

# Early Missionaries' Interaction with the African Worldviews and Cultures

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**Abstract:** *The history of Christianity in Africa is traced back to the early missionaries who brought the gospel to the Africans. Africa has a complex history of other traditional religions before the coming of Christianity. Christianity then, is a religion that will either shape the African religions or replace them. That has to be a struggle of conviction and conversion into the new religion known as Christianity. This article seeks to point out some methodologies, worldviews and cultural biases adopted by the missionaries while propagating and presenting the gospel to the African people. This article seeks to look at the positive and the negative aspects of how this mission mandate of propagating the gospel was presented to the African people in then, with the aim to suggest how missionary activities should be done in the 21<sup>st</sup> century in the African context. A missionary is also a pastor or a shepherd. In this article, a missionary is regarded as a Pastor. All the qualities of a pastor should be seen in the life of a missionary; hence, references are made to a missionary as a pastor in this article.*

**Keywords:** Missionaries, Interaction, Africa, Worldview and Culture

## 1. INTRODUCTION

Early missionaries mission activities had some positive impact in Africa, which influenced their religious, economic, political, social and cultural development respectively. Wadak (2005: 1-2), asserts that:

In considering the history of Christianity in west Africa it is relevant to consider first what west Africa is west Africa, like their regions of Africa has a long standing and complex history behind. The African traditional religious remained the dominant religion on the vast majority of the religion, while Christianity did influence every aspect of life in west African soil. It brought about complete change in social, religious, economic and even political life of the people.

Yohanna rightly pointed out the positive aspect of the gospel influence on the African continent by the missionaries in a wholistic manner. The following factors were clearly noticed through the missionaries' activities in Africa.

### 1.1. Statement of Problems

The early Christian Missionaries suffered so many challenges when they to came to Africa with the Gospel message. Some died of malaria, while some were killed by some by some violence traditional worshippers who refused to accept Christianity. They regarded to it as white man' religion. Even in the 21<sup>st</sup> century, there are some traditional worshippers who refused to accept Christianity. Some accepted Christianity, but still held to paganism, which resulted to syncretism practice.

## 2. RELIGIOUS INFLUENCE

The missionaries principally or primarily came to Africa to fulfill the injunction in Matt. 28:16-20; "Go and make disciples of all Nations." The major aim was to convert Africans from their indigenous faith and practice of traditional religions to the Christian way of life and faith. Yohanna(2005:7), says: "The Portuguese who were mostly catholic attempted to spread the Catholic faith by first converting kings and chiefs believing that their subjects would follow their example."

Meanwhile the protestant missionaries under the Lutheran church spread throughout Germany, Denmark and Norway also sent missionaries to Africa. The Calvinist or Reformed churches from Switzerland, Holland, France and Scotland also sent their missionaries to Africa. The Anglican church from England was another protestant movement that sent their missionaries to Africa for missions and evangelism. Some of these African countries visited with the gospel by the early missionaries are Ghana, Mali, Songhai, Benin, Nigeria, Cameroon and Mauritania.

**Economic Influence:** The missionaries by coming to Africa motivated the desire to introduce legitimate trade as a substitute to slave trade among Africans. They emphasize on the production of raw materials in Africa in order to properly equip the home industries in Europe.

**Educational Influence:** The missionaries aimed at spreading education among Africans. The Dutch in 19<sup>th</sup> century sent some Africans to Europe for education, through this programme or scheme Jacob Capitan and William Anton Amo gained the degree of MA and Ph.D. in German Universities respectively. Bitrus Tang'an (2013: 137-138), states that:

The first inter-missionary conference in 1910, followed by the SUM conference in Ibi in 1912 and another one in Swanwick, England, all contributed towards shaping the SUM to develop the rudiments of its educational involvements with the view of training promising men and women from the various missions' stations and evangelists and teachers. This led to the setting up of a training institute at Wukari in 1915, more educational institutions were established. Gindiri environment became conducive such that most of these institutions were established at Gindiri."

**Social Influence:** It was as the result of missionaries' activities that slave trade was abolished and the killing of twins came to an end in Africa. Slave trade and killing of twins was declared as inhuman and ungodly by the missionaries.

**Political Influence:** Through the missionaries' movement in Africa, it became easier for some foreign countries like Britain to establish a political network with some African countries' Barkindo and M'omolewa(1989:56), assert that, "The British companies along the river Niger amalgamated into one. It was called the National Africa company (NAC). This was achieved through the efforts of Sir George Tubman Goldie. He was given permission by the British Government to enter into treaties with African rulers."

