

THE AFRICAN LEADERSHIP LETTER

A Joint Publication of the Wesleyan Church of Africa and the Africa Area Office of Global Partners

Vol.8 No.5

August 2020

EDUCATION OR ANNOINTING

Question: Why do we place so much emphasis on Bible College training when we know that ministry effectiveness depends more on the anointing of the Holy Spirit than it does on human knowledge or ability?

Response:

Rev. Abraham Abu Dumbuya

*Principal, Wesleyan Christian College
Gbendembu – Sierra Leone.*



Theological training is that training that prepares and equips a called servant of God with the necessary knowledge, skills and methods that enables one to communicate and use those spiritual insights or convictions deposited or received from the Holy Spirit. Without that training, such messages or inspiration from the Holy spirit cannot be effectively communicated.

Theological training is ever a dire need in the present-day church more than at any other time in church history.

The proliferation of diverse ministries with their deceptive doctrines makes it worthwhile for theological training (Mtt. 7:21-23).

The influx of miracles and deliverance ministries with some how convincing by false teachers disguised as angels of light, necessitates theological training more than just relying on the Holy spirit (2 Cor. 11:14,15).

Jesus Christ our perfect model. The one who calls and appoints men to different offices for the perfection of the saints (Eph 4:7,11,12), went through a training period for 18yrs before He started public ministry after He was at age 12 in temple arguing with some of the scribes. Where do think He got all that inspirations from? Is it not training whether formal or informal!?

Christ had to fast for 40days and night to prepare himself to face the devil, which is a form of training not just relying on the anointing of the Holy spirit even when He had made his public manifesto (Luke 4:18,19).

You see, it is training or preparation first before commissioning.

Again, what about the tempter, The devil? How was he able to quote scriptures to tempt Christ? Was he not studying the Word? How was he able to skillfully deceive the first man? If he hadn't studied the scripture and twisted it to his own convenience.

On the other hand, Christ had a mobile Bible college. He called his first disciples and asked them to follow Him as He will MAKE them fishers of men (Mk 1:17).

What do we think is involved in MAKING a man to other PERSONALITY?

Is it not training?

Going further, Jesus puts much more emphasis on theological training than the giftings of the Holy Spirit as the enabler in the various offices.

Mark 6:6b tells us that Jesus went round village to village teaching, a demonstration of what he will later on commission the disciples to do (Mtt. 28:19). In that scripture he emphasizes first on MAKING before any other spiritual gift can be made manifest.

Similarly, He trained first, before bestowing the Holy Spirit to enable them execute their skills they have acquired (Mk 6:7).

Below are some summary reasons why theological training is necessary even though ministry effectiveness depends more on the anointing of the Holy spirit.

A. Theological training helps to equip ministers for works of the ministry

B. It helps to empower one for the challenges that lay ahead in evangelism and mission in a world full of deceptions and distractions (1Tim 4:1,2,6)

C. It helps to unleash those giftings and potential in us that are hidden or latent (Acts 1:15,16; 2:14-16)

D. It helps us to be good apologetics that know and understand what we say and stand for, being convinced and confident in what we say and believe

E. It equips the called servant for a logical flow and presentation of homiletical principles in a systematic and orderly manner

F. It a divine mandate to pursue training for the purpose of correct interpretation of

scripture and defending the faith (1Tim 4:11-16; 2Tim 2:15; 3:14,15)

In Paul's charge to young Timothy, he admonished Timothy to continue in what he has learned from childhood and was convinced off, knowing the source from which he has received such training (2 Tim. 3:14,15).

Thank you for allowing me to give my contribution to this sensitive topic that needs more research.

