselves, in being black, African and Pentecostal (LaPoorta, 1999). Believers must realise that not everything shown on television networks will benefit their society and stand in tandem with what they believe in as Christians. Some of these things may have worked in the west but do not necessarily represent biblical standards for every believer. There are three parts of culture believers need to be aware of. These are:

1. Christian culture
2. Neutral culture
3. Anti-biblical culture

Believers must be reminded that though they have tribal and racial cultures, these should be submitted to Christian culture which should supersede every other subculture, including western culture, in their lives. However, it is pleasing that some churches within the PCCs in Zambia have taken a no compromise stand on the issue of dressing. Modesty and decency are still promoted. Indeed the stand is that the church must just be the church and

live just as the church. It must be mentioned though that decent dress is not synonymous with righteousness. The bible indeed warns of wolves in sheep's skin and the Pharisees who cleaned the outside of the cup while the inside remained dirty.

Chapter five

‘Christian’ Music

Overview

Chapter five examines the place of music in the life of a Christian and calls for a total rejection of the entertainment gospel. Gospel music must be God-centred as it is a calling from God just like any other calling. Whatever the manner of singing, whatever the dancing style accompanying the singing, gospel music is ministry to God and as such must be honouring of God. The entertainment gospel must be rejected. Much as it is generally accepted that the world is coming into the church, legislating against certain music types and dancing styles is clearly problematic. The best the church can do is to guide and teach its membership to a level where individuals can exercise spiritual maturity in adopting God-approved ways of worshipping and praising Him even through music.

Types of music

Another problematic area that needs spiritual and theological attention relates to the type of music that is been played and sang in the church. Music plays a big role in the praise and worship of God during the church services of PCCs. Just like dressing, music in the PCCs has greatly been influenced by what is happening in the western church. Music can generally be categorised into four types:

1. Traditional music.

This is a type of music which people sing to embrace their cultural pride. It maintains peoples' traditional norms and practices. Traditional songs are particularly sung during some ritual ceremonies. These events are arranged in virtually every Zambian tribe where various cultural and traditional songs are sung.

2. Community social music.

This is the type of music which is generally meant to entertain, educate and warn the public within the social groups. The local musicians do sensitise the public on diseases, crime as well as providing entertainment.

3. Sensational sexual music.

This is purely romantic, seductive, sexual music.

4. Gospel music.

This is the type of music which is scriptural based. It is biblical and theological in nature. Gospel music can be categorized into several types such as Praise Music, Worship music and Evangelistic music.

a) Praise music. This is celebrational and rejoicing music which activate Christians in praising the living God as the creator.

b) Worship music. This is the type of Christian music which venerates the divine God.

c) Evangelistic music. This is Christian music which invites sinners to Christ. It is convictional music which appeals to the soul of the heart of man.

One of the subtle challenges facing the PCCs is that tragically nowadays the liveliness of a worship or church service has been misunderstood to be synonymous with acceptable worship before and of God. More and more praise sessions have been turned into

entertainment sessions. And yet gospel music should not be a performance but ministry whose prime target is the heart of man. There are those who imitate the worldly ways of dancing and bring them into the church. These dance for show; to be seen by the people around them. In the same vein in the name of Africanising the gospel worldly gestures such as wriggling of the waist, which is sexually suggestive in African culture, has been tolerated. But believers must be brave enough to admit that African culture needs to be purged to bring it in line not with western standards, but with Biblical standards. Christians must be careful to dance mightily but not foolishly in the presence of God. David danced mightily and not foolishly in the presence of God, (2 Samuel 6:14).

Believers should take heed from the wise counsel of American Prophetess Juanita Bynum who advises that “when you entertain, people respond to entertainment but their lives do not change” (TBN, Zambia 2006). What the church and the world need is music whose contents are edifying and that touch the heart of God and not just melodies, sounds and beats. This is aptly expressed by the songwriter Matt Redman in the song *Heart of Worship*:

*When the music fades,
All is stripped away,
And I simply come;
Longing just to bring something that's of worth,
That will bless your heart.
I'll bring you more than a song,
For a song in itself
Is not what you have required.
You search much deeper within
Through the way things appear;
You are looking into my heart.*

The point has already been made that Zambian believers suffer from the imitation syndrome. In this regard believers have and are still copying worldly music and bringing it into the church. A major contributing factor in this musical malaise has been the westernization of the church. Our young people want to imitate everything shown on western television networks. By imitating such people with their unbiblical gimmicks and gymnastics, believers are lowering Christian standards. Believers do not need to adopt western culture to approach God. It must be mentioned that the Zambian gospel music scene has also been greatly influenced by music trends emanating from the Democratic Republic of Congo. Those in favour of contemporary gospel music argue that gospel music started in heaven and was created by God. From heaven music moved to the church but was deceptively stolen by Satan and so Christians are only repossessing what rightly belongs to them. Christian musicians must be conservative in maintaining the Christian doctrine and practice of the Old and New Testament through their music.

It must be pointed out though that music is understood differently by the cross section of people. However, whatever the category, Christian music must be honouring to the Lord. At its best it should reflect worship and reverence to God Almighty. Christian gospel music must be Christologically centred. At its worst it merely becomes “gospel entertainment” or “jumping castle gospel music.” But believers must be helped to see from the word of God that spiritual songs should be a form of worship of God and not some form of entertainment as seems to be the trend at the moment. It must be maintained that Christians in the church must standardise their music in accordance with scripture. Songs which promote or have a worldly nature ought to be avoided. Believers need to project gospel music properly. Even in music believers must remember that they are still the salt of the world.

In the family of gospel musicians not everyone has a heart for ministry. Recognition must be made of the fact that there are those who are in gospel music ministry for money and entertainment. Christians should be careful in their choice of gospel music and which gospel artists to embrace because not all singers who sing gospel music are Christians, and even among those who are Christians not everyone is living right before God. Instead of being attracted non-believers are being turned away because they find Pentecostal gospel music unedifying. It is difficult though to put a restriction on secular songs. We must strike a balance and appreciate that some secular songs play a significant role in promoting meaningful cultural norms and educating the general community on some social awareness issues, for example, the song “Namusonda” by the late Peter Kalumba Chishala educated and entertained the community and both Christians and non-Christians appreciated its message. Though it may be difficult to prove the biblical basis of his songs, Kalumba's messages affected the righteous and the wicked alike. The PCCs need to standardise on principle music which does not violate God's nature and character.

Chapter Six

Christian Youth

Overview

Chapter six recognizes that youths make up the majority of Pentecostal and Charismatic faithfuls. This makes the youth a critical group deserving of special attention both in this book and in the church. Challenges facing the youth are explored in detail, and at the same time several safety nets to avoid life's booby-traps, to which the youth are particularly prone, are suggested. Youths face many challenges in this modern era. They are bombarded with conflicting standards from the media, parents, peers and so on. Deciding on the correct thing to do is such a big challenge. Prominent among issues affecting the youth are those to do with identity crisis and sexuality. In view of this the church leadership in conjunction with parents must put in place measures and strategies to guide the youth unto paths of righteousness. The church must provide guidance and leadership in the area of male-female relationships and deal with the attendant issues of dating, courtship and marriage.

God and Youths

In discussing youths, it is important that we describe who a youth is in the order of our contemporary Christian era. Thus a youth is a tender young person full of strength and vitality. It is interesting to note that whenever there is a crisis, God always raises the youth to bring change. When Jacob was old, God raised Joseph as a prince among his brothers, (Genesis 37:2-10). In the New Testament God raised Timothy as a powerful evangelist (1 Timothy: 4:11-12). By nature a youth is sensitive to his/her environment, insecure to face his challenges, idealistic to attempt new things, easily become intimate, like imitating others and many times youths are misled due to indecision, (Mulonga, n.d).

However, there are two types of youths found in the church. These are :

1. The Religious youth. These are rebellious, immoral and worldly youth who pretend to be Christians (Deuteronomy 21:18-21).
2. The Spiritual youth. These are stable, mature and committed youth who are zealous for God, (Psalms 144:12).

Challenges Youths Face

Mulonga (n.d) has noted that youths face many challenges. The youth are faced with numerous challenges and since they are the majority in PCCs in Zambia, special attention should be paid to this group. Youths by virtue of their age category are caught in a web of great magnitude consisting of youth emotions which demand exploration and fulfilment. Holding on to the values of the family, succumbing to peer pressure and the dictates of mass media exert massive pressure on one's level of spirituality and commitment to the church. This is more so for Pentecostal and Charismatic youth given that in Zambia the majority of youths come from homes where their parents or guardians are not Pentecostals or Charismatics. We are living at a time when most of the youth within the Church are facing both internal and external challenges. The most intense and most common challenges are discussed below.

1. Desire for excessive freedom.

Youths are usually in a hurry to secure liberty from parental authority. Failure to adhere to family traditions and expectations is interpreted as gross disrespect and despise of parents. Pentecostal and Charismatic youth are torn between two value systems, that of the home which relishes upholding the family name and family traditions and that of the church which revolves around personal and corporate deep rooted spiritual conviction. Many youths fight to gain much freedom to control their lives. We need to affirm that too much freedom can cause serious problems in a youth's life.

2. Pleasure seeking.

Pleasure seeking can lead youth into serious peer pressure where they can begin seeking wrong things to satisfy themselves through pornography, sexual pleasure, funny dressing and other forms of indulgencies. This is commonly known as peer pressure and is a form of **Peer crisis**. Christian youth usually mingle with other youths from secular society that normally exert pressure on them to indulge in certain things in order to gain acceptability and recognition. It is observed that failure by the youth to conform to peer expectations attracts ridicule and scorn from peers. Consequently, out of fear to be considered an outcast one succumbs to wrongdoing. It appears that most of the decisions youths make regarding their social life is based on the reasoning that everybody else is doing the same. But as mentioned elsewhere, the fact that everybody is doing it does not make it right. It is important that our youth begin to discover what God says on what affects them because Christianity is about the will of God. As projected in chapter 4 a common component of peer pressure manifests itself through the Fashion crisis.

3. Behavioural disorders.

Behaviour disorders begin when a youth intends to gain his financial independence in life. Unfortunately, this has given birth to the financial crisis. Youth idealism often times results in the 'get me rich quickly' mentality. This attitude confines their youthful lives to wishful thinking. Christian families must encourage these youths to work hard and be industrious to earn their living through acceptable means.

4. Social Influence.

This is a major challenge which has affected many youth into error. Basically the Christian youth have highly been influenced by community social values. At times their behaviour and cultural values in social life are contrary to biblical values. These influences can come from music, films, literature and friendships. This is a typical representation of the *contemporary culture* whose influence upon their lives youths must understand.

5. Self-perception.

This refers to a philosophy of life, an entire outlook of life. Youths suffer from a chronic identity crisis, (Colossians 2:8).

6. Planning and preparing for marriage.

Youths face an intense sexual crisis in an era where pre-marital sexual intercourse is becoming more and more common, but not in any way less sinful. Casual sex outside of marriage is unbiblical, (1 Thessalonians 4:1-8; Titus 2: 11-14, 2 Timothy 2: 22, Romans 12:1-2). Pentecostal youth have been accused of disregarding their cultural values of chastity and virginity in favour of western lifestyles that may not meet biblical standards of acceptable Christian behaviour.

The Choice of Marriage Partner

There are three critical choices every person has to make in life; these are the choice of one's religion, career and marriage partner. Someone has said "The three great decisions of a youth are a mission, a mate and a master, representing something to do, someone to love and someone to serve"¹ To each of these choices there will be consequences, either good or bad. In this chapter, focus is given to the choice of a marriage partner.

The youth need to be helped to understand that there is much more to look for in a potential spouse than just a mere consideration of their church attendance or commitment to church programmes. Knowing a person's background then becomes crucial to avoid certain revelations and discoveries which can be a source of marital tension and strife, and in some cases, outright marital breakdown. What is the character of a person at church, at work and at home? The need to thoroughly assess your potential spouse before and during courtship cannot be overemphasised. This calls for people intending to marry to take a lot of time to know each other because the choice of your marriage partner will determine the success or failure of your marriage. It is important to make a right choice before marrying; follow biblical principles now instead of trying to reverse a bad choice. Young people intending to marry should take care to get what they want or they will be forced to like what they get. You have to choose a partner that you like otherwise you will force yourself to appreciate your spouse. Mulonga (n.d) has noted that the most important qualities that one needs to look for in a marriage partner apart from **love** are: your potential life partner must be **God-fearing, must exhibit Christian maturity and good personality/character temperaments**. Most importantly, the person intending to marry should themselves possess amongst others, these qualities.

a). God-fearing.

A lasting marriage that brings marital happiness and satisfaction requires a couple that fears God. The couple must not just be a regular church-goer but must be God-fearing with principles that are in line with God's word. It must be someone prayerful and who desires the Lord always. God wants His children to maintain a life of integrity, purity and fidelity. The two must be of the same mind and have a common purpose in life, (2 Corinthians 6:14-15). You deliberately choose a good friend. Amongst other things, a good friend helps you to grow spiritually. The choice of friend affects one's character because bad company corrupts morals. True friendship is patient and grows out of common interests, values and commitments. It is purchased at a high price yet is so rewarding.

b). Christian maturity. The success of a healthy marriage is determined by the degree of maturity possessed by the husband and wife. Both should develop a growing up mentality and feel a sense of responsibility to each other. "Maturity is very critical, but it does not always come with age. The older one gets however, the greater is the likelihood of meeting the challenges and difficulties of life with wisdom," (Mulonga, n.d: 24).

c). Good personality temperament. Both men and women must realise that there are a lot of things that the other person is looking for in them. Many young couples enter into marriage with a lot of personality deficiencies such as moods, temper, immaturity, faults and dominating attitudes. During courtship they pretend and put up colourful impressions, but soon after marriage they begin manifesting their old tendencies which soon begin eating into the marriages' happiness and stability. A good personality temperament is a prerequisite to a happy marriage and a happy home.

d). Compatibility. A marriage is more likely to succeed when a couple have a similar background in terms of interests, values, beliefs, educational level, age and so on. In particular, the socio-economic status of those intending to marry should be taken into consideration. Marrying someone ten steps above or below your social status may not be a wise thing to do. Sometimes when the husband or wife is much older, difference in sexual vigour can be a problem particularly in the later years of the marriage. Needless to say, sex is an area of our lives that often causes many problems in marriage. Sometimes if the age difference is too big the older partner may act like a parent rather than a spouse. All this can cause friction.

e) The man must be established with a **regular source of income** as a barest minimum requirement. He must have accommodation of his own away from his parent's home. This will allow him and his wife to run their home independently without parental scrutiny and interference. In short before a person marries, he/she must be ready spiritually, physically and emotionally. For the man he must also be ready economically.