**Cultural Influence:** Christianity also influence some cultures in Africa for instance, dressing, food and drinks. Thomas C. Oden (18), captures this: "many Christians ideas and practices traveled North of Europe from Nile and Namidian traditions and cultures." Christianity shaped some traditions and cultures in Africa.

**Humanitarian Concern:** The missionaries believe in human rights, dignity and integrity. They believed that such institution should be established in Africa, where there is good fundamental human rights and privileges and complete respect for humanity.

### 3. RISE OF MISSIONARIES MOVEMENTS AND ACHIEVEMENTS

**Moral Sphere:** Religious and moral awakening produced the room for anti-slave trade, movement.

**Religious Sphere:** It gives an active desire to spread the gospel to non-Christians in Asia and Africa.

**Transportation:** There were improvements in transportation due to industrial revolution.

**Wealth:** Industrial techniques provides Europeans with enough resources to reach Africa with the gospel and other social amenities.

**Co-Operation:** African co-operation was necessary for social eradication of slavery and slave trade, through the missionaries.

**Feelings:** Some African were with the feelings that the missionaries were supporting their father land. However, those Africans who do not believe in the missionaries reacted otherwise.

**Skills:** The missionaries improved the skills of the African by teaching them how to read and write, improve their farming skills and standard of health.

**Educational Trips:** Many Africans were taken abroad to Portugal and Rome for educational training. Some schools were later established in Africa. For instance, the fourah Bay college in Sierra-Leone and Grammar school in Lagos in 1827 and 1859 respectively.

**Building of Churches and Mission Stations:** Christianity was planted to the extent that churches and mission stations were established, converts were allowed to read their Bibles and learn their catechism as guide to their spiritual and moral life.

**Elites:** Missionaries produced many elites who became administrators, directors, clerks, teachers and priests in Africa.

**Cannibalism:** Cannibalism of human sacrifice, eating of human flesh and killing of twins popularly was officially abolished in Africa. That was the product missionary's advocacy.

**Hospitals:** Missionaries improved health care by establishing hospitals, dispensaries and community health centers.

**Printing:** They also devoted some time in printing linguistic studies on how to teach the people in their vernaculars how to read the bible and how to write in their dialects e.g., Hausa, Igbo, Yoruba.

#### 4. SOME CHALLENGES THAT THE MISSIONARIES FACED IN AFRICA

The missionaries, even when they were faithfully carrying out their gospels mandate, they faced some challenges as Jesus and his early disciples did. Some of the challenges they faced in Africa are:

**Tropical Disease:** The Missionaries faced many tropical diseases like malaria, fever, yellow fever, elephantiasis, rivers blindness and sleeping sickness attacked and killed some of them.

**Suspicion:** The African natives were suspicious of the white missionaries, so they were hostile and not friendly to them. They looked at them as strange figures.

**Political Challenges:** The political system in Europe, was different from the traditional institutions in Africa. The missionaries found it difficult to interact or communicate with the chiefs.

**Languages:** There was also languages barrier in communication with the natives and their leaders.

**Geography:** The geographical locations, made it difficult for the missionaries to go around all places, e.g., rocks, hills, mountains etc.

**Financial Difficulties:** The sources were limited for the missionaries to reach a large continent such as Africa.

**Transportation Accessibility:** No roads in many parts of Africa, only forest areas. Sometimes they travel along bush parts by foot or bicycles sometimes they were attacked by wild animals.

**Opposition from Colonial Governments:** The colonial governments were not comfortable with some activities of the missionaries. Most especially the abolishment of slavery and slave trade. Some are for political reasons, for instance, lord Lugard restricted Christian missionaries from operating in Northern Nigeria because of the Muslim Emirs.

**Opposition from Africa Leaders:** There was a misconception, that all white men were suspected as slave traders and dealers, for that reason the leaders don't want to welcome any white man.

**Western Concept of Africa:** There was a very bad image of Africa projected abroad to the extent that Africa is called "a dark continent." Some missionaries because of that refuse to come to Africa for mission work.

#### 5. SOME NEGATIVE INFLUENCE OF MISSIONARIES ACTIVITIES IN AFRICA

There is no doubt that the early missionaries came into Africa for the sake of propagating the gospel of Christ to the Africans. But with the coming of the colonial masters into Africa, some persons came in the name of missionaries and presented what seems to be contrary to what the other missionaries were doing in the light of the gospel. There were some accusations of what they thought the missionaries did on the African soil. Some of these concepts and factors are:

**Destruction of Cultural Values:** The early missionaries were generally accused for destroying African cultural values. The established Christians village as settling for converts, church and the priest's house. This practice cut us the traditional African society. They stopped some dances.

