

GRACE BIBLE TRAINING CENTRE (GBTC)
SCHOOL OF MINISTRY
ARUSHA - TANZANIA

INTRODUCTION & COURSE OVERVIEW

You are all welcome to the modular programme of the School of Ministry and we trust that you will be equipped by the Holy Spirit for effective and faithful service to the Lord through this programme.

Each module is planned for 4 months, after which a second module may be introduced in future for those interested in further study.

SUBJECTS:

Subjects to be taught will include the following:

1. Principles of Christian Leadership
2. Basic Christian Doctrine
3. Spiritual Gifts
4. Prayer & Intercession
5. Christian Character
6. Evangelism & Christian Discipleship
7. Bible Survey (Old & New Testament Survey)
8. Bible Study Methods

MOTTO:

To promote and to preserve the integrity of God's Word

2Timothy 1:13; 2:1-2, 15; 3:14-17

GENERAL INSTRUCTIONS:

1. Bring a pen, notebook, Bible, a folder, and a study bag
2. Invest in a good reference or Study Bible
3. Invest in a good Bible concordance, if available
4. Make efforts to memorise Scripture (*Joshua 1:8; Psalms 1:1-3; 119:11*)
5. Make time to study God's Word regularly and take notes of the lessons learnt (*2Timothy 2:15*)
6. Spend time to pray for divine wisdom and understanding of God's Word (*Psalms 119:130*)
7. Make time to pray for the teachers and interpreter for wisdom, understanding and anointing (*Ephesians 6:18-20; Hebrews 13:17*)
8. Make every effort to attend lectures regularly and on time too. If you are unable to do this for whatever reason, please show courtesy by contacting the Registrar, Assistant Registrar, Coordinator or the General Administrator of your Region.
9. If you have any questions during the course of the lectures, please write them down on a paper or raise your hand for attention.
10. Show respect to the teacher and to your colleagues whenever making contributions to the lessons, even when you have to disagree with their views.
11. Don't be critical or irritable by other people's views or opinions. We are here to learn together.

12. When Bible references are given to be read, every student is given an opportunity to read in class as part of the learning process.

OUR OBJECTIVE:

We will seek, through the studies, to provide a correct interpretation and application of the Holy Scriptures as it relates to 4 main areas:

1. Our personal character – if the word does not change you, you have no testimony of the power of God that is in His word
2. Our relationship with God
3. Our relationship with fellow men and women
4. Our service to God and to His Church

In seeking to achieve these objectives, our aim is

1. To complement what the churches and other Bible Schools are providing to their members and students
2. To provide short-term training to leaders and believers who want to go deeper in their walk with God
3. Not to provide an academic programme in the interim but practical training and teaching of the Bible and of the Christian faith
4. To complement the core subjects from time to time with seminars and workshops on contemporary issues affecting the Church and society.

WHY WAS THE HOLY SCRIPTURES WRITTEN?

The Bible (originally from the word *Bibleo* – meaning many books) is the name given to the revelation of God to man contained in sixty-six (66) books or pamphlets, bound together and forming one book and only one, for it has in reality one author (God) and one purpose and plan, and is the development of one scheme of the redemption of man. The compilation of these sixty-six (66) books or pamphlets into one book was completed in 397 AD.

From time to time, you hear one say that they don't believe totally in what's written in the Holy Bible because it was written by men and has been edited. Although it's true that it was written by many different authors, God always was in charge of what was written (*2Peter 1:20-21*). What God wanted written was written, and what He didn't want written, wasn't.

Jesus Christ began His public ministry by reading from Scripture (*Luke 4:14-21*). In fact, He quoted from them quite often (*Luke 24:44-45*). If He didn't believe in what's written in Scripture, would He have used it as the source of much of what He spoke about? Of course not! Since Jesus believed in Scripture, shouldn't we? Of course we should!

2Timothy 3:16-17 says, "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." A key word in this verse is 'All'. All means all, not some.

From time to time, we will ask students to volunteer to read the Scriptures whenever a reference is given during lessons.

The Holy Bible was written for the following reasons:

1. 2Timothy 3:16-17 - For teaching (doctrine), rebuking, correction, & training in righteousness
2. Deuteronomy 5:1, 22 - To provide a revelation of God's divine will and character, and the basis for fruitful and blessed relationship with Him (*Exodus 31:18*)
3. 2Timothy 3:16-17 - For the equipping of believers for works of service
4. Romans 15:4 - For our learning, encouragement, patience and hope in the promises of God
5. 1Corinthians 10:6-12 - To learn lessons and avoid the consequences of wrong choices and sinful behaviour
6. Luke 1:1-4 - To provide an assurance of the truth of God's eternal purposes and plans for the human race
7. John 20:30-31 - To provide a basis for our faith in Christ (*John 19:35; 21:24-25*)
8. Revelations 1:19 - Messages and prophetic words as given by the Lord were intended not only for the benefit of the people at the time of writing but also for the future believers.

Since God inspired all the writings of Scriptures, no-one can take it upon themselves to provide interpretations of their own except as led or revealed to them by the Holy Spirit (*2Peter 1:20-21; John 14:25-26; 16:13-15; 1Corinthians 2:1-16; Revelations 22:18-19*).

Books of the bible and the writers or authors			
Book	Author / Writer		
1) Genesis	Moses	47) 2 Corinthians	Paul
2) Exodus	Moses	48) Galatians	Paul
3) Leviticus	Moses	49) Ephesians	Paul
4) Numbers	Moses	50) Philippians	Paul
5) Deuteronomy	Moses	51) Colossians	Paul
6) Joshua	Joshua	52) 1 Thessalonians	Paul
7) Judges	Samuel	53) 2 Thessalonians	Paul
8) Ruth	Samuel	54) 1 Timothy	Paul
9) 1 Samuel	Samuel; Gad; Nathan	55) 2 Timothy	Paul
10) 2 Samuel	Gad; Nathan	56) Titus	Paul
11) 1 Kings	Jeremiah	57) Philemon	Paul
12) 2 Kings	Jeremiah	58) Hebrews	Unknown
13) 1 Chronicles	Ezra	59) James	James (Jesus' half-brother)
14) 2 Chronicles	Ezra	60) 1 Peter	Peter
15) Ezra	Ezra	61) 2 Peter	Peter
16) Nehemiah	Nehemiah	62) 1 John	Apostle John
17) Esther	Mordecai	63) 2 John	John
18) Job	Moses	64) 3 John	John
19) Psalm	David & others	65) Jude	Jude (Jesus' half-brother)
20) Proverbs	Solomon; Agur; Lemuel	66) Revelation	John
21) Ecclesiastes	Solomon		
22) Songs of Solomon	Solomon		
23) Isaiah	Isaiah		
24) Jeremiah	Jeremiah		
25) Lamentations	Jeremiah		
26) Ezekiel	Ezekiel		
27) Daniel	Daniel		
28) Hosea	Hosea		
29) Joel	Joel		
30) Amos	Amos		
31) Obadiah	Obadiah		
32) Jonah	Jonah		
33) Micah	Micah		
34) Nahum	Nahum		
35) Habakkuk	Habakkuk		
36) Zephaniah	Zephaniah		
37) Haggai	Haggai		
38) Zechariah	Zechariah		
39) Malachi	Malachi		
40) Matthew	Matthew		
41) Mark	Mark		
42) Luke	Luke		
43) John	John		
44) Acts	Luke		
45) Romans	Paul		
46) 1 Corinthians	Paul		

BIBLE STATISTICS

Amazing Bible Facts & Statistics

-  Number of Books in the Bible: 66
-  Chapters: 1,189
-  Verses: 31,101
-  Words: 783,137
-  Letters: 3,566,480
-  Number of Promises given in the Bible: 1,260
-  Commands: 6,468
-  Predictions: over 8,000

-  ■ Fulfilled Prophecy: 3,268 verses
-  ■ Unfulfilled Prophecy: 3,140
-  ■ Number of Questions: 3,294
-  ■ Longest Name:
Mahershalahashbaz (Isaiah 8:1)
-  ■ Longest Verse: Esther 8:9 (78 words)
-  ■ Shortest Verse: John 11:35 (2 words: "Jesus wept")
-  ■ Middle Books: Micah and Nahum
-  ■ Middle Chapter: Psalm 117
-  ■ Shortest Chapter (by number of words): Psalm 117 (by number of words)
-  ■ Longest Book: Psalms (150 Chapters)
-  ■ Shortest Book (by number of words): 3 John
-  ■ Longest Chapter: Psalm 119 (176 verses)
-  ■ Number of times the word "God" appears: 3,358
-  ■ Number of times the word "Lord" appears: 7,736
-  ■ Number of different authors: 40

-  ■ Number of languages the Bible has been translated into: over 1,200

OLD TESTAMENT STATISTICS:

-  ■ Number of Books: 39
-  ■ Chapters: 929
-  ■ Verses: 23,114
-  ■ Words: 602,585
-  ■ Letters: 2,278,100
-  ■ Middle Book: Proverbs
-  ■ Middle Chapter: Job 20
-  ■ Middle Verses: 2 Chronicles 20:17-18
-  ■ Smallest Book: Obadiah
-  ■ Shortest Verse: 1 Chronicles 1:25
-  ■ Longest Verse: Esther 8:9 (78 words)
-  ■ Longest Chapter: Psalms 119

NEW TESTAMENT STATISTICS:

-  Number of Books: 27
-  Number of Chapters: 260
-  Number of Verses: 7,957
-  Words: 180,552
-  Letters: 838,380
-  Middle Book: 2 Thessalonians
-  Middle Chapters: Romans 8, 9
-  Middle Verse: Acts 27:17
-  Smallest Book: 3 John
-  Shortest Verse: John 11:35
-  Longest Verse: Revelation 20:4
(68 words)
-  Longest Chapter: Luke 1

- Written in different locations: wilderness, dungeon, palace, prison, in exile, at home
- Written by men from all occupations: kings, peasants, doctors, fishermen, tax collectors, scholars, etc.
- Written in different times: war, peace, poverty, prosperity, freedom and slavery
- Written in different moods: heights of joy to the depths of despair
- Written in harmonious agreement on a widely diverse range of subjects and doctrines.

10 Longest Books in the Bible

- 1) Psalm - 150 Chapters, 2,461 verses, 43,743 words
- 2) Jeremiah - 52 chapters, 1,364 verses, 42,659 words
- 3) Ezekiel - 48 chapters, 1,273 verses, 39,407 words
- 4) Genesis - 50 chapters, 1,533 verses, 38,267 words
- 5) Isaiah - 66 chapters, 1,292 verses, 37,044 words
- 6) Numbers - 36 chapters, 1,288 verses, 32,902 words
- 7) Exodus - 40 chapters, 1,213 verses, 32,602 words
- 8) Deuteronomy - 34 chapters, 959 verses, 28,461 words
- 9) 2 Chronicles - 36 chapters, 822 verses, 26,074 words
- 10) Luke - 24 chapters, 1,151 verses, 25,944 words

10 Shortest Books in the Bible

- 1) 3 John - 1 chapter, 14 verses, 299 words
- 2) 2 John - 1 chapter, 13 verses, 303 words
- 3) Philemon - 1 chapter, 25 verses, 445 words
- 4) Jude - 1 chapter, 25 verses, 613 words
- 5) Obadiah - 1 chapter, 21 verses, 670 words
- 6) Titus - 3 chapters, 46 verses, 921 words

There are 8,674 different Hebrew words in the Bible, 5,624 different Greek words, and 12,143 different English words in the King James Version.

- Bible Written by approximately 40 Authors
- Written over a period of 1,600 years
- Written over 40 generations
- Written in three languages: Hebrew, Greek and Aramaic
- Written on three continents: Europe, Asia and Africa

- 7) 2 Thessalonians - 3 chapters, 47
verses, 1,042 words
- 8) Haggai - 2 chapters, 38 verses, 1,131
words
- 9) Nahum - 3 chapters, 47 verses, 1,285
words
- 10) Jonah - 4 chapters, 48 verses, 1,321.

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SUBJECT: BASIC CHRISTIAN DOCTRINE

LESSON 1: THE SOVEREIGN GOD & HIS NATURAL QUALITIES

COURSE TEACHER: BISHOP EKONG

Introduction:-

This course is an introductory systematic study of basic Bible doctrine and its application in the life of the believer. Major topics include the nature of God, the acts of God, the activities and limitations of angels, the creation, and the fall of man, God's redemptive plan, the origin of the scriptures, the church, and God's ultimate plan for mankind.

What is doctrine?

It is an accepted body of beliefs or teachings of the Church as based on the Holy Bible (*2Timothy 3:10, 16; John 7:15-17*). The doctrine of the Church is one and this is why it is written in singular form and not plural.

There are several other doctrines not accepted by the Church but peddled by false teachers, false prophets, sects and cults. The Early Church apostles warned against these doctrines (*2Timothy 4:3-4; Colossians 2:20-23; 1Timothy 4:1-2; Hebrews 13:9; Ephesians 4:14*).

1.0 - The Sovereign God

1.1 - God: His Nature & Natural Characteristics

In our efforts to understand God, the finite man cannot comprehend the Infinite God (*Job 11:7*)

We can only have some knowledge of God as He reveals Himself in His nature and characteristics (*Romans 1:20; Deuteronomy 29:29*).

What He has revealed of Himself is an accurate but partial disclosure of His divine Being (*1Corinthians 13:12*).

We also know God as He enters into relationships with us.

The progressive self-revelation of God through the ages reaches its fullness in His Son, Jesus Christ (*Hebrews 1:2*)

1.1.1 - God's Nature

(a) God is a Personal Being

A person is something other than a body.

A person is one who has the capacity to think, to feel and to decide.

Although God has no body, He certainly has intelligence and the ability to think, feel and reason.

God communicates with people (*Psalms 25:14*).

He is affected by their response to Him (*Isaiah 1:14*)

He thinks (*Isaiah 55:8*)

He makes decisions (*Genesis 2:18*)

Therefore, God is a personal Being.

(b) God is Spirit

God has no form whatsoever because He is Spirit (*John 4:24*)

A spirit is invisible (*John 1:18*)

The quality of God as a Spirit may be defined as follows:-

(i) God has a unique, substantial being which is distinct from the world (*Ephesians 4:6; Colossians 1:15-17*). His attributes, which make up His nature are the basis of all His outward manifestations.

(ii) God is invisible, immaterial and is composed of no parts (*1 Timothy 1:17*). He is not a natural substance as we are, but a spiritual substance (*Luke 24:39; 1 Timothy 6:15-16*). Since God is a spirit in the purest sense of the word, He does not have the limitations of a human being.

In Exodus 33:19-23, it is said that Moses saw God. What he saw was the reflections of God's glory and not His essence.

God can also reveal Himself through a physical manifestation (*John 1:32-34*)

The Bible also speaks of God's hands, feet, ear, mouth, nose or face. This actually indicates that God is doing something a human being would do. (*Psalms 98; 99:5; 91:4; 34:15*).

These figurative language or symbols help us in understanding the unknown from the known.

(c) God is One

When we say that God is One, we are referring to

- (i) the numerical unity of God
- (ii) the uniqueness of God
- (iii) the simplicity of God

(i) The Numerical unity of God

There is only One Divine Being (*1Corinthians 8:6; 1Kings 8:60; Deuteronomy 4:35, 39*)

This should not be confused with the Trinity, which would be treated later.

(ii) The Uniqueness of God

God is unique in that He is the only One (*Deuteronomy 6:4; Exodus 15:11*).

He is the only One to be called Jehovah (*Zechariah 14:9*)

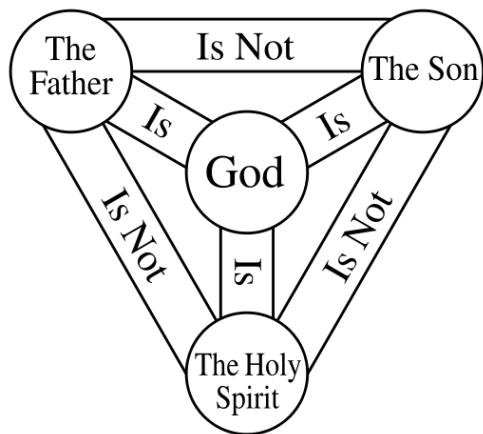
He is the Sovereign ruler of the universe, and besides Him there is no other God.

Other passages are *Genesis 17:1; Exodus 20:2-3, 23; Isaiah 43:10-11; 44:6, 8; 45:5*,

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God is self-existent, which means that eternal existence is part of His very nature. He has no beginning and no end.

(d) God is Triune



(Further Readings: *Matthew 28:18-19; 3:16-17; Luke 3:22; Mark 1:10-11; Acts 7:55; 2Corinthians 13:14; Deuteronomy 6:4*)

God is Spirit, is personal, is one, and is triune.

The words triune and trinity contain the concepts of oneness or three-in-one.

The one Divine Being is tri-personal or a Trinity.

In Him, there are three persons: Father, Son and Holy Spirit.

It is difficult to describe the Trinity.

Each person in the Trinity is known by different qualities, which are distinctive.

These personal properties or qualities express the relationship of each to the others.

Each in Himself expresses the Divine essence.

There are three persons in the Godhead:- God the Father, God the Son, and God the Holy Spirit.

They are of the same substance:- equal in glory, power, majesty and eternity; and they are one.

While distinct in their relations with one another, they are one in all else. The whole work of creation and grace is a single operation common to all three divine persons, who at the same time operate according to their unique properties, so that all things are from the Father, through the Son and in the Holy Spirit.

The word 'Trinity' is not found in the Bible, but the doctrine of Trinity is revealed in both the Old and New Testaments.

In the Old Testament, one of the names of God Elohim, is in plural form e.g. *Genesis 1:26; Psalms 45:6-7; Hebrews 1:8-9; Isaiah 48:16; 63:8-10*.

This points to personal distinctions in God, and to a plurality of persons in the Godhead.

In the New Testament,

- (i) God sent His Son into the world (*John 3:16; Galatians 4:4; 1John 4:9*)
- (ii) The Father and the Son sent the Holy Spirit (*John 14:26, 15:26; 16:7*)
- (iii) The Father speaks to the Son (*Mark 1:11; Luke 3:22*)
- (iv) The Son communes with the Father (*Matthew 11:25-26; John 11:41; 12:27-28*)
- (v) The Holy Spirit prays to God in the hearts of believers (*Romans 8:26-27*)
- (vi) At other occasions, all three persons are mentioned e.g. *Matthew 3:16-17; 28:19; 1Corinthians 12:4-6, 2Corinthians 13:14; 1Peter 1:2*.

It is difficult to understand the teaching of Trinity because in human experience nothing can be compared to 'trinity in unity' and 'unity in trinity'.

The mystery of the Trinity is difficult to comprehend in our finite or limited existence. We can only understand Trinity to the degree that God has revealed in His Word (*1Corinthians 13:12*).

(e) God is Eternal

God has no beginning and has always existed. That's why He is eternal.

The creation of heaven and earth was not the beginning of eternity neither was it when angels were created.

Eternity is an infinite (unlimited) timelessness. It is God's infinity in relation to time. Men and angels are created beings, but God alone is without beginning. Thus, He is the only inhabitant of eternity.

God is eternal in 2 ways:-

- (i) He never began to be; He always was (*Psalms 90:2*);
- (ii) His existence will never end (*Deuteronomy 32:40; Psalms 102:27*).

The eternity of God is revealed in scripture (*Genesis 21:33; Psalms 90:2; 102:27; Isaiah 57:15; 1 Timothy 6:16*).

(f) God is Immutable (Unchanging)

Human beings have faults that need to be changed or corrected, but God does not. He is perfect in every respect (*Isaiah 46:9-10; Psalms 33:11; 119:160; 103:17; Malachi 3:6*).

Certain principles about the unchanging nature of God are:-

- (i) Since God is infinite, self-existent and independent, He is above all the causes and possibilities of change;
- (ii) God can neither increase nor decrease and He is not subject to further development;
- (iii) God's power can never become greater or less, and He can never be wiser or holier;
- (iv) God cannot be more righteous, merciful, and loving than He has ever been or ever will be;
- (v) He cannot change in His relation to people. He operates according to eternal principles that do not vary with the change of day.

Since God is unchangeable, we can commit ourselves completely to Him as we rely on His word (*Romans 8:28*).

God does change His mind over sin (see *1 Samuel 15:11, 29; Numbers 23:19; Jonah 3:9-10*). This attitude of God does not refer to any fundamental change in His character or purpose. He always hates sin and always loves the sinner.

1.1.2. - God's Natural Attributes

(Further Readings: *Job 38 – 41; Psalms 139; 145:3; Romans 11:33-35*)

We have studied God's nature but we need to know also His characteristics, which are His attributes.

God's attributes are the qualities which are associated with or which describe Him. His attributes explain why He acts as He does.

His attributes include omnipotence, omnipresence, omniscience and wisdom.

(a) The Omnipotence of God

His omnipotence implies that God is almighty or all-powerful (*Jeremiah 32:17, 27*). This absolute power can be seen in creation (*Genesis 1:1*); sustaining all things by His powerful word (*Hebrews 1:3*); the redemption of people (*Luke 1:35, 37*); miracles (*Luke 9:43*); the salvation of sinners (*1 Corinthians 2:5; 2 Corinthians 4:7*); and the completion of His purpose for His kingdom (*1 Peter 1:5*).

(b) The Omnipresence of God

God is everywhere present at all times (*Psalms 139:1-10*)

The knowledge that God is always present helps us to have courage in trials because we know that God is there to strengthen and guide us.

It also serves to remind us to be very careful in how we live because God sees everything that we do, whether good or bad.

Regardless of how we feel, God is with us.

Whether we can feel God's presence or not He is everywhere.

(c) The Omniscience of God

God knows and sees everything (*Psalms 139:11-12*).

He has unlimited awareness.

He knows all that is actual and all that is possible.

Because God knows all things, He is able to tell ahead of time what is going to happen in the future, as in prophetic predictions (*Isaiah 46:9-10*).

This does not mean that God makes the decisions about what is going to happen to us. He simply knows what our decisions will be before we make them.

Since He foresees, He can foretell. This does not mean He predetermined, or decided in advance what would take place.

The fact that God knows all things should strengthen our faith when we are in the middle of severe trial. He knows the cause of our problems and what would happen with each of the solutions we might consider.

(d) The wisdom of God - (He is All-Wise)

(Further Readings: *Isaiah 40:13-14; Romans 11:33-35*)

Wisdom is not the same as knowledge.

Wisdom searches through knowledge to find the highest purpose possible and then uses the best way to accomplish it.

Since God is all-wise, He does all things well.

God's wisdom can be seen through His creation (*Psalms 104:24-30; Jeremiah 10:12*)

His wisdom is available to us when we need it (*James 1:5*).

1.2 - God: His moral characteristics and works

1.2.1 - God's Moral characteristics

God's moral characteristics are those that are revealed in God's dealings with men and women.

They include the holiness of God and the love of God.

(a) The Holiness of God

God has always wanted to be known among the nations as the 'Holy One' (Ezekiel 39:7)

Because of God's holiness, it is impossible for Him to make moral mistakes.

Holiness is a characteristic of God which expresses the perfection of all He is, and the basis for all His actions.

Holiness contains the idea of separation. The perfect Divine Being is separated from and exalted above sinful people and evil.

Even though God is holy, He still maintains a close relationship with us.

Included in God's holiness is love for what is good and hatred of what is evil.

God's separation from people is because of human sinfulness (Exodus 19:12-13,21-25)

His separation from the people is also symbolized by the building of the Tent, or Tabernacle in the desert, and enclosing the most Holy Place with curtains (Exodus 26:33).

Only a sanctified High Priest is allowed into the Most Holy Place once a year to sprinkle blood in the mercy seat, to make atonement for the sins of the people (Leviticus 16).

This exclusion of God from people was to emphasize to people how much God hates sin.

Sin separates God from sinful people, and sinful people from God. (Isaiah 59:2; Habakkuk 1:13; Job 40:3-5; Isaiah 6:5-7).

We have no direct access to God by our own efforts except by the sacrifice of Jesus Christ (Romans 5:2, Ephesians 2: 13-18; 1Peter 3:18)

God's righteousness and justice is a direct result of His holiness.

His holiness is expressed by righteousness and by justice.

God's righteousness is demonstrated by His love of holiness in people. As a holy God, He requires that His people be holy (Hebrews 12:10, 14; Ephesians 1:4; 1Peter 1:13-16)

His justice is demonstrated by His judgement of sin. He cannot tolerate sin and thus punishes those who sin.

Holiness as a quality of the Christian life is more than not doing what is wrong but also doing what is right (Luke 10:29-37)

(b) The Love of God

God shows His love to us not only in words and promises but also by what He does. There is nothing we can do or say to merit His love. It is part of His nature to love.

His love for us can be demonstrated in practical ways such as His goodness, mercy, patience, faithfulness etc. (John 3:16; 17:24; 1John 4:4-10; Revelations 1:4-5)

God loves people so much that at times He holds back punishment even when He had planned to punish. This is an aspect of His mercy (Ezekiel 22:30)

God's love is demonstrated in the sense that He is a merciful Father (Psalms 103:13-14; Isaiah 63:16; 64:8; Jeremiah 31:7-9)

God provided our salvation at immeasurable cost, that is the death of Jesus Christ (John 3:16-17).

His love delivers us from fear and its torments (1John 4:18; 2Timothy 1:17).

God's love can be demonstrated in His judgement of sin by hardships in order to get our attention and restore us back to fellowship with Him (Ezekiel 18:1-32).

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SUBJECT: BASIC CHRISTIAN DOCTRINE

LESSON 2: JESUS CHRIST

COURSE TEACHER: BISHOP EKONG

2.1 - Jesus Christ: The visible expression of the Invisible God

Jesus came into the world to show us what God the Father is like.
He is the visible representation of the Father, who is invisible (*Hebrews 1:3*)
He embodies the natural and moral characteristics of God

2.1.1- The Humanity of Christ

The incarnation of our Lord Jesus Christ refers to the union of deity with humanity in Jesus Christ.

He, the eternal Son of God, became man for the purpose of saving us (*Hebrews 9-18; Philippians 2:5-8; John 1:1-2, 14*).

He was conceived by the power of the Holy Spirit in the Virgin Mary (*Matthew 1:18-23; Luke 1:34-35; Galatians 4:4*).

In this unique, creative act, God broke through the chain of human generation and brought forth a supernatural Being.

With the incarnation, God set in motion His plan of redemption on earth.

Some of the evidences of Jesus' humanity include His human ancestry, human development, human appearance, human limitations, and human names.

(a) Human ancestry and development

Two gospel writers, Matthew and Luke, trace the human ancestry of Christ

Matthew traces His lineage all the way back to David and further to Abraham (*Matthew 1:1-17*)

Luke traces back to Adam, the first man (*Luke 3:23-38*)

The purpose of this ancestry was:

- (i) To prove that Jesus was from the line of David and therefore heir to the throne of Israel. Otherwise, no Jew would accept Him as his King or Messiah.
- (ii) To prove that Jesus, as the seed of Abraham, was the child of promise through whom all the families of the earth were to be blessed. (*Genesis 22:17-18*)

Though Jesus had a human ancestry, He did not have a natural human father. (*Luke 1:34-37*)

Jesus' birth was wonderfully miraculous, yet it was a human birth.

He developed physically and mentally according to the ordinary laws of human growth (*Matthew 13:55, Luke 2:40-41, Mark 1:35; John 4:32-34*)

(b) Human appearance and limitations

All evidence indicates Jesus' physical appearance was similar to that of other men. (*John 19:5, Philippians 2:8*)

When He took the form of man, He willingly subjected Himself to the limitations of humanity (*Philippians 2:5-8*).

Thus, he sometimes becomes physically tired (*John 4:6*), hungry (*Mark 11:12*) and thirsty (*John 19:28*).

He went through temptation (*Matthew 4:1-11*) and was strengthened by the Father when He prayed (*Luke 22:42-44*)

He also experienced pain (*1Peter 4:1*) and finally death (*1Corinthians 15:3; John 19:28-42*) which was the greatest proof of the limitation of His humanity.

(c) Human names

The names given to Jesus indicate His humanity.

He was named Jesus, a Greek form of the Old Testament name Joshua (*Matthew 1:21*) meaning 'Saviour'.

He was called the 'Son David' and 'the son of Abraham' (*Matthew 1:1*)

The 'Son of Man' mostly clearly represents His humanity (*Matthew 26:64-65*)

This term implies that He is truly human as well as being the representative of all mankind.

2.1.2 - The Deity of Christ

(a) Divine rights

Jesus Christ exercised divine rights that only God has.

The divine rights include (i) receiving the worship of men, (ii) forgiving sin, (iii) raising the dead, (iv) the right to judge.

(i) Jesus Christ received worship and it would have been blasphemy if he were not truly divine (Blasphemy is insulting God or claiming wrongly to be divine) - *Matthew 4:10; John 5:23; Matthew 2:11*.

Worship of any other god was forbidden by God (*Exodus 20:3-5*) and those who were not divine refused worship (*Acts 10:25-26; 14:11-18; Revelations 19:10; 22:8-9*)

(ii) Jesus exercised the right to forgive sin, a right reserved for God alone (*Mark 2:7; Matthew 9:2-6*)

(iii) He exercised the right of giving life (*John 5:21, 10:10*) or raising the dead (*Luke 7:11-17; 8:40-56; John 11:1-44*)

Mere man cannot give life by his own power.