Choosing a right mate

Marital engagement for choosing a life partner is vital and it requires three simple principles.

1. Self actualisation:

This requires one to understand amongst other things, who you are and why you are doing what you are doing.

2. God's direction:

Seek God's direction. Commit your choice into God's hands. There may not be anything wrong or evil about him/her but as a Christian you have to make sure he or she is in God's will for your life. Adam waited on God for a partner and did not rush to marry any of the beautiful animals around him. Wait on God to provide instead of rushing into a deadly mistake which will haunt you possibly the rest of your life. Commit your preferred choice into God's hands. Young people must be helped to put their trust and faith in God, to pray for God to bring forward the right person to marry. They must learn to pray and meditate on what they have seen and heard.

3. Godly counsel:

Seek parental and family input in the choice of a marriage partner as this selection can bring great reward. Similarly, youths should consult and heed the counsel of older, mature Christians who have been in the Lord longer than themselves. Reliable and mature friends can also be extremely helpful. But whatever advice is given has to confirm to God's standards. Youths must follow Biblical principles now instead of trying to reverse a bad choice because "you cannot do in training what you should have done in selectivity.", Chipaye (1991). The Bible is a very good source of advice on any issue including the choice of a life partner. The saying that experience is the best teacher does not mean that you have to make the same mistakes and experience the same pain that others have experienced for you to learn something. Youths need to be talked to in order to help them understand each other and be instructed on how males and females should relate to each other as well as how to handle sexuality. There must be openness in discussions about sexuality.

There has been a failure to learn and understand that men and women are made differently. A man and a woman are two different persons and personalities. They are different not only physiologically but also in their perception of things. The sexuality of a woman is in the heart and in the ears (emotional aspect). Women are fellowship oriented.

Woman was first introduced to man. The first thing done to a woman was to introduce her to a man. Women are moved by what they hear. This will stimulate their feelings and make them ready for sex. The sexuality of a man on the other hand is based in his mind and eyes. Men are mission oriented. If a man has “seen well”, he will be ready for sex. Therefore when in public places women should put on decent attire because men are easily attracted to a woman's body. They should know and choose carefully what clothes to wear on an outing or a date with their fiancé always remembering that modesty is very important. Integrity must be maintained during courtship. Those courting must avoid hugging and kissing. Youths who are courting or dating should avoid secluded places. They must remember that emotions are not born again. Youths must be helped to appreciate and look forward to the beauty of married love (Mushabati, personal communication, 2001).

It is important to mention here that sexuality is a gift from God. God created sex and it is good, (Hebrews 13:4). However, sexual needs are to be met only within the context of God-ordained marriage, (Genesis 2: 22-25, Proverbs 5:15-20). Sexual sin includes lust, pornography, and masturbation, as well as the more obvious forms of sin (Mathew 5:27-28). Sex outside of marriage is a sin, (Hebrews 13:4, 1 Corinthians 6:15-20). Sex is a God given desire designed as a natural part of marriage. The Lord desires for His children to be whole in every area of life, including this most intimate aspect of our humanity. Real happiness comes when we find pleasure in the marriage relationship that God gave us.

The foundation of most Christian marriages lack pastoral marital counselling but there is need to fully understand and appreciate God's concept of marriage. The lack of this understanding and appreciation leads to numerous problems in Christian marriages. Marital counselling requires pastoral abilities and skills. However, some pastors are young and inexperienced. Youths lack pre-marital counselling and church parental guidance on several issues affecting them. The church assumes these young people and children have been “taught” in their homes about the behaviour expected of them particularly in the area of sexuality. Meanwhile parents also look to the church to instruct their children in a godly manner regarding their behaviour. With either side hoping the other has instructed them, the youth end up receiving little or no guidance at all on several issues of life and are left to pick up whatever they can from their peers and from the unregulated mass media. Chalwe (2004:112&113) records this thought as follows:

Zambian Christian parents must not wait for the schoolteacher and the Sunday schoolteacher to teach their own children (these have their own place). Instruction ought to commence from home, for the home is the first learning institution all people attend. The church must take a leading role(per local church) in preparing/counselling young people for married life, because many of the “ifimbusa” (traditional counsellors, families like to hire), know nothing about God's idea of marriage.

In short parents must not pass on to others the responsibility for their children in all areas of life. The church needs to have a strong foundation in courtship in order to have strong marriages. Christian marriages can be strengthened by providing practical teachings on such topics as: *Home Administration, Communication Skills in a home, Solving Marital conflicts, Marital ethics, Home Economics and Management, Biblical concept on marriage, Sexual Techniques, Marriage and Hygiene, Family Planning* and many other practical topics (Chansa, personal communication, 2008). It is important though to realise that the generation of youth is changing. And so the adult population must not be bashful of youth weaknesses and perceptions of life in general and sexuality in particular. Undue criticism can bottle up a young person. What the youth need is a firm but loving guiding hand that does not tolerate compromise. In doing so, adults need t understand the thinking of a youth. The youth need to be guided in a number of areas.

a). Youth groups have been neglected hence there are various psychological, social and emotional problems among the young people. The youth ministry needs to be well instructed and guided. In most cases church leadership has not explained to the members in general and to the youths in particular, the essence of youth ministry. The leadership must ensure that youths do not just end up becoming religious with no purpose or vision in life. Youths must understand that being in a relationship does not permit you to have sex before marriage. Youths must be taught the value of moral chastity which entails postponing sex and therefore preserving their virginity.

b). These days most of the youth preparing for marriage have already explored each other sexually. Unfortunately this lays the foundation for a troubled marriage. If a young lady allows a man to have sex with her before marriage he is likely to be distrustful of her in marriage, as he will believe you may still have sex with other men despite being married. Sometimes the man decides not to marry a lady after having pre-marital sex with her. This gives birth to hurt and bitterness in the lady and often times she develops mistrust and hatred towards all men. She condemns herself for having allowed herself to satisfy the sexual whims of a man who was not even her husband. Pastors have been accused of watering down the sacred institution of marriage through failure to properly scrutinise those intending to marry. At times a person is put on discipline by a church and asked to postpone a wedding on account of sexual or other impropriety. Because of rebellion such a person finds a pastor from another church who blesses his wedding regardless of the disciplinary action still hanging over his head at his usual place of worship.

More and more young ladies are taking marriage vows while already pregnant. Such people do not repent of their sin but conceal it and go ahead to marry as if all was well. Their sin of fornication is not dealt with. Many people have been wounded and shamed by such sexual experiences and, as a result continue to struggle with their sexuality even in their marriages. Marriages in PCC circles are allowed far too easily. One reason for this problem of premarital sex is that the concept of love and relationships among youths is that of the world and they want to continue with in the church. Before God could do anything meaningful with the Israelites he had to deal with the “Egyptian mentality”. Unfortunately, the church may not be doing enough to deal with this “Egyptian mentality.” Believers must therefore deal with this matter with the urgency it deserves.

c). Furthermore, the youth are lacking role models in believers that they should emulate and from whom they can get guidance and encouragement within their respective congregations and the Pentecostal and Charismatic body of Christ as a whole. The behaviour of “senior” Christians has often times failed to inspire the youth towards emulating them because the youth have often times found nothing inspiring to emulate in them. The major problem seems to be that far too many young people are entering marriage rather in a hurry. But why do people rush into marriage? People rush enter into marriage for all sorts of reasons. Mulonga (n.d: 24) and Kashiwa (1999) have listed the following as the most common reasons:

1. Age. As people grow old they begin to feel pressure to enter into a relationship, unprepared as they might be.
2. Disappointment. When one relationship does not work out, one may feel disappointed and hurt. As a way of burying the disappointment a person rushes into another relationship just to show the other person that they are still marketable. Such a person would do well to rather wait on God.

3. Social, parental and peer pressure. In order to please people and conform to societal expectations, a person rushes into a relationship to avoid the stigma of being 'unattached'
4. Lust or desire to have a friend of the opposite sex in order to gain:
 - a) Sexually for men and b) Materially for women (material lust). Youths must be wary of 'marriage opportunists'. It is wrong for anyone to get into a relationship or marriage on the basis of what they can get out of that person.
5. Desire to prove a point.
6. Showing revenge against a parent or former friend
7. To get away from an unhappy home especially for ladies.
8. Feeling sorry for someone.
9. Pregnancy due to premarital sex. Marriage is used as a cover-up for sexual sin.

The proper reason for marriage is to escape loneliness and seek companionship. Marriage was instituted in order to fulfil all the marital needs of man, such as the physical, psychological, emotional social, sexual and spiritual needs. (Proverbs 5:15-20), but marrying a wrong person does not solve the problem of singleness or loneliness but just worsens it. The pastor and the church leadership should talk about these and other issues that confront youths and not always talking about hardcore Bible stuff. The youth need proper Christian parenting that can allow them to make solid Christian foundation, upon which they can establish the following:

- 1. Right priority.** Youths should endeavour to make right priorities. They must handle their lives carefully. They should not be over-excited by too many things, but concentrate on one thing at a given time, (Ecclesiastics. 3:1-11).
- 2. Proper direction.** The young people should learn to set proper goals in life. A goal is a specific plan or an intended target where one wants to reach. Youths should develop precise goals that will lead them into proper direction in life.
- 3. Concrete decision.** Youths should know how to make decisions in life. Every concrete decision should be made out of one's personal conviction and assurance.
- 4. Christian counselling.** A youthful life which lacks counselling is like a broken clay pot. The young people in the church should be well instructed otherwise, they are bound to develop defensive mechanisms. This is the responsibility of the church leaders.
- 5. Christian maturity.** The youths should develop a "*growing up process*" of maturity.
- 6. Inter-personal relationships.** Youths should avoid unnecessary pairings in church. Young people need not to be influenced by wrong friends. They should choose friends carefully and should learn always to be in the company of the wise (1 Corinthians 15:33-34).
- 7. Educative church programmes.** The pastor, church leaders and the matured elderly parents should be involved in creating educative programmes for the youth such as *Youth Challenges, Youth Physical Developments, Youth and Culture, Career, Courtship and Marriage, Health* and so on (Chansa, personal communication, 2008). This will help them counter the many false stories and information they receive from the secular world. A lot of time should be invested in the youths.

8. Menial/Mental stability. The young people should avoid all the unnecessary mental pressure. Mental stability is the situation where a youth is able to distinguish the realities of life from fantasies of life. Unrealistic youths can spend endless time fantasising on having a big 'white' wedding, a car, a big house and a lot of money at the expense of faith. Mental pressure is caused by panic due to the low thinking capacity and low self-esteem by an individual.

Integrity among the youth

Contemporary culture has been discussed already under the section "Challenges of youths". Presently we shall focus on Biblical Culture. Biblical Culture can be best understood as the values, behavioural patterns and forms of life a youth needs to identify himself with, (2 Timothy 2:22-26). Following Biblical culture will result in integrity among the youth. The word integrity means uprightness or undefiled. Integrity guides a believers' life, (Proverbs 11:3). You gain respect through integrity. Integrity influences youths in 3 main ways:

1. Youth behaviour. General character of a youth is positively affected through biblical principles, for example speech patterns are changed, (Colossians 4:6), behaviour changes, (Philippians 1:27), and one's entire lifestyle serves as an example to others, (1 Timothy 4:12).

2. Youth Perception: Integrity brings right perception, that is, the way we see things. In other words we begin to see things through the bible (Psalms 104:34; Psalms 119:95-105). You will make good decisions because of integrity, Psalms 119:30).

3. Sexual Morality. With integrity you shall lead a good, right and healthy sexual life at the right time in marriage, (Genesis 37:7-12). It is said if you want to marry a virgin, make sure you are a virgin yourself.

Dealing with wrong choices.

In the event that you realise that you have made a wrong choice for a marriage partner, you can decide whether to continue with the wrong choice or not, but you are at liberty to reverse your choice. The Bembas say "*nkobekela techupo.*" meaning engagement or courtship is not the actual marriage. Remember the devil would not like you to reverse a mistake. At times pride becomes an obstacle to reversing one's wrong choices. To help curb difficulties created by the lack of proper handling of the triple issues of **courtship, weddings and marriage** some churches have come up with certain guidelines which include the following:

1. A member must be married to a fellow believer, who may or may not be from the same congregation or denomination. Notice of this wedding must be served on the church leadership who in turn will inform the general membership so that they can find out and volunteer information about the people who intend to marry with regard to their suitability to marry. If one of the two intending to marry is from a different denomination or congregation, it is extremely important that a pastor liaises with his fellow pastor from the other church.

2. If there is nothing to warrant any censure, church recognised counsellors commence counselling. Both the man and the woman are to be counselled so that both can grow at the same level to avoid problems in marriage later on. Pastors must be more involved in wedding preparations. Proper advice must be given to all those intending to marry on the financial, social and other implications and demands that marriage brings with it. It is equally important that post-wedding (marital) counselling be offered to young couples to ensure that unforeseen or emerging contentious issues are handled in a mature and non-stop manner.

Chapter seven

Christian Social Responsibility

Overview

Chapter seven looks at social responsibility in the life of a believer. Several reasons that could be responsible for the unsatisfactory participation by believers in this area of church life are explored. Christianity requires us to manifest a love for people. Faith does not free us from the requirement to perform good works. As indicated earlier, Dorcas combined faith with good works, (Acts 9: 36). Meeting the needs of the people helps to propagate the Gospel of the Lord Jesus Christ. One's love will win over people's attitudes and hearts within and outside the church. The church's involvement in the fight against HIV and AIDS and its radical stand against condom use by the unmarried is highly commendable.