**Traditional Dresses:** The missionaries saw traditional house items and dresses as devilish. They compelled students in their school and adult converts to shun all kinds of their own ancestral practices and wearing of special dresses called uniform.

**Introduction of Western Culture:** Traditional dances were indoctrinated to prefer western culture to the African culture. Textbooks used portrayed ideas and values; students were taught of European geographical locations than African geography.

**Superiority:** Everything western seems to be superior to any African. Even the African trained by the missionaries were regarded as superior to other Africans that were less fortunate to have access to formal education.

**Religious Biases:** The Missionaries called African traditional religion paganism, while the African themselves were called barbaric people.

**Interference in Politics:** Yohanna (2005:84), says: "Some Christian missionaries interfered in local politics. They worked towards the removal of chiefs who were not sympathetic to the Christian course. In Yoruba land, for example they took part in helping the colonial authorities in their wars of territorial expansion."

**Rivalry for Converts:** The rivalry for converts between missionary movements, most especially between the Catholic and the protestant missionaries brought social discord in homogenous African societies. In some cases, the encouraged some children to stay away from their parents regardless of the wishes of the parents.

**Work Force:** The African communities believe in manual labour that keeps the community together. The missionaries place emphasis on office work, one has to leave his traditional land holding to his work place is separating him or her from his or her people.

**Concept of Punishment and Conversion:** The African concept of punishment or judgment is here and now. But Christian faith through the missionaries taught that punishment is delayed for later on or for judgment day. That makes some individuals commit more crimes since they will not be punished immediate or publicly, African punishment are done publicly with disgrace.

**Religious and Political Conspiracy:** A Babs Fafunwa (2004:7)says: "The missionaries depended on the European for help in keeping the rebellious African chiefs in their place, while the European authorities hope to conquer by religious persuasion what they failed to achieve by force of arms."

## 6. EARLY MISSIONARIES ACTIVITIES IN AFRICA

It must be said with all sense of sincerity that the positive impacts of the missionaries' activities in Africa by far over-whelmed or outweighed the negative impacts. The missionaries rescued many Africans from Ignorance, superstition and disease. Trained people in skills and general religious and public education. They promote their social statues, create awareness, empowered them economically and gave them the gospel of salvation in Christ Jesus. Below are some factors for more effective mission work in the 21<sup>st</sup> century by critic of the activities of the early missionaries in Africa from Biblical perspective.

**Destruction of Culture Values:** It was observed the early missionaries in ignorance discredited the African cultural values in totally. It is true that there is no culture or system in the world that is perfect including the western cultures. Jesus Christ did not condemn or destroyed people's cultures, but he presented the gospel to them in the context of their culture and worldview (Matthew 5:17, Matthew 1:1, Mark 12:17; Acts 17:23).

**Western Culture against Africa Culture:** The issue of introducing Western Culture to replace African culture may not be necessary is presenting the gospel. People's culture can be used for them to understand and accept the gospel (Acts 17:23).

**Superiority:** Claiming superiority over people is ungodly (Gen. 1:27, Romans 10:12).

**Calling African Traditional Religions Paganism:** The English Dictionary (2009), meaning of paganism is “an offensive term that deliberately insults somebody who does not acknowledge the God of the Bible, Torah, or Keran.” Jesus did not insult even those who killed him “forgive them, for they do not know what they do” (Luke 23:34).

**Conspiracy:** It was alarming that some so called missionaries conspired with colonial masters for political and economic reasons. “You can serve God and mammon” (Matthew 6:24).

## 7. MORE INSIGHTS ABOUT DOING MISSIONS

Mission should be done not just for what it can achieve but for what it is. Theology of mission and its practice should be understood by every Christian as part of his or her salvation task. We are saved to serve. Mission is not what a Christian should suggest to do. But what a Christian should prepare to do. Deans S. Gilliland (1998:32), states that, “a mission theology is marked by two characteristics. It underscores that which is essential to the Gospel, and it communicates in a manner relevant to each situation. The term essential means that no truth, no fact of the Gospel that is absolute to salvation can be ignored or changed.” I support of what Gilliland says, that the primary mission of presenting the Gospel should not and must not ignore the truth in the Gospel.

Evangelism and mission had been identified as key in ministry to the extent that it cannot be seen as just something apart. There must be total commitment to evangelism and mission. Jehu J. Hanciles(2008:364), asserts that, “missionary commitment of the pastors cannot be denied. Fully 70 percent of the Pastors in the study identified evangelism and mission as a principal area in ministry.”

