

THE AFRICAN LEADERSHIP LETTER

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CORRECTING FALSE DOCTRINE

Question: What should a person do when a member of the church says something a public testimony that isn't in agreement with what we believe as a Wesleyan church?

Response:

Rev. Felix Baafi

*National Superintendent,
Wesleyan Church -
Ghana.*



Public testimony is an age-long tradition in most cultures.

In many jurisdictions, such public hearings are advertised on radio and local newspapers them some credence.

If a member gives a public testimony which is not in agreement with the teachings of the Wesleyan Church, the member weakens the Discipline of the Church, destroying the public image in the process. People easily accept a given piece of information than to evaluate its truthfulness. Such information becomes sticky and largely resistant to correction.

Causes of false testimonies are varied and could be due to any of the following reasons among the lot.

a. Lack of basic education among a greater percentage of members in our part of the world.

b. The sole reliance of members on leadership for the teachings of the Church.

c. Proper understanding and interpretation of the teachings of the Church, even by some pastors.

d. Unpreparedness of leadership to devote worship times to the teachings of the Church. A whole Sunday could be devoted to Church teachings.

e. Inadequate supply of materials on teachings of the Church.

f. Only highlighting teachings of the Church as and when they become necessary to be applied for correction, and in offences, when members err.

The pastor of the member who gave the false testimony must approach the issue at stake in two ways to provide the accurate alternative to fill in the gap left in the falsehood.

The pastor has to confront the issue in two ways.

Firstly, confronting the member in love on the falsehood perpetrated in the given public testimony and the grounds for that.

If the member acted in ignorance of the teachings, correction is made in full to the understanding and acceptance of the correct teachings, per documentary proof.

The pastor in the company of the member then go public to retract and correct the erroneous impression created in the mind of their hearers.

An unrepentant and unyielding member should face the judicial committee for arbitration, all in the quest to help the

member see the damage done the image of the Church.

The Discipline (5000) asks us to keep away from such member to effect repentance. (2 Thes. 6: 14-15.) Such a member should be helped out and restored.

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## GUEST SPEAKERS IN WESLEYAN CHURCHES

**Question: How can leaders ensure that guest speakers in our churches do not teach things contrary to the *Discipline*?**

**Responses:**

**Rev. Sanya Deo Patrick**

*Missionary to Western Uganda/ Wesleyan Bible Institute lecturer.*



A guest speaker is an invited person/ preacher of the day or event invited by the hosting pastor to speak in and during that event.

Leaders on the National or District level need to address their pastors about false teachers arising day and night that pastors may be equipped with the message. Knowing the type of preachers needed to be invited by our local church pastors.

These are some of the things to be done by the inviting pastor/ leader.

Choosing a guest speaker who knows and believes what you believe.

The one to be the guest speaker must be a trained minister.

The person who is personally well known to me as the inviting pastor, or if someone on a

board is the one suggesting, we have to make sure that the one we invite is well known by the suggesting member. Secondly, give him/ her time that we/ I will study him/ her by first visiting him/ her to see how he/ she does ministry.

The inviting minister must have a prior history about him. He/she must be a person of integrity and of a sound spiritual background.

It may be that, this person we once ministered together or he/ she ministered in a meeting I attended and got touched by his/ her ministry.

The hosting/ inviting pastor also needs to give the one being invited the church profile with a vision and a mission statement of the church along with the theme of the event, hoping that the guest speaker will prepare his/ her package accordingly.

We also need to test the spirits as 1 John 4:1-4 says. Important to note is that you can't test the spirits when you are not in the Spirit of God. One must be a born again Christian Leader who walks according to the standards

of God and then the Holy Spirit in you will warn you against the FALSE TEACHINGS FROM A FALSE TEACHER.

Testing must be done before inviting the that minister.

Prayerfully select among the names of ministers listed, considering where he/ she belong, testimony, area of operation and experience. That means i will need to have a number of names listed then ask the Holy Spirit to choose the person who will bring the right meaning to the event/ meeting.

I will also need to have time, one-on-one talk with him/ her to about some doctrines and beliefs of the Bible, eg; doctrine of sin, salvation, infilling of the Holy Spirit, marriage, escatology, Angels etc. After judging his/ her understanding and belief then I will decide.

If he/ she is good, then the consideration for invitation will be done. If not good. He/ she won't be considered.

We must also not give chances to unknown pastors to speak to our churches.

We must also consider the spiritual and the social life of the ones we are inviting to be guest speakers.

Let us be spiritual and dependent on the Holy Spirit on issues concerning ministry.

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Pastor Robert Opatu Mate-Wayo

National Secretary of the Wesleyan Church, Ghana.