Christians and good deeds

Deuteronomy 15:7-8 says:

If there is a poor man among your brothers in any of the towns of the land that the Lord your God is giving you, do not be hardhearted or tight-fisted towards your poor brother. Rather be open-handed and freely lend him whatever he needs. In addition, 1 Timothy 6 versus 18 has the following exhortation: Command them to do good, to be rich in good deeds, and to be generous and willing to share.'

In addition, Romans 12:13 says, 'Share with God's people who are in need. Practise hospitality. During the Messianic and Apostolic period of the New Testament, the church did affirm a balanced teaching on true religion which emphasised the “**redemptive life**” and “**redemptive lift**”. This means the total man needs to experience both the vertical spiritual blessings as well as the horizontal physical blessings from God. The two elements are vital in establishing a healthy and balanced church. The church is replete with Biblical evidence where this ministry was profitable, (Deuteronomy 15:7-11), (Mathew 25:31-46), (Mark 8:1-10), (Acts 2:44-45; 4:32-37, 24:17.), (Romans 12: 13), (Galatians 6:10), (James 1:27; 2:14-26), (1 John 3:16-18, 4:20-21),” (Chansa, personal communication, 2008) The poor are at the heart of God. Scripture shows clearly the need to look at the needs of the people. In Acts 6: 1-6, the believers identified those who needed help and what kind of help they needed and went on to render this help. In other words in Biblical times the church had a social wing within it to cater for widows, orphans and other vulnerable people in the church and community at large. With regard to the early Christians Karkkainen (2007: 10) records :

...koinonia as lived by the early Christians (Acts 2:42-47; 4:32-37) had social implications. Their communities did not act from a concept of social justice. The concern they showed for the poor, widows, and strangers was not seen as an entirely separate activity but rather as an extension of their worship.

Believers have not done well in the area of social responsibility and there are many reasons for this. The major reason is that the PCCs are not following the apostolic teachings and doctrines which the apostles themselves embraced and taught (Acts 2:42-47). Believers are wandering off the foundational basics of Christianity. The beginning was good but they lost track along the way. Sadly, believers even quote scriptures to try and justify their poor showing in the area of works. Doctrines are even created, for example, around the scripture fact that “the poor would always be with us” as the Lord Jesus Christ Himself said. Those experiencing poverty are labelled cursed or uncreative. The foundation of most believers

concerning the place and role of works in the life of a believer has not been properly laid. As a result, most believers in this regard are like a door hanging on one hinge. They suffer from the failure to be practical. Believers are not good at relating to what is going on around them. Most have faith without works. And yet faith does not free Christians from works. It appears that PCCs have not fully understood the Bible teaching in James 2:26 that *faith without works is dead*. James had an impartation of God's concern for the poor, (Galatians 2:9-10). James 1:26-27 outlines what true religion is.

Believers profess to know and embrace the entire bible as God's word, yet they practically deny embracing and fulfilling its teachings on the requirement to combine faith with works. Faith requires Christians to perform works. Therefore, believers must learn to combine spiritual deeds with works. With regard to works it is not difficult to see that the PCCs are a sleeping giant, a white elephant of some kind. The PCCs have a lot of potential for social influence which at the moment is still largely untapped. They need to utilize their human resources, creative skills and social initiative. They have the human resources in their churches such as nurses and doctors who can work part-time on voluntary basis in church-run hospitals and orphanages to the glory of God. Church work or Christian service does not always need a lot of money. There is need for "social community" participation by the church. Accordingly, our contemporary PCCs should set a perfect model, and be a remedial agency for providing tangible solutions to the spiritual and social needs of the people that should help to alleviate poverty, and without compromise fight all forms of injustice and all social ills.

The PCCs need to consider the example of Dorcas in Acts 9:36. She was influential in her community. Her deeds influenced people to Christ. The church leadership has a challenge to establish the "care and sharing ministries" within their churches. These are practical and supportive ministries which take full responsibility in identifying and ministering to the needs of the people in the church and the surrounding social community. The effectibility of the social gospel should involve three Christian gifts:

1. Service and benevolence. The disposition to minister love and compassion to the suffering and helpless people. This is the aptitude to serve and provide assistance to orphans, widows and so on. More often than not, PCCs have tended to just minister to the spiritual needs of people almost to the total neglect of the social, psychological, emotional, physical, material and financial needs of church members and members of the community such as street children, orphans, widows and so on. There is an unbalanced orientation, focus and emphasis towards such aspects as salvation, faith, baptism in the Holy Spirit, prayer and so on for both new and old members at the expense of teachings on works. The church leaders need to organize supportive campaigns to assist needy people with food, clothes, money and so on, (Acts 4:32-37), (Nehemiah 13:12-13). There is need to utilise church and other resources to empower the people that need help. People are helped to attain spiritual salvation quite alright but their social and material needs are neglected. The "social gospel" really has been missing within the PCCs. The world is rejecting dead religion which does not affect and change peoples' lives. The reasoning now is that unless you are helping me in my marriage and social life, then church is irrelevant. It is crucial therefore for the church to assume relevance in today's modern world.

The gospel is not for believers to feel good for the sake of self-impressions but is supposed to be translated into practice for the good of others. Believers ought to be channels of God's blessings and should realise that meeting the needs of the poor helps to propagate the gospel of the Lord Jesus Christ and attracts people to the church. One major reason the multitudes followed Jesus Christ was that he offered hope; hope to have various needs met, physical needs included. Believers would do well to heed the words of the late American

Tele-evangelist Dr E.V. Hill (2005):

God blesses you so that you can bless others. God saves for service. Some things lying at your gate, God put them there as an opportunity for you to minister to others.

God is certainly concerned about his people.

For a very long time the PCCs have abrogated the responsibility of looking after the needy and the underprivileged in society and left this responsibility to Non- Governmental Organisations, many of which are secular. The challenge is before the church and it must be seen to be doing something about these issues otherwise the church risks becoming irrelevant to the society. Institutions to help the disadvantaged such as the poor, widows, orphans the elderly and the physically disabled should be established to provide material, financial and other forms of assistance. The church should be sensitive enough to take responsibility to meet the needs of the needy within its ranks. Believers should carry each other's burdens. Failing to help the needy sends the wrong message that issues of charity are not important to a believer and the church as a whole. Pentecostals and Charismatics have potential to change the social welfare of their communities. The church cannot afford to turn a blind eye to the various needs of people, whether these people are in the church or outside the church as it is the right organisation to address these needs. The church must minister material and financial support to the needy. The church working together with other informal sectors like NGO's, Trade Unions and so on must stand together to address areas of social concern like HIV and AIDS, job creation, poverty eradication and so on.

2. Counselling. To encourage and strengthen the hope of the needy people in the church and social groups.

3. Hospitality. To provide a warm reception to strangers by feeding and entertaining them.

Another reason could be the mere fact that some PCCs are handicapped in the area of finances and resources in general. The PCCs are just getting established and most members are just getting rooted. And so there is the problem of limitation of resources. However, in the 1980's the PCCs started having breakthroughs in the area of finances.

Previously the PCCs were shunned due to its uncompromising teachings and consequently had few members resulting in minimal finances. One area that clearly shows PCCs weakness in the area of works is their failure to build physical churches. With all the money that they collect, PCCs have very few buildings of their own. Most of them either have no plans to build physical churches or have the plans but have simply failed to do so.

To improve on finances the pastor and the church leadership must initiate projects to raise money to be used to help the needy. The pastor should sell his vision to the church regarding fund-raising ventures and community projects. The Pentecostal churches have generally not given as much attention to the world outside the church as it should have. Nonetheless things are changing and some churches are now taking a leading role in this area by establishing community projects such as orphanages, trades and skills training centres for the underprivileged, schools for street children, and hospitals among others. However, the church should not use works to try and gain converts as some have been alleged to do. God wants us to do works which are Holy Spirit inspired otherwise our works are unacceptable in God's eyes since they are only humanistic in nature. Humanism kind of works are not God oriented. In humanistic works man is at the centre and not God. However, in Africa and other parts of the developing world the body of Christ is growing as people are looking for real reasons and solutions to what is happening around them. In providing answers and solutions the church of Jesus Christ has found a place in the hearts of people.

Chapter eight

Christian Church Fellowship

Overview

Chapter Eight examines another burning issue, that of church fellowship. The seemingly lack of quality interpersonal fellowship among believers is dealt with. Believers should not just seek to be blessed, but seek to be a blessing themselves. Believers must learn to minister to each other both within church and outside of church. Church must be an “oasis of love” not only to unbelievers, but more importantly to believers themselves. Everybody must be made to feel welcome irrespective of his or her background. Koinonia, though, must not degenerate into an entertainment social club. Personal relationships are one key area that needs attention within PCC circles. The church has become a loose collection of people who share similar beliefs instead of a closely knit family that cares one for the other, as is the case with the church in Acts 2 and 4. We need “Christian brotherhood/sisterhood.” What we have largely is “Christian togetherness.” Believers lack fellowship such as was evident among the early Christians as recorded in the Acts of the Apostles.

Possible reasons for lack of quality fellowship

There are many possible reasons for this lack of quality fellowship. In many PCC circles the interaction is segregationist. Segregation into classes comes about as a result of the difficulty of relating with people of different socio-economic and educational background. This happens when those from the high-class bracket only associate with those from their class either unconsciously or by design and are unable or unwilling to embrace those belonging to lower echelons of society. Similarly, those from the lower classes of society may distance themselves from the well- to do out of inferiority or spite. Unfortunately, such segregative behaviour has not spared the clergy. Some churches are being run like secular companies. A barrier characterised by officialdom is created between the pastor and the congregation. Some pastors surround themselves and associate with members of the church board and other "prominent", usually rich and educated members than with the poor and uneducated.

The problem nowadays seems to be that pastoral interaction with members is tilted towards the benefits pastors can get out of their members at the expense of the spiritual state of their members. If anything individuals with a high socio-economic standing easily get noticed and get leadership positions with relative ease. This is particularly true of big urban based churches. And yet righteousness and holiness have nothing to do with low or high social- economic status. Further, in such a big church the pastor easily gets detached from church members because of among others, a heavy schedule of activities.

Secondly, lack of knowledge causes lack of quality fellowship. Church members must learn that it is not the duty of the pastor only to extend fellowship to the members but that it is their individual and corporate responsibility as well to minister to one another. God has given each one of us a responsibility not only to build ourselves but also to build others up. Lack of quality relationships is injurious to the body of Christ. It can result in members, particularly new members in the church, bottling up their challenges because they feel people around them do not care about them. Fellowship and integration are very important for any church. In order to build the church all members must feel part of the church because believers have the same Spirit, same body and are one family. Church leadership must lead the membership on how to relate, interact and integrate with each other by promoting acceptance of everybody in the church. If the pastor displays open segregation, he is in error and is sowing seeds of discontentment. Believers need to go back to the place where every believer needs to

be identified as a “brother” or “sister” in the Lord. The affluent and the non-affluent must be treated the same way by the pastor and his leadership team and everybody else must accept and treat each other the same way. This will ensure that no group of individuals feel marginalized. Believers must also watch out for the subtle, silent cancer of tribalism that appears to be common in some church-run organizations.

Christians must not be under one roof and yet be strangers to each other because when believers come together, they come together under the Lord. The barrier of segregation must be broken. Church members are a family who should visit and interact with each other freely. Among believers communication should flow easily and unhindered. Believers must be encouraged to fellowship together and avoid small groupings within the church. These small groupings bring confusion in the church.

Intra-church fellowshiping must be encouraged. Pentecostal and Charismatic believers must realise that each church congregation has problems of its own and therefore coming together can help solve some of these problems so that they do not continue to hinder church fellowship and social interpersonal relationships.

Ministering to One Another; Offering Biblical Support Systems

Christian fellowship must bring glory to God. Christian church fellowship must be borne out of love. Jesus' love for His bride the church is unconditional; the church did not do anything to gain His love. Christ wants Christians to have this same love for each other. Such love will forgive, help, heal, restore, pray for others and strive to be at peace with everyone, and take care of others. Above all they must learn to love each other. Every Christian has an assignment to minister love. Love is a selfless giving over of oneself for the good of others. In fellowship believers must give each other room for mistakes. The church needs to offer practical support to every member. There is need to establish **Biblical Support Systems**. Chansa (2001) has categorised these biblical support systems into three parts:

- 1. Spiritual Support** to teach people spiritual support systems such as prayer chains.
- 2. Emotional Support.** This is intended to teach and to offer people emotional support systems. These are met through sound relationships and not camouflage relationships. Believers need each other. God planned it so. There is need for **KOINONIA**, which is fellowship; sharing life together around a common interest. Karkkainen (2007:4) has this to say about Koinonia:

...In its basic meaning, the term Koinonia denotes sharing, participation, community, communion at the spiritual, social, even material level...Pentecostals need to be reminded of the fact that Koinonia is to be lived out for the mutual enrichment of the members of the body (1 Corinthians 12:26).Acknowledging this and acting accordingly would counteract the rampant individualism of the West, often found among Pentecostals.

Further, the term Koinonia is said to denote “partnership or union with other Christians in the social or spiritual fraternal organisation. However, Koinonia or fellowship in the Christian sense did not refer to yoke with unbelievers for such was incompatible with fellowship with Christians and God. (Chansa, personal communication, 2008). Fellowship will help a person to see the need in another person, therefore brethren should extend their hands to the one who needs help. They must be there for each other. Leaders must not be too distant from their flock. Neither should members be too distant from each other. There must be deliberate programmes beginning at church level to go back to the original church arrangement of “breaking bread in their homes.” It is important to be close to people, not necessarily to offer financial help but to just visit and chat with them in their homes. There should be personal contact amongst people to see and feel and experience their circumstances of life.