I hope with these few thoughts, I have convinced you that theological training is necessary because anointing or spiritual giftings does not operate in a vacuum rather in prepared vessels that have gone through some sort of theological training.

~~~~~

**Rev. Randal Cheney**

*Theological Education  
Consultant – Africa Area  
of the Wesleyan Church*



Throughout my college career and in the early days of ministry, I worked in construction and carpentry to supplement my family's income. I soon learned from wise and more experienced wood workers that it is better to "measure twice and cut once rather than measure once and cut twice." Careful preparation resulted in a piece of material useful for building. If the measurement was wrong, time was lost and often material was rendered completely useless. The same principal of preparation applies to ministry. Adequate preparation is likened to sharpening the axe before attempting to cut down a tree. I have not met anyone yet who, given a choice, would rather chop a tree down with a dull axe.

The intended purpose of ministry training is to produce men and women who are true measures of God's Word and useful for building His Kingdom. In this regard, I believe the established Wesleyan Bible Colleges are a great asset to the Church in Africa. The fruit of their efforts can be seen in pastors and leaders across the continent. As the population and church continues to expand, the need for well qualified ministers is greater than ever.

Can God prepare ministers in other ways? Yes, I believe he can. However, throughout God's redemptive history, He's always invited men and women to surrender to his will and participate according to his plan and purpose. Paul indicates this in Phil. 2:12-13 when he instructs believers to "continue to *work out your salvation* with fear and trembling, *for it is God who works* in you to will and to act according to his good purpose." We have a mandate to learn and grow as we allow God to work in us to accomplish his purpose. (2 Peter 3:17,18)

Furthermore, Jesus established the church to function as his body. (Eph 4:10-13) Bible Colleges exist to benefit and strengthen the church and its mission. When students commit themselves to intentional training it exposes them to new opportunities and gifts otherwise missed outside such a dedicated learning environment. It allows them to wrestle with contemporary and contextual issues facing local churches. Schools also serve as resource hubs used to expand learning opportunities such as distance learning and online programs being developed out of necessity during this present pandemic.

As we continue to emphasize Bible Colleges for training Wesleyan pastors I believe there are two key areas that come to light from the above question. These are of major importance if we want our institutions to continue producing effective ministers.

## **God's call to holiness must be taken seriously.**

Preparing pastors for effective ministry takes more than imparting knowledge and skill. An essential aspect of theological education must focus on developing Christlike character. John Maxwell rightly states, "As leaders, we may teach what we know, but we reproduce who we are." Churches are full of people seeking spiritual encounters. Unfortunately, it seems few are seeking spiritual transformation. Knowledge and skill can draw a crowd but it is the Spirit's anointing on character and commitment that can lead church members in spiritual formation. God's command is still, "be Holy as he is Holy" (1Peter 1:16).

## **The church must take ownership of the college**

This does not mean the church should run the college; that should be left to those appointed and hired to operate the institution. However, a close relationship does need to develop between the general church and the schools. Jesus did not establish Bible Colleges but a Church with a specific mission. (Eph. 1:18-23) No theological institution serious about training pastors should exist for its own sake. Rather it is there to serve the church and its mission.

A school's success should be measured by fruitfulness of ministers who graduate and return to effectively serve their communities. The church should work closely with the Bible college to identify and affirm men and women who are truly called to ministry. They should not only send them for training but be willing to invest in them. A healthy church relationship during training will greatly encourage students and facilitate their return to ministry after training. In this regard many of our Wesleyan schools need to evaluate the present internship/mentorship programs to ensuring that students are maintaining

connections and getting adequate practical experience during their education.

Finally, I would ask that you continue to pray and support the work of Wesleyan Bible Colleges across Africa. Pray for students to

answer God's call and resources to afford the education. Pray for schoolteachers and administrators working hard to manage the schools. Finally, pray and support the mission of training effective ministers of the gospel.

~~~~~

FINDING BALANCE WHILE LEADING

Question: Most African leaders have more to do in ministry than they have time and energy to accomplish. Along with the ministry responsibilities, they must care and provide for their families as well as look out for their own physical, emotional, and spiritual needs. How does a leader effectively balance between those demands?

Responses:

Rev. J. Y. Konteh

National Superintendent Emeritus, Wesleyan Church of Sierra Leone



INTRODUCTION: To answer this question correctly and fairly, the leader needs to know who he is, what are his responsibilities and priorities. In this case, we are talking about a full-time church leader, who should clearly understand his calling and priorities.

1. The leader and his mandate

A church leader is one who is called by God, commissioned and set apart for God's noble purpose, with a clear mandate from God himself. He is expected to carry out that mandate under the direction of the Holy Spirit and his board members. The church leader is expected to reach the total man with the total gospel as indicated in the great commission in Mathew 28:16-20.

Therefore, as a leader, he is expected to effectively balance between the demands of his ministry, his family, his welfare and that of others. This means that while caring for the church and mission he must not neglect

the family, which is his primary and personal responsibility. He is expected to make time for all his roles. This can be a daunting task and if it is not well balanced, one role can sapping away his energy to the point that the other roles are neglected. This can have some devastating impact on the life of the leader.