(iv) Jesus exercised His divine right to judge (*John 5:22; Matthew 25:31-46; Acts 10:42; 17:31; 2Corinthians 5:10*)

(b) Divine Character

(i) Moral attributes

- Jesus possessed the same moral and natural attributes as God the Father
- He was holy and could not be proved guilty of sin. (*1Peter 2:22; John 8:46*)
- He proved His love in relationships with people from all walks of life and all levels of society (*Luke 19:10; Matthew 11:19; Mark 10:17-22*)
- He prayed both for His followers and for His enemies too (*John 17:9, 20; Luke 23:34*) ; this is perfect example of love.
- He demonstrated His love by displaying genuine humanity and meekness, such as washing His disciples' feet (*John 13:14*) gentle with the sinful (*Luke 7:37-39,44-50*), and with those who had forsaken Him (*Luke 22:61; John 21:15-23*)

(ii) Natural attributes

- Jesus Christ is Omnipotent. All angels, authorities, and powers of the universe are subject to His power and authority (*1Peter 3:22, Colossians 1:19; 2:9; 1Corinthians 1:24, Matthew 28:18*)
- Jesus is Omnipresent. He fills everything in every way (*Ephesians 1:22-23; Matthew 18:20*)
- Jesus is Omniscient. He knows everything (*John 2:24-25; 16:30; 21:17; Colossians 2:2-3*). He knew the sinful life of the Samaritan woman (*John 4*), the thoughts of the Pharisees (*Luke 6:8*) and the nature and end of the present age (*Matthew 24-25, Mark 13; Luke 21*).

There is no contradiction in the All-knowing character of Jesus in Matthew 24:36 and Mark 11:13 because in the flesh He chose to give up His right to the independent exercise of His divine characteristics (e.g. *Matthew 26:52-54; Philippians 2:5-7*)

- Jesus is the eternal Son of God (*John 1:1; Micah 5:2*)
- He has always existed, and will forever exist (*Hebrews 1:11-12; John 1:1-3*)
- He does not change (*Hebrews 13:8*)
- The above attributes are clear evidence of the deity of Jesus Christ

(c) Claims to Deity

Jesus made definite claims that He was God (*John 14:11*)

- (i) Oneness with the Father (*John 10:30*)
- (ii) Declared that He was the Son of God
- (iii) Asserted that salvation could be obtained only through Him (*John 10:9*)
- (iv) The only access to the Father (*John 14:6*)
- (v) Without Him, no-one can do anything (*John 15:5*)
- (vi) He testified to His existence (*John 8:58; 17:5*)
- (vii) Directed His disciples to pray in His name (*John 16:23*)
- (viii) Gave His disciples power to perform miracles (*Luke 9:1-2*)

(d) Names that indicate deity

Names that could only be used in reference to God are given to Jesus Christ throughout the New Testament;

- (i) He was called the Son of God (*Matthew 3:17; 17:5; John 10:36*)
- (ii) He was called Emmanuel meaning 'God with us' (*Isaiah 7:14; Matthew 1:22-23; John 1:14*).
- (iii) He was called the word of God (*John 1:1-2, 14*)
- (iv) He was referred to as God (*Titus 2:13*)
- (v) He was known as Christ (Greek) or Messiah (Hebrew) meaning the 'Anointed One' (*Acts 2:36; John 1:41*). In the Old Testament times, the only people anointed or separated for service are the prophets, priests and kings.
- (vi) He was called Lord, sometimes used as a title of courtesy or out of respect for His deity (*Luke 1:43; 2:11; John 20:28; Acts 16:31; 1Corinthians 12:3*)
 - The name, 'Lord' comes from the translation of the Hebrew term 'Jehovah'. Thus, Jesus Christ is identified with the Old Testament Jehovah.

2.1.3 - The Union of Deity and humanity in Christ

It has been difficult to explain the incarnation of Jesus Christ in terms of His dual nature as God and man.

Jesus was truly God and truly man

He possessed both the human nature and the divine nature.

In His divine nature, he has all the qualities, properties or attributes of God.

In His human nature, He is not God pretending to be a man but truly man (*John 1:14*).

He had bodily and physical qualities of a man.

He did not cease to be God when He became a man.

He simply added a human nature to His divine nature.

He was God-man.

Reasons for the Incarnation

- (i) All mankind was sinful and a blameless sacrifice for sin was necessary. Since God could not die, He became flesh to provide the perfect sacrifice, paying the penalty for sin (*Hebrews 2:9*)
- (ii) Through the incarnation, Jesus revealed the Father to mankind (*John 14:7-11*)

(iii) By becoming man, Jesus provided us with an appropriate example (*1Peter 2:21-25*). As we identify with Him in responses to human situations, we recognize our goal of Christ-likeness (*Romans 8:29*)

2.1.4 - The Works of Christ

The works of Christ refers to His death, resurrection, ascension and exaltation

(a) His Death

His death was different from any other; it was voluntary (*John 10:18; Matthew 27:50*)

He accepted His death as the will of God for the salvation of mankind.

His death was not forced on Him by Satan or the Roman soldiers.

His death was a work in that it paid the penalty for our sin which is separation from God (*Mark 15:34*)

He appeased or calmed the anger of God against us and allowed the divine justice to fall upon Him so that we can be forgiven (*Romans 3:25-26*)

His death enables us to identify with Him through the crucifixion of self (*Galatians 5:20, 24; Romans 8:5-11*)

(b) His Resurrection

Jesus' work would have been incomplete and our faith would have been in vain if He had not risen to life again (*1Corinthians 15:14*)

His resurrection sets Christianity apart from all other religions and beliefs because no other religion can say that its founders' grave is empty.

Because He lives, we have inherited eternal life (*John 11:25-26*).

The resurrection of Christ is the keystone of the Christian faith. It proved the effectiveness of His death and gave it value (*Romans 4:25*)

Some of the reasons why the resurrection is of great importance to us are:-

- (i) Christ's work as a sinners' substitute has been accepted by God because God raised Him from the dead (*Acts 2:24, 32; 3:15; 4:10; 5:30*)
- (ii) It confirms His deity (*Romans 1:4*)
- (iii) He became our High priest (*Hebrews 9:24*), our intercessor (*Romans 8:34*), our mediator (*1Timothy 2:5*) and our advocate or lawyer (*1John 2:1*)
- (iv) It demonstrates God's great power in providing salvation for us (*Phil. 3:10*)
- (v) It guarantees our resurrection from the dead (*John 5:28; 6:40; Romans 8:11; 1Corinthians 15:20-23; 1Thessalonians 4:14*).

(c) His Ascension and Exaltation

After forty days of Christ's ministry following His resurrection, He ascended or returned to heaven (*Acts 1:9; 2:32-35; Ephesians 1:20; 1Peter 3:21-22*)

The resurrection and ascension of Jesus Christ were the beginning of His exaltation

In His exaltation, He is 'lifted up' or 'raised to a higher level of honour and glory at the Father's right hand.

In His exaltation, He is placed in His proper place as Sovereign Lord (*Acts 2:33-36; 5:31; Ephesians 1:19-23; Hebrews 2:14-18; 4:14-16*)

In His exalted status, we receive some benefits such as:

- (i) He is spiritually present everywhere thus becoming the ideal object of worship for all people (*Ephesians 4:10; 1Corinthians 1:2*)
- (ii) He enters into His priestly ministry in heaven (*Hebrews 4:14; 5:5-10*)
- (iii) He bestows gifts upon His people and the church (*Ephesians 4:8-11; 1Corinthians 12:4-11*)
- (iv) He poured out the Holy Spirit upon His people (*Acts 2:33*)
- (v) As the exalted Prince and Saviour, He is giving repentance and faith to people (*Acts 5:31; 11:18; 2Peter 1:1*)
- (vi) He ascended into heaven with his humanity (His glorified body) and thus able to be a merciful and faithful High Priest since He has been able to share our human experiences (*Hebrews 2:14-18; 4:14-16*)

GRACE BIBLE TRAINING CENTRE (GBTC)
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ARUSHA - TANZANIA

SUBJECT: BASIC CHRISTIAN DOCTRINE

LESSON 3: THE HOLY SPIRIT

COURSE TEACHER: BISHOP EKONG

3.1 - The Holy Spirit: A Wise Administrator

When Jesus Christ was on earth, He was limited by His humanity because He could be in only one place at a time. He made a promise of the Holy Spirit who would replace Him and would have no limitations on the time He could stay or in the work that He could do.

Through the Holy Spirit, God not only commissions us with a job, He also stays with us and enables us to get the job done.

God also, through the Holy Spirit, takes up residence in us and gives us personal guidance, fellowship, comfort, and enablement for all of our spiritual needs.

3.1.1 - The deity of the Holy Spirit

In our previous studies of God, we discussed the six essences of God which also refer equally to the Father, Son and the Holy Spirit.

The three persons in the Godhead are equal in glory and majesty.

The Holy Spirit is truly God and His deity is established by His characteristics, His relationship with the other persons in the Trinity, the divine names given to Him, and the works which He performs.

(a) His characteristics of Divine nature

The characteristics of the divine nature of the Holy Spirit are as follows:

- (i) He is eternal (Hebrews 9:14)
- (ii) He is Omnipresent (Psalms 139:7-10)
- (iii) He is Omniscient (all-knowing) - 1Corinthians 2:10-11; Romans 8:26-27
- (iv) He is Omnipotent (all-powerful) - Luke 1:35; Acts 1:8, that is, He has the power and ability to bring about everything God wills, without any limitations.

(b) His titles of divine nature

Apostle Peter recognized the deity of the Holy Spirit when He addressed the deceitful Ananias (Acts 5:1-4).

Apostle Paul also affirms this fact when he stated that the Holy Spirit is Lord (2Corinthians 3:17-19). Only deity can be addressed as Lord in Paul's time.

(c) His association of divine nature

The deity of the Holy Spirit can also be assumed through His association with the other Persons of the Trinity, e.g.

(i) Baptismal formula (Matthew 28:19) - Baptizing them in the name of the Father and of the Son and of the Holy Spirit.

(ii) The Apostolic benediction (2Corinthians 13:14) - the grace of our Lord Jesus, the love of God and the fellowship of the Holy Spirit.

(iii) 1Corinthians 12, we can see the inter-relationship between the three Persons and can only be explained on the basis of the full equality of each Person in the Trinity:

e.g. (a) The church is the Body of Christ - vs. 27

(b) God appoint ministries to help in its development - verse 28

(c) The Holy Spirit distributes gifts sovereignly as He wills - verses 4-6, 11

(iv) The Holy Spirit is the representative or agent of God the Father, and acts on His behalf on earth:

e.g. (a) He draws men to Christ - John 6:44

(b) He reveals truth - John 14:26; 16:13

(c) He guides - Romans 8:14.

(d) He spoke to Isaiah the Prophet (Isaiah 6:9-10) on behalf of God (Acts 28:25-28).

(v) All three Persons were active in creation. E.g. "Let us make man in our image" - Genesis 1:26

All the above references demonstrate scripturally that the Holy Spirit is God equally with the Father and the Son.

3.1.2 - The Personality of the Holy Spirit

(a) Essential component of Personality

There are three essential components of personality which are intellect (the ability to think), sensibility (the ability to feel) and will (the ability to make decisions).

- Romans 8:27 identifies the intellectual faculty of the Spirit

- Romans 15:30 describes the sensibility of the Spirit

- 1Corinthians 12:11 demonstrates the faculty of will as the Holy Spirit gives gifts to believers as He determines or wills.

(b) Other Elements of Personality

Other elements exist in addition to the essential components which contribute to our understanding of personality, and they are as follows:-

(i) Personal association

- The personality of the Holy Spirit is clearly implied by His association with other Persons through the baptismal formula and the apostolic benedictions.
- The Holy Spirit cannot be associated with impersonal things such as 'force' 'breath', 'power' or 'mind'.

(ii) Personal acts

- The Holy Spirit reveals.
- He searches (1Corinthians 2:10)
- He speaks, calling people into service (Acts 13; Revelations 2:7)
- He testifies (John 15:26)
- He directs His people in service, often forbidding or restraining them from some action (Acts 16:6-7)
- He intercedes for us (Romans 8:26)
- He teaches (John 14:26)
- He reproves (John 16:8-11)
- He guides us (John 16:13)
- Glorifies Christ (John 16:14)
- He regenerates (John 3:5)

(iii) Personal names

He was identified as the Counsellor who was going to replace Jesus Christ at His departure from earth (John 14:16, 26)

He was to act on behalf of Jesus Christ in performing Christ's ministry (John 15:26; 16:13-15)

He is called the Spirit of truth (John 14:17)

He is called the Spirit of life (Romans 8:2)

He is called the Spirit of grace (Hebrews 10:29)

He is called the Spirit of adoption (Romans 8:15; Galatians 4:5-7)

He is called the Spirit of promise (Acts 1:5)

He is called the Spirit of holiness (Romans 1:4)

He is called the Spirit of Counsel (John 14:16, 26)

(iv) Personal Treatment

The Holy Spirit can be tested (Acts 5:9)

He can be grieved (Ephesians 4:30)

He can be lied to (Acts 5:3)

He can be blasphemed and spoken against (Matthew 12:31,32)

He can be resisted (Acts 7:51)

He can be insulted (Hebrews 10:29)

The above qualities also prove the personality of the Holy Spirit.

3.1.3 - The Ministry of the Holy Spirit

It is difficult to understand much about the Holy Spirit, but we can be touched, blessed and directed by His Presence and enabled by His Power.

We can see the effects of His ministry (like that of the wind) but we don't understand its mysteries (John 3:8).

The ministry of the Holy Spirit can be considered in relation to

- (a) the non-believing world
- (b) the individual believer
- (c) the church as a whole.

(a) His Ministry to the Non-believing world

The Holy Spirit convicts men of the sinfulness of not believing in Jesus Christ (John 16:8-9).

The Holy Spirit reveals to men the righteousness of the Lord Jesus Christ and the unrighteousness of others. He reminds them that it is because of Jesus' triumph over sin that God now declares sinners righteous and enables them to become righteous through faith in Him (John 16:10).

The Holy Spirit convicts unbelievers of judgement by showing the relation between Christ's death and resurrection and the judgement of the world. The cross signifies the payment of a debt: the penalty for sin (John 16:11).

The Holy Spirit witnesses to the unbeliever, convicts him of sin, and draws him to Christ (John 6:44). He then enlightens the believer concerning his spiritual responsibilities (1John 1:9)

(b) His Ministry to Individual believers

The Holy Spirit's ministry to believers can be placed under two categories:

(i) His help, (ii) His baptism

(i) His help (6 ways)

- We become believers through the work of the Holy Spirit. As unbelievers we were spiritually dead but became born spiritually when we came to God in repentance and faith. We became a new creation (2Corinthians 5:17), became born again by the Spirit and received a new nature (John 3:5-7; Eph 2:5; Titus 3:5). This experience is called regeneration.

- We receive power for witnessing from the Spirit (Acts 1:8). Circumstance, people, and evil spirits try to hinder us from sharing the gospel but the Spirit of God is the power source we need to draw upon for effective witnessing.

- The Holy Spirit ministers to us as a teacher (John 14:26; 15:26; 16:13) He reveals God's truth to us (1Corinthians 2:12-14).

- We receive the Spirit's help through His intercession on our behalf.

In moments when we feel we cannot pray at all, we can count on the Holy Spirit's prayer (Romans 8:26)

- The Spirit guides us day by day towards a victorious, Christ like life. His rule in the life of the Christian is the secret of victory over sin. He is committed to our spiritual development. He wants to show us how to overcome our selfish nature (Romans 8:1-14) (A believer has two natures - the natural and the spiritual - Rom 7). The character of the natural man who lives only to satisfy his body is disgusting while the character of a spiritual man who allows the Holy Spirit to guide his life is beautiful. The solution to deal with the natural man is to walk in the Spirit (Galatians 5:16)
- The Holy Spirit produces the blessed fruit of the Christian life (Galatians 5:22-23). Walking by the Spirit implies that one depends on Him constantly and believes in His ability to provide deliverance in area of a person's life. We can be transformed as we are filled with and controlled by the Spirit. The fruit or qualities of the Spirit are the characteristics of the Holy Spirit.

(ii) His Baptism

The intimate relationship of the Holy Spirit with the believer can be illustrated with several descriptive terms:-

- Baptism means 'an immersion' (Matthew 3:11; Acts 1:5). When something is immersed in water, it is thoroughly met. We can equally be saturated or completely filled with God.
- Being filled describes the capacity to receive no more when full (Acts 2:4; 4:31). We remain filled to new levels with His divine fullness (His power and glory) as our capacity grows (Ephesians 5:18).
- Being poured upon by the Holy Spirit (Joel 2:28-29) can be seen in the light of the autumn rains required for crops to develop fully in time for harvest.

(iii) His Symbols

There are some biblical symbols which describe some aspect of the work of the Holy Spirit:

- Fire (Matthew 3:11) - Fire burns away what is not pure
- Dove (Matthew 3:16) - A dove represents gentleness or peace
- Anointing oil or Anointing by the Holy Spirit (1Kings 19:16; 1John 2:20) - Old Testament kings and prophets were often anointed with oil as a sign of the Lord's approval of their service.
- Gift (Luke 11:13) - The Holy Spirit is the Father's gift to us
- Streams of Living water (John 7:37-39) - The Holy Spirit fills us to overflowing with new life.
- Seal or deposit (2Corinthians 1:22; Ephesians 1:13-14) - The Holy Spirit is given as a guarantee of our eternal life with the Father.

- Breath or wind (John 20:22; Ezekiel 37:9-14) - The Holy Spirit is the breath of God which gives us life.

(c) His Ministry to the Church

Unlike the special anointing for a specific task of Old Testament times, the baptism in the Holy Spirit was to be the believers basic enablement for consistent and effective spiritual life and service (John 7:38-39; 14:17)

The result of this new indwelling and powerful presence is the dramatic growth of the church as believers share their faith and experience with others.

As the Spirit indwells the members of the church and directs their corporate activities, they have the ability to carry out the work and will of God on earth.

Not only were followers of Jesus enabled to be effective witnesses, but they were also empowered successfully to defend the gospel (Mark 13:9-11, Matthew 26:69-75; Acts 2:4:8-20)

The Holy Spirit controls the evangelistic mission of the church, directing His servants where to go and where not to go (Acts 13:2; 16:6-7; 13:2).

The Holy Spirit also directs in the proper administration of the church which enabled the church to grow rapidly and develop a spirit of unity (Acts 15:28-29)

Through His continual direction, the Spirit led Paul and others to give encouragement, comfort, doctrinal teaching, warning, and to prescribe discipline to the church through the inspired epistles e.g. 1Corinthians 7:40; Hebrews 12:4-11

In the maturing process, the Holy Spirit, as the all-wise administrator, equips each believer with the gifts that are necessary to carry His function in the world and in the church, the Body of Christ (Romans 12:4-8; 1Corinthians 12:1-25; Ephesians 4:11-16)

In summary, the Holy Spirit provides the church with:-

- (1) Power to evangelize;
- (2) Wisdom and courage necessary to defend the faith;
- (3) Appropriate gifts for ministry to the entire body of Christ as well as to individual members;
- (4) Human leadership to direct the work;
- (5) The vision and inspiration necessary to fulfil the Great Commission

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SUBJECT: BASIC CHRISTIAN DOCTRINE

LESSON 4: THE SUBJECTS OF GOD - ANGELS

COURSE TEACHER: BISHOP EKONG

4.1 - Angels:- Armies of Darkness and Armies of Light

Spiritual conflict is what forms the background for the study of angels. In the Spiritual realm, Satan's diabolical spiritual forces seek to undermine our defences and to kill us spiritually.

We are secure as long as our trust is in God who provides assistance through His greater spiritual forces in resisting our enemy.

4.1.1 - The Nature of angels

(a) Their origin

Angels are a finite order or group of created beings who are God's messengers or ministers. They are greater in intelligence and power than man.

Some angels serve God's purpose through their holiness and voluntary execution of God's will. Other angels who rebelled against God are forever separated from Him.

Angels means messengers.

Angels were created by God though we don't know exactly when (Psalms 148:2-5; Colossians 1:16), but it must have been before the creation of man.

Angels are immortal, that is, they will never cease to exist (Luke 20:36)

(b) Their characteristics

Angels are spirit beings (Hebrews 1:7, 13-14), which means they have no physical bodies (Ephesians 6:12).

Man is not a spirit but has a two-fold nature - material (flesh) and immaterial (spirit).

Angels often reveal themselves in human form (Judges 6:11-24; John 20:12) but it does not mean they have material bodies as part of their necessary existence. They assume material bodies on occasion as a means for them to communicate with human beings.

Angels are personal beings. They exhibit the basic aspects of personality which are intellect, emotions, and will (2Samuel 14:20; Luke 4:34; Revelations 12:12; Luke 15:10; 2 Timothy 2:26; etc.).

Angels are sexless (Matthew 22:30). They are not classified according to sex although some are given masculine names (e.g. Michael, Gabriel).

They are sometimes referred to as sons of God (Job 1:6; 2:1; 38:7).

Angels possess superhuman intelligence and power (2Peter 2:11; Psalms 103:20; 2Thessalonians 1:7).

The evil angels are also very powerful (John 12:31; Luke 11:21, 22:53; 10:19; Ephesians 6:12). Even though evil angels are powerful, their power is limited as can be seen in the fact that it will take only one angel to bind Satan and cast him into the bottomless pit at the end of this age (Revelations 20:1-3).

Angels are not omnipresent (Job 1:7, 1Peter 5:8; Zechariah 1:11; Daniel 10:5, 12-14).

Angels are not glorified men. There is a clear distinction between angels and men (Hebrews 12:22-23; 2:16)

Man, is for a while a little lower than the angels (Psalms 8:4-5) but in future shall be higher (Hebrews 2:7; 1Corinthians 6:3). We shall judge angels, which shows that those who are inferior, or of lesser importance, do not judge those who are superior.

4.1.2 - The Moral Characteristics of angels

Angels were created holy

All angels were created holy, but some fell from their holy state. They had the ability either to sin or not to sin

The angels that fell chose to leave their positions of authority and their own home by an act of their own will (Jude 6). Satan led one-third of the angels into rebellion against God out of self-interest and pride (1Timothy 3:6; Revelations 12:4). The result of their action was the judgement of God (2 Peter 2:4; Matthew 25:41).

The others did not sin but remained with the Father as the holy angels (Mark 8:38; Matthew 6:10; 18:10).

The devil sometimes tries to impersonate the holy angels who are regarded as angels of light (2Corinthians 11:14).

Several portions of the Scripture which refer primarily to earthly kings seem to symbolize Satan (Ezekiel 28:12-19; Isaiah 14:12-15).

4.1.3. - The Number of angels

The Bible does not give a precise number of angels but it does imply a great multitude of angels.

Some examples are found in the following references: 2Kings 6:14-17; Psalms 68:17; Deuteronomy 33:2; Daniel 7:10; Hebrews 12:22; Revelations 5:11.

Satan's legion of evil angels also exist and they are quite large (Revelations 12:7-12)

4.1.4 - The organization and activity of angels

There is an effective organization of spiritual forces to carry out specific tasks assigned to them, e.g.

1Kings 22:19 - God is enthroned with all the host of angels around Him;
Matthew 26:53 - The angels are organized in the form of an army (e.g. 12 legions) and are always on alert.

Luke 2:8-14 - A great company of them formed a choir.
Revelations 19:10-14 - There is precision, order, organization, authority and purpose in the triumphant array of angels.

The angels stand in the Presence of God to worship and praise Him (Psalms 103:20, 148:2, Isaiah 6:1-7; Revelations 5:9-12; Matthew 18:10)

They rejoice in the mighty creative acts of God (Job 38:7; Luke 15:10)

They are ministering spirits to carry out God's will (Psalms 103:20; Hebrews 1:14). Examples of their activities as ministering spirits (Acts 27:23-24; Act 8:26; 10:3-7, 12:7-10; Matthew 4:11; Luke 22:43; 2 Kings 6:8-23; Psalms 34:7).

Angels are agents of judgement (2Kings 19:35; Acts 12:23)
Angels appear to have influence in the affairs of nations.

Spiritual battles go on at all times in the heavenly realms because evil powers exist over nations (Daniel 10:13, 20) and these are opposed by holy angels (Daniel 10:13, 21). The conflict can be so intense such that the leader of the holy angels, Archangel Michael is engaged in it (Daniel 10:13; Jude 9).

The orders of holy angels can be described as:-

(i) Cherubim who are the guardians of the throne of God. They also guarded the entrance to the Garden of Eden (Genesis 3:24; 2Kings 19:15; Ezekiel 10:1-22; 28:14-16).

(ii) Seraphim are leaders in the worship of God (Isaiah 6:2, 6)

(iii) Watchers are apparently assigned to observe specific activities. They are seen in the context of bringing God's message to man. (Daniel 4:13, 17)

(iv) Living creatures which are different from ordinary angels, seraphim and cherubim. They appear to worship God, and to be active about His throne (Revelations 4:6-9; 6:1-7; 15:7)

All in all, this body of holy angels serve God effectively and are ever ready to carry out His purposes for His people.

(a) Scope of Holy angelic activity

The scope or extents of the activities of holy angels are as follows:

(i) The intervention or involvements of angels in the normal course of human affairs are occasional and exceptional. Angels do not intervene by their own decision but only as commanded by God. God uses them at times for special displays of power (Deuteronomy 33:2; Hebrews 1:7; Psalms 104:4; Acts 7:53; Galatians 3:19; Hebrews 2:2)

(ii) The power of angels is dependent upon and comes from God. They cannot influence the human mind directly, for this is the work of the Holy Spirit. They operate within limits.

(iii) Angelic appearances generally precede and accompany important new turning points in the unfolding of God's plan, for example,

- At creation (Job 38:7);
- When the Law was given (Galatians 3:19);
- Just before and at the birth of Christ (Luke 1:11,26; 2:13);
- During Jesus' temptation in the wilderness and in Gethsemane (Matthew 4:11; Luke 22:43); at the resurrection (Matthew 28:2);
- At the ascension (Acts 1:10-11);
- During the end-time activities before the coming of Christ (Matthew 25:31)

(b) Organized activity of unholy angels

In the realm of spiritual darkness the devil has his organization.

Satan is referred to as the 'prince of this world' (John 14:30; 16:11) and as the ruler of the kingdom of the air (Ephesians 2:2)

Satan has a throne (Revelations 2:13) and is the head of an evil organization (Colossians 1:16; Ephesians 6:12; Colossians 2:15).

He has angels (Matthew 25:41) who oppose God and His people and try to defeat His will (Revelations 12:7-9).

The evil organization are set in ranks based on levels of authority (Ephesians 6:12) A lot can be learnt about unholy angels by examining their leader.

(i) Their Leader

- He is called Satan, which means adversary or opponent. He is primarily the adversary of God and also of man (Zechariah 3:1; Matthew 13:39; 1Peter. 5:8).
- He is called the devil, which means slanderer (one who makes false charges against someone. He accuses God to man (Genesis 3:1-4) and man to God (Job 1:9, 16; Revelations 12:10).

- He is called the tempter, because he entices (tempts) man to sin (Matthew 4:3; 1Thessalonians 3:5).

Since he is limited and is not all-powerful, all-knowing, or everywhere present, the devil uses different means to oppose God. Since he can't attack God directly, he therefore attacks man who is the crown of God's creation in various ways:-

(1) he lies (John 8:44; 2Corinthians 11:3); (2) he tempts (Matthew 4:1); (3) he steals (Matthew 13:19); (4) he torments (2Corinthians 12:7) ; (5) he hinders (1Thessalonians 2:18) ; (6) he impersonates in order to deceive (2Corinthians 11:14); (7) he accuses (Revelations 12:10); (8) he possesses (John 13:27); (9) he kills and devours (John 8:44; 1Peter 5:8); (10) he sifts (separates or screens) - Luke 22:31.

Satan appears to have been permitted to keep the authority he was given at his creation. He thus controls many evil angels who give him full devotion as their leader and they willingly lend their services to help him achieve his wicked purposes.

(ii) Their activity

Unholy angels oppose God, His people, and His program as a militant (fighting) part of Satan's kingdom of darkness (Matthew 25:41; Ephesians 6:12; Revelations 12:7-12).

There is no difference between the unholy angelic spirits and demons; they are one and the same thing.

The demons try to separate the people of God from God (Romans 8:38)
They oppose holy angels (Daniel 10:12-11:1`).

They afflict people with physical and mental illness (Matthew 9:33; 12:22; Mark 5:1-16; Luke 9:37-42)

They spread false doctrine (2Thessalonians 2:1-12; 1Timothy 4:1)

They possess people and even animals (Matthew 4:24; Mark 5:8-14; Luke 8:2; Acts 8:7; 16:16)

Occasionally, God uses the demons, in spite of themselves, to accomplish His purposes of punishing the ungodly (Psalms 78:49; 1Kings 22:23) and of chastening or disciplining the good (Job 1-2; 1Corinthians 5:5)

(iii) Their fate

Demons serve to illustrate what will happen to those who are morally evil.

The following passage describes their fate (Matthew 8:29; 25:41; 2Thessalonians 2:8; Revelations 12:12; 20:10; 2 Peter 2:4; Jude 6)

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SUBJECT: **BASIC CHRISTIAN DOCTRINE**

LESSON 5: **THE SUBJECTS OF GOD - MANKIND**

COURSE TEACHER: **BISHOP EKONG**

5.1 - Mankind: Human subjects of the Creator

People have tried in a variety of ways to explain the origin of man e.g. the philosophers, evolutionists, social scientists, etc.

Some believe that man is merely an accident, without meaning or purpose. But we believe that we are 'fearfully and wonderfully made' (Psalms 139:14, 16)

We are made in the image of God to rule the earth justly, creatively and responsibly. We are given intelligence, feeling, and the ability to make morally responsible choices.

The term 'man' or mankind' refers to both members of the human race, male and female.

5.1.1 - Man's Origin

(a) **A Special creation**

Man is unique and is the result of a special divine act. (Isaiah 45:11-12; Genesis 1:27, 5:1-2; 6:7; 9:6; Deuteronomy 4:32; Psalms 100:3; James 3:9)

First, He formed man out of the earthly dust; then He breathed into man's nostrils the breath of life (Genesis 2:7), and man became a living being.