3. Financial Support. This is intended to teach and offer people financial support systems, (Acts 2:44-47). It is gratifying to observe that in most PCCs these days, particularly among women, these support systems are in place as a part of church life.

Chapter nine

Church Splits

Overview

Chapter nine discusses church splits, the motivation behind them and their effect on church members. Believers may not always agree on biblical and non-biblical issues. Differences of opinion are inevitable but these must be resolved amicably. God and His church must be put above self. No church or ministry must be established out of the consideration for monetary gain, satisfaction of personal ego or any other egocentric consideration. Everybody must do everything within their power to avoid breakaways. Christians should cultivate a teachable spirit. Members and pastors alike must learn to submit to higher authorities. Believers must appreciate other peoples' gifts. Those who cause havoc to the body of Christ out of selfish interest must not be entertained in any way. Therefore pastors must be reminded and warned of the fact that God is not in the business of disunity and that no one can build a church on the foundation of strife. Pastors and members should know that when they they break away in bitterness and fail to reconcile, bitterness will reproduce after its own kind thereby affecting the spiritual state of the breakaway church.

The Bible and Church Unity

Church splits among Pentecostals and Charismatics in Zambia have become the order of the day. The reasons are many, but whatever the reasons, Philippians 2:1-4 has the following very important encouragement for believers:

If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, having the same love, being one in break away in bitterness and fail to reconcile, bitterness will reproduce after its own kind thereby affecting the spiritual state of the breakaway church.

spirit and purpose. Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others.

The establishment of the church in Bible times was patterned along the following fashion. First there was the call of God. Secondly, the leadership would confirm the ministry or calling upon an individual. In Acts 13:1-3 for instance, the selection of Barnabas as an apostle to replace Judas Iscariot was initiated by the other apostles but was confirmed by the Holy Spirit before Barnabas could take up his new office. The spiritual motive of most independent and other churches coming up today is highly questionable. Their overseers usually turn out to be Spiritual Chief Executive Officers who possess too much power that often means they are not accountable to anyone at all, except their own selfish interests. As Karkkainen (2007: 7) contends:

...the Pentecostal-Charismatic churches' life has been an experience of endless divisions and splits; furthermore, Pentecostals and Charismatics have caused a number of divisions in relation to other churches.

Reasons for Church Splits

Church splits are more prevalent in big churches. There are many reasons for church splits.

1. Pastor's economical expediency. Amongst far too many pastors there is evident lust for material things. There are some pastors who break away from congregations because their eyes are set on economic prosperity which they reckon they can have better chances of attaining if they broke away from the main church and started their own. Dominguez (2006:4) has argued that:

The Pentecostals are very generous, and a temptation for any charismatic leader is to set up his or her own church, to “administer” by himself the money that comes on every service, without any other church authority to supervise him.

Luke 12:15 says:

Then he said to them, “Watch out! Be on your guard against all kinds of greed; a man's life does not consist in the abundance of his possessions.”

2. Personal glory and fame. Some pastors are overwhelmed by the desire for recognition and vaulting ambition to make a big name for themselves. They reason that such an ambition can only materialise if they are on their own. They coin fancy church names to catch public attention and win members. Meyer (2004; 453) has the following to say about this:

...their names, which often refer to the church's aspired “international” or “global” (out) reach, highlight Pentecostal-Charismatic Churches' aim to develop and maintain international branches in other African countries and the West, and to deploy notions of identity and belonging that deliberately reach beyond Africa.

They give themselves big-sounding titles such as prophet, bishop, apostle and so on. Such pastors should remember that the title by which one is called is not important and adds nothing to one's ministry. One's title does not change who a person is. Such pastors must further realise that God does not want their successes but He wants them to be where He can communicate His word and His purposes to His servants.

3. Leadership conflicts. These usually arise from a power struggle between the senior pastor and the assistant pastor. For instance, the underlying causes of the schisms at Asuza are strongly believed to have been power struggles that shattered Seymour's dream of a non-racial and non-sexist movement, (LaPoorta, 1999). This struggle can take many forms.

i. The assistant pastor might feel marginalised. In most cases the assistant pastor is not given opportunity to preach during a Sunday service. Sheer insecurity and protectionism compels the senior pastor to deny his assistant(s) the opportunity to practice their calling or ministry of preaching. There is fear that the congregation might like the preaching of the assistant pastor more than they appreciate his own preaching. Schurz (2008; 1) expresses this thought as follows:

Insecure leaders are jealous of the success of others and constantly compare. God does not want us to live in jealousy, with a fake smile on our face when we hear of someone else doing well. Each church and ministry can fulfill their mandate, encourage other parts of the body and collectively watch Satan lose more and more people from his grasp. We can all win and celebrate the success of others.

The need for cooperation is further underscored by Maxwell (2008; 2) who records;

As Mother Teresa was fond of saying, You can do what I cannot do, I can do what you cannot do, and together we can do great things

To protect his position the senior pastor alienates his assistant from the congregation by denying him the opportunity to preach from the pulpit and only allocates minor responsibilities to him. If the senior pastor is out, a visiting pastor is arranged to preach or an elder is asked to preach while the assistant pastor sits among the congregation. Insecure leadership does not create opportunities for others to rise and excel. This gives rise to tension and out of frustration the assistant pastor consequently decides to go it alone. Pentecostal and Charismatic churches' leadership patterns and styles are so multifarious and different one from the other. This in a way encourages frustrated pastors to break away and establish their 'own' ministry. Both senior and assistant pastors should heed the words of our Lord Jesus Christ to “do to others what you would have them do to you....”(Mathew 7:12).

ii. Another major source of contention has to do with how resources, especially financial resources are shared between or among the senior pastor and his assistant(s). When the assistant pastor feels he is been given a raw deal, he may decide to leave in the hope of securing a better deal in independent church ministry where in most cases the pastor has near absolute control of church resources.

iii. Sometimes a pastor is compelled to leave a church and set up his own church because of a **domineering church board** that constantly stands in the way in the way of his vision for the church as well as his leadership style. Such a board might overstep its mandate to the extent that they want to control the pastor in everything he does. The end result is that such a pastor ends up becoming what John Eckhardt (2001, cited in Chalwe 2004: 128) calls a “religious civil servant” who is answerable to the church board and not to God or the church membership. To run away from such a scenario a pastor may quit to establish an independent ministry. At times the membership becomes uncomfortable with the leadership style of their pastor. When a compromise cannot be reached the pastor might decide to leave and set up camp elsewhere.

4. Insubordination of assistant pastor to the church leadership. Sometimes the assistant pastor is rebellious and does not want to submit to the leadership and authority of the senior pastor and the church board. Such a pastor may be disciplined but because of pride and an unteachable spirit he refuses to accept disciplinary action and breaks away from the main church. Others rebel to avoid facing impending disciplinary action against them by either the fellowship under which a particular congregation falls or by the church board. Such disciplinary action could be for a myriad of reasons such as sexual immorality, financial and material impropriety, for instance, abuse of financial and material donations from both local and foreign well-wishers. To avoid the shame of such exposure, a pastor might break away to set up his own ministry. But pastors are called to imitate their master in His humility. Humility looks at others to be better than oneself and is ready to learn from others. In this way one becomes teachable. Arrogance is not of God. God wants submissive children.

5. Failure to iron out differences. Sometimes breaks occur due to the inability or unwillingness by the leadership to accommodate diverse and divergent views and to deal amicably with contentious issues. By turning down all contrary views, Pentecostals have

missed the opportunity to improve the system. Failure to provide a platform for people to express their different views or simply be heard results in bitterness. Out of frustration and bitterness a pastor pulls out people from that congregation and/or fellowship to establish an independent ministry.

6. Different interpretations of scripture. At the moment, there are many shades of interpretation and meanings of Christian doctrines. Among PCC denominations, many understandings of the same teachings exist. Sometimes it gives rise to doctrinal differences over such issues as the manner of praying. For instance LaPoorta (1999:161) has recorded that “worship in the African-American tradition was the reason why the first of three schisms took place at Asuza. This initial split was initiated by none other than Parham. He was unwilling to recognize the African-American type of worship as the legitimate Pentecostal way of worship.” At times, the leadership begins to coin doctrines of their own which have no biblical foundation or which are based on shrewd twisting and gross misinterpretation of scripture. This works both ways. At other times, those conveniently misinterpreting scripture will breakaway to set up church based on their new found doctrine. Sometimes, the few that are still experiencing the reality of God will break away to run away from the carnality manifesting itself in the church and to maintain the flow of the reality of God in their lives and in the church as a whole. Regarding church splits PCC pastors and members must remember that differences of opinion and differences of Biblical interpretation will always be there. People must learn to talk and discuss issues when differences of opinion arise. But these differences must never lead believers into doing or saying anything that will bring Gods' name into disrepute.

7. Many others are founding churches on the basis of the demonstration of a particular gift. For instance a pastor may have the gift of prophecy. When such a pastor feels that his gift is not being duly recognised in his congregation he may quit to start a ministry centred on prophecy to the detriment of other gifts. This usually leads to abuse of gifts, particularly in independent charismatic ministries. In this regard PCC preachers from West Africa have been blamed for contributing to the problem because of their emphasis on experientially based messages. These personal experiences may be good but they must not replace the word of God. These experiences or testimonies as they are commonly called must be in conformity with God's word and not contradictory to God's word. Let the Holy Spirit control you in your zeal.

8. Fulfilment of vision. However, not every church split is ill conceived. For what reason and in what manner does one leave the mother church? These are the real issues to be dealt with. Ideally one must be released and sent with a blessing and helped to get established wherever one is going. Some of those pastors and believers who break away do so out of genuine and noble reasons. There are those given the calling by God which they must fulfil. In churches where not all fivefold ministries are fully recognized, everybody is called pastor regardless of the nature of the calling that they have. Consequently, they break away to pursue the calling God has put in their hearts. One office that has suffered is that of the evangelist which is hardly recognised. Evangelists are trained, ordained and expected to function as pastors, even though that may not be their calling. They might be unhappy with the apparent church passivity towards evangelism. Setting up his own church then becomes a means to achieving this goal. There is need to identify particular callings and recognise them as such at local congregation level and indeed throughout the entire body of Christ.

9. It appears from the above discussion that probably the major cause of Church splits is **the sheer loss of the reality of God among believers**. When the reality of God is lost, splits will be birthed. It is God who should give direction to the church, to keep it on course. God is the agent of unity in the church and is also the agent of discipline. This loss of the reality of God manifests itself in many ways as discussed above. Part of the problem lies with the general membership who do not scrutinise their pastors and issues critically. Some follow blindly the group that is breaking away.

10. Ease of registration. It would not be far-fetched to conclude that all the above reasons are all aided by the ease of registration. From the above reasons it becomes clear that the problem currently is that the motivation for many splits is self-centredness. The motivation lies in the freedom to do what one wants without hindrance from anyone. These pastors do not have an umbrella body that they submit to. Because their motives are underlined by a selfish desire to gain, the lack of a supervising authority is a particular incentive for a pastor to go independent.

Effects of Church Splits

a. Positive effects. The positive effects cover those breakaway churches and ministries that help someone to fulfill their vision and contributes to the well-being of the larger church. It must be acknowledged that even through church splits the work of God has been multiplied. The number of independent ministries has increased. Although concentrated in urban areas, and notwithstanding all the shortcomings that have already been discussed, the huge number of these church groupings has ensured that virtually every part of urban and per-urban settings have been reached with the gospel of the Lord Jesus Christ. After all some of the independent churches have sometimes done better than mainline Pentecostal churches, for example, in the area of preaching the gospel. This is not to say that church splits should then be encouraged.

b. Negative effects. Wherever they have occurred, church splits have left devastating consequences. Even the most positive of people cannot overlook or deny the disruptive nature of church breakaways with their potential to seriously divide the flock. Church breakaways split the much needed human, financial and other resources between and among many small, usually not so effective ministries. What is important for all to remember is that when there is a split or confusion of any nature in the church, it is the believers who suffer. Gods' work also suffers. The church is affected because a few have sown discord in the church. All this is affecting the well-being of the Pentecostal and Charismatic Churches.

Guidelines for Resolving Church Conflicts

Splits are a big and serious problem in PCC circles. Sadly church divisions these days are accompanied by a lot of finger pointing, quarrelling and so on and there is absolute need for people to be educated on how to handle conflicts. Paul addressed this issue in his letter to the church at Corinth. There is need to address and redress this issue squarely so that it does not go further beyond the alarming proportions it has already reached. Whatever the reason for the split, the following guidelines by Carr (n.d.) for resolving family conflicts may nonetheless prove helpful to one congregation or the other for the resolution of church conflicts.

1. Prepare a proper setting for discussing a problem.
2. Attack the problem and not the person. Speak the truth in love, (Ephesians 4:15-16).
3. Be humble; exhibit willingness to accept making mistakes and others making mistakes.
4. Try to have potential solution in mind.

In his writings with regard to point number 3 above, Mulonga (n.d.; 39) teaches pastors that there are 6 ways to respond to criticism. These are:

1. **Spiritual.** Exhibit the dignity, nobility and composure that is worthy of a pastoral office.
2. **Graceful.** Listen intently; do not jump in with a raised voice in order to defend yourself.
3. **Thankful.** Let the individual know that you appreciate the fact that they are concerned about your ministry.
4. **Teachable.** Realise you may be wrong and that is the way God wants to bring change in your life.
5. **Relational.** Even if you are right, do not humiliate the other party; allow them to hold their head high.
6. **Prayerful.** A word of heartfelt prayer at the conclusion of the conversation will help bring about improvement and maintain the friendship.

There is a great need for oneness in the Spirit. There is always need to accept and not to condemn others who are in independent churches but who are preaching the gospel of the Lord Jesus Christ. Unity does not necessarily entail sameness in everything but refers to one Lord, one faith, and one Baptism (Ephesians 4: 3-6). Christians should always remember that they have been made one in Christ Jesus' their Lord. In the vineyard of the Lord there are many things everyone can do and so believers do not even need to fight each other. Some independent churches are struggling to survive because sooner rather than later members realize their folly in breaking away and the new church and its pastor soon turn out to be worse than the main congregation from which they have just split. This is the work and strategy of Satan to divide the church and render it ineffective. Indeed the above reasons for church splits fits in with the notion of three things afflicting pastors nowadays. The first one was dealt with in chapter three, namely **GIRLS**. The other two are **GOLD** and **GLORY** as discussed in this chapter. The three have become known as “**The Pastors' Triune Enemy**”.