God is a great leader who sent us out as leaders to families, churches and societies to perform our duties in the world. He guarantees to provide us with the means necessary for our life development and accomplishment of his will in the Wesleyan church. Effective church leadership is to take members from where they are to where God wants them to be in the future. In God's economy, leaders rule with hearts of servants, and not as lords (Mark 10:35-45). The ultimate goal of the Wesleyan Church pastors and leaders is to bring maturity and unity to the body of Christ, building them up in love and labouring until Christ is formed in each of them. (Ephesians 4:11 -16).

Firstly, the responsibility of a Wesleyan Church pastor and leader is to ensure that the Discipline of the Church is well taught and observed in the church regularly. The pastor and leaders of the societies should be conversant with the Discipline of the church themselves in which they must judiciously communicate into the hearts and lives of the members. It should never be said that there is a Wesleyan Church or member who does not know the Discipline of the Church. Consequently, when the leaders and people of the church are well educated in the Discipline then our churches are on the right path and no other guest preacher or speakers can influence them contrary to the Discipline of the Wesleyan Church. The pastor and leaders of the church administration must first of all know the sound Discipline of the Church and pass it on to the members in order to have a firm standing in the teachings of the church.

Secondly, the Pastors and leaders should communicate, encourage, motivate and inspire others towards achieving a common goal of the Discipline. Good and effective leadership is essential to the overall growth and prosperity of any Wesleyan Church. Effective leaders are highly determined to accomplish their God-given vision or task

irrespective of the conditions of things. Effective leadership of a church is viewed as performance of those acts which help the group achieve its preferred outcomes – the Discipline of the Wesleyan Church. Thus, an effective pastor or leader of the Wesleyan Church is one who devotes his or her attention primarily to cultivate friendly relationship with other “Wesleyan Tradition” preachers. Those guest speakers within the Wesleyan Church tradition, such as the Methodist Church. The flexible friendship that was built with other Wesleyan tradition churches, groupings and organizations will be an appropriate means to know those to invite to the Wesleyan Church pulpit. For instance, The Methodist Church of Ghana, and any other Wesleyan tradition preachers could be appropriate guest speakers for various occasions of the church calendar. In addition, the Wesleyan Church in Ghana and abroad have an adequate amount of effective preachers and speakers in which the Discipline of the Church was deposited; we can equally invite them locally or internationally to fill our pulpits all year round to ensure the education of our members.

Thirdly, the effectiveness of a group is contingent upon the appropriateness of the

leader to the specific situation in which he or she operates. The effectiveness of pastors and leaders depends upon the degree to which the group situation enables the leaders to exert influence. Effective leaders are committed to accomplishing group goals and achieving its set out vision i.e. the Discipline of the Church. This clearly set out vision is found in the Discipline of the Wesleyan Church and its organizations. This kind of leadership will help the church members to develop to the fullest, their potentialities in the role the members can fill and exercise best the Discipline of the Wesleyan Church.

In conclusion, an effective Pastor and leader of the Wesleyan Church must possess critical wisdom, initiative and capacity to make rapid and wise decisions under crucial and critical conditions. The pastor and leader must have the wisdom and the ability to invite to the Wesleyan church’s pulpit his or her like-minded theologians, Wesleyan Theology preachers and teachers to accomplish the Wesleyan Church Discipline’s ultimate goal irrespective of the contrary teachings and tides of the church life in contemporary times.

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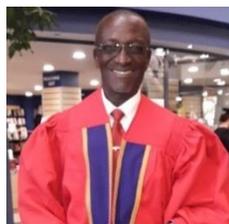
## WHAT WESLEYANS BELIEVE

**Question: We are known as a “holiness” church. What does that really mean?**

**Response:**

**Dr. James P. Toga**

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Wesleyan Church,  
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### Introduction

Sentence “A”, paragraph “1” of “The Origin of the Wesleyan Movement” states:

The Wesleyan movement centers around the scriptural truth concerning the doctrine and experience of holiness,

which declares that the atonement in Christ provides not only for the regeneration of sinners but for the entire sanctification of believers (2016 Edition of *The Discipline of the Wesleyan Church*, p. 1).

In 1883, our forefathers “established holiness as the major tenet” of our church, as well as “adopted a resolution requiring the preaching of entire sanctification” by all annual conferences and local churches (Ibid, p. 3). The question now is can - in fact - should we preach “entire sanctification” by our lips and not by our lives also?