What is key in ministry is evangelism and mission. Mission and evangelism should be supported by every Christian, both spiritually and physically. Witnessing Christ has to take the form or shape of evangelism and mission either to an individual or a group. The anthropological nature of the people, should be determined, before presenting the Gospel to them. Charles H. Kraft(2009:4),says, “This kind of realism is very important to cross cultural witnesses. We are (or ought to be) concerned with people as they are. We want to communicate Christian messages (messages from God) to them in those terms.” Without understanding the people, the wrong methodology of presenting the Gospel may be applied.

1. Make sure that the target audience should come to know and live the truth as they understand it to be.
2. Challenges should not hinder the mission work. But there should be ways of overcoming challenges
3. A missionary should be committed to the transmission of the gospel truth and leave the conversion for the Holy Spirit.
4. A missionary should live by what he or she preaches.
5. A missionary should listen to God, through the Holy Spirit on how-to carry-on mission work in a particular place or situation.
6. There is time of sowing and time of harvest in mission. A missionary should not mistake time of sowing for harvest or harvest for sowing. A missionary should allow the Holy Spirit to determine seasons in mission.
7. Mission is a task that must be accomplished, as long as God has directed it.
8. The social, political and economic problems of the 21<sup>st</sup> century have affected all aspects of life. Therefore, there should be wholistic approach to missions to address the current issues at hand in the society.
9. There should be changes in direction of missions as new global challenges are appearing daily.
10. Christian mission of propagating the gospel of Christ should not compete with any religion. Missionaries should just be focus on the mandate of preaching the gospel, without been distracted by what other religions are doing.



## 8. MISSIONARY AND HYGIENE

The word pastor here is use in the context of a union between the man pastor and his wife, “... For this reason, a man will leave his father and Mother and be united to his wife, and the two will become one flesh” (Matt 19:5)

According to World Health Organization (WHO), Hygiene refers to conditions and practices that help to maintain health and prevent the spread of diseases. To prevent is to break the chain of infection from transmission or spreading. Personal hygiene involves those practices performed by an individual to care for one's bodily health and wellbeing, through cleanliness. Personal hygiene is not a one day or one week practice; they are practices that continue around the clock (Johnson).

No matter how anointed one is as a pastor, if he lacks a good deal of personal hygiene, his members will lose confidence in him. Good personal hygiene creates a positive impression that last in the heart of the church congregation it is at the center of what we do as pastors, and it's components includes;

**Bath:** it is healthy for the pastor to bath at least once or twice a day using a mild soap and warm water to help wash away dirt's and bacteria that may lead to body odor. And when bathing a special attention should be given to the hair (mostly women), the hair should be properly shampooed to make it look good. Also places like the armpit, anus and the private part should be washed. The washing of the feet too is important to good hygiene of the pastor.

**Hood oral Hygiene:** this is commonly called mouth washing or mouth brushing. The brushing of teeth is needful for the pastor because he is a public speaker and he can be called upon at any time to speak or say something in a gathering. People even visit him any moment at home seeing that he is dealing with people. It is good for him to brush twice a day- morning and evening doing that is the best way of making sure that gum disease and tooth decay are avoided.

**Washing of Hands:** the washing of hands throughout the day with soap and water can help wash off the spread of bacteria. It is good that the pastor's wife or the pastor before preparing or eating food their hands should be washed and even after using the toilet. The pastor should learn to turn away from other people and covering the nose and mouth with a tissue or handkerchief when coughing or sneezing. This is done so as to prevent droplets or liquid containing germs.

**Hang clean Cloth:** it is not for fashion's sake that the pastor should always make sure he changes his dirty clothes with a clean one on, takes a fresh clean one's examples pants, vest, boxers and socks. No one may see it but it makes you feel good and give you self –confidence. There is much about this topic just as it was mention earlier, it still includes things, trimming the finger nails, washing of bathroom and toilets, clean and clearing of dust bins and water ways, unforgettably is the physical exercise. Physical exercise is biblically rooted as Apostle Paul encourages his young pastor, Timothy. Physical exercise serves as preventive and solution to many diseases such as hypertension, heart attack, kidney problem, liver problem to mention but a few. The pastor is advice to embark on physical exercise at least twice a week. He will not only gain physical health through physical exercise but it promotes physical fitness as well as mental alertness. The church is advice to often create an atmosphere for her pastors and wives to be engage in physical exercise (1Tim.4:8). These and so many others.