The divine inbreathing imparted to man a spiritual nature from God that gave him a position far above all other creatures.

The other creatures were created by a divine command which was put into effect immediately (Genesis 1:20, 24).

The most important distinction between man and all other creatures is that man was created in the image of God (Genesis 1:26). Man's likeness to God is not physical but a moral and spiritual likeness.

Other evidences of a difference between man and animals are:-

- (i) Man has the power of speech. He has the ability to communicate with other human beings because he is able to think, understand and express his thoughts through speech. Animals can't.

- (ii) Man has the ability to enjoy beauty while animals can't appreciate beauty.
- (iii) Man has the ability to distinguish between right and wrong. Animals do not have this capacity. Dogs may be trained to obey but cannot learn what is morally wrong.
- (iv) Man has a deep sense of the need to worship a superior being but animals do not have that capacity to worship or to express reverence.
- (v) Man can plan ahead, anticipate future events, and bring about changes of events. Animals are incapable of creativity or foresight. Anything the animals do in preparation for what lies ahead is simply a response to their natural instincts.

Man is therefore a product of special creation of God and did not evolve from a lower form of animal life.

(b) Made in God's Image (Genesis 1:26-27; 5:1; 9:6; 1Corinthians 11:7; James 3:9)

The term, 'in the image of God' does not mean that man is an exact copy of God. It means that in some ways he resembles God.

Man is not made in the physical likeness of God because God is Spirit.

Our likeness to God is in our Personality;

- Like God, we are personal beings
- We have the possibility of interacting with God in a personal relationship through our human spirit and also the capacity, like Him, to have fellowship with other beings.

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SUBJECT: **BASIC CHRISTIAN DOCTRINE**

LESSON 6: **STRANGE & FALSE DOCTRINES**

COURSE TEACHER: **BISHOP EKONG**

Introduction:

Read 2Timothy 3:1-9; 1Corinthians 4:1-6; 2Timothy 4:1-4; 2Peter 2:1-3; 3:14-18; Matthew 7:15-20; Acts 20:25-31; 1John 4:1-3

We live in times when the Scripture is being fulfilled about false teachings and false prophecies. We have been warned ahead of time by the Lord Himself and also the apostles about the emergence of pedlars of falsehood and deception (Matthew 24:4-5). They creep in deceptively wearing a camouflage of a sheep, and yet are wolves and thieves (2Timothy 3:6; Matthew 7:15; John 10:10).

Many have been misled by these sweet-talking false prophets and teachers who distort the word of God and also infiltrate the church with their teachings. False teaching is like poison hidden in sweet things and given to unsuspecting people to drink or eat. It is like coating lies with truth. Half-truth is a lie and a deception.

Why do believers fall for these things and why are they so gullible?

1. They do not read or understand their Bibles (Joshua 1:8; Psalms 1:1-3; 119:97-98). Some read the Bible in verses rather than in context. If you don't know the word, you become easily deceived, indoctrinated and therefore follow blindly in ignorance (Hosea 4:6; Ephesians 4:14; Psalms 119:130).
2. There are too many interpretations and arguments given about what the Bible says, thereby confusing the ignorant and immature (2Peter 1:19-21)
3. Believers place too much trust on people delivering these messages without cross-checking for themselves what the Bible says (Acts 17:10-11). We need to test the spirits to know whether they are of God (1John 4:1).
4. Inadequate and unbalanced teaching of God's word leading to spiritual immaturity and unfruitfulness (Hebrews 5:12-14; 2Peter 1:8-9; Ephesians 4:11-14; 1Peter 2:1-2).

Wrong / False teachings:

Some wrong teachings are not given with the intention to deceive but they come through ignorance and immaturity. The teachings are provided with incorrect interpretations to Scripture, which can be misleading. The teachers who teach these things and are sincerely wrong can learn from their mistakes and immaturity as they grow in faith and knowledge of the Lord, and correct themselves.

Several other wrong teachings come with the deliberate intention to deceive and to mislead, either for personal gain or as led by the devil. These types of teachings are very dangerous and could have eternal consequences.

There are several false or wrong teachings spreading round the world and in the churches today. Some have their origins from sects and other organisations such as Mormons, Jehovah's Witnesses, New Age Movement, Seventh Day Adventist, etc while some come from mainstream churches like the Roman Catholic Church, etc. A large number come from individuals or groups with the intention to cause damage or division in the church.

We will select a few doctrines that are currently identified.

1. Once saved, forever saved - Can a believer lose his / her salvation? (John 17:11-12; Romans 8:38-39; Hebrews 6:1-8; 10:24-31; Galatians 3:1-6, 10-14; 1John 1:6-10; 2:1-2; Ephesians 2:8-10; 2Peter 3:9; John 3:16-19; 1John 5:16-17; 1Corinthians 3:15)
2. Forbidding speaking in tongues and prophecy (1Corinthians 14:39; Mark 16:17; Acts 2:1-4; 10: 44-48; 19:1-7)
3. Water baptism - how many times in water? - You don't bury a dead body more than once! (Matthew 28:18-20; Romans 6:4-11; Hebrews 9:27-28)
4. Is Sabbath for believers? Should they observe it? (Colossians 2:13-17; Exodus 20:8-11; 31:13-16; Matthew 12:1-8; Mark 2:27-28; John 7:21-23; Matthew 28:1-7; Acts 20:7; 1Corinthians 16:2; Revelations 1:9-10)
5. Are women allowed to minister or to lead in church? (Genesis 1:27-28; 3:14-19; Galatians 3:28; 1Corinthians 14:34; 1Timothy 2:11-12; Acts 18:2, 18, 24-26; Romans 16:3-5; 1Corinthians 16:19; Philippians 4:2-3; Acts 21:8-9; Luke 2:36-38; Revelations 1:4-6; 1Peter 2:4-5, 9)
6. Is it wrong for believers to use the name Jesus instead of the Hebrew name, Yeshua? (John 14:12-14; Philippians 2:9-11; Matthew 1:21-23; Mark 16:17)
7. Many others

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SUBJECT: **BIBLE STUDY METHODS**

LESSON 1: **INTRODUCTION**

COURSE TEACHER: **BISHOP EKONG**

1.1 Introduction

This course is to be studied as complimentary to the subject of Bible Survey. Bible Survey covers topics such as the Origin of the Bible, the Author of the Bible, the Structure and Classifications of the Bible, and the Message of the Bible.

This course will help to understand effective ways of studying the Bible so as to benefit from its teachings and messages.

Written assignments will be expected at the end of this course and will be assessed for grades.

This course is about a very important activity: the careful, methodical study of the Bible. It is divided into four lessons of study. The first part is an introduction to the basic principles, the need and reasons for Bible Study, terminology, and relationships that are essential to all effective methods of Bible study. The last part of the course presents other important methods of Bible study.

The 4 lessons are:

- Lesson 1 – Introduction
- Lesson 2 – Guides to Understanding the Bible
- Lesson 3 – Aids to Bible Study
- Lesson 4 – Types or Methods of Bible Study

While much in the course is necessarily intellectual comment on how to study, constant emphasis is placed on the student's spiritual improvement as the main purpose of the course.

To understand the Bible, one must do more than merely read it. Reading it has value but often fails to make clear the relationship between different parts of the Bible. When one studies the Bible with an organized plan in mind, one would have to write down important findings that help to see the unity that is present throughout the Scriptures. Furthermore, such study helps to remember God's warnings and obey His commands. Obedience to God is the result of personal application of devotional Bible study. This application will build up one's faith in Christ and strengthen their spiritual life.

This study emphasizes the value of skilled procedures of observation and interpretation as aids to understanding the Bible and accomplishing the main purpose of the course. This purpose is to help in the application of Bible truth to one's own life and to share it with others.

Biblical knowledge of God and His ways brings us the responsibility of sharing that knowledge with others. The world is hungry for the truth of God. It is God's plan that His kingdom grow because of this principle of sharing. Jesus shared in this way. He taught people, then He sent them to teach others. Luke 10:1 tells of His sending out 72 men ahead of Him into the towns where He was about to go. They could share with others what they had learned from Jesus. We too must share in this way.

1.2 The Need for Study of Scripture

The ultimate intent of the Bible is to change lives. What you learn from it should make a difference in one's attitude and actions. The Holy Spirit is not interested in imparting intellectual knowledge only. His goal is to prepare people spiritually and intellectually for good works. The goal is the understanding of Bible truth, and then to apply it to one's life. The classic verse declaring the *inspiration* of Scripture and the goal of Scripture is 2Timothy 3:16-17. The goal is, "*That the man of God may be complete, thoroughly equipped for every good work.*" The Word of God can only do this as one studies its pages.

Disciplined study is *defined as diligent application of the mind, careful examination of the facts, and deep thought about them.* In thinking about the facts, one draws some conclusions and makes some decisions. When these decisions become part of one's life, it will become more based on scriptural principles, and fulfilling 2Timothy 3:16-17.

The entrance of the Word of God brings light (*Psalms 119:130*). God's rules for living lead to peace, joy, and satisfaction.

1.3 The Reason for Study of the Bible

There are many reasons everyone should study the Bible. The most important reasons are:

- a) It is a way to grow spiritually, and
- b) It is a method of learning God's plan for us.

To be physically healthy and normal, children must eat the right foods essential to that growth. As God's children, we must also grow spiritually. In 2Peter 3:18, we read, "*Grow in the grace and knowledge of our Lord and Saviour Jesus Christ.*"

Our spiritual food is the Bible. As we study it, we get to know our Saviour Jesus Christ better. This knowledge helps us become strong Christians "*until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the*

whole measure of the fullness of Christ. Then we will no longer be infants" (Ephesians 4:13-14).

In studying the Bible, we not only learn of God's plans for our future but also of His promises for the present.

The Bible is the food that keeps our souls alive. As we read it daily we receive health and strength for both soul and body. Jesus said, "*Man does not live on bread alone, but on every word that comes from the mouth of God*" (Matthew 4:4).

Through His Word, God inspires faith for salvation, hope for our future, and love for others. Inspiration is an influence that leads us to good ideas or actions. Many poets, musicians, and artists have received their inspiration from the Bible. The Bible gave them ideas for creating various art forms.

The truth we find in the Bible answers our most important questions, giving us the meaning and purpose of life. It frees us from ignorance and error. Jesus said, "*Then you will know the truth, and the truth will set you free*" (John 8:32).

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SUBJECT: BIBLE STUDY METHODS

LESSON 2: GUIDES TO UNDERSTANDING THE BIBLE

COURSE TEACHER: BISHOP EKONG

Psalms 119:130 – “*The entrance of Your words gives light; it gives understanding to the simple*”.

There are rules that are essential for the effective study and understanding of the Bible. The following are the most important ones to adopt.

2.1 Use of Context

The context of a scriptural portion includes all that surrounds it. The verses, paragraphs, and chapters before and after a text make up its immediate context. The extended context consists of that portion of Scripture less closely related to the passage and may embrace paragraphs, a chapter, or even an entire book of Scripture.

Use of context to interpret Scripture will help to prepare lessons and sermons that are true to biblical truth.

Errors in doctrine and practice are made when a single verse of Scripture is taken out of context and given the wrong meaning. So-called “proof texts” often are passages of Scripture taken out of setting and used to “prove” something someone wants to believe.

The Bible warns that ignorant and unstable people may give false explanations of Scripture (2 Peter 3:16) and encourages those who minister to seek God’s approval by correctly teaching the message of God’s truth (2 Timothy 2:15).

2.1.1 Context Illustrated

As a single thread does not show all the pattern of a cloth material, so a single verse of Scripture does not give all the meaning of truth. However, as with embroidery in a cloth material, the full pattern of truth is seen when all the threads of Scripture are properly woven together.

When one uses the context, the Bible is the best interpreter of its own truths. This is commonly called “the analogy of faith.”

Let us see how the context can be used to interpret Scripture.

Read the Parable of the Weeds in Matthew 13:24–30. Notice that when the crowd left, Jesus explained the parable to His disciples. Now read the context (Matthew 13:36–43) for Jesus' interpretation of the parable. Most parables are self-explanatory if you pay careful attention to the context.

A detailed account of Jesus' visit to Jerusalem for the Feast of Shelters is given in John 7:10–39. On the last day of the feast Jesus stood up and cried with a loud voice, 'Whoever believes in me, as the Scripture has said, streams of living water will flow from within him' (v. 38). These words are explained in the context by John, the inspired author: "By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified" (v. 39). The explanation given by the context is the correct interpretation because the writer states this directly in the Scripture.

2.1.2 Words Defined by Context

The context can be helpful in finding the meaning of words. We must be careful to let the context of a word determine its meaning and importance because the context of a word limits its meaning and keeps it from being interpreted in more than one sense.

Mark 12:18 tells about the beliefs of the Sadducees: "Then the Sadducees, who say there is no resurrection, came to him with a question." This was the basis of their question to Jesus Christ as expressed in Mark 12:19–23. Acts 23:8 amplifies this information and includes a statement about the beliefs of the Pharisees.

2.2 Use of Setting

The Scriptures are better understood if you know the setting of the writing or speech. Nearly every utterance Jesus made was a response to circumstances. His teaching on the new birth was an answer to the inner need of a religious man (John 3:1–21). His dialogue or talk on the "Water of Life" was given by a well to a spiritually thirsty woman (John 4:1–30). When the disciples returned from the Samaritan village, Jesus was prompted to instruct them about food and the will of God (John 4:31–35) and the need for labourers in the harvest (John 4:36–38). In each instance the setting is important to full understanding of the teaching.

Jesus' teaching on lost things (sheep, coin, a son) in Luke 15:4–32 can be better understood when you know the circumstances that prompted His stories. Luke introduced this teaching by saying, "Now the tax collectors and 'sinners' were all gathering around to hear him. But the Pharisees and the teachers of the law muttered, 'This man welcomes sinners and eats with them.' Then Jesus told them this parable" (Luke 15:1–3).

The attitude of the shepherd, the woman, and the father toward lost things is in sharp contrast to the attitude of the Pharisees and teachers of the Law. However, the anger of the elder son toward his forgiven brother is a perfect example of the attitude of the Pharisees toward the sinners Jesus forgave.

2.3 Use of Literal and Figurative Language

2.3.1 Literal Language

The *literal* meaning of language is the natural or normal way it is used. It follows the ordinary sense of the words. In Scripture, this means that the words have ordinary meanings.

The Bible is not written in a secret code. The Holy Spirit often gives an enriched meaning to a language, but this does not mean that the basic meaning of the words has been altered.

In Mark 8:27, we are told that Jesus and His disciples went away to the villages near Caesarea Philippi; it means that there were villages in that area and that they did visit them. This is the literal meaning of Scripture. It means what it plainly says.

There is no reason to doubt that Eden, Adam and Eve, Noah, Jonah, the nation of Israel, the church, or the New Jerusalem are literal persons, places, and things.

The literal language of Scripture is not difficult to understand.

In general, the Bible can be taken at face value to mean what it says in the normal way that language is usually understood. God revealed it to man to be a source of information to him, not to conceal truth from him. Only when the language used is obviously not literal should one seek a figurative meaning.

2.3.2 Figurative Language

Language can also be used in a *figurative* way. Figurative means the expression of one thing to mean something else. Figurative language is used to explain a thing by picturing something to which it can be compared. It presents pictures to the mind that illustrate other ideas. This is a perfectly proper use of language and is illustrated in John 7:38. In this verse Jesus says, "*He who believes in me, as the Scriptures has said, out of his heart will flow rivers of living water.*" This is a picture painted by Jesus Christ of a person with streams of water pouring from his heart. John provided a meaning of this in John 7:39 of the work that the Holy Spirit will do in a person who believes in Jesus Christ.

In the Bible, God is presented as a *rock*, a *fortress*, and a *shield*. Israel is referred to as a *vineyard*, a good man as a *tree flourishing by the riverside*, and the devil as a *roaring lion* who goes about to seize its prey.

Figurative language is common in all cultures as a medium of communication that adds understanding.

The Bible uses for its teaching word pictures drawn from everyday life in the home and from the countryside. This makes it possible to relate the Word to ordinary human interests. Thus the Bible truth makes an impression on the mind and can be easily remembered.

2.3.3 Literal versus Figurative Language – John 3:1-8; 6:48-59

Figures of speech are scattered throughout the Bible and are not always easy to detect and understand. How can one tell if a passage is figurative or literal?

Here is the simple rule: *Scripture must be taken literally whenever possible; it is figurative only if it cannot be accepted as literal.* Context and common sense will help to decide whether a given passage is literal or figurative. Even figurative language conveys a literal truth.

To understand figurative language we should examine the way it is used in Scripture and we need to study carefully the background of both Old and New Testaments. Only in this way can we understand the figures of speech that are used.

One of the most common figures of speech is the simile. Similes are expressed comparisons of two different things or ideas in which something is said to be “*like*” or “*as*” something. See Psalm 103:13–16 and Proverbs 26:14 (NKJV) for examples.

Nicodemus was puzzled when Jesus said that a man must be born again to see the kingdom of God (John 3:1–8). His response was, “*How can a man be born when he is old? . . . Surely he cannot enter a second time into his mother’s womb to be born!*” (verse 4). Jesus was using figurative language, but Nicodemus was taking Him literally.

A similar thing happened with the woman of Samaria: she thought Jesus was referring to water from Jacob’s well when He talked about life-giving water (John 4:7–15).

Sometimes people create problems by taking figurative expressions literally. When Jesus referred to His flesh as bread, the crowd argued (John 6:48–52). They asked, “*How can this man give us his flesh to eat?*” (verse 52). Jesus then referred to His flesh as food and His blood as drink. At this, many of His disciples stopped following Him because the saying was hard to understand (John 6:60–66).

Common sense would tell you (even if the context did not) that Jesus would not literally feed them His flesh and give them His blood to drink. Peter understood this. When the crowd went away he expressed his confidence that Jesus’ words gave eternal life (John 6:66–69). Even today among some believers there is misunderstanding on this matter. Some say that the bread and wine of Communion become literally the blood and body of the Lord Jesus.

The fact is that Jesus was speaking figuratively, teaching us that through the suffering He would endure in His body and the shedding of His blood on the Cross, spiritual life would be provided to humanity.

2.3.4 Human Language Has Limitations

Every coin has two sides. On one side, the Bible is understandable to ordinary people because it is written in ordinary language. But on the other side, how can an *infinite* (limitless) God explain infinite truth to *finite* (limited) man?

Since man is finite, his language is also finite or limited. We say that God has accommodated Himself to man. That is, He has put spiritual truth in as simple a form as possible so we can understand some of it. You cannot understand everything there is to understand about God. But, you can understand the things that are important for you to know.

2.4 Understanding Progressive Revelation – *Job 11:7-9; Ephesians 1:15-19; Psalms 103:13-14*

God has always accommodated the limitations of man and his sinful condition in His dealings with man. The story of the Bible opens with Adam and Eve in the presence of God in the Garden of Eden. Their sin resulted in banishment from God's presence. That separation from God was, and is, very deep and far-reaching.

Man was sealed in a prison of his five senses. Nothing seemed real to him unless he could see it, touch it, taste it, feel it, or hear it. Sin had cut him off from God. Over time, the infinite love and patience of God and His Spirit worked slowly into the consciousness of men.

The Israelites had to be chosen as a living object lesson. The law had to be given. God's plan had to be worked out over long years of history. He had to find special men like Abraham and Moses who were sensitive to His voice. He sent prophets to preach His words. Finally, "*when the fullness of time had come*" (Galatians 4:4, ESV) God sent His Son, the Lord Jesus Christ. By His death on the cross, Jesus made a bridge for man to come to God once again.

Through all of this, God was giving man more and more information about Himself.

This had to be progressive information for two reasons:

- (1) The human mind could only take in so much truth at a time, and
- (2) Sin had made man morally unable to contact God.

Isaiah understood this when he said that teaching had to be given, "line upon line, line upon line, here a little, there a little" (Isaiah 28:10, ESV). Because of progressive revelation the Redeemer God is seen more clearly in the New Testament than in the Old Testament.

2.5 Scripture Interprets Scripture

"Scripture is its own best commentary." What this means is that when a passage of Scripture seems difficult, one should try to find other Scripture that sheds light on it. The first place to look is in its immediate context.

Context simply means "*all the words around a passage*." Needless to say, this is where familiarity with the whole Bible comes in. Seriously digging into the Word is therefore important. The more familiar one becomes with all Scripture, the easier it will be to find verses and passages that shed light on other passages.

Study of Scripture is like a little stone dropped into still water. There are ever-widening circles that ripple from it: single words must be interpreted in the light of the sentence, the sentence in the light of the verse, the verse in the light of the section of the chapter to which it belongs, and so on. At the widest point, the whole Bible sheds light on its parts.

The total body of Scripture is the total context and guide for understanding any specific portion of it.

No doctrine can be based on single verses for which no other support can be found. Enough information should be provided to support the doctrine or teaching.

2.6 Harmony of the Whole Bible – *2Peter 1:19-21; 2Timothy 3:16-17*

One can use context to help understand the Bible. All the way from a single sentence to the whole collection of books, there is one single system of truth presented. In fact, one must use the whole system of truth to interpret any individual part of it. This is one of the convincing evidences of revelation.

The writings of so many men, over such long stretches of history, are in harmony with each other. The key, of course, is that the Holy Spirit was the true author. Men were just the instruments.

Many themes can be traced throughout the Bible, but the main one is *Redemption through Christ*. The Old Testament pointed to Him in symbols and in prophecy. The New Testament is the record of His life, death, resurrection, and ascension. Jesus said the Old Testament Scriptures taught about Him. After His resurrection, He taught two disciples on the road to Emmaus: “*And beginning with Moses and all the Prophets, he interpreted to them in all Scriptures the things concerning himself*” (Luke 24:27).

2.7 Unity in Meaning – *Deuteronomy 12:32; Revelation 22:18*

Unity in meaning reminds us that Scripture does not contradict itself. We must be careful not to bring our own meanings to Scripture when trying to find proof for them.

The correct approach is to let the words speak for themselves.

As you take a Scripture and examine it thoroughly, its true meaning will emerge. It may or may not be what you expected to find. God has inspired the authors. God does not contradict Himself. Therefore, the Bible will not contradict itself. If there are passages that seem to be opposed to each other, it is because of the student’s lack of understanding or lack of information. In such cases, always reserve judgment until further light can be shed on the problem.

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SUBJECT: **BIBLE STUDY METHODS**

LESSON 3: **BIBLE STUDY AIDS**

COURSE TEACHER: **BISHOP EKONG**

There are things that help with better understanding and ease of navigation through the Bible. The Bible is a big book and also a library of books. To make the best use of the Bible and to enjoy its contents will require the use of the following aids:

3.1 The Bible Structure

Bible Survey as a subject provides a detailed understanding of the structure and classification of the Bible. Key points will not be repeated here but a few references or summary will be made.

At the front of the Bible is a list of the books of the Old and New Testaments. This list also gives the page numbers where each book begins. The Old Testament is listed first.

The Old Testament was given to the Jews, who were also called Hebrews or Israelites. God chose them to receive His truths, write them, and teach them to others. The Old Testament was written in Hebrew because it was the language of the Jews.

The Old Testament covers the history and terms of God's relationship with humanity, from Creation to the coming of the Saviour who would establish a new covenant.

The New Testament gives the history and the conditions of the new covenant, or pact, that God made with all who accept His Son Jesus Christ as their Saviour. The New Testament tells the story of the life of Jesus Christ, and also what He taught.

When the New Testament was written, Greek was a commonly known language. Since this new pact was for all people – not for the Jews alone – the New Testament was written in Greek, thus making it possible for most people to read it.

The Old Testament is very important because it reveals God's plan for humanity. But the Old Testament was a temporary pact until Jesus Christ would come to establish the permanent pact. We are now living under the new pact – the New Testament.

The New Testament is based upon the Old Testament. It not only explains the relationship between the two pacts, but it relates the fulfilment of many Old Testament prophecies. The Old Testament was written in Hebrew for the Jews, and the New Testament was written in Greek for the larger world population.

Order and structure are necessary for the working of any system, whether household, literary, or otherwise. Thus, the Bible is arranged systematically so that one can more easily find its treasures and understand them. Regardless of the translation, our Bibles hold to the same chapters and verses so people do not get lost.

Indexes and the table of contents help direct readers to specific places in the Bible.

3.2 The Bible Reference

To help in reading and studying, every book of the Bible is divided into chapters. Each chapter is also divided into smaller sections that are numbered on the left side. These are called *verses* or *Bible texts*. Reference to any Bible text is made by saying the name of the book, then the number of the chapter and the number of the verse. All of these together can be called the Bible *reference*.

The best way to find Bible references is to memorize the books of the Bible in their proper order. These are covered under Bible Survey.

3.3 The Study Reference

Some Bibles (especially English Bibles) have study references down the centre, in side margins, at the bottom of each page, or after each verse. These are sometimes called cross references or marginal references, and they help to find other related verses.

A tiny letter by certain words in a Bible verse refers one to look for the same letter in the reference area. By that letter one will find a Scripture reference which will lead to a related verse.

It's recommended to invest in a good Study Bible, as one can use this system to develop interesting studies on the topics one is reading.

The references and other comments as found in some Bibles are helpful, but they are not divinely inspired. They were given by Bible teachers and scholars to help in the use and understanding of the Bible more easily.

3.4 The Bible Concordance

A concordance is an alphabetical index of some principal words in the Bible. This index gives the references in the Bible where a particular word is used.

There are several instances when one may wish to use a concordance. For example, if one wishes to read several verses that contain the word *love*. One will need to look up the word in the concordance. The references are listed, together with a few words from each Bible verse that uses the word *love*.

A concordance can also be of help when one wishes to know where in the Bible to find a particular verse. Perhaps you know all of the verse, or only a part of it, but you do not know the reference.

Choose a key word from the words you remember of the verse, and look up that word. It is possible that you will find among the references listed one with a phrase from the verse you are seeking.

For example, suppose you want to find in the Bible the verse that says "*The love of money is a root of all kinds of evil.*" Perhaps the only words of the verse you remember are "*money is the root of all evil.*" Notice that there are three key words that you can look up: *money*, *root*, and *evil*. The key word is usually identified in the concordance by only the first letter of the word.

If you do not find in the concordance the Bible reference you are looking for, by looking under the word *money*, proceed to look up the other key words. The reference will eventually bring up 1Timothy 6:10.

Does your Bible have marginal references and a concordance? These are important helps for teachers, ministers, preachers, and others who want to work for God. Perhaps you do not intend to be a minister, preacher or teacher; you can still learn many new things if you will use your study references and a concordance.

GRACE BIBLE TRAINING CENTRE (GBTC)
SCHOOL OF MINISTRY
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SUBJECT: BIBLE STUDY METHODS

LESSON 4: METHODS OF BIBLE STUDY

COURSE TEACHER: BISHOP EKONG

There are 3 key methods of studying the Bible:

- a) The Biographical Method
- b) The Topical Method, and
- c) The Devotional Method

There are other methods people use but these 3 are the most common and popular.

4.1 Biographical Method of Bible Study

Biography is the study of someone's life as written by someone else.

Characters of the Bible were real people. Yet somehow they often seem less real than the people we see every day. You have never seen them. You meet them only in the pages of a book. Your life is probably very different from theirs.

Archaeologists dig up bones of those who lived long ago; they find artefacts (tools and utensils used by people) which help us imagine what life was like hundreds (or thousands) of years ago. But this is still the dim past and is difficult to accept as real.

How can we get to know people of the Bible better?

How can we really learn from the mistakes they made?

How can we profit from their godly lives so that we too can inherit the promises they inherited?

How can we come to appreciate them as real although they were imperfect human beings like us?

Bible Biography or Studying the people of the Bible is a good way to find the answers.

4.1.1 Introduction to Bible Biography

In Matthew 8:11, Jesus made the following statements to a crowd of people, "*And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the Kingdom of Heaven*". On another occasion, Jesus told the unbelieving

Sadducees that God said, "*I am the God of Abraham, the God of Isaac, and the God of Jacob*" (Matthew 22:32). He is the God of the living, not of the dead.

Since this lesson is about the *biographical* method of Bible study, we will be studying about the lives of Bible people as they lived long ago. One way to help think of Bible people as *real* people is to consider some Bible facts.

Let's see an example of Abraham:

In John 8, Jesus was giving facts about Himself to unbelieving Pharisees. He told them that He was the *light of the world* and that He *came from above*. He told them many things they did not want to hear. (*Read the whole of John 8 and especially verses 31 to 59, to get the full debate between Jesus Christ and the Pharisees about Abraham*).

The Pharisees boasted to Jesus that they belonged to the family descended from Abraham. Jesus showed them that while they were Abraham's physical descendants, they were not really Abraham's children (verses 33-39). Finally, in verse 58, he said to them, "*Truly, truly, I say to you, before Abraham was, I am.*" He claimed in this statement that He existed long before Abraham was born. They were clearly unhappy with this assertion and accused Jesus Christ of being a demon for making such claims. Eventually, they tried to stone Him.

In Luke 16:19-31, Jesus revealed a little more about the activities of Abraham after his physical death. In the story, Jesus actually named the people involved. In this account, Jesus told of a conversation between Abraham and an unbelieving rich man who saw the beggar Lazarus being entertained by Abraham at a feast.

So, as one studies a person like Abraham in the Bible, one needs to keep in mind that there is more to the story!

Moses and Elijah may be physically dead but they are alive. Hundreds of years after they left the earth, they were seen talking with Jesus on a mountain (*Matthew 17:1-6; Luke 9:28-36*).

As one studies about Moses and Elijah from the Bible, remember also that there is more to the story!