2. How would the leader effectively balance between his various demands

- A. By knowing his priorities and by setting them right. The known priorities of any church leader, according to his calling are as follows:
1. To God first
 2. To his family
 3. His ministry and others, as it is clearly spelt out in Luke 14:23-35. The idea in this passage does not mean hating his family but putting God and his work first.
- B. The leader should not only know his or her priorities but should discipline him/herself to focus on those priorities. This is because what we focus on can influence the direction of our lives. Focus can determine between success and

failure. Focusing on God can create great expectation in us as church leaders to great endeavors. As a result the Holy Spirit will discipline the church leader to effectively focus on his family, and his followers. He should know that losing sight of his priorities will leave him and his people with a superficial ministry that only caters for single minded people and communicate to them what their itching ears want to hear, (2 Timothy 4:3). So the one way we can effectively balance our various demands is discipline to focus on our set priorities all the time.

- C. Another way that the church leader can effectively balance between his various demands is by setting goals. These goals must be SMART, with a well-developed schedule. By strictly following the above, the church leader will successfully balance between his demands. This requires self-discipline and commitment.
- D. Delegation of responsibilities: The church leader should mentor and trust his followers. He should delegate some responsibilities to them which will reduce his workload and enable him to make time for his family and personal wellbeing. Delegation should be followed by monitoring and ensuring that tasks delegated are within the ability of the follower(s).