The constant practice of personal hygiene helps the pastor in the following ways;

It reduces personal illness

It fastens healing from personal illness

It gives optimal health and a sense of well being

It gives social acceptance

It prevents spread of illness to others

It attracts people to him

It reduces stress (stress management)

It is preventive and solution to depression

Poor personal hygiene in the pastor's life causes;

It increases the risk of getting an infection or illness to oneself and the people around him (health effect). It causes social embarrassment; instead for him to gain social acceptance people would rather be alienated from him. This affects pastors seriously because if people get to know that the pastor has poor hygiene, the day they heard that he is transferred to their church there is likelihood of rejection and even if they finally accept him, no one will want to visit them in the parsonage. If it is necessary for them to come, immediately they finish or achieve what brought them, they will not want to waste another second in his apartment. Similarly, an unhygienic pastor's wife drives away people or visitors since they will not appreciate to drink or eat in their house. It also has a psychological effect; pastors also need friends, especially among the people you are pastoring. But for the fact that the pastor is poor with his personal hygiene the members who are supposed to be his friends will desert him. Teachings of the Lord Jesus Christ reveals that since the last days is full of ups and downs, sorrow, bitterness, persecution, crisis, hypocrisy, syncretism, terrorism, hatred to mention but a few. The pastor must redouble his effort and be recommitted to his ministry. There is a saying that tough times never last but tough people do last. Bringing this to the content of this message it means that shepherding God's flock is never easy. Hence, there is need for courage and boldness in the ministry, this becomes necessary since there are so many false prophets, who claim to be pastor's or ministers of the Word. The evangelical pastor is expected to hold firm to his faith to sound doctrine as he knows his left and right. This motivates him in fulfilling his calling no matter the circumstances. In other words, a biblical minister may not honor the worthiness of his life for the sake of the gospel. Shepherd or Fulani herdsman as seen in the cover page of this book are model to the ministers of the gospel. The degree of commitment of today's herders is incomparable with the herdsman in those days.

In years back the herdsman specifically Fulani man will go for shepherding, well prepared however his preparation was based on that time. The herdsman would first and foremost possess a staff (stick). This was important in order to control his flock and to defend them from wolves, wild animals or other enemies at that time he will equally possess a knife possibly it becomes useful when necessary. The herdsman also wore cap to help him from the heat of the sun. Indeed, he was comfortable and felt secure or protected because the days were not evil or the wickedness at that time is incomparable with the ills of this 21<sup>st</sup> century.

In the same vein the Fulani man is good in networking or communication. Hence, he makes effective use of his mobile phone to communicate and receive important messages from relatives, friends and well-wishers, no wonder the Fulani's are more informed than almost everyone. The pastor is urged to imitate these good characteristics that are in the herdsman.

### 9. MISSIONARY AND MANAGEMENT OF RESOURCES

According to Oxford Advanced Learner's Dictionary 8<sup>TH</sup> Edition defines "Stewardship" as an act of taking care of or managing something, for example property, an organization, money or valuable objects. Hence the definition given is much related to the subject matter, since the Pastor is solemnly responsible for the management of his time and the entire church resources. Notably the Pastor is expected to perform his responsibility and manage the church resources in faithfulness and transparency for he is accountable to God the owner of the church (1Cor. 3:10-15).

### 10. MISSIONARY AND TIME MANAGEMENT

It has been defined and explained from the scriptures that a pastor is and is supposed to be and do, hence one of the very essential commodities of a pastor's time. Time is very difficult to define, the Encarta Dictionary of English has several definitions to explain time, and these are;

"<sub>1</sub> a dimension that enables two identical events occurring at the same point in space to be distinguished, measured by the interval between the events.<sub>2</sub> A limited period during which an action, process, or condition exists or takes place. <sub>3</sub> a system for measuring intervals of time <sub>4</sub> the minute, hour, or similar measurement as indicated by a clock.<sub>5</sub> time conceived as a force capable of acting on people and objects <sub>6</sub> a moment or period at which something takes place. <sub>7</sub> a moment or period chosen as appropriate for something to be done or to take place<sub>8</sub> a period that is not allocated for a specific purpose <sub>9</sub> a period required, allocated, or taken to complete an activity. <sub>10</sub> a period, activity, or occasion that has a particular quality or characteristics<sub>11</sub> a designated or customary moment or period at which something is done or takes place. <sub>12</sub> a limited but unspecified period.<sub>13</sub> the present as distinguished from the past or future <sub>14</sub> a period in history,

often characterized by a particular event or person<sup>15</sup> a moment in which an important event such as a birth or death is expected to happen <sup>16</sup> a period during which somebody is alive, especially the most active or productive period in somebody's life. <sup>17</sup> a period during which somebody is an apprentice.<sup>18</sup> a period during which particular climatic conditions prevail.<sup>19</sup> a separate occasion of a recurring event <sup>20</sup>the period during a day or week that somebody works.” (Encarta Microsoft Dictionary, 2009).