Hebrews 11 gives many snapshot life stories of Old Testament believers who lived and died in faith. These were real people. More to their story can be found in several passages of Scripture.

No book could contain the accounts of all the life stories that started on earth and are continuing in heaven. Hebrews 12:22-24 tells us that such people are still alive in heaven, the Paradise of God.

As believers, we are already citizens of that great community! With these facts in mind;

- i) We should learn how to study about those people of the Bible
- ii) We should learn faith from their faith;

- iii) We should learn from their earthly experiences as God intends for us to do;
- iv) We should follow in their footsteps to inherit eternal life as they have!

4.1.2 Kinds of Biography

Biographical information is in Scripture because of specific purposes the authors had in mind. 2Timothy 3:16 teaches that all Scripture is useful. God inspired the writers to include information that He intends should be included.

There are four basic reasons why biblical authors included biographical information in Scripture.

A. Simple Narrative

The first reason is *simply to list the facts as a matter of record*. This is called *simple narrative*. It is simply telling the facts in story form. This is a common kind of biographical information found in Scripture, and it can be readily studied with reference to many different Bible characters.

B. Narrative Exposition

The second reason for the author's inclusion of biographical information is to use the narrative (the story of a person's life) as *a means of teaching a historical lesson*. In this case, the facts are more than a simple record. They are there to teach.

The entire span of the person's life is studied, with special attention given to the way God's dealings in his life affect his nation. When teaching a historical lesson is the purpose of the biographical information, the story of the person being studied becomes incidental to the main theme of God's interest and care for His own people. There are fewer examples of this kind of biography to study because the number of people with crucial roles in history is limited. However, people like Daniel, Paul, Abraham, Isaac, Joseph and others can be included in this group.

C. Character Exposition (1Corinthians 10:1-12)

The third reason for the author's inclusion of biographical information may be to *teach character*. This is closely related to narrative exposition, but with a different slant. In this case the author is primarily interested in presenting the facts as they relate to the spiritual progress and character of the person being studied.

The kings of Israel and Judah lend themselves to this kind of study. The details of their lives are given in a very thorough manner along with God's pronouncements about them. These pronouncements are praise in some cases and stern condemnation in others. Many Bible people can be used for this type of study: disciples, prophets, and godly people from many walks of life whose stories are included in Scripture (Examples are Sampson, Moses, Daniel, etc)

Character exposition is written for the purpose of exploring a person's character and spiritual development. Therefore, it should be organized around categories related to character. The main topics might be centred on decisions made by the individual which were clues to his character.

Subtopics under those major decisions might be personal influences or environmental influences that had a bearing on the decisions.

Other headings might be his dominant personal traits, his major accomplishments, his religious experiences, and clues that might be found in his relationships with other people.

D. Argument (*John 20:30-31; Luke 1:1-4*)

The fourth (and least common) reason for the author's inclusion of biographical information in Scripture is *to prove a point*. The facts of the individual's life are used to convince someone of something. Occasionally you will see this aim in evidence in the gospels concerning the life of Jesus, or in Paul's writings.

4.1.3 Summary of Biography

The basic steps for any kind of biographical study will be the same.

For any of the four types of biographical study one must read, observe, and make notes. Then, outline the notes to help interpret the information collected.

For a *simple narrative*, cite the facts as a matter of record. The main points of outline might be:

- a) Birth and Early Life
- b) Conversion and Ministry
- c) Relationships with Others
- d) Character Evaluation
- e) End of Life Experiences and Death
- f) Author's Purpose for Writing

Subtopics and details would be organized around this framework. One might not find facts for each of these categories available, but it's important to use whatever one could find.

The outline for the other types of biographical study will follow the same pattern. The emphasis will be different.

In an *argument*, one will seek to understand what point the author was trying to prove. What was he trying to convince someone of? Who was he trying to convince?

In a *character exposition*, the person's spiritual life and influence on others will be the main focus, and the rest of the information will be incidental.

Sometimes the same person is mentioned in more than one Bible book. In that case you almost need to have access to a Bible *concordance* to find all the information. A Bible concordance lists words of the Bible in alphabetical order, along with places in Scripture where each word listed is used. If you do not have a concordance, you will have to use the book method. That is, get all the information that is given in one book and build your study around that.

4.2 Topical Method of Bible Study

In Romans 1:20 we find a relationship between the visible and invisible qualities which are valuable to topical Bible study: “*For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse!*”

This Scripture explains that God created the very nature that surrounds us, with the intent that we could learn about Him through our observation of it.

The early and latter rains which water the crops of Palestine are the autumn rains (early) and spring rains (latter). These rains are used as significant illustrations in Scripture. (*See Proverbs 16:15, Zechariah 10:1, James 5:7.*)

Any topic that is treated or mentioned in the Bible is a possible topic to study. This would include not only such things as *clothing, housing, foods, etc.* but also *words*; that is, how certain key words are used in Scripture. Your study would include themes such as *faith, prayer, the second coming of Christ*, and topics concerning Christian living.

There will be great differences in the amount of information available about various topics in the Bible. For some, there may be enough information in just a chapter or a passage. For others, it may be necessary to glean information from many books in both Testaments to get the fullest possible meaning from the study. The more comprehensive the study is, the longer it will take. The length of a topical study will depend on the amount of information to be found and the amount of time one wishes to spend on it.

A long, complete study is made much easier if one has access to a Bible concordance or a Bible dictionary. Bible software is also available to speed up searches. In these concordances and dictionaries, words and topics mentioned in the Bible are listed in alphabetical order along with their Scripture references. These allow one to save time in finding all the places where a topic is mentioned.

However, topical studies can be done without such helps. In fact, it is better in shorter topical studies to do your own reading and searching for occurrences of the topic you wish to investigate. This is true because in doing so, you will not only find *Direct* references to the topics, but *Indirect* references as well.

Direct references are those which actually contain the specific word or phrase you are looking for.

Indirect references are those which refer to the theme or general idea of your topic. These *Indirect references* are important for a more complete understanding of your topic.

There are two types of Topical study:

- a) Theological study;
- b) Nature study

4.2.1 Theological Study

An example of a topic for Theological study could be *The Nature of God*. Typical references for this topic could be Habakkuk 1:2, 12, 13; 2:1, 13-14, 20; 3:3, 5-6, 13, 18-19.

These passages reveal the nature of God as being personal, holy, and righteous. He is supreme in power, fair in judgment, and patient in His administration of justice, and He is the Saviour.

It is important to write down qualities or observations from each verse that you read in order to build a picture or an outline of the subject or topic under consideration.

This example of *The Nature of God*, deals with a topic that is a *quality* rather than a *thing*. Additional qualities that can be investigated are hope, love, faith, forgiveness, repentance, and eternal life.

4.2.2 Nature Study

A typical example that one can chose for Nature study is the *sparrow*. This small bird is representative of the many topics of interest that can be found in the area of nature. It can be a study to illustrate how much God cares for us (*Matthew 10:29-31*) or an illustration of sorrow and loneliness (*Psalm 102:7*).

You can check for translations, meanings and various usages of the topic.

Plants, animals and minerals are sometimes used in the Bible as *illustrations* and sometimes as *symbols*.

An *illustration* of a truth pictures that truth in a way which makes it easier to understand. The *mustard plant* is an example of such an illustration. Because the mustard plant is known for growing an unusually large plant from a very small seed, Jesus used it to illustrate truth about the Kingdom of Heaven (*Matthew 13:31-32*) and faith (*Matthew 17:20*).

A *symbol* is something that stands for something else. A symbol has one or more qualities that are reminders of the object it stands for. For example, in Daniel 2 the “head of gold” was revealed to be a symbol of King Nebuchadnezzar himself (verse 38). In Daniel 8:1-8, a ram and a goat were used as symbols of kingdoms and kings who were to come.

In addition to those already mentioned in this lesson, some possible topics from nature might include light, water, grain, herbs (such as cumin, Matthew 23:23) and many others.

4.2.3 Procedures for Topical Method of Study

1. List occurrences of a topic or information about it
2. Classify them into categories – historical, nature, theology, moral, sacrifices, etc
3. Examine the context in which they are used
4. Summarize each category
5. Compare each summary statement. What can you learn from them?
6. Summarise the entire outline study. What stood out for you in the study? etc

4.3 Devotional Method of Bible Study

To have an idea of devotional study, let's imagine a tired, hungry traveller in a desolate place who finds a beautiful tree, filled with delicious fruit. His one desire is to eat a piece of the fruit, to be nourished and refreshed by it. After he has eaten, he may now consider finding out more about the tree itself. He may note where it is growing, the shape of its leaves and branches, its colour and fragrance.

No matter how much he satisfies his curiosity about the lovely tree itself, it is his eating of the fruit that satisfies his hunger and nourishes his body.

So it is with God's Word, the Bible. Every aspect of it is fascinating. No human mind can ever reach the depths or the heights of it because, like its Author, it is eternal and infinite. New aspects of familiar verses will continue to unfold as long as you study Scripture. Like the beautiful tree and its fruit, the part of the Scripture that you *eat*, is the part that nourishes and satisfies you.

How can one *eat* Scripture? You begin by reading it, and doing more than that. You must internalize it through *devotional study*. You must make its teachings your own. When you do this, Scripture becomes your spiritual food and gives you spiritual life. Jesus said, "*The words that I speak to you are spirit, and they are life*" (John 6:63).

Other methods of Bible study are very much intellectual exercises, and should be more than that. As you become aware of the *devotional attitude*, and each time you enter into the study of Scripture with an open heart, you will find that it speaks to you personally.

There are really no new techniques to present in this lesson. Devotional study is accomplished by combining all the tools and skills learnt so far. However, there will always be two aspects of this study; the *textual* and *spiritual*. What this means is that the text that you read in the Bible should produce spiritual growth and nourishment within, leading to spiritual maturity.

4.3.1 Purpose of Devotional Study

The important thing to learn is *Purpose*.

The main purpose of devotional Bible study is

- a) To personally feed upon God's Word, allowing it to become life to you;
- b) To seek the mind of God;
- c) To listen to the voice of God;
- d) To pursue the will of God;
- e) To rest in His holy presence in praise and worship.

This is accomplished by using every possible means to understanding what the Scriptures are saying, and then responding to the Lord in loving obedience.

Devotional study should be a part of every Christian's daily activity. It is intensely personal. While there may be times when a devotional study is prepared to be shared with others, its main purpose remains personal. What is the Holy Spirit saying to me? Devotional study will help find the answer.

Because Christians have an enemy who tries to keep them from knowing and doing God's will, you may find more hindrances to your study when you are studying in this manner.

Peter warns in 1Peter 5:8-9 saying;

"Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour. Resist him, firm in your faith, knowing that the same kinds of suffering are being experienced by your brotherhood throughout the world."

4.3.2 Devotional Method of study by Text

The text for devotional Bible study can be a *word*, a *verse*, a *paragraph*, or a *longer segment* of Scripture.

a) Word Study

A devotional study should not be based on just one word because such a study would require access to reference materials which could give further insight into the ways specific words are used in the original Greek and Hebrew texts.

Devotional studies should be based on a verse, a paragraph, and a longer segment.

b) Verse and Chapter Study

Verse and chapter divisions are not found in the original Greek and Hebrew texts of the Bible. Scripture has traditionally been divided that way by translators to break up the text into smaller portions for better understanding. Once in a while you may find that the first verse of one chapter would fit better if it were the last verse of the previous chapter, or vice versa. The choice of just where to begin and end the chapters was made several centuries ago.

The great convenience of having Scripture divided into easy-to-handle sections far outweighs any problem about which verse should end the chapter! You always are free to start or stop your study at any logical place. Just be sure that your starting or stopping does not alter the meaning of the passage. Include all the words that make the thought complete.

Example of Devotional Study of a Verse:

In devotional study, heart attitude is more important than intellectual technique. Also, methodical study is more valuable than random or haphazard study. A good Bible scholar will combine right attitude of heart with best method of study. You will be responding to God's Word to feed your spirit, and you will bring to bear all you have learned about Bible study.

There are three convenient steps in making a devotional study. The steps are:
Choose the Text, Observe the Facts, Interpret the Facts.

i) Choose the Text

The first step is to decide on the verse to be studied. You will rely heavily on the Holy Spirit to direct your attention to His Word for *you* at that particular time.

This reliance is difficult to explain to anyone because it is so personal. But if you are a Christian and you spend time with the Word of God, you probably are aware of the way the Holy Spirit quickens your mind to certain Scriptures. Each person's experience can be expressed such as, "*the letters just seemed to jump off the page.*" The Holy Spirit has His own special way of attracting one's attention if one seeks Him for guidance in the study of the Word.

So, one way to choose a verse is to pay close attention to a given passage of Scripture. You may be especially drawn to a verse as you read. Any time you read the Bible, make a note of verses that are interesting to you. The verses that lend themselves to devotional study are those which contain *directions to follow* or *warnings to heed*.

What if you receive no "special" guidance? Does that mean you should not study the Word? By no means! "All Scripture is inspired by God. So, if you are not drawn especially to any verse, just choose one that contains directions to follow or warnings to heed."

ii) Observe the Facts

The second step is to read the verse thoughtfully many times. As you read, think this question to yourself: "*If I had to give this verse a three or four word title, what would it be?*"

By thinking of a title for the verse, you will grasp the main idea in it. When you have the main idea of the verse, read it through and *list all the facts you can find in it*. Look for facts that are either *directly stated* or *implied* by this verse.

Look for answers to the following 5 "W" questions:

WHO? WHAT? HOW? WHEN? WHERE?

Note that you will not be able to find answers to all five of these questions in every verse you study. Make a note of the names of things, the action words, *the words that describe things*. All of these observations should be written in your notebook.

iii) Interpret the Facts

The third step is to interpret the verse by writing the meaning of it in your own words. By doing this, you will be answering the question that is the key to interpretation:

“What does this mean?”

“What does this mean to *me*? ” – (You make the question personal to you.)

In preparing a devotional study you will be more interested in finding truth to feed your spirit than in technical matters.

c) Paragraphs

Usually, modern translators include not only chapter and verse division but also divide the Scripture into paragraphs. A *paragraph* is grouping together of sentences that relate to the same main topic. The first line of that group of sentences, in most Bibles, is often *indented* or demarcated by spacing, or a started with a bold verse number, to show transition from one thought to another. A paragraph is a convenient unit to study.

These small “bites” of Scripture will be important to devotional study. When Jesus was tempted by Satan, He quoted the Scripture which says, “*Man shall not live by bread alone, but by every word that proceeds from the mouth of God*” (Matthew 4:4). Jesus was quoting from Deuteronomy 8:3. This is an example of an intense study of small portions of Scripture as though looking at them under a microscope.

Example of Devotional Study of a Paragraph:

Devotional study of a paragraph is very similar to devotional study of a verse.

For a chosen paragraph, firstly read each verse carefully.

Secondly, observe the facts. That is, reread as many times as necessary to find answers to the five *fact* questions:

WHO? WHAT? HOW? WHEN? WHERE?

Note the verbs or actions, the statements of truth, the commands and warnings.

When you begin to clearly understand the message of the paragraph, write a three or four word title for the paragraph.

The third step will be interpretation. It will include the writing in your own words of a statement of meaning on the paragraph. This statement will bring all your observations and interpretations together in a unified whole.

d) Longer segments

Sometimes you may want to use longer segments such as several paragraphs or more than one chapter. The length of the text is not as important as the “listening heart.”

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SUBJECT: BIBLE SURVEY

LESSON 1: INTRODUCTION

COURSE TEACHER: BISHOP EKONG

Read 2Timothy 3:14-17; 2Peter 1:15-21; Psalms 119:96-105

Introduction

How did God give us the Bible? Was it written by angels and left somewhere waiting for someone to find it? Or did someone spend his lifetime studying and searching that he might finally give us his philosophies?

God did not choose any of these avenues to give us His Word. Instead, He used ordinary men from many walks of life and over a span of hundreds of years to give us the Book we call the Bible. The agreement and harmony with which these men wrote stand as a testimony to God, who never changes.

The way the Bible was written is a miracle. Its preservation is another miracle. One of the prophets told how the king took the book of prophecies, threw it into the fire, and burned it. But, the Lord told the prophet to take another scroll and write everything again (Jeremiah 36:27-28). God's Word can never be destroyed. (Matthew 5:17-19)

In this lesson, we will study facts about the Bible – who was used in the writing of it, how one part of the Bible relates to another, and how it all relates to us. As we get better acquainted with the Book, we will appreciate and study it more.

The Bible tells us of God's love for us. In it God gives us instructions on how to live, and promises that someday we will live with Him for eternity. In studying the Bible, we not only learn of God's plans for our future but also of His promises for the present.

Origin of the Bible

The Holy Bible is like a small library of 66 books that God has given us. We call it the Bible, the Scriptures, or the Word of God.

The word *Bible* means "books." *Holy* means "something we respect because it belongs to God." Each of the 66 books of the Bible is holy.

Authors and Inspiration

Approximately forty men were divinely inspired to write the Bible. Some of these men wrote more than one book. A few books were not signed by their authors, so we do not know who wrote them.

The term *divinely inspired* means the Holy Spirit gave the authors the thoughts and words God wanted them to write. The Bible tells us in 2Timothy 3:16 that all Scripture is inspired by God. These writers could not have consulted each other about their work because they did not all live at the same time. The first books were written about 1500 years before Christ, and the last was written about 100 years after Christ. Because these books of the Bible were inspired by God, we call them holy.

Among the authors were kings and fishermen, politicians, military and religious leaders, peasants, merchants, and poets. Even though they came from different places, with various interests and backgrounds, they all wrote about the same theme because God inspired them. This theme is the relationship between God and humanity. Such order throughout all of the books, without contradictions, was possible because the Bible has only one principal author – God – who spoke through different men.

The following verse is important to memorize:

Prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit. (2Peter 1:21)

General Structure of the Bible

When two people or two nations want to make a special agreement, they can write a *treaty* or a *pact*. Once the treaty is signed, it must not be broken. The word *testament* means treaty, pact, or covenant.

The Bible is divided into two Testaments – the Old and the New. These are the pacts God has made with humankind.

The Old Testament was given to the Jews, who were also called Hebrews or Israelites. God chose them to receive His truths, write them, and teach them to others. The Old Testament was written in Hebrew because it was the language of the Jews.

The Old Testament covers the history and terms of God's relationship with humanity, from Creation to the coming of the Saviour who would establish a new covenant.

The New Testament gives the history and the conditions of the new covenant, or pact, that God has made with all who accept His Son Jesus Christ as their Saviour. The New Testament tells the story of the life of Jesus Christ, and also what He taught.

When the New Testament was written, Greek was a commonly known language. Since this new pact was for all people – not for the Jews alone – the New Testament was written in Greek, thus making it possible for most people to read it.

The Relationship of The Testaments

The Old Testament is very important because it reveals God's plan for humanity. But the Old Testament was a temporary pact until Jesus Christ would come to establish the permanent pact. We are now living under the new pact – the New Testament.

The New Testament is based upon the Old Testament. It not only explains the relationship between the two pacts, but it relates the fulfilment of many Old Testament prophecies.

For example, the Old Testament book of Micah 5:2, it indicates that the Saviour would be born in the Jewish town of Bethlehem.

Matthew 2:1, in the New Testament, tells us Jesus the Saviour was born in Bethlehem.

Psalm 22:18 in the Old Testament prophesies that men would gamble for and divide the Saviour's garments among themselves. When Jesus was dying on the cross, the soldiers took His clothes.

Matthew 27:35 says, "When they had crucified him, they divided up his clothes by casting lots."

There are hundreds of other examples. Special books have been compiled which give all of the Old Testament prophecies fulfilled in the New Testament.

It is wonderful that a book as ancient as the Old Testament was preserved for so many years. We should be grateful to God's chosen people who received God's Word, preserved it, and shared it with other nations.

Different Translations of the Bible

God's desire is that every person should accept Jesus Christ as his or her Saviour (2Peter 3:9). Since this is God's desire, we know He wants everyone to understand His Word. This is why the Old Testament was written in Hebrew for the Jews, and the New Testament was written in Greek for the larger world population of that time.

Today, since most of us do not understand Hebrew or Greek, we would have a difficult time understanding the Scriptures if they were not translated into our language. This is why we study the Bible, teach it, translate it, and publish it.

There are Bible societies that are always working on new translations. As of 2005, there are approximately 7000 distinct languages spoken in the world. Complete Bibles exist in 422 of them. The New Testament has been translated into almost 1100 languages. Over 1600 other translation projects are in process.

When a new translation is completed, there is much rejoicing because another group of people are able to read the Scriptures in their own language. There are still thousands of languages into which the Bible has not yet been translated. It is the more reason why we need to pray that those who do this work will have strength to continue their great task.

Different Versions of the Bible

Sometimes there is more than one translation of the Bible in a particular language because languages change. When a translation becomes outdated and a bit difficult to understand, it needs revision. Older words are replaced by newer words – words used in everyday speech.

Making a new version is not an attempt to change the meaning or the teachings of the Bible. All versions—old and new—are the same Bible. The translators have tried to give us the exact meaning that was in the original Greek or Hebrew copies.

The most popular of the English versions for many years was the King James Version. The English, however, is several centuries old and sometimes difficult to understand. Today, many enjoy reading the New International Version or the New King James Version or the KiSwahili Bible.

Some readers find the contemporary language easier to understand, while others still prefer the richness of the old versions.

The Apocrypha

Catholic versions of the Bible include the Apocrypha, a number of books of doubtful origin. Though these books contain some historical information, especially about the 400 year period between the Old and New Testaments, not all their historical data are accurate. Because they lack evidence of divine inspiration, they were not accepted as part of the Jewish sacred writings, which make up the Old Testament.

The collection of books was named *Apocrypha*, from a Greek word meaning “hidden things.” They were considered as being beyond the ability of the average person to understand and appreciate—whereas Scripture is given for us all to profit by and enjoy.

God wants everyone to be saved and “to come to the knowledge of the truth” (1Timothy 2:4).

GRACE BIBLE TRAINING CENTRE (GBTC)
SCHOOL OF MINISTRY
ARUSHA - TANZANIA

SUBJECT: **BIBLE SURVEY**

LESSON 2: **OLD TESTAMENT**

COURSE TEACHER: **BISHOP EKONG**

Introduction: -

Reading the Old Testament may seem like reading any other ancient history book, but the Old Testament is much more than just a history book. It contains God's covenant relationships with His chosen nation, Israel. It also contains the history of Creation and stories of the Jewish nation.

Prophecies have been carefully recorded, some with their fulfilment and others yet to take place. The books also contain love stories, poems, songs, and proverbs in rich variety.

We can count on history books to tell us about their heroes, but the Old Testament includes the common folk of their day. These stories are no less important, for they give us a clear picture of God's dealings with His people.

The books of the Old Testament can be divided into five major themes or classifications.

Old Testament Classifications

The 39 books of the Old Testament are grouped as follows:

Law	-	5 books
History	-	12 books
Poetry	-	5 books
Major Prophets		5 books
Minor Prophets		12 books

LAW	HISTORY	POETRY	MAJOR PROPHETS	MINOR PROPHETS
Genesis	Joshua	Job	Isaiah	Hosea
Exodus	Judges	Psalms	Jeremiah	Joel
Leviticus	Ruth	Proverbs	Lamentations	Amos
Numbers	1Samuel	Ecclesiastes	Ezekiel	Obadiah
Deuteronomy	2Samuel	Songs of Solomon	Daniel	Jonah
	1Kings			Micah
	2Kings			Nahum
	1Chronicles			Habakkuk
	2Chronicles			Zephaniah
	Ezra			Haggai
	Nehemiah			Zechariah
	Esther			Malachi

The prophets are designated as being either major or minor. The classification has little to do with content, as all the books are important. The major prophetic books (with the exception of Lamentations) are longer; the minor books are shorter.

Explaining the Classifications

1. The Law

The first 5 books of the Bible are known as the books of the Law or the Books of Moses. They are also called the Pentateuch, which means “five books.” The Pentateuch was written by Moses, the great leader and liberator of the Jewish people. The Pentateuch highlights God’s dealings with humanity for an estimated period of 2500 years. It lays the foundation for the story of redemption.

Genesis means “beginning” or “origin.” The book of Genesis tells of the Creation, the origin of humankind, the Flood, and the call of Abraham.

Exodus means, “going out.” This book tells how God led His people out of slavery, opening the Red Sea before them and providing for their needs. The book of Exodus contains the Ten Commandments and laws for the nation.

Leviticus takes its name from Levi, the priestly tribe. This book gives instruction for the priests and the offering of sacrifices—looking forward to Christ who would become the sin offering for the whole world.

Numbers records the numbering of the people. Recording the census was important to the young nation about to possess the land that was promised to their father Abraham.

Deuteronomy means “second law.” The book contains further instructions for God’s people, Moses’ farewell address, and his commission to Joshua who would assume leadership after Moses’ death.

2. History

The 12 books of History give the history of the Jewish nation. They tell of God’s dealings with individuals and with the nation as a whole. They add up to about a third of the Old Testament.

Joshua, the general who led the Hebrew people after the death of Moses, went on to conquer the land of Canaan. The book of Joshua is about that conquest. There were, however, a number of small kingdoms and cities that tried to fight back.

Judges covers 400 years of defeats and victories in Canaan: defeat when the people forgot God, victory when they repented and God raised up judges as deliverers.

The book of *Ruth* tells of a dedicated girl from the land of Moab who lived in the time of the judges. She became the great-grandmother of David and one of the ancestors of Jesus.

First & Second Samuel take their names from Samuel, the last of the judges. He was also a priest, prophet, educator, and statesman who played an important role in his nation becoming an established kingdom.

First & Second Kings and First & Second Chronicles continue the nation's history and tell how it became divided into the kingdoms of Judah and Israel. The Chronicles also contain genealogies important to the Hebrew people.

God used *Ezra*, a priest, and *Nehemiah*, a cupbearer, to lead the Hebrews back home after their captivity in Babylon. These two men helped rebuild the nation. God also inspired Ezra to write and to gather the sacred books that made up the Old Testament. He had copies made of the Scriptures so the people could read them.

The book of *Esther* tells how God used a beautiful Jewish girl to save her people from being massacred during the captivity.

3. Poetry

Many of the books of the Bible contain poetical passages. Hebrew poetry often differs from other poetry in both style and structure. Through this poetry, we see God's heart toward His people and their response to Him.

Five books, however, are grouped under the books of Poetry.

Job is a dramatic poem about the sufferings and eventual reward of a righteous man. This book is believed to be the oldest in the Bible.

Psalms is the hymn book and prayer book of the Bible. These poems were collected and used by the people of Israel in their worship. Though David and other leaders wrote many of the Psalms, a number of them are of unknown origin.

Solomon, a son of David and the third king of Israel, was the wisest man who ever lived. He wrote and compiled *Proverbs* to teach young people how to live successfully. *Proverbs* is one of the "books of wisdom."

Ecclesiastes is Solomon's testimony of how empty life is without God. Pleasures, riches, accomplishments, and power cannot satisfy. Humanity was created to serve God.

Songs of Solomon is like an opera, a dramatic song. It tells of the love between bride and groom and symbolizes God's love for His people.

4. Major Prophets

When God wanted to communicate directly with His people, He often used chosen men known as prophets. These prophets proclaimed God's message either by the spoken or written word.

The books in this classification are called Major Prophets because of the length of the books, the long ministry, and great influence of these prophets.

Isaiah was both a prince in Israel and a great prophet who lived during the time that Babylon was establishing its empire. He foretold the captivity of the Hebrew nation, but also brought a message of hope. Seven hundred years before Jesus was born, Isaiah foretold Jesus' virgin birth, His death for our sins, and His resurrection.

Jeremiah also wrote about the Babylonian captivity and told that the Jews would return to their homeland after 70 years. Cyrus' decree allowing the Jews to go back to Palestine came just as Jeremiah had predicted (see Jeremiah 25:11).

Jeremiah saw many prophecies fulfilled in the destruction of Jerusalem. He describes this in five mournful poems called *Lamentations*.

Ezekiel was one of the major prophets of the exile. He prophesied to the Hebrews during their 70 years of captivity in Babylon.

Daniel, a captive Hebrew prince, became the prime minister of the Babylonian empire. His accurate predictions of the rise and fall of empires are amazing. Many of them have already been fulfilled, and some are being fulfilled in our lifetime.

5. Minor Prophets

The twelve books of the Minor Prophets together do not equal in length the book of *Isaiah*. But these men loved God and valiantly proclaimed His message to people who were often indifferent or rebellious toward God. The first 9 of these prophets lived before the captivity; the others lived after the Jews' return to their homeland. Each book bears its author's name.

Hosea preached of God's love for His people as that of a husband for an unfaithful wife. *Hosea* illustrated it by forgiving his own unfaithful wife.

Joel prophesied the outpouring of the Holy Spirit, which was fulfilled on the Day of Pentecost and in the charismatic revival of these last days.

Amos was a shepherd whom God sent to the capital of Israel to preach against social injustice. He warned the people of coming judgment against sin.

Obadiah prophesied of judgment against the country of Edom. *Obadiah* is the shortest book in the Old Testament. We know very little about the prophet himself.

God sent *Jonah* as a missionary to Nineveh, but *Jonah* tried to run away by sailing to another city. After being swallowed by a big fish, he repented, was delivered, and then obeyed God.

Micah lived at the same time as *Isaiah* and *Hosea*. He prophesied destruction of the Hebrew nation, but also gave hope for their future. He spoke of the Saviour and even mentioned the town where Jesus would be born (see *Micah* 5:2).

Nahum prophesied the destruction of Nineveh, the great city that had repented under Jonah's preaching. But when the people turned again to their wickedness, God said He would destroy the city.

Habakkuk and *Zephaniah* warned of national defeat and captivity if the people did not repent. The people clung to their sins and entered Babylon as captives.