CONCLUSION: In all these the leader is to commit himself and his responsibilities to the one who called and commissioned him to carry such a noble task. His communion with God will help him to discipline himself and effectively balance between these great demands.

~~~~~

## Dr. Alfred Kalembo

*Bishop of the Pilgrim Wesleyan Church of Zambia.*



### **Introduction: The Challenge of Family Priority for Leaders:**

A few years ago, during one of the Council of Churches meetings, one of the leaders shared a story about a comment by one of his children when he spent a week at home, who said, “Even you Dad, you are home this week?” Most of us could identify with that question due to the demands on the time of a leader attending meetings, conferences, preparing sermons, visiting the sick, attending funerals, counselling, officiating weddings, etc.

Christian leaders are not spared from the demands that society places on leaders at the expense of their families. Christian homes are often havens of blessing, but they are also places of struggle and pain because the family feels that ministry is taking away their Dad or Mom whichever the case may be. In this paper I seek to address the following:

1. Ministry First, Family Second.
2. God’s Perspective on the Family
3. Balance between family and ministry

### **1. Ministry First, Family Second**

There are some leaders who believe that ministry that includes their leadership role is first and family and the rest follow. Some go to the extreme of considering their family interfering with their ministry and leadership role. Their language is, “My ministry, my church.....” with no reference to the family being part of the ministry. Such leaders who think like this forget about the commitment of the family to them. The family

is more committed to the leader than anyone else. They are there for the leader when things go well and when they do not go well. They are there when in good health or bad health.

In 2004, I was one of the leaders whose name was on ballot for the position of the National Superintendent (Bishop) at our national conference. On the first ballot, there was no winner. On the second ballot, I lost the election. Through the ballot, the church had spoken then that, they needed the winning candidate to lead the church at that time. My ego was injured and my spirit was downcast. I felt let down by the church. Muumbe, my wife, in her quiet and soft voice affirmed me, as head and leader of our family. When Muumbe and I returned to Ndola where we lived after the National Conference, our children welcomed us as a hero and heroine. They talked about how much they missed us and how happy they were to have us home. To my surprise, they never asked about how the conference went. At that time, I was reminded that I was not going to be the leader of the Pilgrim Wesleyan Church, but my wife and family affirmed my leadership. That was real encouragement to me. Leaders need to learn to prioritize their families in their leadership role.

## **2. God's Perspective on the Family**

In Matthew 22:36-40 we read, *Teacher, which is the greatest commandment in the Law? Jesus replied: Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbor as yourself. All the Law and the Prophets hang on these two commandments.*

Our first neighbour is our own family. It is in our family where we are to exercise the Christian virtues like love, forgiveness,

kindness, giving, affirmation, etc, as well as developing spiritual gifts like teaching, prayer, preaching, hospitality, administration, etc. From there our ministry extends to the ends of the earth. This is so because our family is a ministry from God.

However, some leaders do not see their family as a ministry from God. Instead, they see ministry outside home. When they are away from home, they do things they do not do at home like praying for children, and other family members. They are really stars and shine. That is performing or acting.

A story is told of a leader who was preaching passionately about how husbands should love their wives and children. As the preaching was going on, there were a lot of affirmations from the audience. The preacher's wife was also in the church. At the climax of the preaching on Love at Home, the preacher's wife was heard from the back of the church, shouting, "Let that love, be also experienced at our home." There was calmness in the church after that and the preacher prematurely concluded his sermon.

This story is a reminder to all leaders that we need to realize that as family as our first neighbor should be our first level of ministry. I wonder how many leaders are generous givers outside their home, but are known as misers at home? How many leaders are known as men of God who pray for people outside their home, but never pray for anyone at home who expresses a need to be prayed for?, etc.

## **3. Balance between Family and Ministry**

The temptation to focus more on ministry which is very demanding and neglecting one's family is real. Moses felt the same way before Jethro his father in law gave him counsel in Exodus 18. We, too the leaders of today can learn a lot from Jethro's counsel

to Moses that was aimed at helping Moses to balance family and ministry. The word is delegate. Some leaders have no time for the family because, they feel that they must do everything that needs to be done for the ministry because they fear to delegate.

Here is Jethro's counsel to Moses in Exodus 18:21-24: *"But select capable men from all the people---men who fear God, trustworthy men who hate dishonest gain--- and appoint them as officials over thousands, hundreds, fifties and tens.....That will make your load lighter, because they will share it with you. If you do this and God so commands, you will be able to stand the strain, and all these people will go home satisfied. Moses listened to his father in law and did everything he said."*

Jethro was simply telling Moses, learn to delegate because you cannot do all the work alone. Delegation implies that a leader learns to say no at times so that others can do what he/she is expected to do. It also

implies that you have to trust others to do what you are doing. They may not do it the way you would do it, but the important thing is to let others do it also. Also, for a leader to appreciate delegating to other leaders, it requires humility. Moses showed great humility by accepting the counsel of Jethro his father in law. Delegation helps a leader to have a healthy balance between ministry or leadership role and family. It is hard to delegate when your ministry is thriving and your leadership is recognized by everybody. May God help us follow the example of a great leader Moses in the area of delegation and its benefits.

In addition to delegating, being intentional spending time together with your spouse and family. Because different couples and families have different schedule realities, I just want to emphasize that the couple and family must be intentional in planning to be together to pray, study God's Word, talk about family matters, planning, etc.



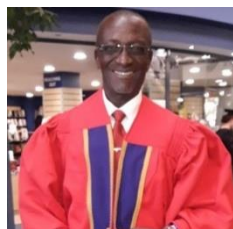