Chapter ten

Church Life

Overview

Chapter ten explores multiple issues critical to a healthy Christian life. These include the place of scripture, worship, prayer, perseverance, integrity, leadership and evangelism in and pastoral code of conduct the life of a believer. Integrity is highlighted as a virtue to be aimed at by every believer especially since Pentecostalism was born out of the 19th-Century Holiness Movement that placed a high premium on moral uprightness. The walk of a Christian is not an easy one. However, the consolation is that victory is assured. Many aspects of Christian life have to be nurtured to ensure a successful balanced Christian walk. These include scripture, worship, prayer, perseverance, integrity, leadership and evangelism. Failure to integrate these aspects of one's Christian walk results into "spiritual cardiac arrest." Believers must ask themselves whether they are walking in God's will and wisdom regarding finances, fellowship, ministry and every aspect of their walk with Christ. There is need to promote a deeper Christian life among believers. The life of a church can only be said to be healthy once several aspects are present. A number of these will be discussed in this chapter. These include scripture, worship, prayer, perseverance, integrity, leadership and evangelism.

Christian Scripture and its significance

Scripture should be the basis and foundation for every Christian. Every Christian must therefore ask themselves the question, what is my attitude towards the word of God? Believers must read the word of God, study it, meditate on it and most important of all practice what it says. Believers err because they do not know the word and the power of God. If they do then they ignore it. Believers must take note of the fact that the Holy Spirit equips Christians to lead a holy life and for service to others. Believers need to get back to the word of God and begin to follow it without wavering. Benefits of the word of God are many. The word of God is the "spiritual Disinfectant." Moreover, the word of God also has a restraining power.

The value of scripture to a believer is underscored by 2 Timothy 3:16-17:

All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work.

Hindrances to following God's Word.

Scripture is important and its value to the walk of a Christian cannot be overemphasised. There are a number of reasons that can stand in the way of a believer and hinder their practice of the word of God. These include:

1. Ignorance of the word of God caused by a failure to check out and compare what is preached with what is written in the Bible in the fashion of the Bereans, (Acts 17:10-11):

As soon as it was night, the brothers sent Paul and Silas away to Berea. On arriving there, they went to the Jewish synagogue. Now the Bereans were of more noble character than the Thessalonians, for they received the message with great eagerness and examined the Scriptures every day to see if what

Paul said was true.

Ignorance of the word of God is the greatest enemy believers face. It is said that serious worshippers learn the word. In-depth knowledge rather than mere superficial mechanics

should be the primary goal. Lack of serious and consistent bible reading means believers do not fully understand scripture. Believers do not receive the word of God with depth. Many believers are like a house without furniture in it. They have just maintained their salvation but they lack the word. Difficulties, trials and temptations will determine whether the grasp of God's word was heart-deep. Some are very serious about God without understanding His word. Believers must avoid one-verse quotations whose context and background they do not even understand, let alone know. This leads to misinterpretation of the word of God and leaves them to talk about the word that they do not understand. This failure to grasp God's word correctly is due in part to the fact that the pleasures of this world trap people into having a worldly grasp of God's word, (Mathew 13:17-23). Christians need God's Spirit to understand the bible, otherwise all one will have is head knowledge. Infact, there are those who feel that the teaching of basic doctrines has not been well tackled resulting in the failure by some believers to withstand pressure for even the slightest opposition to their faith. This leaves them vulnerable to different and wildly interpretation of scripture. There is need to draw closer to the Bible. Bible reading is a form of prayer and worship. Through Bible reading God's Spirit is able to convict people. Believers suffer from spiritual malnourishment due to the lack of being well grounded in the Word of God. Infact even when they listen to the preached word of God, some believers listen for a number of wrong reasons. These include:

- a). Entertainment
- b). Intellectual satisfaction where one becomes a professional “sermon analyst.”
- c) Taking preachers' message to be for others.

2. Devotional deficiency. Believers need to remain faithful to the text of God's word through exposition and exegesis. They need to emphasis on the meditation of the word of God and go beyond prayer so that they can become people of the word. Psalms 1: 1-2 records that:

blessed is the man who does not walk in the counsel of the wicked or stand in the way of sinners or sit in the seat of mockers. But his delight is in the law of the Lord, and on his law he meditates day and night, (Psalms 1:1-2).

Meditation on the word of God helps people to be conscious of the word of God. (Psalms 119:9-16, Joshua 1:8). It also helps to create God- consciousness in their lives. Emotionalism does not bring about the kind of growth that studious search of scriptures brings about, (Mathew 13:18-23).

3. God's word is not taken as being powerful. Others look into the word and ignore it. A Christian needs commitment to the word of God. He/she must avoid a casual or pedestrian approach to matters of God. Every Christian must remember that only the word of God has the power to change their lives. The Word of God can keep one away from sin and vice-versa. The word of God should make one to be a strong child of God. Unfortunately many Christians have failed to realise that those who know the word of God and live by it will be protected by God's word when temptation comes. If anyone attempts to lead themselves, they fall into a ditch, but if they allow God to lead them, He leads them in His way. The Word and the Spirit bring life. Experiences in the Spirit must align with the word by God's Grace. The rich in ecstatic experience of the faith must tap the value of real excitement brought by biblical revelation and not ecstasy for its own sake. In this regard believers must be wary of Pentecostal and Charismatic preachers who unnecessarily emphasise experientially based messages. These experiences may be good but they must not replace the word of God. The

scripture that “they overcame Him by the blood of the Lamb and by the word of their testimony,” (Revelation 12: 11a) must not be abused to this end. God's word must be the basis of everything and not the experiences of individuals. Imagine the Bible speaking for itself. Here is what it would say:

I AM THE BIBLE, God's wonderful library ,
I am always-and above all-the truth.
To the weary pilgrim, I am the strong staff.
To the one who sits in darkness, I am the glorious light.
To those who stumble beneath heavy burdens, I am sweet rest.
To those who are lost I am the safe guide.
To those who are sick in sin, I am healing strength and forgiveness.
To the discouraged, I am a glad message of hope.
To those who are distressed and tossed about by the storms of life, I am an anchor, sure and steady.
To those who search for salvation, I revealed the Saviour of the world.
***I AM THE BIBLE, GOD'S HOLY WORD.*¹**

With regard to the bible as a guide for Christians, credit should be given to PCCs over their stand on HIV and AIDS. The PCCs initially saw HIV and AIDS as punishment from God, especially among homosexuals. But the church begun to get involved when pastors, church members and prominent members of society begun to die of AIDS. Sadly though, it appears that most believers have still not come to terms with the fact that a dear one such as a spouse can suffer from and die of AIDS.

It is becoming increasing clear that most believers opt to hide the illness of their spouse or child, when AIDS is suspected or confirmed. Many believers even refuse to take the VCT to know their status. This is highly unfortunate and the onus is upon the church leadership to address this issue head on.

The issue the nation is grappling with is not HIV and AIDS. The real issue is sexual immorality. Sexual immorality is responsible for the great number of HIV and AIDS cases. It is not HIV and AIDS which causes sexual immorality. This latter view is the impression the secular world has been trying to portray. The uncompromising stand of the PCCs with regard to the methodology of combating HIV and AIDS is highly commendable. In advocating abstinence, PCCs have been consistent in pointing out that though condoms might protect an individual from STD's and STI's and the shame of pregnancy, they cannot protect an individual from contamination of the mind, heart and spirit of the user through fornication and adultery. Condoms do not protect the sexual immoral from the impending judgement of God that awaits them. The question God will ask is: Did you or did you not commit fornication/adultery, and not did you use a condom when you committed fornication/adultery? People should not be so blinded as to believe that the condom will hide their fornication/adultery from God Almighty. Condom use is for faithful married partners only. Humanity must bear in mind too that because people are suffering and dying in great numbers to AIDS does not take away the decree of punishment that God has pronounced on the sexually immoral, (Hebrews 13:4). One pertinent question individuals must ask themselves is: who is promoting condom use? And for what reason? What is the lifestyle like of those people who are promoting condom use? Love is too broad to reside in a small tube

1. Source unknown

called condom. And so women must not allow their nakedness to become a playing ground for men. Otherwise then where is their self-worth, their self-esteem? Humanity is engaged in futile attempts to change God's order. Humanity is challenging God's sovereignty and has inverted ways to sin against God their creator. But Proverbs 14: 12 warns, "there is a way that seems right to a man, but in the end it leads to death".

Worship

The prime duty of man is to worship God. And this worship must not be conditional upon what God has done or will do for us but solely on who He is. His worthiness is inherent in Him. The most precious thing in this world is worshipping God. God made humans to glorify Him. And yet Satan does not want us to worship God. Every believer must never lose track of the fact that the chief end of man is to glorify God and to enjoy Him forever; seeking God so completely that we lose desire for anything that disturbs our satisfaction in God. We must reach a place where we derive great pleasure in seeking God to the level that everything else pails into insignificance. By seeking glory from men, we are seeking the glory that is due to God. Believers must not try to share God's glory and honour (John 15:8) because God made them to glorify Him. Christians must lay their crowns, prizes, accolades, praises and all at the crown of the Lord Jesus Christ, (Revelation 4:8-11).

Okorie (1999) contends that the basis of worshipping God is His worthiness, not just what God can give you. Christians must give God of their substance and heart because He is worthy. Christians must not present their offering to God in order to be blessed. Christ demands our soul, our life, our all. Because the Lord Jesus Christ is worthy, Christians must give Him service, loyalty, and obedience that is worthy of who and what He is and not just because of what He has done and promises to do for them. This position is well expressed in Matt Redman's song *Heart of Worship*:

*I am coming back to the heart of worship,
And its all about you,
All about you Jesus,
I'm sorry Lord for the thing I made it,
When it's all about you,
All about you Jesus.
King of endless worth, no one could express
How much you deserve
Though I am weak and poor all I have is yours
Every single breath.*

Lenny Leblanc and Grey Gulley express the need for worship of God in the song *No Higher Calling*, as follows:

*Down at your feet O Lord is the most high place,
In your place Lord, I seek your face,
I seek your face.
There is no higher calling,
No greater honour,
Than to bow and kneel before your throne,
Am amazed at your Glory,
Embraced by your Mercy o Lord,
I like to worship you.*

In 1 Peter 4:10, the poor widow knew that God was deserving enough to give everything she had. Lifting Jesus up involves more than just raising your voice to God. The Chewas say “*amanitamanda ndipakamwa*” meaning they worshipped me with their lips but their hearts were far from me, (Mathew 15:8-9). Christians can help bring praise to God by living a Christ-like life so that people look at them and praise God for it.

Forms of worship

Man was formed with a profound desire to worship God. However, as Chansa (2001) advances, because of his evil nature, man began developing other forms of worship to satisfy his sinful nature. This is how the World Religions began. The word “worship” in Greek derives from the domestic dog licking and crouching to its master, to show respect and humility. The word means giving homage and honour to God or venerating the divine God. The Bible reveals two forms of worship.

a. Satanic worship.

This worship can be traced from the pagan worship of “Baal” of the Canaanites. The Baal was associated with immorality and was portrayed naked. Satanic worship had various rituals which were performed to venerate the devil such as :

i. Spiritism. This involves rituals of communicating with the evil spirits in the spiritual spheres. This involves divination, sorcery, interpreting omens, witchcraft, casting spells and consulting the dead, (Deuteronomy 18:9-13), (1 Timothy 4:1-2).

ii. Human sacrifices. This was devil worship which required the shedding of blood, (Deuteronomy 12:31),(2 Chronicles 28:1-4), (Jeremiah 19:4-6).

iii. Dancing and Praising. This was the Devilish dance associated with chanting of praise.

iv. Sexual immorality. All satanic worship had a direct link with sexual immorality. The devil worshippers were influenced with strong sexual desires and were engaged in sexual activities like prostitution (Temple sex), homosexuality and incest. Today these have increased, for example, there is pornography throughout the world, (Ezekiel 16:17), (Revelation 9:20-21), (Romans 1:24-26).

b. Sacred worship.

This is holy worship of the Most Holy God, (1 Chronicles 16:25-29),(Psalms 29:1-2), (Psalms 99:5- 9). Unfortunately, this kind of worship has been abused by the PCCs today, because of hyper-faith, status and past Christian experiences.

Prayer

Prayer is fuel to a Christian. Without it one is like a vehicle that has run out of fuel. It helps to re-energise believers and keep them moving on. Therefore, prayer must be central to the lives of believers. They need to build their private altars of prayer. With prayer believers will be able to build purity of heart and ensure unity in the body of Christ. The Pentecostal movement worldwide was birthed through intense prayer. In Zambia in the 1970's there was praying and fasting. Prayer was understood to be spiritual war. These days though, prayer life has declined. Christians have received Jesus into their hearts but just as is the case with bible reading believers are too busy with what is going on in the world to spend necessary time in prayer. And yet prayerlessness is a form of carnality. Believers need to revive their prayer lives. But why must Christians pray? There are a number of reasons :

1. We pray to get needs met. Prayer includes asking, (Jeremiah 33:3, Mathew 7:7-11).
2. It is a ministry and command of the Lord Jesus Christ. God is looking for you to stand in the gap, (Ezekiel 22:30).
3. Moreover, the nature of God is revealed to a person in prayer. We should pray in order to develop an intimate relationship with God, a relationship that leads to holiness, (Daniel 9 and 10). Prayer also includes listening from God. Prayer exposes one to know God on an intimate level. It helps people to know who God is. People develop the sensitivity to know that God is real and not an idol (Headknowledge). The Holy Spirit helps us to pray.
4. Sin is revealed in the presence of God.
5. Prayer helps a Christian to guard his or her heart and gather strength and power to resist evil. It is very easy for unprayerful people to fall into sin. A prayerful church will detect the evil influence of the devil. In other words it will have the spirit of discernment.
6. Prayer brings church growth and restoration. It includes intercession, (1 Timothy 2: 1). It includes praising God, (Psalms 103: 1- 5). When we pray as God's children, we ought to pray:
 - a. With assurance to the father.
 - b. Pray without giving up.
 - c. Pray knowing that God will answer your prayer.
 - d. Pray always in Jesus' name.