After the return from Babylon to Palestine, God used *Haggai* and *Zechariah* to encourage the rebuilding of the temple.

Malachi, the last of the Old Testament prophets, lived 400 years before the birth of Jesus Christ. Read in Malachi 3:8-12 his message on tithing.

So ends the record of God's dealing with His people under the old covenant while they waited for the coming of Christ and His new pact.

GRACE BIBLE TRAINING CENTRE (GBTC)
SCHOOL OF MINISTRY
ARUSHA - TANZANIA

SUBJECT: BIBLE SURVEY

LESSON 3: NEW TESTAMENT

COURSE TEACHER: BISHOP EKONG

Introduction: -

At the time the New Testament was being written, the Old Testament picture had changed very much. The days of the prophets were gone, and many people were indifferent to spiritual things. Like the rest of the Near East and Europe, the Jewish nation came under Roman rule. Though it was a difficult time for the Jewish people and they longed for freedom, outside influence did offer some benefits. A strong Roman army saw to it that roads were safe for commerce, and increased travel allowed Greek culture with its music and art to spread throughout the empire.

It was not by chance that God sent His Son to the world at this time. The Greeks furnished a common language for communicating the gospel and the Romans gave reasonable protection and liberties for evangelism.

The New Testament is the story of the life of Christ and the beginning of Christianity. The New Testament books contain instructions and promises for all believers, prophecies concerning the future, and the hope of eternal life with Christ.

Read these books to learn their truths firsthand.

New Testament Classifications

In Lesson 2, we learned that the Old Testament has 5 major classifications. The New Testament also has 5 classifications.

The 27 books of the New Testament are grouped as follows:

Gospels	-	4 books
History	-	1 book
General Epistles	-	8 books
Pauline Epistles	-	13 books
Prophecy	-	1 book

GOSPELS	HISTORY	GENERAL EPISTLES	PAULINE EPISTLES	PROPHECY
Matthew Mark Luke John	Acts of the Apostles	Hebrews James 1Peter 2Peter 1John 2John 3John Jude	Romans 1Corinthians 2Corinthians Galatians Ephesians Philippians Colossians 1Thessalonians 2Thessalonians 1Timothy 2Timothy Titus Philemon	Revelations

Explaining the Classifications

1. The Gospels

Matthew, Mark, Luke, and John wrote the life of Christ in the Gospels that bear their names. These writers are sometimes called the Four Evangelists. Each has a different focus or emphasis.

The first three Gospels are called “synoptic” as they give a synopsis or a complete view of Jesus’ life. They are similar in their choice of events to relate. John, however, does not emphasize the history of Jesus as much as His sayings and teachings.

Matthew presents Jesus as King, or Messiah. Quoting the Old Testament prophecies of the Messiah (the name the Jews gave to their expected king or deliverer), Matthew shows how Jesus fulfilled the Scriptures.

Mark wrote to the Romans, most of whom did not know the Scriptures. He filled his gospel with dynamic action as he showed his readers that Jesus came as the Servant of God.

Luke, a physician, wrote his Gospel for a Greek friend. He emphasized Christ’s perfect manhood, presenting Him as the Son of Man.

John gives evidence to show that Jesus is the Son of God and that those who believe on Him have eternal life.

2. History

Luke wrote the Acts of the Apostles to tell how Christ sent the Holy Spirit to continue His work on earth after Christ went back to heaven.

Apostle means “sent” or “one who is sent.” Acts tells how the sent ones of the Lord took the gospel to their world.

One of the main persons in the book of Acts is Paul. He was the apostle to the Gentiles. Gentiles were people who were not Jews. Luke went with Paul on some trips and told of their exciting missionary adventures. He tells of how the Holy Spirit used Paul to start the Christian church in many countries.

The key text is Acts 1:8. Every Christian should memorize it: "*You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth*" (Acts 1:8).

3. Pauline Epistles

The 13 Pauline Epistles are letters Paul wrote, some of them to churches he had founded. The book of Hebrews was not signed, so we cannot say definitely that Paul wrote it. Most scholars do not feel he did, so we are not including Hebrews in the list of Paul's Epistles.

Since there were no printing presses, the Epistles were passed from church to church. It is possible that at each place the members made a copy to keep and study.

Romans has been called "the cathedral of Christian doctrine" because of its clear, powerful explanation of salvation. Justification by faith is its theme.

Paul wrote *1 & 2 Corinthians* to the church he had founded in Corinth. These letters addressed problems of doctrine and conduct in the church.

The next Epistle, *Galatians*, has the same theme as Romans—justification by faith. It emphasizes that no one can save himself or herself by good works, only by faith in Jesus Christ.

While Paul was in jail for preaching the gospel, he wrote *Ephesians*, *Philippians*, and *Colossians*. These Epistles, called "prison Epistles," are about living the Christian life.

Both letters to the *Thessalonians* tell what will happen just before Jesus returns from heaven. You can read about His return in 1 Thessalonians 4:13–18.

Four of Paul's Epistles are to individuals. The two letters to *Timothy* and the one to *Titus* are especially helpful to pastors.

Just before Paul gave his life for the cause of Christ, he wrote his last letter to Timothy, charging him to be faithful in God's work. Read 2 Timothy 4:5–8.

Onesimus, Philemon's runaway slave, was saved while he was in jail with Paul. Paul wrote asking *Philemon* to forgive Onesimus and receive him as a brother in Christ.

4. General Epistles

The Pauline Epistles carry the names of the persons to whom they are addressed, but the general Epistles go by the names of the ones who wrote them. Since Hebrews was

an unnamed book, early editors assumed the audience was the Hebrew people. The early church then adopted the name Hebrews for this epistle.

Even though *Hebrews* has been included in the New Testament from the days of the early church, scholars today are somewhat divided on who actually wrote the epistle. Authorship has been traditionally ascribed either to Paul or Barnabas—both of whom were capable of providing this material. Although we are not certain of the authorship, no question should exist as to the book's divine inspiration and usefulness for the body of Christ.

The key word of Hebrews is “better.” This letter to Hebrew Christians reminded them that the new covenant is better than the old. Hebrews shows how the symbolic rites and sacrifices under the Law were pictures of Jesus, who became our high priest and the supreme sacrifice for our sins.

James, author of the book that bears his name, was pastor of the church in Jerusalem. This James was also probably the brother of Jesus. James, John’s brother, had already been beheaded.

James teaches that living faith in Christ will produce good works. Our works do not save us. But if we are saved, we are expected to do what we can for God and His people.

Peter’s letters of encouragement for suffering Christians remind them that the Lord will come back someday and reward them for their faithfulness.

John, the beloved disciple, lived the longest of the twelve. He wrote a gospel and three Epistles bearing his name. The theme of God’s love that makes us love one another carries through all his writings. He also wrote Revelation, the book that reveals Christ as King of kings and Lord of lords.

Jude, the last Epistle, was written by a brother of James and probably also a brother of Jesus. He warns the reader against false teachings and speaks of Jesus’ return to judge the world.

5. Prophecy

The book of *Revelation* is also called the Apocalypse because it unveils the future. Its symbolic visions are similar to those in the book of Daniel. John, the author, was an old man in exile on the island of Patmos when he was given visions of the last days of this age, of heaven, and of the coming kingdom of God.

Though John had known Jesus when He carried out His earthly ministry, he saw Jesus again as the mighty conqueror. John saw Jesus as the one who holds all authority (Revelation 1:18).

As the revelation of Christ changed Patmos into the doorway of heaven for John, it also brings light into our darkness, joy into our lives, and hope into a chaotic world.

GRACE BIBLE TRAINING CENTRE (GBTC)
SCHOOL OF MINISTRY
ARUSHA - TANZANIA

SUBJECT: CHRISTIAN CHARACTER

LESSON 1: INTRODUCTION & DEFINITIONS

COURSE TEACHER: BISHOP EKONG

Introduction: - Colossians 3:1-25; Ephesians 4:1-3, 17-32; 5:1-33; Galatians 5:16-26; Romans 5:1-5

Character is defined as a person's mental and moral qualities which distinguishes the person from others. It is the distinctive nature, uniqueness, reputation and moral strength of a person.

When we become Christians through faith in the Lord Jesus Christ, we took on the nature of God, which defines His character and personality (2Corinthians 5:17). From then on we are expected to grow daily and become more like Jesus as we walk in tune and in obedience to His Word and to His Spirit (1Peter 2:1-3; Galatians 5:16-17, 24-26).

God's desire is that we grow to be more like Jesus in character (2Corinthians 3:18).

As Christians, we have been called to live separate from this world, not physically but morally (Romans 12:1-2; 2Corinthians 6:14-18; 1John 2:15-17). We are a 'called-out' people and a holy nation to the Lord (1Peter 2:9-12). We are to walk worthy of the Lord in righteousness and faith. If we are still consciously living a life of sin, then it questions the sincerity of our faith whether indeed we were born again (1John 3:4-10).

Our character defines what we do and who we are (Luke 6:43-45; Matthew 3:8; 7:17-20; 12:35).

The Holy Spirit has been given to us to help us in our daily walk with God. When we are yielded and fully controlled by the Holy Spirit, He produces God's nature within us, which we often refer to as the fruit of the Spirit (Galatians 5:22-23). The fruit of the Holy Spirit is the nine visible attributes of a true Christian life.

A tree is known by its fruit and has only one fruit. The work of the Holy Spirit is known by the fruit that He bears in the life of a believer. The fruit is singular but has 9 parts, which are a manifestation of the nature of God in us. God is love and this love is expressed in various ways as we relate with others and with Him. We can see example of this in 1Corinthians 13:4-7 – Love is kind, good, patient, peaceful, gentle, joyful, faithful and self-controlled.

The fruit of the Spirit is listed as:

1. Love (Agape) – God's kind of love, which is self-giving and unconditional
2. Joy
3. Peace

4. Longsuffering (Patience)
5. Kindness
6. Goodness
7. Faithfulness
8. Gentleness (Meekness)
9. Self-control

Let's see how we can discern their manifestation in the life of a believer:

1. Love (Greek: *agape*)

Agape refers to goodwill that always seeks the best of the other person, no matter what he does. It is the self-giving love that gives freely without asking anything in return, and does not consider the worth of its object.

Agape describes the unconditional love God has for the world. According to 1Corinthians 13, Agape love is sacrificial, demonstrated by Jesus' death on the cross, does not display itself haughtily. It is not arrogant and inflated with pride; it is not rude. Love does not insist on its own rights or its own way, for it is not self-seeking; it is not resentful; it pays no attention to a suffered wrong. It does not rejoice at injustice and unrighteousness, but rejoices when right and truth prevail. Love bears up under anything and everything that comes, it is ever ready to believe the best of every person, its hopes do not fade under any circumstances. Love never fails.

2. Joy (Greek: *chara*)

The Greek word for 'joy' is *chara*, derived from the word *charis*, which is the Greek word for 'grace.' This is significant to note, because *chara* is produced by the *charis* of God. This means 'joy' is not a human-based happiness that comes and goes but, rather, true 'joy' is divine in its origin. It is a Spirit-given expression that flourishes best in hard times. For example, in 1Thessalonians 1:6, the Thessalonians were under great stress due to persecution; yet in the midst of it all, they continued to experience great joy. Their supernatural joy was due to the Holy Spirit working in them. Paul even called it the "joy of the Holy Spirit".

According to Nehemiah 8:10, "The joy of the Lord is your strength"

3. Peace (Hebrew: *shalom*)

Peace is the result of resting in a relationship with God. Peace is tranquility, a state of rest, which comes from seeking after God, and is the opposite of chaos. Peace is God's gift of wholeness and it is like when all essential parts are joined together as one or as a whole.

The Hebrew word for "peace" is *shalom*, which expresses the idea of *wholeness, completeness, or tranquility in the soul that is unaffected by the outward circumstances or pressures*. When a person is dominated by peace, he has a calm, inner stability that results in the ability to conduct himself peacefully, even in the midst of circumstances that would normally be very nerve-wracking, traumatic, or upsetting. Rather than

allowing the difficulties and pressures of life to break him, a person who is possessed by peace is *whole, complete, orderly, stable, and poised for blessing*.

Jesus is described as the Prince of Peace, who brings peace to the hearts of those who desire it (John 14:27).

Peace is not the absence of conflict, but the presence of God no matter what the conflict.

"Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1).

When having peace with God through the sacrifice of Jesus, we are then able to make peace between men, and also between men and God, also called "evangelism." It is understood that those who have peace with God, and are therefore sons of God, will act like their Father in heaven and become those who are able to make peace, or be peace-makers, as Jesus says in Matthew 5:9.

4. Patience

Patience, in some translations is "longsuffering" or "endurance".

The word denotes forbearance, fortitude, patient endurance, longsuffering. It is also the ability to endure persecution and ill-treatment. It describes a person who has the power to exercise revenge but instead exercises restraint.

Endurance: Constancy, perseverance, continuance, bearing up, steadfastness, holding out, patient endurance. It describes the capacity to continue to bear up under difficult circumstances, not with a passive complacency, but with a hopeful fortitude that actively resists weariness and defeat.

Hebrews 10:36 says, "For you have need of endurance, so that after you have done the will of God, you may receive the promise." We are "strengthened with all might, according to his glorious power, for all patience and longsuffering with joy" (Colossians 1:11). "With all lowliness and meekness, with longsuffering, bearing with one another in love" (Ephesians 4:2).

5. Kindness

Kindness does not necessarily mean being nice. One can be kind and not nice. Nice is defined as being agreeable. In contrast, kindness is acting for the good of people regardless of what they do.

Kindness is goodness in action, sweetness of disposition, gentleness in dealing with others, benevolence, friendliness. The word describes *the ability to act for the welfare of those taxing your patience*.

Kindness is doing something and not expecting anything in return. Kindness is respect and helping others without waiting for someone to help one back. It implies kindness no matter what. We should live "in purity, understanding, patience and kindness; in the Holy Spirit and in sincere love; in truthful speech and in the power of God; with weapons of righteousness in the right hand and in the left" (2Corinthians 6:6-7).

6. Goodness

Goodness means:

1. The state or quality of being good
2. Moral excellence or virtue
3. Kindness or generosity
4. General character recognized in quality or conduct.

Some English Bibles translate the original word in Greek into two English words: kindness and goodness. "For the fruit of the Spirit is in all goodness and righteousness and truth" (Ephesians 5:9). See also 2Thessalonians 1:11

7. Faithfulness

(Also means Loyalty)

Faithfulness is committing oneself to something or someone, for instance, to one's spouse, to a cause, or to a religion. Being faithful requires personal resolve not to wander away from commitments or promises. It's not always easy to be faithful. Christian faith requires trust in God. "O Lord, You are my God; I will exalt You, I will praise Your name; for You have done wonderful things; Your counsels of old are faithfulness and truth" (Isaiah 25:1).

Faith means to persuade or be persuaded, which supplies the core-meaning of faith as being "divine persuasion", received from God, and never generated by man.

8. Gentleness

Gentleness is commonly known as meekness, which is a *divinely-balanced* virtue that can only operate through faith (1Tim 6:11).

It is a disposition that is even-tempered, tranquil, balanced in spirit, unpretentious, and that has the passions under control. The word is best translated 'meekness,' not as an indication of weakness, but of power and strength under control. The person who possesses this quality pardons injuries, corrects faults, and rules his own spirit well. "Brethren, if someone is caught in any sin, you who are spiritual should restore that person in a spirit of gentleness, considering yourself lest you also be tempted." (Galatians 6:1)

"With all lowliness and gentleness, with longsuffering, bearing with one another in love." (Ephesians 4:2)

9. Self-control

It means having command or "mastery over" or possession of, "one's own behavior." This is accomplished through and by the power of the Lord, "proceeding out from within oneself, but not by oneself."

"...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, mutual affection; and to mutual affection, love" (2Peter 1:5-7).

GRACE BIBLE TRAINING CENTRE (GBTC)
SCHOOL OF MINISTRY
ARUSHA - TANZANIA

SUBJECT: CHRISTIAN CHARACTER

LESSON 2: PERSONALITY TRAITS & CHARACTER

COURSE TEACHER: BISHOP EKONG

Introduction: -

The God of creation is the God of grace. In gracious creativity, God has blessed human beings with an array of personality types. Our different personalities are gifts to one another. Different personalities warm to different aspects of the Christian story and different ways of expressing spirituality and character.

Individuals can also be stretched by the emphasis of someone who is rather different. An active person may be inspired and helped by a contemplative person to spend more time in prayer, while the latter may be encouraged by an active person to develop the more practical side of their faith. This is how we can learn from each other and help one another.

Support for discipleship will be more effective if it takes into account the variations in our temperaments or personalities.

The Four Personality Types

Sanguine	Choleric	Melancholy	Phlegmatic
Outgoing	Leader	Artistic	Easygoing
Popular	Confident	Close friendships	Gets along with all
Life of the party	Forceful	Organized	Balanced
Lives for fun	Goal oriented	Analytical	Steady

A brief definition is that personality is made up of the characteristic patterns of thoughts, feelings and behaviors that make a person unique. It is the outward expression of oneself. In addition to this, personality arises from within the individual and remains fairly consistent throughout life.

There are four basic temperaments, which determine our personality types.

When we are able to identify who we really are and our temperamental tendencies, we are better able to regulate ourselves. Being aware of our personal tendencies allows us to create self-control and self-discipline within ourselves to avoid unnecessary problems within our lives. Knowing our own personality type better assists us in our relationships with others. People that we do not get along with are not necessarily 'evil'; sometimes it could simply be a clash in personality types.

Understanding your personality type and that of others will give you the information that you need to properly manage your relationships with them. There is nothing

worse than working with people that you do not get along with. But when you can navigate others by identifying their personality type you are more likely to have a better relationship with that person. Apart from boosting our relationships, understanding your personality type can improve your ministry, your family relations (especially if you are a parent) and even your business.

Although there are four basic temperaments, many of us are a combination of two. One temperament may be more dominant than the other within an individual.

1. SANGUINE

The first temperament type is called sanguine. This is the most emotional type. The Sanguine is the popular person who wants fun out of every situation and always wants to be the life of the party. Sanguines love to talk and carry a lot of influence.

The Sanguines are the easiest to spot because they make grand entrances, love attention, attract people with their magnetism, exude charisma, and tell funny stories. What they want to hear from you is how attractive they are, how you like their hair, make-up, clothes, dangling ear-rings or anything else they have put on to ensure that you notice them. They live for the externals and want you to get excited over their style, sense of humour or new red sports car.

Sanguines are popular, talkative and the “centre of attention” at all times, no matter the setting. They are warm, caring, and enjoying—it's easy for something to warm their heart and then have an outburst of response. Although at times, they may speak before they think, they are sincere and loving. Never at a loss for words, this extrovert is everybody's friend but this person will also be the first one to forget you.

The Sanguine lives for the moment, and tends to go with the flow easily. They are quickly distracted, therefore not very reliable.

A person with a sanguine temperament is affectionate, loving, cheerful, optimistic, hopeful, and confident. Because of their bubbly personality, they often appear as though not genuine and come on too strong. They are apt to dominate the conversation or talk too much about themselves. In their enthusiasm, they may exaggerate the truth, waste time, and forget obligations.

The Sanguine has more natural inner-beauty qualities than the other temperaments. They can work on calmness and on controlling their tongue. This trait can be assisted by using God's Word, particularly in Colossians 4:6, "*Let your speech be always with grace, seasoned with salt, that you may know how you ought to answer every man.*"

When a Sanguine discovers a new hobby or interest, they quickly lose interest on something they once considered to be engaging or fun and turn their attention to the new hobby.

An example of a sanguine in the Bible is the Apostle Peter. Another example is King Saul.

Both were quite unstable in their emotions. That is why Jesus changed Peter's name from Simon meaning "reed" to Peter meaning "stone". We saw how Peter changed dramatically when he was filled with the Holy Spirit (Acts 2 & 3). He became a Christ-confident, stable, reliable and faithful man of God and one of the greatest apostles that ever lived. This is what happens when we allow the Spirit of God and God's word to shape our emotional life.

2. CHOLERIC

The second temperament or personality type is called Choleric. The Choleric is the powerful person who wants to take control of every situation and make decisions for others.

Cholerics love to work and they possess dominance. They are identified as the Powerful Person and are easy to spot because they walk with authority and appear to be in charge of everything. Such people don't want to waste much time on trivial activity with no obvious results or converse with people who have nothing to say of significance.

They are frequently telling other people what to do. They accomplish more than other personality types. They can quickly assess what needs to be done, and are usually right. They don't need to be affirmed on their looks, but they love praise for their accomplishments; their speed in problem solving; their constant goal setting, their loyalty to God, church, mother, business, or country; and their sense of fair play.

The Choleric is the no-nonsense person— practicality is their way of life. Self-sufficient, active, and hard-working, the Choleric gets it done. "I'll do something, right or wrong," is a phrase that characterizes them. They get the job done, whether the results are perfect or not.

Cholerics plan quickly, almost intuitively sizing up what needs to be done, then follows through with the plan. They don't deliberate too long over details. This dogmatic person is a born leader, very keen and capable of responsibility. They will take a stand and stick to it, no matter what—a good and bad aspect of the temperament. As they will not be influenced by what others think and is also the least sensitive or sympathizing of the other four temperaments. You learn to steer clear of the Choleric if you want a shoulder to cry on—they'll just diagnose your problem and give you a solution. Yet, when you come to understand their personality, they are fun to be around and very capable.

The choleric person is an extrovert. They are sure of their ability to handle any situation and can motivate others to action. Their personality perhaps has more weaknesses than strengths. For instance, they are quick tempered and easily angered. Choleric temperaments are irritated easily. The Choleric has to work at developing the inner beauty of a calm spirit. The person who identifies with this personality type can find in God's Word the best way to grow, in Philippians 2:13, which says, "*For it is God which works in you both to will and to do of his good pleasure.*" The words of James 1:19 may also be helpful: "*Be swift to hear, slow to speak, slow to wrath.*"

An example of the choleric in the Bible is the Apostle Paul. But when he encountered Christ, he became a very broken and changed man.

3. MELANCHOLY

The third temperament is called Melancholy, who is also known as the perfect person who wants everything done in order and done properly and who appreciates art and music.

Melancholies love to analyze and are cautious.

The Melancholy Perfect Person is usually neatly put together and intellectual looking person. These people are usually quiet, reserved, and a little ill-at-ease in social situations where they don't know everyone. They would rather talk quietly with one person in depth than banter with a group. They consider compliments on clothes and external niceties to be trivial and want to hear about the inner virtues of integrity, wisdom, and spiritual values.

The Melancholy is very sensitive and easily hurt and tends to take what others say in humour as personal and hurtful. Since Sanguines and Cholerics say whatever comes to their minds without weighing their words, they often deflate the Melancholy who is waiting for someone to approach them and say, "I understand you," and really mean it.

The Melancholy is the analytical, systematic person, who labours over details. An extreme introvert, they are constantly analyzing themselves, and others. Though sometimes they can be at the height of happiness, they are more prone to the dark, gloomy and depressed moods, during which they are extremely withdrawn. They don't like large crowds and would usually detest group gatherings. They would not seek to make new acquaintances or new friends.

They have few friends, to whom they are extremely faithful. Self-sacrifice is a great pleasure for a Melancholy, and they feel things rather intensely, though you wouldn't always know it.

They are the studious type, and facts roll easily off their tongue. They can hide much away in their brain and would rather read or study than interact with others.

Gloominess, irritability, and depression characterize the Melancholy. They often times can be sad and unhappy. A melancholic personality type is very frequently gifted with intellect and talent. They are self-disciplined and usually finish every project they start.

The Holy Spirit may have more work to do in the Melancholy because of the need to develop qualities of their inner beauty.

The Melancholy will find help in such verses as Colossians 3:15-16: "*And let the peace of God rule in your hearts ... Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.*" Colossians 3:2 will also help, "*And set your minds and keep them set on what is above (the higher things), not on the things that are on the earth*".

An example of a Melancholic in the Bible is Moses. When he met God in the burning bush, his life changed, and he became a very meek man. Because of the change within Moses, God was truly able to place Moses in his divine destiny, to be a deliverer of God's people.

4. PHLEGMATIC

The fourth personality type is called Phlegmatic. The Phlegmatic is the peaceful person who wants to stay out of trouble, keep life on an even plane and get along with everybody.

Phlegmatics like to rest and show steadiness. The Phlegmatic Peaceful Person is amiable, easy to get along with and relaxed.

These people fit into any situation, can blend in with the wallpaper and modify their personality to get along without conflict. They laugh with those who laugh and cry with those who cry. Everyone loves the low-key nature of the inoffensive phlegmatic, and though they are not loud like the Sanguine, they do have a witty sense of humour.

They don't need a lot of praise like the Sanguine, nor do they want to be in charge like the Choleric or get too deeply involved like the Melancholy. Being told that they are of value and their opinion is respected means much to them.

The phlegmatic is a super introvert. It is difficult to rouse them to action. At times they can be selfish and stubborn but most of the time they are easy to get along with and cheerful.

Phlegmatic people are conservative and usually neat, efficient, and dependable. The Phlegmatic is the easy-going, happy-go-lucky person. They are enjoyable to be around. They are always happy and get many pleasures from life, yet are quite laid-back and don't get too excited about much. Phlegmatics would rather take the blame, whether it's their fault or not, than stir up controversy or pick a fight. On the job, they do not seek out the power or the limelight, but rather they work steadily, patiently, and methodically. They are reliable, patient, and methodical in their dealings, and can either work alone or with the most difficult personalities.

They naturally have a dry sense of humour and their wittiness keeps their companions laughing constantly. Phlegmatics don't get ruffled about much and is the same, consistent, caring person each time you see them. They tend not to get too involved in things, and would rather sit back and watch the action. A phlegmatic is gracious and kind to all—they love everyone and they all love him back.

The phlegmatic has some natural inner beauty. Compassion for others is an area they may need to improve. Romans 12:10 says, "*Be kindly affectionate one to another ... in honour preferring one another.*"

An example of a phlegmatic in the Bible is Abraham. After he listened to Sarah about having a baby with her servant Hagar, he did not have a problem with allowing Hagar and Ishmael to live with him and Sarah. Hagar's attitude began to change towards Sarah and their relationship become very toxic. Sarah pleaded with Abraham to send

Hagar and Ishmael out but Abraham contested. After receiving more pressure from Sarah to send them out Abraham had to pray to God and ask Him what would be the best solution for him. It was only until God told Abraham it was okay to send them out that he obeyed and sent Hagar and Ishmael out of their camp.

SPIRIT-CONTROLLED TEMPERAMENTS

Spirit-controlled Temperaments show the temperaments when “modified”—how our natural personality will look when it is Spirit-controlled.

The Spirit-filled Sanguine will show strength of character in the self-control that is much needed in their life. The Spirit-filled Choleric will be dynamic in their love, peace, gentleness, and goodness. The Spirit-filled Melancholy will have a joy and peace, which will revolutionize their outlook on life. And the Spirit-filled Phlegmatic will become less stubborn, fearful, and indifferent, while becoming more open, self-controlled, and much more motivated, to make a great, personable leader for Christ.

After finding our own temperaments, it is easy to become discouraged about our shortcomings, but we shouldn't be. The Holy Spirit-filled temperament does not have weaknesses; instead it has great strength—the fruit of the Spirit which is love! (Galatians 5:22-23). No matter what your natural temperament may be, the Spirit gives us strength for every weakness!

The perfect characteristics of each temperament were shown in Jesus Christ—He is our example, the One we should look to as the perfect Spirit-filled temperament.

Though our natural temperament won't be changed when we're filled with the Holy Spirit, our strengths will be increased and our weaknesses will fade away! We rely on the Holy Spirit for everything in the Christian life. When we learn to be filled with Christ, we'll live like Him and that's when our temperament will be Spirit-controlled, more like Jesus. That's our whole goal in life—to be more like the Master, so others can see Him through us!

GRACE BIBLE TRAINING CENTRE (GBTC)
SCHOOL OF MINISTRY
ARUSHA - TANZANIA

SUBJECT: CHRISTIAN LEADERSHIP PRINCIPLES

LESSON 1: INTRODUCTION & DEFINITIONS

COURSE TEACHER: BISHOP EKONG

Introduction: - 1Corinthians 1:26-31; Titus 1:5-9; Luke 6:12-16; Exodus 3: 1-10; Numbers 11:16-17; Joshua 1:1-2

This course presents the biblical foundations of leadership or of anointed servant-hood. God has given certain principles in His Word by which His leadership and Church are to function.

Some of us have wonderful gifts, abilities and potentials but often do not realise what we have. The emphasis on this course is to develop your gifts and capacities, and your inter-personal relationships among other leaders and followers.

There are some basic characteristics that makes a successful leader:

- Personal qualities or personalities that are unique to you;
- Thoughts and feelings, which are your attitudes;
- Actions or behaviour

There are other characteristics of successful leaders:

- Empathy (power of understanding, ability to enter into people's feelings – he tries to understand how others feel and is also sympathetic)
- Goal achievement (*Philippians 3:14* – he must have a purpose, a goal and a reason for doing what he does)
- Competence (he has the skills and ability to do a good job and is diligent to give his best for others and for God)
- Emotional stability (he is reasonable, confident, cheerful, gracious, peaceful, and not easily discouraged)
- Group membership (has a strong sense of being part of a group and understands and welcomes the contributions of others)
- Ability to share leadership (works well with others, respects others, has a high regard for others, humbles himself)
- Consistency and dependability (he keeps his word, is reliable and communicates clearly)

Although the above list can be found in most leadership textbooks and also in the Bible, the following four can be included, that is:

- A sense of God's calling or mission

- Awareness of being Christ's channel of love to mankind
- Dependence upon the guidance of the Holy Spirit
- Exemplary living in accordance with Christian morals and ethics (i.e. rule of conduct and moral principles)

God needs people to lead His people

The central truth of this course is that leadership is God's method and God's tool for working out His plan and His purpose for the earth and for people.