Following the above explanation and relating it to the pastoral ministry, one will conclude that time is a given space or an opportunity hence the pastor is called and sent out to serve God's people at a given period or opportunity. The pastor will not last forever even though he will die but the church will continue to exist. Therefore, he is to exhibit his leadership at the very period God permits him to serve him in that very congregation. A pastor who fails to do his work has misused the time given to him. Thus, time management is very important for any pastor or leader who is in leadership position. People often talk as though they own time and can use it anyway, they like. But it should not be so, time belongs to God and we are given charge of time. Time as money must be spent wisely. So, we are often told. But we know after all, time is not money or even a commodity, it is not going anywhere.

### **His use of Time**

The pastor must recognize that the ministry is a life work demanding all of his consecrated energies, talents and hours. This concept of Christianity service demands effective disciplines which will lead the busy minister into a stewardship of time in keeping with his high calling.

### **Essential uses of Time**

The pastor should attend all social, business and devotional meetings of the church and its related organizations.

The pastor should set aside a daily period for private prayer and Bible study.

The pastor should use his time wisely in sermon preparation

The pastor should arrange his schedule to include time for general reading and study, in other to read many books as possible.

The pastor should observe office hours, thus encouraging his people to seek out his counsel.

The pastor should attend denominational meetings that involve the church or him as a leader.

The pastor should set aside time to answer all correspondence promptly.

The pastor should plan his schedule to include exercise every day or at least twice in a week.

The pastor must allow time for fellowship with his family.

The pastor is advice to use his time as he preaches the gospel by pen.

### **Secondary uses of Time**

The pastor may attend those religious meetings in the community that are worthy of his support.

The pastor may find ministerial meetings a helpful source of inspiration and fellowship.

The pastor may attend other community events which are not strictly religious such as rallies, parades etc.

The pastor may assist in doing odd jobs around the church such as sanitation.

The pastor may engage in writing for publication.

The pastor may broaden his knowledge through travels.

### **Questionable uses of Time**

The pastor should limit his membership in many societies, service groups, hobby organizations and non-church social groups.



The pastor should beware of spending time in activities that are classified as “worldly” by his congregation.

The pastor should guard against too frequent attendance at athletic events.

The pastor should spend only a reasonable amount of time in other to listen to news through television and radio.

He is encouraged to be well informed.

The pastor should discipline himself in the reading of newspapers and magazines.

Reflecting on the above, the pastor will do well as he uses the opportunity to serve his people since there is time for everything, a time to be born and a time to die (Eccl. 3:1f). The Apostles admonishes believers to make use of their time knowing that the time is evil (Eph. 5:18, 1Cor. 7:29, Gal. 6:9, Heb. 11:25, 1 Pet. 4:17). Hence, the pastor is urged to make use of the time given to him in his ministry. Once a minister is posted to serve in a place, he is to judiciously use his time faithfully since he doesn't know when he will live for another place. To crown it, the Lord himself honors and uses time wisely (Jn. 9:4). Therefore, evangelical ministers and all believers are to emulate their master in this aspect.

### 11. MISSIONARY AND TEMPTATIONS

Etymologically, Temptation is from the Greek word “pierasmos” (Tieipoxonos) which can be used to mean “trial” with a beneficial purpose and effect. Something divinely permitted or sent to try or to prove someone's credibility. It can also be used in the widest sense with a good or neutral significance (Vines's Expository Dictionary). The Easton Bible Dictionary further adds that “Temptation could mean trial; which means “being put to the test”. Just as God tested Abraham to prove his love for Him (Gen. 22).” Similarly, McChintock and Strong say, “Temptation in the modern usage of the term, is the enticement of a person to commit sin by offering some seeming advantage... the sources of temptation are Satan, the world, and the flesh. We are exposed to them in every state, in every place, and in every time of life.” They may be permitted to show us our weakness, to try our faith, to promote our humility, and to teach us to place our dependence on a superior power; yet we must run into them but watch and pray...” (McChintock & Strong 2002: 6:). These are powerful words that every leader (pastor) should be aware and sensitive of them, he deepens on God for victory when temptation comes. Afflictions are said to tempt or try men by putting their faith and patience to the test. However, ordinarily, the word means solicitation to that which is evil and hence Satan is called “the tempter” (Matt 4:3). Temptation is common to all, we read of the temptation of Joseph (Gen 39), of David (2 Sam 24:31-32), of Daniel (Dan. 6) and of Hezekiah (2Chr. 32:31). So long as the believer is in this world he is exposed to temptations. Thus, he needs ever to be on watch against them.