Related to prayer is the discipline of fasting. These prayers should be accompanied by fasting. Believers need to be consistent in prayer and fasting. Fasting is important for a number of reasons.

- a. To shut off the influence of the flesh in order to be in tune with the spirit of God.
- b. To show seriousness over a particular situation for example, the people of Nineveh who fasted in order to emphasise to God how sorry they were. Similarly Jehosophat declared a fast for the whole nation.
- c. It is part of Christian discipline; like prayer, intended to fellowship with God, (Daniel 6:3-28). Prayer and fasting without spiritually amounts to vanity.

When we cease to pray, we begin to play and the devil takes advantage. Prayer should not be an event but a lifestyle. Believers need to pray extra hard to counter the moves of Satan. They should all heed the call to prayer and intercession, (Jeremiah). God is looking for believers to stand in the gap, (1 Thessalonians 5:17,). What is the level of your prayer life? Each person must ask himself or herself the question, what things are valuable in life to me? Verse 42 shows us that Christians should spend time at the feet of the Lord Jesus Christ every day. For a Christian the priority is to spend time with God in prayer and in studying His word (Luke 10:38-42). To pray all one needs is dependent weakness. Every Christian is supposed to be a prayer warrior.

Hindrances to Prayer

1. Sin, (Isaiah: 59:1-2)
2. Lack of faith, (Hebrew 11:6, James 1:5-8)
3. Unforgiving spirit, (Mark 11:25-26)
4. Disrespect of wife, (1Peter 3:7)
5. Wrong attitudes and motives, (1 John 3:15-20, James 4: 1-4).

Perseverance by Christians

Whatever the persecution, trials and temptations, Christians are enjoined to pull through, because God will not allow us to be tempted beyond that which we can handle. Perseverance must be developed as part of a lifestyle. Suffering if anything, if well handled, will help us

develop good, strong character. However, knowing Jesus Christ does not mean Christians will never experience pain but He will be with them when they experience pain. It is not always easy in there being a Christian, but Christians have the guarantee of success because God is with them. Someone has said, 'peace is not the absence of problems but the presence of God in the midst of problems.' God calls and empowers. Christians must bear in mind that when they say yes to the will of God, Satan declares war against them.

The experiences of tribulations and persecutions will still be there. The sustaining and enabling power of the Holy Spirit is still the same and so is the end result, the victory of Christians over Satan and the damnation of Satan and all his lieutenants. The time of entering Promised Land is time the devil fights you hardest. The good news though is that the battle belongs to God, (1 Samuel 17:47, 2 Chronicles 20:15). The way believers look at suffering will either honour or dishonour God. (Philippians 2:3-11, James 1: 2-4). They should learn to endure and to rejoice in their suffering. They should strive to ensure that the negativity of life does not erode away everything that is positive about them. Calamities must not be allowed to undress a Christians' good points or strengths. They should not allow situations and circumstances to define them. On the contrary, calamities must strengthen a Christian. By the way Christians respond to adversity we establish who really trusts God. Proverbs 24: 10 says; "if you falter in times of trouble, how small is your strength!"

Mature Christians are those who have overcome. If situations undress Christians, then the chances are that they were never strong in the first place. That is why some people are no longer impressed by powerful prayers, wonderful church schedules and all the external manifestations of Christianity. Only old time religion impresses them. There are no shortcuts to glory. Believers learn most through their pain. Pain builds character. It tests one's faith. Everyone must be ready to pay the price for being Christian, (1 Peter 2:20-21). A Christian cannot by-pass the Cross with all it stands for-suffering, sacrifice and so on.

The real test of a good character does not lie in friendliness or kindness but in one's ability to neutralise the adverse effects resultant from our interaction with others using the word of God and our faith in Him. It is consoling to know that "nobody can heal our hurt and heart like God" and that God has promised to take away much pain from His children. God is a rewarder of those who diligently seek Him. On the other hand the devil has no solution; he will solve one problem and create many more problems.

Christian lifestyle and Integrity

Character is key as Christians strive for holiness of life. This means our actions, words, thoughts must be above board and beyond question as Paul has recorded of his personal testimony. Integrity is cardinal. It is said, "charisma without character is catastrophe." Saul was anointed but he had no character. Integrity depends on an individual's fear of God. Believers should not even talk about holiness and righteousness if they are not ready to place a high premium on character. There must be depth of character. The Christians of the Acts of the Apostles were committed to character. It is character that moves God and not gifts, (Jeremiah 17:7-10). Spiritual gifts are secondary to Christian character. Infact, Christian character perfects the spiritual gift. Sadly, these days clergy and laity alike are boasting in gifts at the expense of character and yet their character is contrary even to the very gift they possess. One's foundation should be established on character and then the anointing of God will follow and flow in someone. Character in the Bible is revealed by good behaviour. As a believer one needs to set an example through character. (Schurz (2005; 1) is more forthright:

Without character, success will always be short-lived and destined for a fall. Many times, who we are is tested during adversity and trials. Do we take the easy way out with compromise and lying? When pressure is applied, what does it reveal about us? Character that is rooted in Godliness will show forth love, patience and integrity

Christians should realize that they are like a city lighted; it is easily noticed when it suffers a blackout. They need to be role models to their children, friends and society as a whole. Believers need to ask themselves the important question; the things that we do and say and think, do they reflect their godliness? Believers must strive for integrity at all times for this is what God expects of them all as shown in Job 2:1-3. A believer should not be associated with business or works which do not glorify God. He/she must not appreciate anything to the exclusion of God. Christians should therefore work on their character and God will begin to work through them. In whatever they are doing as Christians, Christ must be seen. The mismatch between the written word of God and the lifestyles of believers is due to the failure to place importance on character. However, character should not be pursued at the expense of expressions of the word of God.

Phiri (1999) aptly uses 2 Kings 20:1-11 to help believers ask several questions of themselves. Does God take pleasure in looking at the contents of your heart or does He look elsewhere when He sees the contents of your heart? What does God see when He looks at your heart? What have you deposited in your heart? Is God in a hurry to get rid of you from the face of the earth so that you do not disgrace Him and His church? Do you have confidence to make the kind of prayer Hezekiah made? Hezekiah knew who he had believed, a faithful God. Whom are you closer to, God or Satan? The quality of the contents of your heart will determine the quality of your life; your behaviour, your speech, your deeds and so on. Hezekiah complained: He knew God's standards and he knew he had met God's standards. Christians should learn to live a Christian life. Ask yourself "what would Jesus do in these circumstances?" People should say "you must be a Christian", instead of "are you a Christian"? Believers must live what they teach. People should see Christ in believers by the way they live. People may not like them but believers must stick to what is right. Where possible they should change the environment and not let the environment define them. Believers should not just make a difference in a crooked generation, they must be the difference. Believers are the channel that God wants to use to shape other people so they should not look down on themselves, or allow others to look down on them. There are many things that make up the character of a Christian according to Psalms 37:1-40. These can be summarised as:

1. Trust/Confidence
2. Delight
3. Commitment
4. Righteousness
5. Patience
6. Meekness
7. Contentment
8. Blameless
9. Generosity
10. Firmness
11. Goodness
12. Faithfulness
13. Wisdom
14. Speech
15. Peaceable.

Believers must begin living the life that God expects of them otherwise people who are hoping to enter heaven will weep when the Lord will say to them "depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels," (Mathew 25:31-46).

Church Leadership

Church leadership has a special and critical place and role in the life of the church. Therefore a leader must possess the necessary qualities if he or she is to shepherd his or her flock in a spiritually acceptable manner. A leader must be aware of both the manifest and latent influence that he or she has on his or her followers. Christians should support and honour the chosen leadership. The biggest leadership problem is that God is not given the opportunity to lead when in actual fact He is supposed to be the one leading the church leadership, and the church body as a whole. What the church needs is quality God-appointed and God-inspired leadership which will take up its proper role of leadership. The church of Jesus Christ needs

is Christ-like leadership. Acts 20:28 enjoins those in leadership that they should be shepherds of the flock. Jesus was the true shepherd; He must be our example. He provided servant leadership, (Mark 10:45, Mathew 20:25-28). A leader will need to have a sensitive heart. He or she will be aware of the needs of others and lead the flock in love, humility, honesty, and uprightness and with great integrity. A leader should use his/her position to help others and not for selfish advantage.

The key area is maturity. It goes without saying that immature leaders provide immature leadership. The leader must strive to work with others in a team setting that gives clear direction, goals, aims and a great sense of purpose to the membership.

Evangelism and discipleship

The need to share God's gift of life with others is not an optional matter. If you love someone you definitely want to share every good thing with him or her. The mission of the Church as a whole and the individual Christian is still the same as it was in Biblical times, namely to win souls to Christ. As stated in chapter one, in Zambia revival started in the mid 1970's to mid 1980's. In the 1970's there was the vision to grow and expand. Church growth was emphasised. However, after the 1980's the focus of the church changed from church planting to internal church growth. Focus shifted to expansion of membership at the local assembly level. This resulted in a slow-down in church planting. Relatively few churches were planted in the late 1980's and in the 1990's church planting slowed down drastically. Evangelism within PCC circles has been beset by a multiplicity of problems. In the past there was widespread collaboration among different church denominations regarding evangelism. Different churches came together with the common goal of winning souls for Christ and mapped out common strategy to ensure effective evangelisation of a compound or town. Crusades were jointly organised. Nowadays however, pastors and their congregations shun team effort, leaving the church fragmented. Clearly, the church vision on church planting needs revisitation to re-energise it.

In acknowledging the commission of the Lord Jesus Christ to make disciples everywhere and teach them to obey Him believers should develop the desire or passion to let others have possession of the faith they themselves possess. Believers should have the desire to preach to others; they should have the love for others. They should ask themselves, where would I be if no one had told me about the Lord Jesus Christ? This should compel Christians to spend time telling others about the Lord Jesus Christ. As Chibale (2001) argues the church must never abrogate its mission as laid out in Romans 10:5-15. In this passage, verses 8-11 spell out the responsibility of the sinner while verse 14 spells out the responsibility of the preacher.

With regard to evangelism believers must preach the word of God not to gain anything like praise or material gain but in obedience to God. They must not lose sight of Jesus Christ's' mission statement of Luke 4:18-19. Hill (1999) expresses this imperative thus:

If sinners have to be saved then saved sinners must report for duty.” But for evangelism to succeed Christians must not forget that it is God the Holy Spirit who convicts men of their sin. Therefore, Christians need to talk to God about those they want to evangelise before they talk to these people about God. In doing so they must have:

a strong conviction in the belief that the new birth is a supernatural, profound experience brought about by the Holy Spirit. The church must therefore constantly guard against inducing superficial decisions and spurious professions of faith, but this must be combined with a whole hearted concern and action in positive God-guided evangelism. But believers must not end at evangelism. They must learn to disciple new converts. The church must put an emphasis on Christian growth and concern for the development of Christian character

and sense of vocation. The church must be aware of the danger of the divorce between doctrine and behavior arising from an inadequate presentation of Christian truth (Scripture Union Zambia: 11-12).

In addition, there must be *'a concern that young people should be brought into the life of the churches. Evangelism which does not express this concern cannot be regarded as fulfilling the basic aims of the church'* (Scripture Union Zambia: 12).

Pentecostal Remnants

Much as the Pentecostal portrait appears so negative, it must be observed that it would be grossly destructive to make a critical and sweeping analysis that the entire Pentecostal church is spiritually deluded. Just like the classical Pentecostal church scored several successes, there is still a remnant of Pentecostals that have maintained the fervency of the Holy Spirit in our contemporary Christian church, (Isaiah 6) in the fashion of the remnant of Israel.

Chapter eleven

Summary and the Way Forward

Overview

Chapter eleven presents a summary of all the issues discussed in the book, chapter by chapter. A conclusion is drawn and suggestions for the future made. This covers the life of the church as a whole and is included to ensure that the knowledge and information gained is not merely limited to an awareness and understanding of practical issues, but also includes learning from the mistakes and successes of previous generations in order to better the future.

Summary

As indicated earlier the aim of this book is for it to serve as a “wake-up call” to Christians. A clear call is made to Pentecostals and Charismatics to return to true Christianity as practiced in biblical times. As such this book is not meant for empty, rhetorical, theological and academic debate but should be seen as an open challenge to do some self-introspection and where found wanting, allow God Almighty to transform believers into what He wants them to be. 2 Peter 1:3-8 declares:

His divine power has given us everything we need for life and godliness through our knowledge of him who called us by his own glory and goodness. Through these he has given us his very great and precious promises, so that through them you may participate in the divine nature and escape the corruption in the world caused by evil desires. For this very reason, make every effort to add to your faith goodness; and to goodness, knowledge, and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love. For if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ.

There are several indications projected in this book of the serious crossroads the PCCs have found themselves at. It appears that many Christians within the PCCs are not projecting genuine Christian lifestyles and testimony as exhibited by the Lord Jesus Christ and the apostles.