Leadership is needed to accomplish a purpose, to get something done. The idea of Christian leadership exists because God has a purpose and He has a definite plan to accomplish that purpose. He does not work in a random way or by chance but knows, in advance, what His purpose is and how He will move to achieve it.

An important part of God's plan is that His work will be done by people, guided and empowered by the Holy Spirit. God chooses people and give them specific tasks to do in order to accomplish His purpose. These people are often given direct calls with detailed instructions as to what to do. They in turn can organise groups of people, which they guide towards the goal indicated by the Lord.

Our calling to leadership is not by human standards or qualifications but by God's choice and *grace* (*1Corinthians 1:26-31; 1Samuel 16:7*). It is important to recognise that it is God who anoints a person to minister or to be a leader. Human organisations can only agree with His anointing. We need to remember that the goal of ministry is spiritual increase and growth in other people's lives, not prestige for the minister.

God also gives to the Church, persons to fill specific positions such as apostles, prophets, evangelists, pastors and teachers (*Ephesians 4:11-16; Romans 12:6-8*). God also gives gifts of administration and helps to support the work of ministry.

The tools that God gives to people to enable them function in their calling as leaders are **the spiritual gifts** (*1Corinthians 12: 4-11*) and **His word** (*2Timothy 3:16-17; 2:15; Joshua 1:8*).

The New Testament (NT) presents all Christians as ministers in the sense that all have definite ministries to perform in the Body of Christ. Each Christian has a special and important function to fulfil. Everyone has a role to play in the service of the Lord and we must each seek to know what we are called to do.

There are two distinct ministries in the Church – **Governmental** and **Congregational** ministries. These two sets of ministries complement each other in the fulfilment of God's purpose for the Church and ensure that all are involved in the Lord's business.

Leaders must be qualified spiritually, morally and emotionally to be able to fulfil their functions. The Bible is full of detailed lists and descriptions of leadership qualifications and responsibilities. There are qualifications for priests, prophets and kings in the Old Testament (OT), and for Church leaders in the New Testament (NT).

The main purpose of ministry is that all might be restored to the original image of God by being like Christ - *Romans 8:29-30; Ephesians 4:13-32; 5:1-5; Colossians 1:15*. Every church vision must key into this central core of ministry otherwise it is irrelevant.

The evidence of the organised Church, and many types of Christian ministries throughout the world, is evidence that God uses leaders.

Levels of leadership:

There are various levels of leadership. We will start from the lowest to the highest form or level of leadership:

Level 1 – Leadership by position or title (not always necessarily by talent or ability). The influence of this type of leadership does not go beyond the lines of job description or title.

Level 2 – Leadership by relationship or character

Level 3 – Leadership by productivity or results (People like what you do and want to emulate you)

Level 4 – Leadership through people-development or reproduction (People follow you because of what you have done for them. They stay faithful to you)

Level 5 – Leadership by respect (People follow you because of who you are and what you represent)

Definition of Leadership:

What is leadership? Who is a leader?

The concepts of leadership vary in people's minds. Most people define leadership by what a person does. For example, people see a leader as someone who:

- motivates people towards a certain purpose or goal
- draws people into a certain course of action
- gives direction and structure to others' work and efforts
- advises and co-ordinates others
- goes ahead as a guiding force
- holds the authority to lead others by instruction or correction

These definitions are good but there is a lot more to being a leader. Leaders in God's kingdom are judged not so much by what they do or accomplish but by the character they reveal – who they are before what they do. This high standard applies not so much to the leader's achievements but to the condition of his or her heart and spirit. If first the leader's heart is right, godly behaviour will always follow and good leadership will be manifested.

As a general principle in God's kingdom, leaders are called and recognised by character qualifications as well as ministry and functional duties.

The Hebrew word for leader is '*nagiyd*'. It has servant-hood as a base element, and developing out of that base setting forth an example to the people (*John 13:3-5, 12-17*;

Matthew 20:25-28; 23:11-12; Luke 22:24-27). A *nagiyd* leader has as its root the picture of a man or woman under authority, one who is subject to a higher power, and who fulfils the wishes of that power. This is the kind of leader God wants to give His people; a man or woman who would listen to His will, and execute it faithfully with divinely appointed authority. David, a man after God's own heart, was God's *nagiyd* for Israel.

From this definition, to be a leader in God's house, a person must first come squarely under the authority of Almighty God.

A leader must be an example to the people on how to follow God's commands. He is not the one in charge but God. He is simply a person with a responsibility to provide service to others. A leader takes the forefront and leads by example, whether in battle against God's enemies or in establishing truth and justice in God's kingdom.

Another illustration of a leader is that of a shepherd who goes before his people to prepare the way for them. The shepherd in Psalms 23 is a type of Christ and a picture of every leader of God's people.

General Definitions

It is important to first understand certain terms commonly used in leadership:

a) Ministry

The word 'ministry' means to serve or to be a servant. All Christians have the ministry of being servants in the house of the Lord. While public and pulpit ministries don't have room for all Christians, there is always room for dedicated Christian service.

b) Talent

Talents are God-given natural abilities and opportunities, which vary with each individual. Each member of the Body of Christ has received at least one talent or ability from the Lord, and every believer has the responsibility to develop the talent he has been given and use it for the kingdom of God (*Matthew 25*). God can adapt your talent to match your spiritual gifts.

c) Grace (*John 1:14; Romans 12:3, 6; Ephesians 4:7*)

The NT definition of grace carries the meaning of divine influence upon the heart, and its reflections in the life of the receiver. It also means the deposit of God within a Christian, an enablement that makes him come forth in an area of service to the Body of Christ. The grace of God is freely given to each member of the Body of Christ, that each might minister freely to all of the Body. In this way, the grace of God fosters growth in the Body. You do not earn or work for God's grace. It is a free gift by God's Sovereign act or by demand in prayer.

d) Gift (*Romans 12:6; 1Corinthians 14:1, 12; 1Timothy 4:14; 2Timothy 1:6*)

This means an endowment and a blessing from God. In this case, the recipient is not the focus of the gift but the focus is on all of the other people beyond the recipient whom God will bless through the recipient's exercise of the gift (*1Corinthians 14:12; 12:7*). Spiritual gifts are from the Lord and are not a tool for attracting attention or admiration. Instead, they must be sought through prayer, and must be faithfully used to serve those whom the Lord wants to help through you.

e) Office

This word refers to an official right to do or practice something. It denotes a specific action, function or involvement. All members of the Body do not have the same office or the same function (*Romans 12:4; 1Timothy 3:1, 10*). Each part must therefore know its office to fulfil, and must be faithful to the responsibilities of that office.

f) Ordained Ministry (*Jeremiah 1:5; John 15:16*)

Ordination is commonly defined as the act of officially investing a person with ministerial functions and holy orders. To officially ordain someone to the ministry is to formally appoint someone to this work, and to regulate the ministry activities of that person.

Points to note about ordination:

- It is important to note that true ordination does not precede ministry; it follows it.
- Ordination does not produce a ministry but faithful ministry leads to recognition and ordination.
- It is only by the enablement of the Holy Spirit that a person is truly ordained by God to do the work of ministry.
- A man is not ordained by man so that he can function. Instead, he is recognized by man because he has already been spiritually ordained by God, and also because he is already functioning in the ministry that God has given him.
- Ministry is about true service, and not for position or title or selfish ambition. It is very easy to receive the recognition and adulation of men and yet miss the anointing and touch of God. You cannot do without divine recognition as it is a major requirement for effective ministry.

GRACE BIBLE TRAINING CENTRE (GBTC)
SCHOOL OF MINISTRY
ARUSHA - TANZANIA

SUBJECT: CHRISTIAN LEADERSHIP PRINCIPLES

LESSON 2: GOVERNMENTAL & CONGREGATIONAL MINISTRIES

COURSE TEACHER: BISHOP EKONG

Governmental & Congregational Ministries

The Early Church was organised in such a way that all members of each congregation play an active role in the Church's life. Within her membership, the Early Church had a variety of people with different spiritual gifts that were profitable to the entire local body of believers.

Every ministry or leadership has as its main purpose to edify or build up the Body of Christ (*1Corinthians 14:12*) so that they can grow up to be like Christ (*Ephesians 4:13; Romans 8:29*) and that they are equipped to bring others to the saving knowledge of Jesus Christ (*Acts 1:8; Matthew 28:18-20*).

The two main areas of gift-function were those Christians who guided and laboured in the Word of God (*Acts 6:4; Ephesians 4:11-16*); and those who participated in the various congregational ministries of *1Corinthians 12:4-11* and *Romans 12:3-8*.

The generic terms used in the Bible to describe these leaders were Elder (Gk – *Presbuteros*), Bishop (Gk – *Episkopee*) and Deacon (Gk – *Diakonia*). Elders and Bishops exercise the Governmental ministries and provide spiritual oversight and care for the Church. The deacons provide support and assistance to the Governmental ministries and they are not necessarily addressed with a title such as deacons, etc. Peter, an apostle of Jesus Christ described himself as an elder (*1Peter 5:1*). The emphasis here is not on titles but functions and authority in the Church as ordained by the Lord.

(*Further Readings: Acts 15:2, 22 – 23; 16:4; 20:17; 21:18; Philippians 1:1; 1Timothy 3:1; James 5:14; 1Peter 2:25*)

The Congregational and Governmental ministries do have a difference in function and in authority, but have equal importance in regards to their necessity and significance in the Church. Governmental ministries are given divine authority to rule the Body of Christ through the offices invested on them. To function in these offices, one must receive a divine call from God and under His authority to carry out His purposes.

To function in a congregational ministry, a person must understand his position of responsibility and his limitations. Each part of the Body of Christ has to receive a call from God, but not necessarily to function in a governmental ministry.

a) Congregational Ministries - *1Corinthians 12:4-11; Romans 12:3-8*

There are gifts given to believers to enable them provide service or ministry within the Body of Christ for its edification and growth, and include the gifts of the Spirit and other ministry gifts (*1Corinthians 12:7, 11*). These gifts are the word of wisdom, the word of knowledge, faith, the working of miracles, gifts of healing, prophesy, diverse kinds of tongues, interpretation of tongues, discerning of spirits, teaching, exhorting, giving, hospitality, helps, serving, governing or administration, and showing mercy. There are 17 spiritual gifts or more, which every believer in Christ can have and exercise for the service of the Lord.

Many members of the Early Church operated in these different ministries of the Spirit, but they did not necessarily have names or titles. When it was necessary to create a position, the early Church chose out from among her members those who already manifested the wisdom, character and anointing of the Lord upon their lives. Selection of deacons in Acts 6:3 is one such example.

b) Governmental Ministries - *Ephesians 4:11-16*

These are the five-fold ministries given to the Church and include Apostle, Prophet, Evangelist, Pastor and Teacher. To be effective, these ministries also depend on the gifts of the Holy Spirit as mentioned earlier. The gifts are God's anointing, ability and enablement to fulfil the functions of the office.

Governmental ministries oversee and develop or equip other ministries in the Body of Christ. They prepare the saints for their various ministries, but do not do all the ministering for the saints. In Ephesians 4:12, two main functions of these ministries are fully described as (i) to equip or prepare believers for the work of ministry and (ii) to edify, build up or uphold the Body of Christ (vs.16).

In the overall framework of Church leadership, the governmental ministries operate within the context of Church eldership. In the NT, Church government is entrusted to the eldership, which includes the five-fold governmental ministries. The eldership is a local church ruling body with a supportive role to God-appointed leaders such as apostles or bishops (*Acts 15:2, 22, 23; 16:4; Philippians 1:1*). Members of this body are often referred to as Elders.

Discerning / Recognising and Releasing ministries

Governmental ministries have an important role to play to ensure that congregational ministries are developed in such a way that the Church grows and becomes spiritually healthy and at the same time functions effectively as it is called to be (*Acts 6:7*). They need to be able to have spiritual eyes that can discern those who are called to a particular work in the Body, whether in a Governmental function or

Congregational, and to be able to release them to that work. These imply that they have two other functions of discerning potential leaders and releasing them.

To release the numerous ministries that lie dormant in the Body of Christ, Church leadership must function with a spiritual discernment like Christ's. In discerning potential leaders, it is so easy to judge people by outward appearances rather than the heart.

There are many people God called into ministry, who would not have fitted into today's qualification for leadership (*1Corinthians 1:26-29; 1Samuel 16:7*). For example, the early apostles were mostly fishermen, untrained, uneducated and treated with contempt by the society (*Acts 4:13; Matthew 4:18-22*). Paul was a murderer and persecutor of the church (*Galatians 1:23; 1Timothy 1:12-16; 1Corinthians 15:9-10*). Timothy was a timid and frail man (*1Timothy 4:11-14; 5:21-23; 2Timothy 1:7-8*). King David was the youngest in the family (*1Samuel 16:11-13*). Moses was also the youngest in the family and a stammerer (*Exodus 4:10-12*). There are many other Biblical examples of leaders chosen by God, who would not otherwise have met the qualifications as set by fellow men today. One has to look past the natural deficiencies and see the spiritual potential that believers have in the Lord.

The process of recognising and releasing ministries in the Body of Christ takes time. The steps of this process are:

- Recognise the ability and potential in the person
- Focus on the positive areas in the person
- Challenge the person to fulfil their potential and develop their gifts
- Be willing to spend time with them
- Be willing to be frustrated with them, without giving up on them
- Encourage them through the times of mistakes
- Plant a vision in their heart of true shepherding
- Give them opportunities for development
- Put confidence in their ministry
- Pray their ministry into existence

GIFTS AND MINISTRIES IN THE NEW TESTAMENT CHURCH

GIFT/ MINISTRY	SCRIPTUR ES	DEFINITION	FUNCTION
Apostle	Eph. 4:11 1Cor. 12:28 Acts 2:43	One sent forth with orders; A delegate or ambassador; Bearer of a commission.	To establish churches; To ordain elders; To bring forth revelation of the Word; To train and discipline ministries; To be a spiritual father to others.
Prophet/ Prophetess	Eph. 4:11; 2:20 Acts 11:27- 30	Foreteller of God's Word and future events; Forth-teller of God's Word under inspiration of the	To function in the office of a prophet; To confirm direction of ministry; To travel with apostles in team

	Acts 13:1-4 Acts 21:10-11 Exodus 15:20 Luke 2:36	Spirit; Mouthpiece or spokesman for God; An interpreter of God's Word.	ministry confirming local churches.
Evangelist	Eph. 4:11 Acts 21:8 2Tim. 4:5	Preacher of the gospel (messenger of good news); Preacher having a harvesting ministry.	To train soul-winners; To win the lost through preaching and miracles; To work with apostolic teams in starting and establishing local churches.
Pastor/ Shepherd	Eph. 4:11 John 10:16 John 21:16 1Pet. 5:2-3	Herdsman of God's people; An overseer of the Church; One who tends, guards, feeds and guides the flock of God.	To feed the flock; To counsel the flock; To lead the flock; To identify with the flock; To oversee a local flock.
Teacher	Eph. 4:11 1Cor. 12:28 1Tim. 3:2 2Tim. 2:2, 24	Instructor in God's Word; One who imparts systematic knowledge; A teacher of other teachers.	To establish truth and doctrine from God's Word; To teach others how to teach; To correct doctrine; To balance the prophet's inspirational ministry.
Prophecy	Rom. 12:6 1Cor. 12:10 1Cor. 13:2; 14:3	To occasionally foretell future events; To speak under the inspiration of God's Spirit; To inspire, confirm, and reinforce revealed truth.	To exhort, edify and comfort through inspirational speech; To encourage Christians through the anointing of the Spirit.
Ministry	Acts 6:1 Rom. 15:31 Rom. 12:7 2Cor. 4:1	One who attends as a servant; One who renders service, aid and relief to others	To serve in any capacity available; To show a willing spirit to meet needs at anytime; To minister to others' needs and desires.
Teaching	Rom. 12:7 2Tim. 2:2	One who instructs others; One who instils doctrine into another	To lay out material for the edification, exhortation and comfort of others; To instruct others in a supportive role to a true ministry.
Exhortation	Rom. 12:8 Acts 4:36 Acts 9:26-27 Acts 11:22-26 1Cor. 14:3 2Cor. 1:4, 6	One who consoles, encourages, strengthens others; One who comforts others on a personal level; One who encourages the Church with short words	To warm, console or admonish the believers; To cheer or comfort the Church in times of stress or need.

	Titus 1:9	of edification	
Giving	Rom. 1:11; 12:8 Eph. 4:28	One who liberally shares and imparts to others what he has to give; One who gives to others out of the abundance that God has given to him.	To meet others' needs through giving; To believe God for blessings so that others may receive them in turn; To give financially and sacrificially to meet the needs of the Church.
Ruling	Rom. 12:8 1Thess. 5:12 1Tim. 3:4, 5, 12	One who presides over various Church functions; One who leads by good example and service; One who organises, facilitates and administers Church activities.	To protect or guard the flock with a leader's instinct; To be a support ministry to the elders of a local church; To organise and carry out activities and programmes.
Mercy	Rom. 12:8 Matt. 5:7 Matt. 6:2-4 James 3:17	One who feels the hurt of others; One who is loving and compassionate; One who shows sincere, gracious favour to others; One who is motivated to encourage and cheer	To minister to the sick, elderly, shut-in and needy; To show kindness and gentleness to the hurt; To anonymously give to meet needs.
Word of wisdom	1Cor. 12:8 Matt. 21:25 Matt. 22:21 John 8:7	One who receives supernatural revelation and wisdom from God for situations; One who is anointed by the Spirit to give specific counsel to others that meets their needs.	To perceive and communicate how the ways of God apply to a specific situation; To function and speak under a supernatural mantle of wisdom and prudence; To receive specific understanding from the Lord about the best way to handle a situation or problem.
Word of knowledge	1Cor. 12:8 1Cor. 5:3-5 Acts 5:3; 9:10; 8:23	One who receives from God supernatural facts and information which would be humanly impossible to know.	To speak forth by divine revelation the specific facts about a situation; To speak to others God's mind toward a specific situation; To reveal to individuals or groups their specific needs or provision by divine revelation.
Faith	1Cor. 12:9 Matt. 21:19	One who can believe God for the impossible; One who has the special gift of faith for what God has promised to do; an ability to see God's	To speak the word of faith with results; To receive from God supernatural power to believe Him for miracles.

		promises come to pass	
Healing	1Cor. 12:9, 28, 30 Acts 4:22-30	One who is used by God as the vessel through which He imparts healing to the physical body at times of His choosing	To be the instrument through which God brings a healing or cure; To lay one's hands on others and see them restored to health by the power of the Spirit, on a regular basis; To be the instrument through which God's power frequently heals a particular kind of sickness.
Miracles	1Cor. 12:28 1Cor. 4:19-20 2Tim. 1:7 Rom. 1:16	One who performs what is naturally impossible through the power of God; One who has been gifted with a ministry of power and deliverance	To perform the supernatural through the power of God; To do something not normally possible, to the glory of God.
Discerning of spirits	1Cor. 12:10 Acts 16:16-18	One who recognises what spirit (divine, evil or human) is causing a certain manifestation or activity.	To judge accurately what is of the Spirit of God and what is not; To have a gifted sensitive spirit that distinguishes between truth and error; To know the spiritual source behind something or someone.
Tongues	1Cor. 12:10 1Cor. 14:5, 6, 18, 21-23, 27-28, 39 Acts 2:4, 8-11 Acts 10:46 Acts 19:6	One who speaks forth a language he does not understand; One who speaks by the Spirit in a language that he has not previously learned.	To speak out a supernatural utterance which is interpreted by the same or different person in a public gathering for the edification of the Church; To speak forth a language not previously learned by formal education, yet is understandable to its hearers; To speak forth a heavenly language as a sign of the reception of the baptism of the Holy Spirit for one's personal edification; it's not the same as the gift of tongues.
Interpretation of tongues	1Cor. 12:30 1Cor. 14:6-14, 27-28 Acts 10:46	One who is given supernatural understanding to interpret the meaning of a message in tongues to the Church	To interpret the meaning of a message given by the gift of tongues in a congregation.
Governments	1Cor. 12:28 Rom. 12:8 1Tim. 5:17	One who steers, directs or pilots an activity in the Church or a local church.	To guide some of the affairs of the Church; To operate in the gift of

			administration.
Helps	1Cor. 12:28	One who gives relief and help; One who lightens the load of leaders by doing certain practical things for them	To help the local church in practical ways; To relieve some of the every day needs of the people in the Church; To relieve those who serve in the Word of some of their routine responsibilities.
Intercession	Rom. 8:26, 27, 34; 11:2 1Tim. 2:1 Isa. 59:16	One who confers with or entreats another person; One who gets to meet a person for conversation, consultation or supplication	To pray for others with a supernatural revelation of their needs; To bring the needs of the Church before the Lord with a special fervency and frequency; To have a deep prayer life and ministry which God uses as a speaking vessel to bring certain needs before Him.
Elder	Acts 11:30 Acts 14:23 1Tim. 4:14 1Tim. 5:17-19	One who is older, or a senior; One who has advanced and matured in life	To lead and rule the people of God; To shepherd the people of God.
Bishop/ Overseer	Acts 1:20 Phil. 1:1 1Tim. 3:1-8 Titus 1:7 1Pet. 2:25	One who watches over, curates or guards others.	To watch over the Church; To guard, protect and help the flock.
Deacon	Acts 6:1-6 Rom. 16:1 1Tim. 3:8, 12	One who serves guests food and drink at table	To serve others in practical ways; To do menial tasks in the Church; To usher, serve communion, or take the offering in a local church service.

There are many other gifts or ministries in the Church such as the ministry of a singer, musician, etc.

GRACE BIBLE TRAINING CENTRE (GBTC)
SCHOOL OF MINISTRY
ARUSHA - TANZANIA

SUBJECT: CHRISTIAN LEADERSHIP PRINCIPLES

LESSON 3: THE CALL TO LEADERSHIP

COURSE TEACHER: BISHOP EKONG

True Leadership

The maintenance of a balanced leadership that does not become overbearing on God's flock but brings harmony to the Church is very essential. A true leader of God is firm and strong, but nevertheless does not lord it over or domineer the people of God (1Peter 5:1-5). It is a false leader who is so insecure in his relationship with God and with others that he must compensate by unscriptural domination, control and dictatorship over God's people. The Lord Himself taught His apostles that leadership in the kingdom of God is different to that in the world (Matthew 20:20-28). The high officials and rulers of this world lord it over their subjects (vs. 25) whereas Christian leaders obtain recognition through their humility and service. Christ obtained greatness through His obedience, humility and service (Matthew 20:28; Philippians 2:5-11; Hebrews 5:8-9; 12:2).

Loving and not lording is the standard in God's kingdom.

Another warning against domineering and false leadership is from Ezekiel 34:1-16.

The following columns show in general terms the contrast between true and false leadership. True leaders love the people of God, while false leaders lord their authority over the people.

Serial no.	True Leadership	False Leadership
1.	Concentrates on influence from WITHIN by encouraging, inspiring and motivating.	Depends on external controls from WITHOUT, using restrictions, rules and regulations.
2.	Enjoys a good relationship with co-workers, showing respect for the individual.	Regulates co-workers from "I am superior - you are inferior" standpoint.
3.	Works with co-workers towards long-range goals, with concern for the workers' development.	Demands immediate results, even if it damages the potential in the co-worker.
4.	Aims to make himself unnecessary.	Creates an atmosphere where the subordinate is permanently dependent on him.
5.	Values individual workers; encourages and praises rather than condemn them.	Has a low opinion of workers; very critical of others' mistakes.

6.	Always willing to discuss decisions and reasons for the decisions, unless circumstances do not allow.	Interprets questions as personal criticism or disloyalty.
7.	Liberates the individual, encourages ideas and participation, equips people to produce definite results.	Limits individual freedoms, prefers to make all decisions, and does not train anyone else to function effectively.
8.	He is a 'heart' man, portraying a genuine concern for others	He is 'head' man, showing little or no human compassion.
9.	Is considerate and concerned for others.	Is concerned only with himself.

If a leader wants primarily to make people dependent upon his presence (thus giving him a sense of power) he will never properly train those under him who desire to be used of the Lord. God sets tremendous importance on a leader's reasons and motives. The wrong motives will poison a leader's work, while the right and pure motives will overcome a host of difficulties.

There are some improper and carnal motives a person could have in aspiring to leadership. Examples of such carnal motives are:

- The desire for the glory of a fulfilled ministry more than the process of meeting people's spiritual needs;
- The desire for power, position, a title of respect, or the increased authority that goes with an office;
- The desire to be the guy in front of the room giving orders;
- The desire to get a chance to shine, to prove that you are better, to be enjoyed and praised for your own abilities and traits;
- The desire to be held up for public approval and served by others.

On the other hand, we have godly and pure motives. Examples are:

- A desire to serve others and meet their needs, to make them successful in their callings and ministries, as Jonathan did for David;
- A hunger to show the love and mercy of God to those that so desperately need it;
- A deep, stubborn commitment to be faithful to the will of God in our lives;
- An urgency to lead others to Christ;
- A need to unite family members under Christ's headship;
- A drive to help the spiritually sick, poor and oppressed

The Call of Leadership

While everyone is called by God, leaders are divinely called or appointed to lead. The call of God to lead is the point of revelation, the personal foundation for ministry. God's calling establishes your place in the Body of Christ, and victory in the ministry hinges upon this initial call from God. There must be a divine encounter with the Lord before a person can be sent out by the Lord. God must call the person and equip him before he goes forth.

Unfortunately, some have entered positional or governmental ministries in presumption and without receiving a divine call from God. They have entered the

ministry in the same way as they would enter any other profession in the world. The Bible is full of such people who went forth of their own initiative without the Lord sending them and these all failed (Jeremiah 23:21, 31-32; 27:15; 29:9; Ezekiel 13:6-9). These self-appointed leaders have misled so many and make them believe a lie. God's people have therefore suffered as a result.

There are 3 ways that a man can be appointed to an office:

- i) God can appoint him;
- ii) Man may appoint him;
- iii) A person may appoint himself

In the world today, there are many leaders who appoint themselves or are appointed by man, and few appointed by God.

1. Self-Appointed leadership (Numbers 16; Jude 1:4, 8-11)

A self-appointed leader takes upon him the authority and responsibility of a spiritual office into which he has not been divinely called. Korah in the OT is a typical example of self-appointed leadership (Numbers 16). Such leaders are self-willed and presumptuous who want authority that is not given to them. They usually rise up against God-ordained leadership, as Korah did against Moses.

2. Man-appointed leadership

Man-appointed leaders claim to receive a call from God, but the call is by the authority of human vessels who are not speaking by the unction / anointing of the Lord. Man-appointed leadership is very common in our society today. Many are called into position of authority in the church on the basis of their strength and ability, their academic qualifications, training and education. These things though good, cannot replace the call of God, which alone brings anointing and the true authority of God upon an individual's life.

The man-appointed leader is destined to rob and spoil the people of the Lord. He is out to get what he wants and what he needs, at the expense of the sheep. He is not concerned with the needs of the sheep but more interested in his own selfish desires. This is a picture of a hireling, who lives off the sheep as opposed to the true shepherd, who will die for the sheep.

3. God-appointed leadership

The Bible gives us patterns, guidelines and examples of God-appointed leadership. These leaders were appointed by God to function in a given capacity. They are God's choice; God's appointed and placed ministries. There are two major ways God calls or appoints people into leadership:

- a) By a direct call - this could come in the form of a personal conviction, a vision or an audible call from the Lord. Examples are Abraham (Genesis 12:1-4), Moses (Exodus 3:10-12), Samuel (1Samuel 3:4, 19-20), the early church apostles (Luke 6:12-16), Paul (Acts 9:1-6), Bezaleel (Exodus 31:1-5), Prophet Isaiah (Isaiah 6:8-10), Prophet Jeremiah (Jeremiah 1:4-10).

- b) By an indirect call through a God-ordained leader – this could come in the form of a specific instruction or command from the Lord by prophesy, vision or conviction of the Holy Spirit.

Biblical examples are:

- i) Aaron by Moses (Numbers 3:10);
- ii) King David by Samuel (1Samuel 16:1, 12-13);
- iii) King Saul by Samuel (1Samuel 9:16-17);
- iv) Joshua by Moses (Numbers 27:18-23);
- v) Prophet Elisha & others by Elijah (1Kings 19:15-16);
- vi) Paul by Ananias (Acts 9:10-18);
- vii) Apostle Matthias by the early apostles (Acts 1: 23-26);
- viii) Elders by Titus (Titus 1:5);
- ix) Deacons by the early apostles through the believers (Acts 6:1-7); and
- x) Believers with a desire to serve (1Timothy 3:1)

The indirect call is the commonest form of divine appointment into leadership today. However, many people may help to develop a ministry though the preparation process, but the Lord must initially call people to His work. It is the Lord who calls and separates. When God calls, He sends with a specific mission or function to carry out in the Church.

It is important to recognise that God calls into both governmental and congregational ministries. A ministry of helps is just as important as a ministry of an apostle. A ministry of hospitality is just as important as the ministry of a prophet. Though there are different callings in the Body, all of the callings are important and necessary. The difference lies in function, not in importance.

The wisdom of God in calling different ones to function in different positions is past human understanding and human legislation. God can call anyone to a place of ministry. 1Corinthinas 1:26-29 makes it clear about the kind of people God calls. God's calling is without discrimination or partiality to anyone. His calling does not depend on anyone's status or on how wise, noble or mighty one is. He can call the despised, the weak, and the people the world consider as foolish.

God's calling

It is important for every leader to recognise his calling from the Lord, otherwise such a person would not know where he fits into God's agenda in the Church. The following chart will help to identify or discover where a leader's gifts or calling are. It is important to hear from God to affirm the gifts and callings that are already in a leader.