#### **Adam and Eve**(Gen. 3)

The first parents of all mankind that first inhabit the earth were the first to be tempted as recorded in the Holy Scriptures. The tempter is so subtle in his approach in luring man into sin. He came to the woman and insinuates doubt in her heart. In other words, the temptation of Adam and Eve begins with the insinuations of doubt (Vs. 1-3), about God's command to them. The tempter did this by asking, “Did God really say you shall not eat of any tree of the garden?” This causes the woman to begin to cast suspicion upon God's motive for giving that instruction (Vs.4-5). They become irresistible when the couple sense the possibilities of freedom. Not just freedom but also the opportunity to “be like God, knowing good and evil”.

A second look at the fruits of the tree reveals to Eve that they were good for three important things (a) good for food (b) it was delightful to the eyes (c) and that the tree was to be desired to make one wise. These three can be viewed through John's systematic analysis of the things of the world (a) the lust of the flesh (b) lust of the eyes (c) the pride of life. The inability of our first parents to overcome this three-dimensional temptation common to all mankind unleash the dreaded consequences of sin on all their descendants. Victory over this three means victory over all manner of temptation and evil.

#### **Cain**(Genesis 4)

Just as his parents, Cain also fall prey to sin after he failed to overcome sin. But before his fall, he was forewarned by God. God's rejection of his sacrifice and acceptance of his brother's own is the

beginning of his temptation and subsequent fall. God was not satisfied with his offering; this may as well have to do with the state of his heart. Perhaps he would have been accepted if his offering was out of good motive. God rejection of his offering resulted in three progressive sins- jealousy-Anger-Murder. He became jealous of his brother, deadly angry with him, but God warned him saying, "If you do well, will you not be accepted? And if you do not do well, sin is couching at the door; its desire is for you, but you must master it" v7. Sin is here pictured or personified as predatory animal, couching at the door for entrance and dominion. The desire of sin is to conquer, subdue and dominate the soul of its victims. The admonishment is that "one must learn to master it by being deal to sin and alive in Christ Jesus.

### **Joseph (Genesis 39:1-23)**

Joseph is a model for all Christians in being steadfast and loyal in their walk and devotion to God. He was tempted and persecuted unjustly yet he remains faithful to the end. The story of Potiphar's wife tempting Joseph to sleep with her is well-known. He was a handsome young man, having well build body muscles that will be desired by any woman. He was given a free offer- an offer free of blessings and full of curses. Sin has a mathematical target on its victims. It subtracts blessings and multiplies curses on its victims. But to God be the glory sin with all its schemes could not apply these indices on Joseph. In all these, Joseph did not fall because he was determining not to sin against God. Joseph's daily target was to please God in all that he does. And God was with him. A perfect hatred for sin and an undiluted and un-deflected determination to please God are the ultimate keys to overcoming sin and temptation.

### **Daniel and his Friends**

Daniel, Meshach, Shadrack and Abednego were young Hebrew captives in Babylon. They were from a Royal and noble families, without any physical defect, handsome, showing aptitude for every kind of learning, well informed quick to understand, above all they feared the Lord. These qualified them to be enrolled into the kings Royal Legislative and administrative academy, for a three-year course. During their stay in Babylon, they encounter different temptations.

Firstly, during their course of studies, they were tempted to eat food offered to idols-which defiles (Dan. 1:3-21). They were determined in their hearts not to defile themselves with the king's food. And God honored their determination by giving these four young men's' knowledge and understanding of all kinds of literature and learning. Secondly, Meshach, Shadrack and Abednego were tempted to denounce God and worship a Golden statue (Dan. 3:1ff). The king dared to throw anyone who refuses to worship the gold statue into a fiery furnace. But they preferred martyrdom than to oppose God. They preferred to disobey the king than to disobey God. To them, life was not worth living if not in absolute obedient to God. They were not ready to worship the king's golden image even after he gave them a second chance. To make the matter more serious, they were not ready to deny God even if God himself would not save them from the king and his fiery furnace. They dared not to disobey God. Their act gave a twofold challenge; firstly, challenging king Nebuchadnezzar power and supremacy and secondly challenging God to save them. They spoke. "Hear o king, nebuchadnezzar, we have no need to answer you in this matter. if it be so, our god whom we serve is able to deliver us from the burning furry furnace; and he will deliver us out of your hand o king. but if not, be it known to you, o king, that we will not serve your god's or worship the golden image which you have set up" (dan. 3:16-18).