Successes of Pentecostal and Charismatic Churches

The contemporary Pentecostal church in Zambia has been able to score several successes. In analyzing the impact of the Pentecostal and charismatic movements worldwide, Burgess, McGee and Alexander (1998:28) have made the following observation:

...regardless of one's position concerning the work of the Holy Spirit in the modern world, Pentecostalism, in all its forms, has nevertheless sparked an almost unprecedented expansion of the Christian faith, and has brought renewal to branches of mainstream Christianity, and has challenged Christians everywhere to address the issues that have been raised

This can similarly be said of the Pentecostal and Charismatic churches in Zambia. Regarding Pentecostals worldwide, Karkkainen (2007; 7) observes that 'the opposition to and harassment of Pentecostals by older churches in various parts of the world is too well known a fact to be ignored.' Just as in other parts of the world, the advent of Pentecostalism in Zambia was greeted with outright vehement rejection and scorn by other churches that were part of the Evangelical Fellowship of Zambia (EFZ). Pentecostals were termed "noisy" and were required not to speak in meetings of the EFZ because 'there are people here who do not like noise.' The basis of their rejection was that Pentecostals were heretic. Similarly, Pentecostal pupils in schools were thrown out of Scripture Union Fellowships on account of their beliefs. With time though Pentecostal pastors gathered courage and challenged the status quo. Rejection then gave way to the spirit of ecumenism which later gave way to acceptance of Pentecostals as a genuine Christian movement, unique and complete in its own right. (Sakala, personal communication, 2008).

Indeed Pentecostalism has broken the barriers of misunderstanding and has gained acceptance amongst the most vehement of critics. Just like Pentecostalism has thrived in Africa, Latin America, and Asia (Corten 1997, Droogers 2001, Freston 1998, Jenkins 2002, Lehman 2001, Martin 2002, Poewe 1994, cited in Meyer, 2004:452), Pentecostalism (and the Charismatic movement) have been the fastest growing Christian movements in Zambia since the early 1970's. This church growth has been phenomenal. Success in church growth has been accompanied by corresponding success in church planting, particularly in the early years.

However, inspite of these weaknesses evangelism remains one area where the Pentecostal church has scored major successes. The Pentecostal church has generally presented a sound, balanced doctrine based on the bible. There has been a sound interpretation of the bible (although as admitted, there has been the problem of practising what is preached). The Pentecostal and Charismatic churches have been able, to a large extent, to preach a message of salvation and purity. They emphasise that man must live a pure life. They also emphasise that God loves them and saved them for a purpose. They gospel of the Lord Jesus Christ in totality, in its unadulterated form (this notwithstanding the excesses referred to in chapters 2 and 3). The PCCs have preached and emphasised a clearly worked out salvation process that emphasises on a personal relationship with God. A key teaching has been that salvation is not by inheritance but by repentance and faith through Jesus Christ. There has been a preaching of repentance from dead works to turn to Christ. People have been saved as a result of the uncompromising preaching of the word of God, and many have come out of the world as real change has taken place in them which has set them apart from the world. This has resulted into salvation for a lot of people. Many PCCs have been growing at a fast rate, some probably too fast for their own good.

In addition, the PCCs have been able to provide spiritual answers to people's spiritual hunger. Their message has gone beyond mere religious ritual to connecting with the heart, spirit and soul of people in their search for a higher power than their surrounding can offer. The PCCs have scored successes in the area of demonstration of God's power. For instance, the PCCs have demonstrated God's divine power through signs and wonders. The PCCs have taken the lead in helping people understand the issue of demon possession and the casting out of demons by believers. Chandomba (2007 cited by authorhouse 2009:1) records that:

the holistic view adopted by the Pentecostal movement can be found in African religion's focus on healing of the whole person, ... dreams and the healing of the sick through prayer are all characteristics of African religion.

The Pentecostal and Charismatic churches have been at the centre of rekindling Praise and Worship of God Almighty and creating a new understanding of the same. After initial

resistance, most mainline churches have now accepted the place of Praise and Worship in their church services and in the life of the individual Christian. Without doubt the Pentecostal church has influenced mainline churches in many aspects such as overnight prayer meetings which were initially frowned upon. The PCCs have produced most of the leading gospel artists in Zambia. All they need to do is ensure that their character is in tandem with biblical standards for their Christian lives. Initially when Pentecostalism entered Zambia, it was largely filled with young people. Today not only have these young people moved on to become adults within PCCs, but the PCCs have attracted numerous other adults to its ranks. Though still predominantly youthful this picture is fast changing and critics can no longer call the Pentecostal church “the church of young people.” Commitment to the evangelization of the country should be much commended. There is no town or city in Zambia that does not have a PCC congregation.

Another success story of the PCCs in Zambia have been their ability to produce enough local pastors who have ably taken over the baton from missionaries. This has taken place virtually within one generation. The number of congregations being pastured by missionaries is largely restricted to those missionaries who have come to establish ministries of their own with foreign financial support. Some of the clergy have ably provided spiritual leadership to the nation on various issues.

The way forward

The successes are there for all to see. However, the church is under attack and it is also clear that the Christian roof somehow is leaking and it must be repaired ultimately. Pentecostals and Charismatics must chart the way forward. If the unprecedented decline in morality among Christians is to be halted somewhat, there is need to hold the bull by its horns. In doing this PCCS must not simply resort to condemnation and ridicule but must do the needful in order to get back to their foundations. Believers need to rebuild the PCCs and remove all the spiritual hindrances. The church should seriously consider spiritual matters because in the last days many people will have a form of godliness but denying God's power as indicated in 2 Timothy 3:1-5:

But mark this: There will be terrible times in the last days. People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, treacherous, rash, conceited, lovers of pleasure rather than lovers of God—having a form of godliness but denying its power. Have nothing to do with them.

God is holy and those who serve Him must be holy in all aspects of their lives. However, believers must remember that being unworthy is not the same thing as being worthless. In all these shortcomings of the PCCs believers must remember that they are the ones who are changing and not God, for Jesus Christ is the same yesterday and today and forever, (Hebrews 13:8). God has not lowered his standard; it is the believers who have lowered their spiritual standards. They need to raise their standard in all areas of their lives. If believers are to live a morally upright life, they have to maintain a high degree of commitment and integrity to the Lord. There has to be a personal commitment to live according to the standards of God. This commitment should permeate throughout the lives of believers because the calling of God is a high calling. Believers must live life worthy of God's calling. They must acknowledge God in all their ways and He will direct their steps. If you commit yourself to God, He will commit Himself to you. He will finish what He has started in you. The closer to God you get, the more He reveals Himself to you. The closer to God, the clearer the picture of yourself. The way forward requires believers to tackle the problem of

immorality. There is absolute need to return to God and discover their spiritual roots and foundations in their Christianity. Believers need to humble themselves before God, repent and get back to their original biblical-based Pentecostal roots and seek His face in line with 2 Chronicles 7: 14 which reads:

If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will healthier land.

James 4:7-10 has the following message for believers:

submit yourselves, then, to God. Resist the devil, and he will flee from you. Come near to God and he will come near to you. Wash your hands, you sinners, and purify your hearts, you who are double-minded. ... Humble yourselves before the Lord, and he will lift you up.

Furthermore, Revelation 2:4-5 has the following warning for God's wayward children:

yet I hold this against you: You have forsaken your first love. Remember the height from which you have fallen! Repent and do the things you did at first. If you do not repent, I will come to you and remove your lampstand from its place.

Time is of the essence. The time to repent is now. The Chewas say “*padakafunda panadyetsa galu*” implying that procrastination can cost one’s life. My conviction and concern is that the PCCs must experience a total repentance and restore its first love for God. Karkkainen (2007:8) observes:

Of course holiness is a gift to the church because her Lord is holy. Yet, precisely because of the receipt of this gift and in keeping with the purity and holiness of the Lord, there is a constant call to repentance and to maintaining church discipline (1 Corinthians 5).

The church should be revived and begin to flow in the spiritual gifts and other manifestations of the Holy Spirit. The church has different gifts for its edification. The believers must be devotional because this is the foundation of the Christian church. This devotion is an essential element in the Christian life. Therefore, believers should be spiritually devotional and consider the cross a focal point for every Christian ministry.

A simple little Christian tract that I once read contains the following powerful message:

“Our sportsmaster says: A Christian is like a footballer because-He plays a clean game, keeps fit and shuns bad habits, works with others as a team, has a grand Captain and is on the winning side. His Captain, Jesus Christ, is looking for more players. The transfer fee: His Precious Blood, has been paid .His signing on terms are: A turning away from wrongdoing, A trust in Him as Saviour and leader, A willingness to wear His colours. ”

Christ is the Grand Captain of the church. However it is important that believers realize that:

*“the church is not a **refrigerator** for preserving perishable piety,*

*It is a **dynamo** for changing human wills with power.*

*The church is not a **store** to furnish supplies for the lazy,*

*It is an **equipping house** that offers well-fitted yokes for drawing life's load.*

*The church is not a place to **dodge life's' difficulties,***

*It is a place that furnishes **courage and strength** to meet them.¹*

1 Source unknown

That is why there is still belief in the church inspite of its imperfections. The church will infact never be perfect in this world since it is made up of people who are still human with their weaknesses. Inspite of all this church is still the only agency in the world that provides a place where people can gather to worship God. The church is still God's agent of change-an instrument of the Eternal, to carry out God's work of redemption in this world. Praise God for the church . Those who still doubt God must consider God's word because it is a message of faith, love, hope and power, (1 Thessalonians 1:1-6). God has reached out to you, so what is your response? 'God said' and this makes it true because God cannot lie. One cannot agree more with Romans 1:16-17, which declares:

I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile .For in the Gospel a righteousness fromGod is revealed, a righteousness that is by faith from first to last, just as it is written: "The righteous will live by faith..

References

- Authorhouse (2009) Bookpreview. Retrieved 11/02/2009 from bookstore/ItemDetail.aspx?bookid=44107
- Banda, H.K.J. (2000). 'Evidence of transformation '. Sermon delivered at Northmead Assembly of God Church. Lusaka.
- Banda, J.H.K (1999) 'Finding Satisfaction in Life'. Sermon delivered at Northmead Assembly of God Church. Lusaka.
- Burgess, S.M, McGee, G.B, and Alexander, P.H (Eds.). (1988). **Dictionary of Pentecostal and Charismatic Movements**. Michigan: Zondervan.
- Burgess, R. (2008). Freedom from the Past and Faith for the Future: Nigerian Pentecostal Theology in Global Perspective. (Electronic version) *PentecoStudies*,7(2), 29-63.
- Bynum, J. (2006). Sermon on Trinity Broadcasting Network (Zambia). Lusaka
- Carr, R. (). 'Communication in the Family' Paper presented at a Marriage Seminar at Northmead Assembly of God Church. Lusaka.
- Chalwe, A. (2004). **Contextualisation minus syncretism; Impacting Zambia with the Christian Message**. Unpublished M.A dissertation, Northwest University. Potchefstroom.
- Chalwe, A. (2009). **The Missionary Activities of the Pentecostal Assemblies of God**. Unpublished PhD Thesis, Northwest University. Potchefstroom.
- Chansa, P. (1999). 'The Greatest Promises of God'. Sermon delivered at Mufulira Central Assembly of God Church, Mufulira.
- Chansa, P. (2001). 'Building a worshipping Church.' Sermon delivered at Mufulira Central Assembly of God Church. Mufulira
- Chansa, P. (2001) 'Ministering to one Another', Sermon delivered at Mufulira Central Assembly of God Church. Mufulira.
- Charismatic Movement. (n.d) Wikipedia Encyclopedia. Retrieved 11/02/2009 from http://en.wikipedia.org/wiki/Charismatic_movement
- Chibale, D. (2001) 'Analysis of the Doctrine of Salvation'. Church sermon. Mufulira
- Chipaye, C. (1991). 'Walking towards Marriage'. Paper presented at a Marriage Seminar at Trinity Temple Assembly of God Church, Chipata.
- Domingues, M, D (2006). **The Pentecostal Movement; History, Doctrine, Success, And Failures**. Retrieved 27/12/2008 from mhtml:http://87.248.115.134/uk.f237.mail.yahoo.com/ya/securedownload?clean=0&fid=I...
- Edward, C. L (1999). Latin American Pentecostalism. In M.W. Dempster, B.D.Klaus ,and www.authorhouse.com/
- D.Petersen (Eds.), **The Globalisation of Pentecostalism; A Religion Made to Travel** (pp.131-150). Carlisle: Regnum
- European Research Network on Global Pentecostalism (2007) Africa. Birmingham University. Retrieved 09/01/2009 from pentecostalism/Africa

- Evangelicalism. (n.d) .Wikipedia Encyclopedia online. Retrieved 11/02/2009 from <http://en.wikipedia.org/wiki/Evangelicalism>
- Fundamentalism. (n.d) .Wikipedia Encyclopedia. Retrieved 11/02/2009 from <http://en.wikipedia.org/wiki/Fundamentalism>
- GPM (n.d) 'A Christian is like a Footballer' (Christian tract). Essex
- Hill, E.V. (1999). Sermon on the Trinity Broadcasting Network (Zambia).
- Hill, E.V. (2005). Sermon delivered on the Trinity Broadcasting Network (Zambia). Lusaka.
- Hocken, P.D. (1988) Charismatic Movement. In S.M.Burgess, G.B. McGee and P.H. Alexander (Eds.), **Dictionary of Pentecostal and Charismatic Movements**. (pp. 130- 160). Michigan: Zondervan
- <http://chronopredator-worship.blogspot.com>. Accessed on 18/05/2009.
- Karkkainen, V. (2007). The Church as a Fellowship of Persons; An Emerging Pentecostal Ecclesiology of Koininia (Electronic version). *PentecoStudies*, 6(1), 1-15
- Kashiwa, T. (1999). 'Marriage and Traditions; Song of Solomon'. Paper presentation at a Marriage Seminar at the University of Zambia School Missions for Christ.Lusaka
- Klaus, B. D. (1999). Pentecostalism as a Global Culture: An Introductory Overview.In M. W. Dempster, B.D. Klaus and D. Petersen (Eds.), **The Globalisation of Pentecostalism; A Religion Made to Travel** (pp. 127-130). Carlisle: Regnum
- LaPoorta, J. (1999) Unity or Division: A Case Study of the Apostolic Faith Mission of South Africa In. W.M. Dempster, D.B. Klaus and D. Petersen (Eds.), **The Globalisation of Pentecostalism; A Religion made to Travel**. (pp. 151-169). Cowan: Regnum
- Ma, J. (1999). Pentecostal challenges in East and South-East Asia. In M. W. Dempster, B.D.Klaus and D.Petersen (Eds.), **The Globalisation of Pentecostalism; A Religion Made to Travel** (pp. 183-202). Carlisle: Regnum
- Martin, D. and Mullen, P. (Eds.). (1984). **Strange Gifts; A Guide to Charismatic Renewal**. Basil: Blackwell
- Matt, R. (2000). The Story behind the Heart of Worship. Retrieved 07/02/2009 from [.The_Story_behind_the_Heart_of_Worship](#).
- Maxwell, C. J. (2008).Creating a Winning Environment-Part 1. In Africa Outreach (Eds.), **The Established Heart; God's Word and Wisdom for Pastors-Church Bulletin**. Lusaka: Africa Outreach.
- <http://www.glopent.net/global>
- <http://marrasingson.multiply.com/journal/item/24>
- Meyer, B. (2004). Christianity in Africa; From African Independent to Pentecostal –Charismatic Churches (Electronic version) *Annual Review of Anthropology*, 33, 444-474.
- Moen, D. (2002). Down at your feet) On _____ Hosana Music
- Mulonga, M (n.d). 'Christian Counselling'. Kitwe. Unpublished.
- Muwowo, A. (2002) 'Causes of Sexual immorality' Slightly adapted from a sermon delivered at the Zambia Fellowship of Evangelical Students (ZAFES) at the then Copperbelt Secondary Teacher's College, now renamed Copperbelt College of Education, Kitwe.
- Okorie, K.(1999) 'Measuring your commitment to the Lordship of Jesus Christ' Sermon delivered at Northmead Assembly of God Church. Lusaka.