Man's response to God's calling

Receiving God's call is the most exciting event in anyone's life. Blessing in ministry confirms the call, and helps establish a leader's confidence in his call. In the face of failure and criticism, every genuine Christian leader is taken back to his call.

There is a difference between being a 'man of God' - as all are called to be, and being 'God's man' - one called to leadership.

Each member of the Body has a calling and each calling is unique. In the Bible, we can see various examples and great diversities in God's method of calling. Leaders are called in different ways, for example:-

a) Sovereign call

1. Moses was singled out by God who spoke to him from a burning bush (Exodus 3:1-6)
2. Samuel was called by God through an audible voice while he was asleep (1Samuel 3:1-18)
3. Isaiah was worshipping in the temple when called by God (Isaiah 6:1-9)
4. Joseph was called by God through a dream (Genesis 37:1-10)
5. Jacob was called by God through God's hand from the time of birth (Genesis 25:22-26)
6. Paul was called by God through a visitation by the risen Lord (Acts 9:1-9)
7. Abraham was called at the age of 70 through the word of the Lord (Genesis 12:1-5)
8. The apostles were called by the Lord Jesus Christ ((Matthew 4:18-22)

b) Others are called through men

1. Samuel went to David and anointed him with oil (1Samuel 16:1-14)
2. Paul instructed Titus to appoint elders in the churches of Crete (Titus 1:5)
3. Aaron was called by God through Moses (Exodus 3:13-17)
4. Saul was called by God through prophet Samuel (1Samuel 10:1-2)
5. Timothy was called by God through his family upbringing and the hand of Paul (1Timothy 1:2, 18; 2Timothy 1:2, 5, 9; 2:1)

The above examples show us how God calls His leaders in different ways. Therefore, people should not judge the means of another's call just because it may be different from their own.

Throughout history, men and women have responded to God's calling in various ways:

1. The response of unworthiness

An example here is that of Moses who did not consider himself worthy to lead the children of Israel out of Egypt (Exodus 3:11). Moses' feeling of unworthiness was a feeling of being undeserving, useless, valueless and inadequate. Although many people who are called of God feel unworthy of the calling, God's divine enablement and protection causes them to respond fully to His call, like Moses eventually did.

2. The response of timidity and the fear of rejection (Jeremiah 1:8-9)

Everyone called by God should not go forth in their own name or strength except with divine accompaniment. The courage to go forth is hinged upon the assurance of God's call. The presence of divine commission makes all the difference in the spiritual productivity of a ministry. The confidence of the call and name of God, however, are keys to helping a leader overcome the fear of rejection.

3. The response of lack of eloquence

Some may feel that they lack the ability to speak (Exodus 4:10; Jeremiah 1:6). God wants a man that will obey His word and depend upon His Spirit. He wants a vessel through which He can show His glory, not man's glory. The Lord will give all His leaders the words to speak and the ability to speak them, when they will speak out of their weakness, to His glory (Jeremiah 1:7, 9).

4. The response of inferiority (Judges 6:15-17)

Some will rather want someone else to take the call of leadership instead of them. This is a form of inferiority. Example was Moses ((Exodus 4:13) and God had to send his brother Aaron to assist him. This feeling of inferiority is a constant reminder to leaders of their own inadequacy and the need for them to always depend on God's help and strength in their ministry.

5. The response of youth

Jeremiah is an example of someone who used his youth as an excuse to refuse God's calling (Jeremiah 1:6); so also did Gideon (Judges 6:15). Some are afraid of people who have attained more age, experience and education than they have. It is important to set aside this excuse of youth and simply obey God's word. God will always provide the strength and wisdom to match His call.

A leader must have a right response to God's call if he is to be effective in ministry.

There are biblical principles we need to know and apply them if we are to be effective as leaders. We shall look at certain case studies in the Bible for guidance.

Case 1 – Isaiah's call (Isaiah 6:8-9) – A sense of calling

'Also I heard the voice of the Lord, saying; "Whom shall I send, and who will go for Us?" Then I said, "Here am I! Send me." And He said, "Go, and tell this people"'

One of the tasks of the Holy Spirit is to call godly leaders in the Church. Jesus said to his disciples in John 15:16, "You did not choose me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you."

Case 2 – Total commitment exemplified by Paul (Acts 26:19) – A sense of mission

After giving the testimony of his conversion and call to King Agrippa, Paul said in Acts 26:19, "Therefore, King Agrippa, I was not disobedient to the heavenly vision." Paul was totally committed to his call to spread the gospel and establish churches throughout the known world. His life demonstrated three basic concepts of leadership:

1. He was committed to the goals and spirit of his call (Philippians 3:7-8)
2. He translated his objectives into the lives of his followers (2 Timothy 2:1-2). He also bore with all necessary hardship in pursuing that end (2 Corinthians 4:8-11; 11:23-33)

3. He was alert to change. He adapted to cultural, social, and political changes and thus never lost his relevancy (1Corinthians 9:19-22)

Case 3 – Joshua & Caleb resisted a popular opinion that was contrary to the will of God (Numbers 13)

The statements of Joshua and Caleb in Numbers 13:30; 14:6-9 was a testimony of their absolute confidence and faith in God to enable them to possess the Promised Land, unfavorable circumstances notwithstanding.

As a leader, Joshua was constantly faced with choices which were, in many cases, contrary to popular opinion. In each of those cases, he called on the people to place their faith in God rather than look at the impossible circumstances. A leader must not condition his appeal to the sentiment or mood of the times but on a conviction of the word of God. Spiritual advance requires faith, and unbelief will never see beyond the difficulties. Unbelief looks at obstacles, ‘walled cities and giants’, while faith looks at God.

Case 4 – The faith of Abraham (Genesis 12)

Another example of faith in God is that demonstrated by Abraham. His ability to lead was tested in three areas of faith:

1. Faith to risk everything and follow God’s faithfulness by venturing into the unknown (Genesis 12:1-5)
2. Absolute reliance on God that moves beyond facts to faith. Abraham and Sarah were, humanly speaking, beyond the ability to have a child, yet they believed God’s promises concerning an offspring (Genesis 17:1-27).
3. Faith to sacrifice all things precious in order to please God. Abraham was willing to sacrifice his only son Isaac in obedience to God (Genesis 22:1-19).

Case 5 – Humility exemplified by Gideon (Judges 6 -8; Matthew 18:1-4)

A humble person is one who is devoid of all arrogance and self-exaltation, a person who is willingly submitted to God and His will. Gideon demonstrates traits of godly and humble leadership, for example,

1. He was unwilling to lead unless God calls (Genesis 6:36-40)
2. He depended on God at every situation (Genesis 7:1-8)
3. He was willing to use the gifts God had given him to lead others and set examples (Genesis 7:17)
4. He gave God the glory before and after his victory (Genesis 7:15; 8:3,23)
5. He humbly gave others credit that belonged to him (Genesis 8:1-3)
6. He refused to establish a dynasty after he had fulfilled God’s charge (Genesis 8:22-23). Godly leaders do things God’s way. The leader who seeks to benefit himself at the expense of others is on a path to self-destruction. **God judges leaders not on how much they accomplish, but on whether they do things His way.**

Case 6 – Hearing from God like Peter (Matthew16:13-20).

Other examples are Noah & the ark, Moses & the tabernacle. God gave clear instructions to Noah on how to build the ark (Genesis 6:13-22). In Genesis 6:22, it is recorded that Noah did according to all that God commanded him and thus, he was saved from the destruction by the flood. Moses was commanded by God to ensure that he built the tabernacle and its furniture exactly the way he was shown on the mountain (Exodus 25:40; Hebrews 8:5). Anything short of that would have been unacceptable to God, because it has to be an exact replica or mirror image of that in heaven.

No one can build the Lord's house except under the direction and power of the Holy Spirit. It is the Spirit that reveals the mind of God to us because He alone knows the mind of God (1Corinthians 2:9-16 **READ**). This is the reason why people need to be filled with the Spirit before commencing any service for God. This has been the case from the OT times until present.

The godly leader 'hears' from God, that is, his or her spirit is tuned to the prompting and lessons of the Holy Spirit. Peter's answer to Jesus' question prompted a response from Jesus to the fact Peter heard from God.

It is to be emphasised here that church leadership would always lead and be based not on man's ability to reason things out as much as on his readiness and receptivity to hear God through "revelation knowledge", the things that God unfolds by the work of the Holy Spirit.

Case 7 – A teachable spirit exemplified by King David (1Samuel 13:14; Acts 13:22)

In Acts 13:22, it is recorded that God testified of the boy David, "I have found David the son of Jesse, **a man after My own heart, who will do all My will.**" Only one man in the Bible enjoys the designation of being a man after God's heart, that is, David. To outward appearance, David is more readily remembered as a gross sinner. He committed adultery, murdered, lied, made severe mistakes in judgement, was a poor manager, and finally was unable to manage his home. Yet God said "I have found David the son of Jesse, a man after My own heart, who will do all my will".

Almost every time we read about David, he was doing something wrong, yet God commended the heart of his leadership. How do we explain this? The answer is in the fact that with every mistake, David repented; and of more equal importance, he learned from his mistakes. Not only was he humble and teachable, he listened to his critics and his enemies as well; and, foremost of all, he heeded the prophets of God.

This teachable spirit is the trait that caused God to classify him as Israel's finest leader.

Case 8 – Leaders must have character qualifications (1Timothy 3:1-13; James 3:1-2)

In the early church, individuals were selected on the basis of proven maturity and character to lead so that the whole church could function effectively in worship, service, outreach, and the fulfilment of individual spiritual gifts.

The qualifications outlined in the passage focuses on the leader's certified and sustained ethical character. There are over a dozen significant qualities expected, which include spiritual preparedness, self-control, social graciousness, domestic order, and holy living.

The basis for continual ministry is continual commitment to character. If a leader falls from these ethical standards, he or she should accept removal from leadership until an appropriate season of re-verifying of character can be fulfilled.

Leaders in the world are seldom judged on their personal lives. Leaders in the church, however, are judged not so much by what they accomplish as by the character they reveal – who they are before what they do. This high standard applies not so much to the leader's achievements as to the condition of his or her heart and spirit.

It is possible to have grand accomplishments but still manifest a loveless, ungodly spirit. But if first the leader's heart is right, godly behaviour will always follow and good leadership will be manifested.

A leader must watch out for the following dangers, which stems from wrong motives. These dangers may disable a leader from his course of service, for example

- (a) Ego or personal pride
- (b) Over-confidence
- (c) Popularity and praise
- (d) Jealousy
- (e) Power
- (f) Discouragement, anxiety and depression – these do not necessarily come as a result of wrong motives.

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SUBJECT: CHRISTIAN LEADERSHIP PRINCIPLES

LESSON 4: ANOINTING & CHARACTER

COURSE TEACHER: BISHOP EKONG

Anointing of the Holy Spirit (1Corinthians 2:1-5; 1:27-31)

A leader's success in ministry depends heavily on the Holy Spirit's anointing on his life. Without God's anointing on a leader's ministry, it will not produce any lasting fruit for the kingdom of God. The external look of a leader is not a primary issue, but the Spirit's ability to use his life to bring change into the lives and characters of others is a primary issue (1Corinthians 4:20; 2:4-5).

The Church today desperately needs to operate under the anointing of the Holy Spirit. It needs something divine to create its success (John 6:63). Flesh cannot glory in God's presence (1Corinthians 1:27-29; 2Corinthians 4:7) and the holy anointing oil cannot rest upon the things of the flesh.

Anointing is born from a humble and broken heart before God. An anointed person is one who is consecrated to the Lord. To be consecrated means to be dedicated to God for His purposes; made holy in character and thus fit for spiritual use and a setting apart for God's service.

Definition of anointing (John 7:37-39; 1Corinthians 3:6-7)

The anointing of God's Spirit is the overflowing of God's divine life into a human life which has been consecrated to God, which makes it spiritually rich and thus able to impart effectively the light and fragrance of God's word into the lives of others, producing in them deep spiritual satisfaction and obvious Christian fruitfulness.

The Bible says: 'Moses was there with the Lord forty days and forty nights...When Moses came down from Mount Sinai with the two tablets of the covenant law in his hands, he was not aware that his face was radiant because he had spoken with the Lord. When Aaron and all the Israelites saw Moses...they were afraid to come near him. But Moses called to them; so Aaron and all the leaders of the community came back to him, and he spoke to them...and he gave them all the commands the Lord had given him...' (Exodus 34:28-32 NIV).

When the Israelites were in Moses' company, there was a look on his face that told them he'd been in the presence of the Lord. They could see it and sense it. The Bible refers to this as the 'anointing' (1 John 2:27).

Simply put, the anointing is God equipping and empowering you to succeed in what He's called you to do. Anointed leadership is always characterized by these four benchmarks:

- Calling - When people are around an anointed leader, they sense that God has truly gifted and assigned that person to fulfil a certain purpose
- Character - People see God's nature in an anointed leader, and as a result they trust them
- Competence - An anointed leader has the ability to get the job done right. The results validate his or her calling.
- Conviction - Anointed leaders aren't wishy-washy; they have moral and spiritual backbone and they stand up for what's right.

These four qualities are benchmarks of God-called leadership, and when people see them at work in your life, they will follow you.

The following typical examples illustrate when the anointing of the Holy Spirit is in evidence:

- When God goes beyond the natural abilities of a leader or a believer and gives him or her a supernatural ability to preach, teach or counsel (Exodus 35:10, 30-35; 31:1-6; 36:1-2);
- When a leader preaches an entire message spontaneously, as quickened by the Spirit, totally discarding his planned message, and the congregation is moved spiritually in a special way;
- When the conscious sense of God's abiding and moving presence appears (2Chronicles 5:13-14);
- When a believer or leader's message brings spiritual results in the lives of his hearers, even though it might not follow the rules of grammar, homiletics or professional presentation. (This does not imply that one should not learn speaking skills).
- The power of the Spirit in the ministry of a believer or leader when God heals the sick, delivers sinners, and shows His power through His yielded vessel;
- When a believer or leader is lifted up in spirit and ministers the word of God by prophetic illumination and speaks directly to the needs of the people present;
- When a believer or leader inwardly senses through the Spirit the specific spiritual or physical needs of a congregation in a church service, and ministers to them;
- When a believer's whole being (spirit, mind, will, emotions and body) responds positively to the wooing of the Holy Spirit.

The above examples are not exhaustive as the Holy Spirit moves in several ways depending on the need of the congregation and the submission of the leader to His promptings.

Anointing and Character

Leaders should understand that God is as interested in developing the gifts of the Spirit in their lives as developing the fruit of the Spirit. Character is so essential to enjoy God's greater anointing and blessings. God desires a balance between character (integrity) and ability (power) in every leader's ministry. Both character and anointing (divine ability) are essential to perform the Lord's ministry effectively. One of the qualifications for ministry is character and integrity (1Timothy 3:1-7; Acts 6:3). Whenever a person steps beyond scriptural guidelines for moral character and conduct, he disqualifies himself from ministry (James 1:12-17).

Conclusion

Many leaders today are wandering in the wilderness of despair and unfruitfulness on their way to the Promised Land. As long as God's daily Presence (the pillar of cloud by day and the pillar of fire by night) is there, be assured that you are on your way to fulfilment and success. You can be going through difficulties in service, but on the way to fulfil your mission as leader, for example, David, Joseph, etc. The key thing is 'Is God with you? Are you walking with Him? Are you operating within His will?' etc.

Many people today want to lead without first learning to follow. We must learn to follow the great Master and Lord Jesus Christ in humility, submission, faith, love and character before we can lead His people.

GRACE BIBLE TRAINING CENTRE (GBTC)
SCHOOL OF MINISTRY
ARUSHA - TANZANIA

SUBJECT: EVANGELISM & CHRISTIAN DISCIPLESHIP

LESSON 1: INTRODUCTION & DEFINITIONS

COURSE TEACHER: BISHOP EKONG

Introduction: - Matthew 28:16-20; Mark 16:15-18; Acts 1:8; Proverbs 11:30

The last command of our Lord Jesus Christ to His disciples or His close followers was to preach the gospel to every creature, to every nation, and to make those who believe to become His disciples by teaching them His commandments.

Not everyone is an evangelist or a preacher by calling but every believer is called to evangelize, or at least be a witness of Jesus Christ by declaring to others what God has done in their lives (*1Peter 3:15-16; 2Timothy 4:5; John 4:28-29, 39; Acts 1:8*).

Who is a witness?

A witness is one who has a first-hand information or knowledge about something and has been asked to declare, testify or confirm what he has seen, heard or experienced (*Acts 4:18-20, 31; Proverbs 14:5, 25*)

Who is an evangelist?

An evangelist is one who evangelizes, declares, proclaims, preaches or shares the good news. The good news is same as the gospel and it is about the Kingdom of God and salvation through Jesus Christ alone. An evangelist, in this context, is not just the office as defined in Ephesians 4:11 but also the function or work that is required of all believers in Christ (*2Timothy 4:5*).

Types of Evangelism

There are various forms of evangelism adopted by individuals, churches and organisations throughout the world. The commonest forms are explained below and can be adopted and adapted by anyone, depending on which is most effective under various circumstances. Jesus Christ, the greatest Evangelist of all, adopted most of these forms – open-air meetings, door-to-door, friendship, roadsides, social outreaches, etc.

Every adopted form of evangelism must be dependent and led by the Holy Spirit for effectiveness and fruitfulness.

1. Crusades & Open-Air meetings

These meetings are intended to gather people for evangelism (*Acts 2:5-16, 37-42*). It is often advertised in the press and the broadcast media. The intention is to have a large percentage of unsaved in the crowd with a possible target of a particular age, economic, or cultural group.

Strong emphasis is on music ministry, testimonies as well as preaching. It also includes emphasis on healing and deliverance. The message is aimed at convicting the sinner and stirring the saints.

Altar call, prayer and counselling ministry are usually expected at the meeting. Provision must be made for follow-up of new believers. Practical ideas about follow-up will be covered in the next lesson.

The key essential for this form of evangelism to succeed and yield results is adequate preparation. What this means is Planning, Planning, and Planning.

2. Friendship Evangelism

This involves showing the love of God through being a caring friend. It could be neighbour to neighbour, fellow worker, or school mate. It requires much effort and time because it involves building a relationship of trust and care. Numbers of converts are usually smaller than with some other forms of evangelism but lasting results are greater because of relationship and follow-up.

Statistics show that over 70% of people that come to faith in Christ did so through one to one evangelism to friends and relatives.

3. Street Ministry, Tracts & Personal Witnessing

This involves going on the street, to public gathering places, sporting events, town squares, or shopping centres (*Matthew 9:35-38; 10:1, 5-16*). The format can include preaching, singing, drama, mime, or simply speaking to people personally.

It requires preparation, training and well-chosen gospel tracts and literature. This type of evangelism is more effective if working in teams rather than alone. Provision should be made for follow up.

4. Door-to-Door Canvassing

This involves teams going door to door to witness for Christ covering a chosen community or neighbourhood (*Luke 10:1-12; Acts 20:20*). These teams offer practical assistance, spiritual ministry, prayer, and counselling or encouragement. The use of well-chosen literature or tracts is very important.

Some churches or ministries have a printed brochure which describes the range of ministries offered by the church including their meeting schedules. These may be helpful.

It is important that allowance must be made for flexibility and stamina to deal with a variety of situations and responses during evangelism. **Never go alone on door-to-door ministry!** A male-female team can be helpful when invited into a home for discussion or ministry.

It is important to keep a record of responses and arrange for follow up to maximise the effectiveness of this form of outreach.

5. Sports Evangelism

This is usually done by Christian athletes involved in popular sports. For example, Christians in secular teams or Christian teams in secular leagues. They provide an example of Christian sportsmanship, witness for Christ, and structured opportunities to speak about Jesus Christ.

6. Children and Youth Clubs

This is usually a Christian oriented activity for children or teens that involve them in fun and social activities. They offer alternatives to the street and its ungodly

activities, share with them the love of God and salvation available in Jesus Christ. This can be set up in neighbourhoods, ghetto areas, Children's homes and rural communities.

7. Self-Help & Vocational Training

This form of evangelism taps into developmental needs, unemployment, illiteracy, lack of marketable job skills among the people and are tremendous opportunities for the church to minister (*Acts 18:1-4*). This could involve self-help projects, vocational training, literacy classes, on-the-job training by Christian businessmen and women, and enlisting help from Christians and organisations.

Creative ideas and a commitment to follow through are the keys to success.

8. Social Outreach

It is often difficult to reach certain people if they have material or physical needs. Christians are to be involved in feeding the hungry, clothing the naked, sheltering the homeless, and visiting the sick and imprisoned (*Matthew 25:31-40*). This type of ministry forms part of an on-going involvement of the church in the society. This can include soup kitchens, food and clothes distribution, homes for children and for adults, drug and alcohol rehabilitation, prison ministries, care and counselling for abused women and children, health clinics in rural or depressed urban areas. The possibilities are unlimited.

This form of social outreach must be learned from those already involved in this type of ministry for useful ideas and lessons.

9. Drama

Drama can be used in church settings and on the street in secular settings. For evangelism, Jesus Christ and the principles of the Kingdom may be used to deal with issues of everyday life. It should not be merely 'entertaining' but effort should be made to be real and realistic dealing with real life issues. As much as possible, strive for excellence in the presentation of the drama.

10. Music Outreach

Music that is intended to minister to Christians especially in Church can be in the form of inspiration, comfort, challenge, and praise and worship. Whereas music that is intended for outreach and evangelism should deal with life issues and presenting the reality of Jesus Christ. It should be skilfully presented in contemporary style. The music style must fit the intended audience to be effective. Strive for skill, quality and excellence. As much as is practicable, use quality or serviced equipment.

This type of outreach can be used in crusades, street meetings, concerts, schools and children's homes, and in conjunction with drama.

11. Internet & Social Media

This is another opportunity of using technology to reach people with the gospel and can come in the form of literature or gospel messages sent online either through a website or social media outlets such as Facebook, Twitter, GooglePlus, Instagram, Snapchat, Youtube, Godtube, etc. It is possible to use these alongside with or to promote the other forms of evangelism already described.

GRACE BIBLE TRAINING CENTRE (GBTC)
SCHOOL OF MINISTRY
ARUSHA - TANZANIA

SUBJECT: EVANGELISM & CHRISTIAN DISCIPLESHIP

LESSON 2: EVANGELISM IN PRACTICE

COURSE TEACHER: BISHOP EKONG

Introduction: - 2Timothy 4:2; John 4:34-38; Matthew 9:35-38; John 16:7-14; 3:1-21

In lesson 1, we looked at the various types of evangelism and the fact that every believer in Christ is called to be a witness for Christ and to do the work of an evangelist.

In this lesson, we will be studying the various aspects of actually putting this into practice and what is involved in evangelism.

The following topics will be covered:

- a) Preparing for evangelism
- b) Leading a soul to Christ
- c) Salvation Plans
- d) Follow up methods and materials

A) Preparing for Evangelism

Evangelism is a spiritual battle to save the lost from the power of sin controlled by the devil and his demons (*2Corinthians 4:3-4; 10:3-6; Ephesians 2:1-3*). The devil not only blocks the sinner from seeing the light of the gospel but resists the believer in his efforts to share the gospel. It therefore requires adequate preparation to save souls.

We need to bear in mind also that as we make efforts to share the gospel, people will often object to or make excuses for rejecting the gospel. Some of the reasons are:

- 1. They love darkness and do not want to be exposed – *John 3:19-21; Ephesians 5:13*
- 2. They cannot understand spiritual things – *1Corinthians 2:14*
- 3. The devil blinds their minds so that they cannot believe the gospel – *2Corinthians 4:3-4*

The following are the main essentials for preparation:

- 1. Pray for boldness to share the gospel (*Acts 4:29-31; Ephesians 6:18-19*). Through prayer, deal with personal inhibitions and difficulties, such as;
 - i) I lack confidence that the Lord will speak through me
 - ii) I am shy and afraid of people (*2Timothy 1:7-8*)
 - iii) I fear rejection (*Jeremiah 1:6-9*)
 - iv) I don't know how to start a conversation about spiritual issues
 - v) I am not sure how to guide a discussion to the Bible
 - vi) I can't imagine that some people would even care to listen to what I have to say.
- 2. Pray also for the sinners that they would be open to the gospel (*Acts 26:17-18; 2Corinthians 4:4*)
- 3. Have compassion for the lost (*Matthew 9:36-38*). Be motivated by love to share the gospel and not by guilt (*2Corinthians 5:11-15*). Hate sin but love the sinner. Don't present a 'holier-than-thou' attitude.

4. Remember that the power for salvation is in the gospel (*Romans 1:16*). We cannot ‘convert’ or ‘win’ a soul, because it is the Holy Spirit that convicts and converts (*John 16:8-11; 6:44; 1Corinthians 3:6-7*). ‘Gospel’ means ‘Good News’ of reconciliation, hope, grace, forgiveness, and eternal life.
5. Have a salvation plan which is Bible-based and be familiar with its use (See examples in Section C). However, be flexible in the presentation of the gospel.
6. Always carry a Bible with you (if possible a small, compact pocket Bible), a little notebook and a pen for jotting down observations or contact details.
7. Be led by the Holy Spirit (*Acts 8:26-29; 16:6-10*)
8. Have a personal living testimony of a growing relationship with Christ.

B) Leading a soul to Christ

The quality of a person’s conversion depends to a large extent on the quality of the gospel as presented. The whole gospel therefore demands a full response. Therefore;

1. Don’t weaken the message (*Galatians 1:8-10; 1Corinthians 2:4-5*)
2. Don’t be ashamed of or make excuses for the gospel (*Romans 1:16; Mark 8:38*)
3. The message should be God-centred and not man-centred, that is,
 - a) Man-centred message focuses on the person’s needs or problems. For example, “Accept Jesus Christ and He will solve all your problems”.
 - b) God-centred gospel focuses on the holiness of God and man’s sinful condition. It focuses on the availability of God’s grace and mercy to forgive sins. Confession and repentance from sin are therefore necessary for salvation.
4. Don’t confuse people with ‘spiritual jargons’. **Use a language or words that people can understand.** Avoid phrases like ‘Born again’, ‘Ask Jesus in’, ‘Accept Christ’, ‘Washed in the blood’, etc. They won’t know what you are talking about (See an example in *John 3:1-11*).
5. Use simple and practical ways to open a conversation to the gospel. For example, you can start by asking the following questions:
 - a) Do you have any kind of spiritual belief?
 - b) Who do you think Jesus is?
 - c) Do you think there is a heaven or hell?
 - d) If you died right now, where would you go?
 - e) If what you believe were not true, would you want to know it?
6. Try to relate the gospel message to the person’s situation or interests, or to current events. For example, Jesus and the Samaritan woman and their common need of water (*John 4*).
7. Don’t be afraid to ask people to make a commitment to Christ. This is referred to as ‘Closing the deal’. (See helpful ideas after Salvation Plans in Section C).
8. Your testimony is a valuable witnessing tool. Use it.

C) Salvation Plans

The following are three simple methods or plans for leading a soul to Christ. Learn any one of them that works for you and be confident with its use.

1. How to become a Christian

- i) You must recognise your NEED
Isaiah 53:6; 64:6; Romans 3:23; 6:23; John 3:3-6
- ii) You must be aware of God’s PROVISION
Romans 6:23; John 3:16-18; Titus 3:4-5; 1Peter 2:24; 3:18
- iii) You must RESPOND to God’s grace
Acts 16:30-31; 2:37-39; Romans 10:9-10; Ephesians 2:8-9
- iv) You must receive the ASSURANCE of salvation
2Corinthians 5:17; John 6:37; Romans 10:13; Ephesians 2:19; 1John 4:15-16

2. The Roman Road

- | | | |
|------|-------------------|----------------|
| i) | Man's NEED - | Romans 3:23 |
| ii) | Sin's PENALTY - | Romans 6:23 |
| iii) | God's PROVISION - | Romans 5:8 |
| iv) | Man's RESPONSE - | Romans 10:9-10 |

3. Steps to Peace with God (as used by Billy Graham Ministries)

- i) Every man is a sinner, lost and condemned
Romans 3:23; Isaiah 53:6; John 3:3; Romans 6:23
- ii) Man cannot save himself
Titus 3:4-5; John 14:6; Ephesians 2:8-9
- iii) God loves man and made a way through Jesus Christ
John 3:16; Romans 6:23; 5:1, 8; John 10:10; 1Peter 3:18
- iv) Every man must respond
Revelations 3:20; John 1:12; Romans 10:9-10

Closing the Deal

After sharing any of the salvation plans, it is important to close the deal. 'Closing the deal' is a call for a decision after presentation of a salvation plan. The following steps can be adopted which takes the form of questions:

- i) Do you now recognize that you are a sinner?
- ii) Do you want God's forgiveness of your sins?
- iii) Do you believe Jesus died on the cross for you and rose again?
- iv) Are you willing to surrender yourself to Jesus Christ as your Lord?
- v) Are you ready to invite Jesus Christ into your heart and into your life?

If the person is able to answer 'Yes' to each of the above questions, you can then guide him or her through a sinner's prayer as suggested below:

*"Father, I thank You for the free gift of eternal life.
I know I am a sinner and need Your forgiveness.
I am sorry for my past sins, and I ask You to forgive me.
Lord Jesus, I believe You died on the cross for my sins and rose from the dead.
I now open the door of my heart and invite You to come into my life.
I realise there is nothing I can do to earn my salvation, and I place my complete
trust in You alone for eternal life.
I chose to follow You as my Lord and Saviour.
Please make me the person You want me to be.
In Jesus' Name I pray. AMEN!"*

The next step would be as discussed in Section D under Follow-up.

Write down in your notebook the convert's contact details – name, home address, phone number, email address (if he has it), gender, and any prayer requests.