### Definition of “Holiness”

The verb form of “holiness” is *hagiazō* in the New Testament. It means, “To consecrate, dedicate, sanctify, purify” (BDAG 2000:10). “Holiness” is *hagiasmos*. It means, “Personal dedication to the interests of the deity, consecration, sanctification” (Ibid). The following passages demonstrate this meaning:

- Matt. 23:17, 19: “Ye fools and blind: for whether is greater, the gold, or the temple that **sanctifieth** the gold? 19 Ye fools and blind: for whether is greater, the gift, of the altar that **sanctifieth** the gift?” (KJV, emphasis added).
- 1 Cor. 6:11: “And that is what some of you were. But you **were washed**, you were **sanctified**, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God” (NIV, emphasis added).
- Eph. 5:26: “to make her (the Church) **holy, cleansing** her by the washing with water through the word” (NIV, emphasis added).
- 1 Thess. 5:23: “May God himself, the God of peace, **sanctify** you through and

through. May your whole spirit, soul and body be kept **blameless** at the coming of our Lord Jesus Christ” (NIV, emphasis added).

- Heb. 13:12: “And so Jesus also suffered outside the city gate to make the people **holy** through his own blood” (NIV, emphasis added).
- 1 John 3:2, 3: “Beloved, we are God’s children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is. And all who have this hope in him **purify** themselves, just as he is **pure**” (NRSV, emphasis added). Let us analyse the passage a little. The “for” of v. 2 is a conjunction rather than a preposition. Thus, it can be translated as “because”. “Be like” (from *homois*) is possessing similar nature or quality (*Greek-English Reader’s Lexicon of the New Testament*). V. 3 says, the “hope” to see Jesus as He is, is predicated upon personal purification just as Jesus is pure.

**Summary:** When Jesus appears, we will see Him as He really is “because” we would have already become “like Him”—in nature and quality. Simply stated, we will not see Him as He is without first taken on His nature and quality or purity. Paul (Rom. 8:29) and Peter (2 Pet. 1:4) agree with John. Paul says, “For those God foreknew he also predestined to **be conformed to the likeness of his son**, that he might be the firstborn among many brothers” (Rom. 8:29, NIV, emphasis added). Peter states, “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” (2 Pet. 1:4, NIV, emphasis added).

## Demonstration of the Life of “Holiness”

There are two Old Testament characters I admire and strive to imitate in my walk of holiness. The first person is **Job**. The Scripture describes Job as “blameless and upright; he feared God and shunned evil” (Job 1:1). Yahweh confirmed this description of Job and proudly boasted of Job before Satan (Job 1:8; 2:3). I suppose that Job loved God with all his heart and strength, so that when he faced the trials that none of us have faced or would face, he still praised God and worshiped Him (Job 1:13-22).

**David** is the second OT character that I admire and wish to emulate in my walk of holiness. The Scripture suggests that David “fully devoted [himself] to the LORD his God” (1 Kings 15:3, NIV) and that David did “what was right in the eyes of the LORD and had not failed to keep any of the LORD’S commands all the days of his life—except in the cause of Uriah the Hittite” (1 Kings 15:5, NIV, italics mine). When David was rebuked by the Man of God for this sin (2 Sam. 12:1-12), he declared, “I have sinned against the LORD” (2 Sam. 12:13). Psalm 51 gives further account of David’s confession and repentance.

## What “Holiness” means for Wesleyans

1. It means, we should stop offering the parts of our bodies “in slavery to impurity and to ever-increasing wickedness” and begin to “offer them in slavery to righteousness leading to holiness” (Rom. 6:19. NIV; cf. 1 Thess. 4:7).

2. It means, we should “Pursue...holiness without which [we will not] see the Lord” (Heb. 12:14, NRSV). The phrase, “without which” (*kōris*), means, “apart from, independently of” (*BDAG* 2000:1095). Wesleyans are blessed to be members of a church that preaches the doctrine of holiness and petitions us to live the life of holiness, so that we might be able to see our Lord (cf. 1 John 3:2, 3).

Our mission of “spreading...scriptural holiness throughout every land” has not changed. The best tool for continuing to spread this message is through a practical, uncompromising life of a holy walk before God and humanity (cf. Matt. 5:13-16; 1 Pet. 2:11, 12). Our demonstration of holiness (in attitude and actions) will give us the moral authority to persuade others to this life. Moreover, our demonstration of the life of holiness will assure our own entry into the presence of our Lord, in order that we might “see Him just as He is” (1 John 3:2, 3).

Let us therefore be cautious as Paul was, so that after we have preached to others, we ourselves “will not be disqualified for the prize” (1 Cor. 9:24-27). Let us love the Lord our God with our whole heart, so that we might reverence Him and worship Him in the face of severe trials as Job did. Let us also love Him with our whole heart, so that we might confess any known sins in our lives just as David did. Finally, let us **BE** different, in order that we might **MAKE** the difference in our present world. Let us **BE** what God wants us to **BE**, in order that we might **DO** what He has called us to **DO**.



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