Phiri, B. (1999) 'Characteristics of a Christian that causes God to answer them. Sermon delivered at Oasis of Love Fellowship, Lusaka

Protestantism .(n.d) .Wikipedia Encyclopedia. Retrieved 11/02/2009 from <http://en.wikipedia.org/wiki/Protestant>

Schurz, W. (2005). Respect, Earned or Given-Part Two. In Africa Outreach (Eds.), **The Established Heart; God's Word and Wisdom for Pastors; Church Bulletin**. Lusaka. Africa Outreach

Schurz, W. (2008). Secure Leadership Part 2. In Africa Outreach (Eds.), **The Established Heart; God's Word and Wisdom for Pastors-Church Bulletin**. Lusaka: Africa Outreach.

Scripture Union Zambia (n.d) **Senior Friend's Handbook**. Lusaka

Shawchuck, N and Heuse, R. (1993) **Leading the Congregation; Caring for yourself while serving the people**. Abingdon Press. Nashville

Siew, T. (2007).**Revelation is Real; Moses's 40 years in Waiting**. Retrieved 05/02/2009 from .

Wachege, P. N (2000) **Salvation and Being Saved; An African Socio-Religio-Philosophical Touch**. Media Options. Nairobi

Pentecostalism” (n.d) Wikipedia Encyclopedia online. Retrieved 11/02/2009 from http://en.wikipedia.org/wiki/Charismatic_movement

Towner, D.B. and Sammis, J.H. (1887). Trust and Obey. Retrieved 10/02/2009 from

_____ (2001). 'Hindrances to following God's Word'. Sermon delivered at the

Zambia Fellowship of Evangelical Students Regional Conference. Kitwe

<http://cherubim77.blogspot.com/2007/06/moses-40-years-inwaiting>.

<http://www.cyberhymnal.org/htm/t/trstobey.htm>

Glossary of (Word)Usage

Apostolic age

This refers to the period in biblical history, during which the Faithful Disciples or the Apostles carried out the evangelical work for the redemption of humans in the dispensation of Grace, after the Lord Jesus Christ had ascended to heaven.

Baptism

The term “baptism” is derived from the Greek “baptisma” from the root “baptizo”. In theological sense the word means “to die”. The meaning and efficacy of baptism can be understood only in the light of the redemptive death and resurrection of Jesus Christ, and the ultimate sign of Newness of a Christian.

Believers

Those who have accepted trustfully, on faith the gospel of the Lord Jesus Christ. Believers are referred to as Christians who have faithfully believed in Jesus Christ and are adherents of Christ

Bible College

A biblical and theological institution where men of God, called by God are instructed to shape their calling and ministry.

Charismata

A theological term meaning “gifts” or any endowment that comes from God, which are given for special tasks in and through the church.

Charismatic

The word charismatic is derived from the Greek word charis (meaning a grace or a gift) which is the term used in the Bible to describe a wide range of supernatural experiences as recorded in 1 Corinthians 12-14. 'Charismatic movement' here refers to all manifestations of Pentecostal- type Christianity that in some way differ from classical Pentecostalism in affiliation and/or doctrine). This is an umbrella term used to describe those Christians who believe that the manifestations of the Holy Spirit seen in the first century Christian Church, such as healing, miracles, prophecy, and speaking in tongues, are available to contemporary Christians to this day. Charismatics would characterize persons outside classical Pentecostal denominations, but are part of an independent ministry.

Christendom

Christians collectively: the parts of the world in which Christianity is the most common religion.

Christian theology

This is the conservative evangelical doctrine which project and reveal the correct biblical history and nature of God and they have large followings.

Christocentric

Centering theologically on Christs nature of His sovereignty, attributes and His earthly ministry.

Christology

The branch of theology concerned with the person, character, and role of Christ.

Church

The church denotes an assembly of believers who believe in Christ. The word “church” which in Greek translates into “ekklesia” sometimes refers to the local group of Christians in a given locality and sometimes to the worldwide community of believers.

Clergy

The body of men set apart, by due ordination, to the service of God, in the Christian church, in distinction from the laity.

Counselling

Professional guidance of the individual in personal and social matters.

Courtship

A term which is technically used to describe a love intimate relationship of a man and woman before they get married. This is the period the aspiring couple endeavour to spend quality time to know each other closely.

Cult

This is a religious group which teaches false doctrines and mutilates the gospel truth. They misinterpret scripture from the liberal viewpoint. These cultic movements have strong force to oppose the Christian doctrine.

Denomination

A church with an established authority structure to which all congregations under it subscribe and whose authority they recognise and accept.

Discipleship

The process of helping one who accepts the teachings of Christ to be well grounded in the Christian doctrine. The word “discipleship” comes from the word “disciple” meaning “a learner”. In the widest sense, discipleship is the spiritual indoctrination of the Christian faith and doctrine to those who accept Christ.

Egyptian mentality

This could refer to the mind of a Christian who thinks retrogressively, and always craves for worldly things.

Elitism

Leadership or rule by a relatively small intellectually, professionally, or socially superior group that has a power out of proportion to its size in the population.

Eschatology

A branch of theology concerned with the ultimate destiny of the universe and humanity especially concerning death, judgement, heaven, and hell. This is the study of the last things to happen on the earth in this present age. The word is used in the study of such important events as the second coming of Christ, judgement of the world, resurrection of the dead, and the creation of the New Heaven and Earth.

Evangelism

Evangelism is to tell forth what we know to be the truth in regard to what we know and what we have experienced about Jesus. This is the spreading of the Christian gospel in an effort to bring about personal conversion. Evangelism is the proclamation of the gospel of Christ to every person. In a strict sense evangelism can be equated to moving about in different locations preaching the gospel concerning Jesus Christ to those who had not received Christ.

Evil

Not good morally; sinful, wicked. The term “evil” poneros (Greek) designates the spiritual, moral and physical downfall in relation to the divine order of God. The word “evil” depicts the state of being nasty, wrong, wicked and pernicious.

Faith

The word faith when used with a religious application, means trust, reliance or fidelity. In a strict sense, faith is the true commitment to God and unwavering trust to his promises and a persistent fidelity and obedience to God Himself.

False doctrine

Teachings that are adjusted, made or fabricated so as to deceive or mislead: inconsistent with or inappropriate to the true situation.

False teachings

These are heretical teachings within the church which propagates extra-biblical doctrines and revelations.

Glossolalia

The term 'glossolia" is a Greek word referring to "tongues". It may refer to an organ of the body in the mouth for drinking or lapping. In biblical didactical teachings it means a language or dialect. Glossolia then denotes the speaking of tongues of fire, like of the Pentecost.

Heresy

A belief which is against the principles of a particular religion, in this case Christianity.

High places

In biblical history, "high places" were signifying high places or scenes connected for idolatrous worship of false gods. These were exposed sites for sacrifice and meeting with imaginary gods, carved images and idols.

Hippie movement

Usually young person, especially during the 1960's who rejected the customs and morals of established society (foe example, by dressing unconventionally), and in many cases used hallucinogenic or intoxicating drugs, such as LSD in the search for new levels of awareness.

Holy Spirit

The Holy Spirit is the third person in the godhead of the triune God. Biblically and customarily, the Holy Spirit is regarded as God. The Holy Spirit has the ability to powerfully endow chosen individuals for great tasks and He is seen as the agent in the providential work of Go in moral and spiritual spheres. The Holy Spirit indwells God's people for life and ministry.

Humanism

A doctrine, altitude or way of life based on human interests or values, especially a philosophy that asserts the intrinsic worth of humans and their capacity for fulfilment through a life governed by reason and that usually rejects religious belief.

Hypocrisy

Hypocrisy is a tendency of hiding one's self image and portray a false personality which does not reflect ones true identity.

Immorality

Violation of moral norms, especially on sexual matters.

Independent ministry

In church history, especially when the Pentecostal movement begun, other ministries emerged called the "isocational Christian groups" who believed they had a new revelation and the manifestation of the Holy Spirit, rather than of the Pentecostals. Hence, they formed the so-called independent ministries, in the sense that they are not denominational but ran their ministry in isolation of anyone's control.

Integrity

Uncompromising adherence to a code of especially moral values concerning honesty, incorruptibility, and wholeness.

Laity

The people of a religious faith that are not clergy: everyone except the clergy.

Love

In the general and theological sense the word “love” is the central word of the Christian faith and it lies at the very heart of Christianity. Love as seen in the bible relates to God's nature and attributes to express ultimate affection to man without hypocrisy.

Mainstream church

These are churches that constitute their Christian practices and beliefs with cultural traditions and rigid Christian approach in their liturgical church systems.

Materialism

A preoccupation with or stress upon material rather than intellectual or spiritual things.

Marital counselling

This projects the teachings that are rendered to couples before or after their marriage. These are basically educative and instructive teachings and counselling provided by qualified Christian married counsellors or pastors.

Marriage

The customary practice whereby a man and a woman are joined in a special kind of social and legal dependence for life by a recognised authority.

Messianic age

This is the period in which the Lord Jesus Christ, the very Messiah carried out his ministry on the earth. During this period he was born, performed God's work of the gospel, died and ascended to heaven.

Ministry

The word “ministry” comes from the word “minister” or “diakonis”, a Greek word which originally means the work of the servant. Christian ministry refers to the work or service of the local church to which ministers and gifted Christians are attached.

Missions

A ministry commissioned by a religious organisation such as the church to propagate its faith or carry on humanitarian work.

New birth

New Birth refers to the regeneration of a person into new life with the Lord Jesus Christ. In a biblical sense New Birth denotes the salvation of Christ and the new experience of righteous Christian living.

Nicolaitans

These were a group of people in the book of revelation whose Christian works at the church of Ephesus were not appreciated by the Lord. Their doctrine were similar to BALAAM who influenced Israel to sacrifice to idols. The Nicolaitans were a sect in the third century who denied the true nature of Christ.

Offering

Contribution to the support of a church. As opposed to tithe, offering is optional.

Pastor

A servant of God with the call who has been entrusted to take care of God's flock at the local church. His role is to nurture God's people in the word, and take full responsibility for the spiritual and physical needs of the Christians under his custard bearing in mind that the flock are prone to wander away from the truth..

Pastoral counselling

These are teachings the pastor conducts to direct someone in this spiritual, social and physical life.

Pentecostalism

The name derives from Pentecost, the Greek name for the Jewish Feast of Weeks, which falls on the fiftieth day after Passover. It emphasizes the experience of Holy Spirit baptism, generally evidenced by speaking in tongues.

Pre-marital counselling

These are marital lessons based in the bible which are rendered to couples prior to their married covenant lick.

Prophecy/prophetic

Prophecy is difficult to explain etymologically. However, the significance of the words prophecy/prophetic may be learned from their usage. Each word designates the predictive spoken word to God's people for direction, warning and judgement.

Remnant of Israel

These were the faithful people who always remained committed to God after the spiritual backsliding of the children of Israel. God always used the remnants of Israel to bring spiritual restoration of the people of Israel.

Scripture

The books of the Old and New Testament of the bible or any part thereof.

Sin

Any form of disobedience or disregard of God's laws.

Social gospel

Social gospel refers to the kind of gospel that takes social responsibility of the needs of the people. However, many contemporary preachers are using this as a strategy to lure people into their churches by providing temporal interventions in people's economical problems.

Spiritual

The word "spiritual" relates to non material and emotional experience in relationship with the supernatural influence.

Spiritual Transformation

This is the spiritual change from worldliness into righteous Christian living. It changes the Christian life-style, mental perception and spiritual commitment to Christ.

Tithe

Contribution of a tenth of someone's income for the support of a church and its activities. In Pentecostal interpretation of scripture tithe is not optional

The cross

The Cross in the Christian theological sense refers to the wooden instrument of torture upon which Jesus Christ was crucified for the redemption of mankind.

The devil

The devil is known in scripture as a destructive spiritual being. He is known as “Satan”, the arch enemy of God and God's people. His ultimate mission is to destroy God's Kingdom and control the atmospheric places.

Trinitarian theology

This is the kind of Christian theology where the evangelical conservative Christians teach that there are three persons in the godhead, God the Father, God the Son and God the Holy Spirit. However, the three persons are not three separate gods, but the three persons reveal one God.

Westernisation/modernisation

The process of imbuing with qualities or characteristics associated with western lifestyles; to adapt to modern needs, style, standards, views or habits.

Youths

Young people who are not yet full adults ranging from age 15-28.