Thirdly, Daniel's devotion to God was tested (Dan. 6:1-28). Daniel's outstanding ability in leadership attracted both good and bad things. It attracted favor from the king who then planned to set him over the whole kingdom. And on the other hand, if also attracted evil, his friends plot evil against him, they sought for ways to bring him down

"At this, the administrators and the satraps tried to find ground, for charges against Daniel in his conduct of government affairs, but they were unable to do so. They could find no corruption in him, because he was trustworthy and neither corrupt no negligent. Finally, these men said, "We will never find any basic for charges against this man Daniel unless it has something to do with the law of his God" (Daniel 6:4-5).

After all these, God vindicated his faithful servant Daniel by miraculously saving him from the Lion's den. Through their faith they conquered Kingdoms, enforced justice, received promises, stopped the mouths of Lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight (Heb. 11:33-34). In His victory over Satan, he binds the strong man and proceeds to plunder his possessions (Luke 11:21-22). Luke's account highlights the parallel between Jesus' temptation and the trials of Israel in the wilderness. Jesus was tempted for forty days in the wilderness, and Israel wandered for forty years in the wilderness (Num. 14:34). Israel failed the test of obedience, while Jesus was fully obedient to the Father.

There is also a parallelism in the theology of Jesus' temptation and that of Adam and Eve. This can be seen as analyze by John the elder in his first epistle (1 John 2:16). The lust of the flesh, Jesus was tempted to gratify the desires of the flesh by turning stone into bread. In this, the temptation to meet social and material needs is manifested. The lust of the eyes, Jesus was taken to a mountain peak and was shown the glory of the Kingdoms of his world. In this, we can see both political and religious test. Jesus was tempted to quest for power, self-gratification and pride. We can also see religious or spiritual test; the devil demands worship from Jesus as the requirement for this offer.

The pride of life, Jesus' authority and position as the Son of God was tested. Jesus' pride is his place of authority as God, and Son of God. But need not to prove, this is because He is God, hence there is no need for the proof of his divinity. He is the eternal God; it cannot be humanly proven or fully fathom by men-all what we need to do is to belief that He is God. From this passage, Apostle Paul reveals some vital and inevitable truths about temptation. He first starts by warning believers to take heed and watch for temptation because the devil is trying hard day by day to bring down those who are standing (the righteous)." Therefore, let anyone who thinks he stands take heed lest he falls (v12). He proceeds to reveal to Christians that all the temptations the saints faced are common to man. God is faithful; he cannot allow what is beyond your ability or spiritual strength to tempt you. God's faithfulness is not only in measuring your temptation in equal proportion with your spiritual strength, but also in providing the way of escape and victory that you may be able to endure to the end (v13). That we may receive the blessings and reward of victory over temptation.

### 12. MISSIONARY AND TEMPTATION OF WOMEN

Some believers (pastors) today are fallen because of lust on women. Some pastors have been placed under church discipline; some are waiting to be declared disciplinal because of sexual immorality. Unfortunately, some denomination often fails to expose such evil (1Cor.5:1ff). The bible says, "Flee from sexual immorality" (1Cor. 6:18a). All other sins a man commits are outside his body, but he who sins sexually sin is too great as seen in the life of King Solomon when he married foreign wives and later become an idol worshipper.

Ministers of God should be careful with such a thing because it can ruin your ministry. Some ministers play with the opposite sex, dag Heward-mills (1998:35) Warns that, "Historically, relationship with the opposite sex have bears a problem area for ministers." It is of utmost important that all ministers honor the standards of behaviors outlined in the word of God concerning opposite sex relation. Samson had unethical interactions with the opposite sex; this eventually led to the demise of his ministry, this should serve as an example to all ministers, to be careful in their relationship with women. There are pastors who are careless today in regards to relating with opposite sex and are leading them to destruction.

### 13. CONCLUSION

Goifa (2013:1), says, "what else can we say than to thank God for counting us worthy to be part of His heart beat which is to make Christ known to the unsaved. Knowing that mission is God's heart beat angels yearn to participate in it. Angels that God created sinless are not allowed to champion the great commission. The only explanation for this is God's abundant grace for mankind."

He right for calling God mission, his heart beat. I see it the same way. Christians and Churches should invest 40 percent of their resources for evangelism mission. That will give true meaning to evangelism/mission in the 21<sup>st</sup> century. There should be true dedication, commitment and devotion to the work of mission by the missionaries. God will always support those who are called for any

mission mandate (Romans 8:28). The internally displaced people in Nigeria should be reached with the Gospel, most especially those that are non-Christians. Christian missionaries should use that opportunity to reach them with the Gospel.

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