## WHAT WESLEYANS BELIEVE

**Question: We are taught that God loves us, but as we look around, we see a world filled with poverty, abuse, corruption, strife, and all kinds of evil. Why does God allow evil to exist?**

**Response:**

**Dr. James P. Toga**

*Pastor, Gardnersville  
Wesleyan Church,  
Monrovia, Liberia*



**Introduction**

The term, "evil" (i.e. expressed spiritually, socially, physically and psychologically) is used over six hundred times in the Bible. More than half of this number refers to the

evils that humans commit and sometimes thrive in them. Humans have indulged in evil practices since the Fall of humanity through Adam. For example Cain killed his brother, Abel after the Fall (Genesis (4:8-15)). The prophet Habakkuk was flabbergasted when he saw God tolerating injustice and other kinds of evils to occur before His eyes (Hab. 1:1-2:1).

God has not changed regarding His tolerance of evil, since the days of Cain and Habakkuk, because post-biblical humans

continue to commit evil acts in varying degrees and for various reasons. For example, records show that Adolf Hitler ordered the murder of tens of thousands of human beings, including the extermination of six million Jews between 1941 and 1945. People are killed by knives and guns in the developed and developing worlds. The civil wars in Liberia, Sierra Leone and Rwanda witnessed some of the most heinous crimes recorded in human history, to the extent that humans were opening the stomachs of pregnant women and smashing their infants on pavements.

In sub-Saharan Africa many people employ dark spiritual means to entrap, disfigure and even destroy other people. Sadly and unbelievably, professing Christians, including pastors and church leaders, partake in these evil acts. Members of local Wesleyan churches in Africa are not exempted. There are pieces of evidence about Christians being mediums of evil occurrences within the Church, while others are actual embodiments of evil. It is a commonplace in some churches that Schellhase (2011:64) rightly says, “The depth of evil is truly unfathomable”. The troubling question is why does the holy, all-knowing, all-powerful God allow evils to exist and even succeed, in the world?

### Definition of “Evil”

McFarland (2017:322-324) defines “evil” as “those actions of **free** creatures that oppose the divine will” (emphasis mine). Schellhase (2011:64) defines “evil” in two ways: (1) “anything that dehumanizes or devalues another person”; (2) “whatever thwarts the pursuit of justice and peace for the whole human family”. John Wesley defines it as “a deviation from those measures of eternal, unerring order and reason—not to choose what is worthy to be chosen, and is accordingly [chosen] by such a will as the divine” (Bryant 1992:129).

### Probable Reasons Why God Allows Evil to Exist

I have seen from the Bible that there are at least three probable reasons why God allowed and still allows evil to exist in the world.

1. To uphold the freedom of His creation (Gen. 2:16, 17). The Bible indicates that God created angelic beings before creating the earth and its contents, including the first humans. One of the angelic beings was Lucifer. He exercised his free will to the extent that he attempted making himself “like the Most High” (Isa. 14:14). Consequently, God dismissed him and drove him from His presence. Even though the context of Isaiah 14 refers to Babylon, the prophet seems to apply vv. 12 -14 to Lucifer who became “Satan” (cf. Luke 10:18). Lucifer then became “the devil [who] has been sinning from the beginning” (1 John 3:8), and inciting everyone who gives him a foothold in their lives to do evil acts (cf. John 13:2).

God created humans—the apex of His creation—with the ability to exercise their free will. This is implied in His command to Adam: “You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil” (Gen. 2:16, 17). Humans freely chose to be able to know “good and evil” (Gen. 2:17; 3:5, 6). Knowing “good and “evil” seems to have corrupted the nature of humans to the extent that humans do more evil than good (cf. Gen. 4:8, 9; 6:5-7).

God states categorically that “The [human] heart is deceitful above all things and beyond cure. Who can understand it?” (Jer. 17:9, NIV). Had God chosen to influence human choices and restricted those choices so that



humans would continuously choose “moral goodness”, then He would have violated His own nature of freedom, as well as defeated His purpose for making “man in His own image” (cf. Życiński 1988:658).

2. To authenticate the integrity of His children (Job 1; 2). These passages reveal God’s and Satan’s claims and counter-claims about Job’s integrity. In order for God to prove His claim, He permitted Satan to assault Job violently. Job did keep his integrity (Job 2:9, 10).

3. To Achieve His purpose (Gen. 50:20; Matt. 1:21; John 1:12, 29; 3:16-18; Gal. 4:4, 5; Heb. 9:11-10:12). Peter says, “The Lord [does not want] anyone to perish, but everyone to come to repentance” (2 Peter. 3:9, NIV). Let us look at two examples of God’s purposes being achieved through evil acts.

(a) *Joseph* (Gen. 37:23-38; 39:11-20; 40:14, 15; 50:20). These passages reveal that Joseph was put in a pit by his brothers (37:23-28), sold to strangers by his brothers (37:27, 28), carried to a strange land forcibly by strangers (37:27, 28) and lied upon and imprisoned (39:11-20). Joseph attributed his brothers’ evil actions against him as “God intended it for good to accomplish what is now being done, the saving of many lives” (Gen. 50:20).

(b) *Jesus Christ*, God’s Son (cf. Matt. 1:21; John 1:12, 29; 3:16-18; Gal. 4:4, 5; Heb. 9:11-10:12). According to these passages, Jesus was

scourged and crucified publicly to provide the means of achieving eternal salvation for every sinner who would believe in Jesus and accept Him as Saviour. Paul told the saints of Galatia, “But when the time had fully come, God sent his Son, born of a woman, born under law, to redeem those under law, that we might receive the full rights of sons” (Gal. 4:4, 5).

## Conclusion

The term “evil” signifies godlessness. However, God might still be allowing it in Bible time in order (1) *To uphold the freedom of His creation*, (2) *To authenticate the integrity of His children* (Job 1; 2) and (3) *To Achieve His purpose* (Matt. 1:21; John 1:12, 29; 3:16-18; Gal. 4:4, 5; Heb. 9:11-10:12). He might be allowing evil to exist today for these three probable reasons. Let us pray for God’s grace to enable us remain faithful to the Faith.

## Works Cited

Bryant BE 1992. *John Wesley on the Origins of Evil*. Wesley Fellowship, 7:111-133.

McFarland IA 2018. *The Problem with Evil*. Theology Today, 74:321-339.

Schellhase RT 2011. *Reflections on Evil Matters*. Prism: A Theological Forum for the UCC, 63-91.

Życiński JM 2000. *God, Freedom, and Evil: Perspectives from Religion and Science*. Zygon, 35:653-664.



The African Leadership Letter is a joint publication of the Wesleyan Church of Africa and the Africa Area Office of Global Partners. Send address changes or requests to be added to or removed from the mailing list to: [bob.bagley@gponline.org](mailto:bob.bagley@gponline.org). This publication is also available on the Africa Area website: [www.gpafrica.org](http://www.gpafrica.org)