D) Follow-up methods and materials

It is always exciting when, in the course of witnessing or evangelism, someone decides to give his or her life to Christ (*Luke 15:10*). The difficulty lies in following up the person, that is, getting the person to go on with God and be integrated into the life of a local church.

Billy Graham once said that 'decision is 5%, following up the decision is 95%'. It is one thing to give birth to a baby but it takes a lot of effort, patience and time to nurture, care, and build up the baby to maturity. Without proper care the child may die.

The same thing goes for a young convert. Without an effective and proper follow-up, the convert slips out of our hands and all the effort of getting the person to Christ becomes a waste.

We have been called to 'make disciples' and NOT 'decision-makers' (*Matthew 28:19*). Every effort must be made to ensure that our 'fruit remain' (*John 15:16*). Follow-up should therefore be seen and taken as the most important part of evangelism. A conversion that lasts is partly the result of an effective follow-up.

The new convert and a baby

For an effective follow-up, it is important to imagine a young convert as a new-born baby and what you would likely do when a baby is born. From the following statements below, we can see similarities with a young convert:

1. There is joy everywhere when a baby is born (*Luke 15:10*)
2. When the baby comes into a new environment it cries because it feels uncomfortable. It should be kept warm and comfortable.
3. Preparations are made for the new-born baby in the form of clothes, cot, toiletries, food, etc.
4. The baby cannot take care of itself. It is totally dependent on the parents or guardians. It needs loving and tender care.
5. The baby cannot reason like an adult. It cannot also be made or forced to understand what adults do. A good and patient understanding of the baby is essential.
6. The baby cannot eat solid food but milk. It has to be weaned as it grows up (*Hebrews 5:13-14*). It also has to be fed regularly for it to grow (*1Peter 2:2*).
7. Regular communication with the baby is essential for proper growth.

Practical ideas for follow-up

1. Be willing to commit yourself to the responsibility of disciplining people for Christ by;
 - Showing genuine love and concern for them
 - Listening to their heart
 - Being patient, flexible and forgiving
 - Being firm about right and wrong
 - Teaching them to live by God's word
2. Phone up or contact the new convert within 24 hours of him or her making a decision and pay a visit to his or her home within the first few days. Be sure to have a proper name, address and telephone number. Early contact is essential for encouragement and assurance. Subsequent visits should be arranged and complied with.
3. Immediately, begin to invite and involve the disciple in fellowship and spiritual activity. Bring or escort the person to church and home fellowships. Be gentle. Do not pressurize, but be persistent.
4. The disciple should be encouraged to read the Bible daily and to pray regularly.
5. Pray for the disciple regularly and encourage him or her.
6. Never drop the disciple. Discipleship is a commitment on both parties.

7. Lead the disciple to Christ and not to yourself. Don't allow the disciple to depend too much on you.
8. Recognise your limitations and where necessary refer the disciple to someone else.
9. Avoid disciplining members of the opposite sex.
10. Be an example in every way.

GRACE BIBLE TRAINING CENTRE (GBTC)
SCHOOL OF MINISTRY
ARUSHA - TANZANIA

SUBJECT: EVANGELISM & CHRISTIAN DISCIPLESHIP

LESSON 3: DISCIPLESHIP

COURSE TEACHER: BISHOP EKONG

Introduction: - Matthew 28:16-20; Luke 14:25-33; 6:43-49

A disciple simply means a learner, a student or one who follows both the teacher and his teachings. This term is mostly used with reference to believers in Christ, both those who believed during His life on earth, and those who later joined the Early Church.

The term 'disciple' was first used in the New Testament and mostly in the Gospels and in Acts of the Apostles. It was not applied to the disciples of Christ only but also to those of John the Baptist (Matthew 11:1-4; Mark 2:18), Moses (John 9:27-29), Pharisees (Mark 2:18), etc.

The 12 Apostles of Christ were mostly known as the 12 disciples, but Christ had more than 12 when He walked the surface of the earth (Acts 1:15; 1Corinthians 15:3-8). It was from this large number of disciples that He chose 12 to be His inner circle whom He named as Apostles (Luke 6:12-17).

Discipleship is not limited to new or young believers, as is the practice in many churches today but extends to every believer in Christ whether young, old, new, or mature. Throughout the Acts of the Apostles, every believer is referred to as a disciple of Christ (Acts 1:15; 6:1-7; 9:1-2, 10, 25-26). It was at the church in Antioch that believers were first called 'Christians' (Acts 11:25-26). To be called a 'Christian' in those days was intended to be disrespectful or in contempt of the disciples. It was derogatory and spiteful and not necessarily a good thing to be called a 'Christian'. However, among believers, they always refer to themselves as being disciples rather than Christians (Acts 16:1; 19:1-10).

The cost of discipleship (Luke 14:25-33; Matthew 16:24-27)

Discipleship does not start and end with just believing and receiving Jesus Christ into your life as your personal Lord and Saviour. It is a life-long commitment to faith in Him, to be more like Him in character and service. The Great Commission was a command to make disciples of all nations and to teach them to observe all the teachings and commands of Christ (Matthew 28:18-20).

Unfortunately, emphasis and focus in many churches today has shifted from discipleship to church membership. Salvation is for all (Luke 14:16-24) but discipleship is for those willing to commit (Luke 14:26-33). Church membership will not lead to eternal life but discipleship will. Church membership remains with church register, which will perish in fire but discipleship has an eternal record in the Book of Life.

The early disciples of Christ were always with Christ, learning by observing, hearing and following His examples, actions and teachings (John 13:12-17; 1Peter 2:21-25). Christ

was their model for living the life of God. The same applies to us today (Ephesians 4:13; Hebrews 12:1-4; 2Corinthians 3:17-18).

The Lord shared a great deal of confident information with His early disciples, teaching them things that others outside of the circle were unaware of (Matthew 16:20-21; 24:1-3; Mark 4:33-34). This shows that true disciples will receive deep revelations of the heart and purposes of God and will seek to obey and to promote it (Luke 6:40; 1Corinthians 2:9-12; Romans 8:14-17).

A) Matthew 16:24-27

Discipleship requires a commitment and a willingness to die, if need be, for what you believe.

In Matthew 16:24-27, Jesus Christ explains to His disciples what it means to be a disciple. To lose your life is to find it; to die is to live. To deny oneself is not to assume some false, external and rigorous self denial of pleasures, but to put the interests of the kingdom first and foremost in one's life.

To take up the cross does not mean to endure some irritating burden, but to denounce or crucify self-centred ambitions and passions. Such sacrifice results in eternal life and the fullest experience of kingdom life now (Mark 10:28-30).

B) Luke 14:25-33

In this passage, Jesus Christ made some difficult statements, which many people have wrongly given all kinds of interpretations.

In verse 26, what He meant was that to be His disciple, all earthly relationships must take second place behind loyalty to Him. It does not imply that we hate our family members or bear them any ill will but chose Christ over all others.

In verse 27, what this means is that a disciple must die to self-centredness and be willing to endure suffering or even martyrdom for His sake (John 15:18-20; 1Peter 3:13-18; 4:1, 12-19; 2Timothy 3:12).

Verses 28-32 illustrate the fact that erecting a building is costly and waging war is dangerous. Therefore, a disciple of Christ must count the cost first and understand too that it takes a lot of sacrifice and commitment to be a disciple. It is not a casual type of identification with Christ.

Verse 33 simply summarises what it means to be a disciple. It demands renouncing totally all selfish interests for the sake of Christ. It demands total commitment and realisation of Christ's purpose for our lives.

The marks of a true disciple

To follow Christ and be His disciple requires:

1. Faith in the Lord Jesus Christ (Matthew 28:19; Mark 16:15-16)
2. Self denial of sinful passions (Matthew 16:24-26)
3. Willingness to sacrifice and to suffer for Him (carrying your cross)
4. Sincere love for one another (John 13:34-35)
5. Bearing fruits for God (John 15:8)

GRACE BIBLE TRAINING CENTRE (GBTC)
SCHOOL OF MINISTRY
ARUSHA - TANZANIA

SUBJECT: PRAYER & INTERCESSION

LESSON 1: INTRODUCTION

COURSE TEACHER: BISHOP EKONG

Introduction: Luke 11:1-13

Prayer is at the heart of Christian living and it is the life-blood of any believer or Church. It is the main link and form of communication between a believer and God, without which he or she cannot function or exist. Our Lord Jesus started His ministry on earth with prayer (*Luke 4:1-2*) and ended it in prayer (*Luke 23:46*). After His resurrection from the dead and ascension into glory, He continues with this vital ministry of prayer and intercession, and particularly for our sakes (*Hebrews 7:23-25*).

The importance and value of prayer resonates throughout the Bible with many examples and commands to pray.

Yet, prayer appears to be one of the Christian disciplines that is difficult to practice by believers. One often wonders why this is the case. The questions then are:

What is prayer?

Why should we pray?

What are the benefits of prayer?

Why is it difficult to pray?

What makes it difficult to pray and how can we overcome it?

What can we do to cultivate the practice of prayer?

The disciples of Jesus Christ had a problem in that department and they came to the right person who practiced and experienced the power in prayer. They asked the Lord Jesus Christ in Luke 11:1, "Lord, teach us to pray". The Lord responded by teaching them the essentials or patterns of prayer, as in the "Lord's Prayer". This implies that prayer can be taught.

We will look at some of the basic principles and patterns of prayer as we go through this course.

What is prayer?

1. Prayer is simply a conversation or communication with God (*Exodus 33:7-11; Matthew 14:22-23*)
2. It can be expressed in praise, thanksgiving, supplication and intercession (*1Timothy 2:1-4*)
3. It is the means by which we seek the unlimited resources of heaven to meet the needs of a limited people (*Philippians 4:19; John 16:23-24*)
4. It is a spiritual warfare (*Ephesians 6:10-13, 18-20; 2Corinthians 10:3-6*)

What is intercession?

1. It is to plead with someone on behalf of another (*Exodus 32:11-14; Hebrews 7:23-25*)
2. It is to act as a mediator, a go-between, a reconciler, an arbitrator or advocate for someone else (*1 John 2:1-2; Hebrews 2:14-18*)
3. It is to stand in the gap between judgement and mercy (*Psalms 106:23; Ezekiel 22:23-31*)
4. It is to help carry the burden of another in order to alleviate them from suffering and pain (*Romans 8:26-27*)

Interactive Session

Discuss practical constraints to prayer and intercession.

How do we overcome these constraints and difficulties?

- Tiredness
- Laziness
- Timidity & fear of people
- Lack of time
- Lack of interest
- Lack of knowledge or understanding

GRACE BIBLE TRAINING CENTRE (GBTC)
SCHOOL OF MINISTRY
ARUSHA - TANZANIA

SUBJECT: PRAYER & INTERCESSION

LESSON 2: ATTITUDES TO PRAYER

COURSE TEACHER: BISHOP EKONG

Introduction: Luke 18:1-17; 1John 5:14-15

In Lesson 1, we took our study from Luke 11 where the Lord Himself gave us patterns of prayer. In this lesson, we will look at attitudes to prayer – good and wrong attitudes. There are several examples in the Bible but we will be looking at some basic principles, which if correctly applied will help us a great deal in our prayer life.

Prayer & Relationship with God

How we pray and the effectiveness of our prayers will depend on the level of intimacy and relationship we have developed with God.

The very essence of prayer is communication with God. Regular communication with Him strengthens our bond of relationship or fellowship with Him, our understanding of Him, and our true devotion to Him. It is what builds our faith and our confidence to confront the challenges of life and of demonic forces and powers of darkness (*James 4:7-8; John 11:39-44; Revelation 12:11*).

Sincere prayer comes from a good relationship with God and it should never be like a formula or a magic potion that we have to repeat in a certain way, with the hope that we can twist God's hands to meet our needs (*Matthew 6:7*).

When we get to the stage where our relationship with God is deep, prayer becomes very effective (*John 15:7*). It is not manipulative because it is based on a relationship, knowing and understanding what the will of the Lord is (*1John 5:14-15*). We do not force our will against His but working in partnership with His revealed will. When we know what the will of the Lord is, we can be confident in faith knowing that He will answer because He has promised that He will do (*Numbers 23:19*).

What we face on a daily basis are not just natural challenges but supernatural. Therefore, we need the unlimited resources available in God (His wisdom, guidance, protection, strength, provisions, assurances, favour, blessings, and many others) to help meet our needs.

Review of Luke 18

There are people (believers and unbelievers) who have sought communion with God and failed, while others have succeeded. The Bible gives us several examples of how we should pray and how not to pray, the hindrances to answered prayer, various forms of

prayer, postures and attitudes in prayer. We will be looking at these in subsequent lessons.

We can learn some few things from the passage in Luke 18 about attitudes to prayer:

1. Persistence in prayer & never giving up (*Luke 18:1, 7-8, 35-43; 11:5-8*)
2. Faith in God to answer prayer and not doubting (*James 1:5-8; Hebrews 11:6*)
3. Prayer according to God's will (the woman sought for justice) (*Luke 18:3; 1 John 5:14-15; 3 John 2; Romans 8:27; James 4:1-3*) – The will of God is the desires of God & what pleases Him – righteousness, justice, love & faith.
4. Avoid self-righteousness or drawing attention to yourself (*Luke 18:9-12; Isaiah 64:6; Hebrews 10:19-22; Ephesians 2:8-9*)
5. Prayer does not have to be long. It can be short and straight to the point (*Luke 18:13; Matthew 6:5-8*)
6. Do not attempt to manipulate God in prayer by using shortcuts and formulas. Pray in line with His will and promises and He will hear you (*Luke 18:12; 1 John 5:14-15*).
7. Humility and sincerity in prayer (*Luke 18:13; 1 Peter 5:5-6; James 4:6-10; 2 Chronicles 7:14; Micah 6:8*)
8. Come before the Lord in true reverence and respect (*Psalms 89:7; Proverbs 14:27; Hebrews 12:28-29*)

In the next couple of lessons, we will deal with postures in prayer, hindrances to answered prayer, and the various levels of prayer.

GRACE BIBLE TRAINING CENTRE (GBTC)
SCHOOL OF MINISTRY
ARUSHA - TANZANIA

SUBJECT: PRAYER & INTERCESSION

LESSON 3: POSTURES IN PRAYER

COURSE TEACHER: BISHOP EKONG

Introduction:

The question people ask always is whether it matters if we sit, stand, walk, drive, kneel or lie down to pray. Should we close our eyes, open our eyes, bow or raise our heads, fold or raise hands up in prayer? Is there an acceptable or Biblical way to pray or should we choose what is convenient for us?

We must be careful however that in seeking to exercise the freedom to adopt different postures in prayer, we should never use postures of other Religions such as Buddhism, Hinduism, Islam, etc or those used in meditation such as yoga, etc.

Although prayer is something that is done from the heart, physical posture is an important part of prayer. If words are what you say in prayer, then posture is like how you say it. Physical posture helps to posture our hearts and minds as we pray.

The Bible gives us several examples and varieties of postures in prayer. We can adopt whatever suits us or choose a combination of Biblical examples. Sometimes people adopt certain postures instinctively, and which relates directly to their spiritual moods at the time. There is no use being religious about religion or surrounding our faith with rituals, but to seek to explore the various ways we can approach our heavenly Father in love, sincerity, faith, and in spirit.

The many examples in Scripture of various postures used in prayers tell us of the freedom of expression available to us to use.

1. Standing with hands uplifted and open, heads and eyes lifted up (John 17:1; Luke 9:28-32; 1 Timothy 2:8; Job 30:20)

This is the oldest posture of prayer. By praying this way, the believer acknowledges God as external and transcendent and the object of our worship. When we extend our hands especially in worship, it symbolizes our surrender to the Lord.

Hands lifted up and open is a posture of receptivity. We position ourselves to receive what God wants to give His people – His love, unmerited grace, peace, joy, healing, etc.

The posture is used mostly for thanksgiving, blessings, benedictions, and general prayers.

2. Standing with hands clasped at the chest and head bowed (Luke 18:10-13; 1Kings 8:22; 1Samuel 1:26; Mark 11:25)

This posture is for submissive petitions, intercessory prayers and prayers of repentance.

3. Kneeling either with heads up, eyes and hands lifted and open or with heads down, eyes closed and hands clasped (Matthew 18:26; Luke 22:41-44; Daniel 6:10)

This is the traditional posture for requesting favours from a king. It is a traditional posture for prayers of repentance or supplication.

The posture of kneeling, coupled with a humble heart is the most powerful position on earth. Humility honours God and God honours humility.

Other Bible passages to read is 1Kings 8:54; 2Chronicles 6:13; Ezra 9:5; Acts 9:40; 20:36; 21:5; Ephesians 3:14.

4. Lying on the floor or bed (Psalms 4:4; 63:6)

It is used when someone is sick in bed or lying in bed during the night to meditate on the Lord.

5. Prostrating or crouching low, or bowing down to the ground

This is when people place their body fully on the ground with their faces on it and with outstretched hands.

It is a posture of worship, an expression of homage and submission to God (2Chronicles 20:18; Genesis 24:52; Numbers 20:6).

It is also a traditional posture for desperate, repentant and intercessory prayer (Matthew 26:38-39; Mark 14:35).

6. Sitting, heads down and hands clasped or folded (Judges 20:26; Nehemiah 1:4)

In 2Samuel 7:18, King David sat to pray. This is not a very common posture but it is acceptable. It is a posture of someone seeking instructions from the Lord or through His prophet (2Kings 4:38; Ezekiel 8:1; 33:31).

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SUBJECT: PRAYER & INTERCESSION

LESSON 4: LEVELS OF PRAYER

COURSE TEACHER: BISHOP EKONG

Introduction: (Matthew 7:7-11; Luke 11:5-13)

God welcomes prayer and He wants us to pray, to talk to Him. This is the only means by which we can commune with God and build up a relationship with Him.

Prayer is also God's appointed means for us to receive what we need from Him.

Not all prayer is alike in its basic nature. The passage we read in Matthew 7:7-11 describes to us 3 levels of prayer. Sometimes we are asking, sometimes we are seeking and some other times our prayers are like knocking at the doors of heaven.

Jesus asks us to Ask, Seek & Knock. In the Greek language, those words of Jesus simply means to keep on asking, keep on seeking, and keep on knocking at the door. This means that prayer requires persistence (Luke 11:5-8).

Few prayers are answered the first time we pray them. God's delays do not mean that He doesn't care. We are to ask, ask, and keep on asking. We are to seek, seek, and keep on seeking. We are to knock, knock and keep on knocking. If we do, we will receive, find, and the door will be opened to us.

God's Promise (Matthew 7:7-11; Luke 11:9-13)

How can we be so sure that when we ask, seek, and knock that we will receive, find, and the door opened to us? Jesus says that our hope in prayer rests not with ourselves or in the power of positive thinking, but in the very character of God who is our great Father in heaven. Each level of prayer is tied to a promise by God to answer.

God wants to answer our prayers but our prayers will not necessarily be answered immediately. It would require taking it to the next level or persist in asking.

In Matthew 7:9-11, God gives us an assurance of answered prayers by asking a moral question. Good fathers would not give their children a stone for bread or a snake for fish. If they cannot do that, although evil in nature, how much more God who is loving by nature. We often answer 'No' to our children when they ask us things in ignorance, even when they persist or insist. We deny them not because we hate them but because we love them. We often ask God for things that would not help us even though they appear good to us (Proverbs 21:2; 16:2). God sees through our requests and knows if they will harm us or do us good (Proverbs 16:1-3, 9, 33; 19:21).

God knows much more than we do.

God cares much more than we do.

Level 1 - Asking (Matthew 7:7-8)

"Ask, and it will be given to you For everyone who asks receives".

Asking is what beggars or children do. Beggars are usually bold when they ask for money and sometimes their boldness can be irritating and you are forced to give to get rid of them. If we are to be in the position of the beggars, we would probably be bold to make demands of those who have more than we do.

Asking is a level 1 type of prayer where prayer involves a petition for the basic needs of life such as food, money, guidance, protection, etc. Philippians 4:6 encourages us to make our requests known to God.

Asking is a position of helplessness or inability where you need someone else to help you solve a problem. Young children are incapable of doing certain things and they would therefore request assistance or provision from their parents or from adults (Hebrews 5:13; 1Corinthians 13:11).

There is nothing wrong with this level of prayer unless we move to the next level. The danger of staying at this level is that if we don't see immediate results in prayer, we become weary and discouraged and our prayer life soon disappears over time.

Level 2 - Seeking (Matthew 7:7-8)

"Seek, and you will find And he who seeks finds".

Seeking implies a desire for something of greater value, or a search for deeper understanding. It could be a search for solution, answer, or for what you desire until you find it. You become dissatisfied with what you have or know and you then decide to re-arrange your priorities so that you can search for what you desire. It takes time and effort (Luke 15:3-10). It could even involve fasting (Matthew 17:19-21; 2Chronicles 20:3-4; Daniel 10:1-3, 10-13).

Sometimes when we don't understand why things happen or the reasons for the trials we face, we search for a deeper understanding. Paul, for example in 2Corinthians 12:7-10, asked the Lord 3 times to remove a thorn in his flesh and 3 times the Lord said 'No'. He followed the first level, and when that did not work, he went to the second level by seeking the Lord. He then understood the reason for the 'No' answer, which he stated clearly in the first part of verse 7. He became satisfied with God's response as in verses 9 & 10. He gained spiritual insight into the purposes of God for Him.

(Other Bible references: Isaiah 55:6; Jeremiah 29:12-14; 1Chronicles 16:10-11; 28:9; 2Chronicles 7:14)

Level 3 - Knocking (Matthew 7:7-8)

"Knock, and it will be opened to you And to him who knocks it will be opened".

To knock means, to stand at the door and rap repeatedly with your hands or with an object.

The door is like a hindrance, a closed gate or entrance, a resistance, which prevents access. You are sure of what is on the other side of the door and you are determined to have it without giving up. You keep on praying in the face of difficulty and resistance until the door is opened.

This can be compared to spiritual warfare where you strive or wrestle until the battle is won (e.g. Paul in Romans 15:30-32 and Jacob in Genesis 32:22-29).

This level of prayer can be directed towards God when seeking His favour or for open doors of ministry, a change of heart of a loved one or for the salvation of lost souls. Sometimes it requires reminding God to fulfil His promises as revealed in His word and laying hold on it until it done.

This level of prayer can also be directed against the devil and his demonic forces by taking authority over their activities or pulling down their strongholds of resistance or opposition to God and His people (2Corinthians 10:3-6; Ephesians 6:10-13; Revelations 12:10-11; Luke 10:19).

Fasting is often associated with this level of prayer, although may not be required if a firm relationship has been established with the Lord.

Intercessors or prayer warriors operate at this level of prayer. They know how to pray and what to pray for. A high level of spiritual maturity, wisdom and understanding of the Lord and of His word is required to operate at this level of prayer.

Conclusion

May the Lord help us to grow in all dimensions of prayer to the point where we could sense His presence, hear His voice and experience a strong powerful and mutually beneficial relationship with Him. Amen!

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SUBJECT: PRAYER & INTERCESSION

LESSON 5: FASTING & PRAYER

COURSE TEACHER: BISHOP EKONG

Introduction: (Isaiah 58:1-12; Matthew 6:14-18; Joel 2:12-19)

Fasting is a period of voluntary denial or abstinence from all food or specific items. Fasting is not dieting, hunger strike, starvation or efforts at losing weight.

Dieting is denying the flesh for physical purposes.

Fasting is the process of bringing spiritual and physical discipline to one's life by denying the flesh and feeding the spirit. It is a time set aside to mourn or to pray with no provision for normal food or recreation needs. It is often referred to, in the Bible, as 'afflicting the soul', 'denying self' or 'mourning' (Psalms 35:13; 69:10; Joel 2:12).

Fasting is an action contrary to that first act of sin in the human race, which was eating what was forbidden. Fasting is refusing to eat what is allowed!

Fasting is the most powerful spiritual discipline of all the Christian disciplines. Through fasting and prayer, one's life can be transformed and God's awesome power released through the enabling of the Holy Spirit (1Samuel 7:9-12; Matthew 17:19-21; Mark 9:25-29).

Unfortunately, fasting is one of the most neglected spiritual admonitions. It is hoped that through this study, we can begin to explore and to experience the great benefits of regular fasts.

A major reason for fasting is for personal revival, revival for our nation, for the world and for the fulfilment of the Great Commission. But praying for our own needs and interceding for others are also important reasons to fast and pray. You can bring your personal needs before the Lord; intercede for your loved ones, your friends, your church, your pastor, your community, your nation, and the world. By your prayers of humility, as you fast, you will help the Great Commission be fulfilled.

However, do not become so caught up in praying for yourself and others that you forget about simply reverencing and praising God. True spiritual fasting focuses on God. Centre your total being on Him, your attitudes, your actions, your motives, desires, and words. This can only take place if God and His Holy Spirit are at the centre of our attention. Confess your sins as the Holy Spirit brings them to your attention and continue to focus on God and God alone so that your prayers may be powerful and effective.

Important truths to note about fasting:

Receiving God's blessing from a fast requires solid commitment. Arranging special time each day with God is absolutely crucial in attaining intimate communion with the Father. You must devote yourself to seeking God's face, even (and especially) during those times in which you feel weak, vulnerable, or irritable. Read His Word and pray during what were mealtimes. Meditate on Him when you awake in the night. Sing praises to Him whenever you please. Focus on your Heavenly Father and make every act one of praise and worship. God will enable you to experience His command to "pray without ceasing" as you seek His presence.

As you enter this time of heightened spiritual devotion, be aware that Satan will do everything he can to pull you away from your prayer and Bible reading time. When you feel the enemy trying to discourage you, immediately go to God in prayer and ask Him to strengthen your resolve in the face of difficulties and temptations.

The enemy makes you a target because he knows that fasting is the most powerful of all Christian disciplines and that God may have something very special to show you as you wait upon Him and seek His face. Satan does not want you to grow in your faith, and will do anything from making you hungry and grumpy to bringing up trouble in your family or at work to stop you. Make prayer your shield against such attacks.

A renewed closeness with God and a greater sensitivity to spiritual things are usually the results of a fast. Do not be disappointed if you do not have a "mountaintop experience," as some do. Many people who have successfully completed extended fasts tell of feeling a nearness to God that they have never before known, but others who have honestly sought His face report no particular outward results at all. For others, their fast was physically, emotionally, and spiritually gruelling, but they knew they had been called by God to fast, and they completed the fast unto Him as an act of worship; God honoured that commitment.

Your motive in fasting must be to glorify God, not to have an emotional experience, and not to attain personal happiness. When your motives are right, God will honour your seeking heart and bless your time with Him in a very special way.

Old Testament Examples:

1. Leviticus 23:27-32 - On the day of atonement, to be generally and strictly followed
2. Joshua 7:6 - Joshua prostrating before the ark at the defeat in Ai
3. Judges 20:26-28 - The 11 tribes of Israel in their battle against the tribe of Benjamin
4. 1Samuel 7:6-14 - Israelites when pressed by the Philistines
5. Exodus 34:28 - Moses on Mount Horeb for 40 days and 40 nights
6. 1Kings 19:7-8 - Elijah on the move to Mount Horeb for 40 days and 40 nights
7. Daniel 9:1-4 - Daniel in intercession for Israel

New Testament Examples:

1. Luke 2:36-37 - Prophetess Anna in the temple
2. 2Corinthians 11:27; Acts 14:23 - Apostle Paul practiced regular fasting
3. Matthew 4:1-2 - Our Lord Jesus Christ in the wilderness for 40 days and 40 nights

4. Acts 10:30-31 – Cornelius practiced fasting
5. Luke 5:33-35; Matthew 6:16-18; 1Corinthians 7:5 - Jesus expected His followers to fast and be sincere about it

Why should we fast?

Fasting is important and powerful, and here are some very important facts:

- Fasting was an expected discipline in both the Old and New Testament eras. For example, Moses fasted at least two recorded forty-day periods. Jesus fasted 40 days and reminded His followers to fast, "when you fast," not if you fast.
- Fasting and prayer can restore the loss of the "first love" for your Lord and result in a more intimate relationship with Christ.
- Fasting is a biblical way to truly humble yourself in the sight of God (Psalms 35:13; Ezra 8:21). King David said, "I humble myself through fasting."
- Fasting enables the Holy Spirit to reveal your true spiritual condition, resulting in brokenness, repentance, and a transformed life.
- The Holy Spirit will quicken the Word of God in your heart and His truth will become more meaningful to you!
- Fasting can transform your prayer life into a richer and more personal experience.
- Fasting can result in a dynamic personal revival in your own life, and make you a channel of revival to others.
- Fasting and prayer are the only disciplines that fulfil the requirements of 2Chronicles 7:14 - *"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 heal their land."*

Fasting humbles you. You will discover more time to pray and seek God's face. And as He leads you to recognize and repent of unconfessed sin, you will experience special blessings from God.

How should we fast?

As you begin your fast, you should protect your health. Fasting that is done properly, will not only prove to be a spiritual blessing, but physical blessing as well.

Before commencing a fast, especially a long one, it may be wise to seek medical advice if you have a physical problem, which could make fasting unwise or dangerous. Also, if you are under any type of medication, make sure you talk to your doctor before changing your regime. Prudence and caution are in order.

In spite of the absolute safety and benefits of fasting, there are certain persons who should NEVER fast without professional supervision. For example:

- Persons who are physically too thin or emaciated
- Those who suffer weakness or anaemia
- Persons who have tumours, bleeding ulcers, cancer, blood diseases, or who have heart disease

- Those who suffer chronic problems with kidneys, liver, lungs, heart, or other important organs
- Individuals who take insulin for diabetes, or suffer any other blood sugar problem
- Women who are pregnant or nursing

What are the various types of fasting and the right type to adopt?

There is no "formula fast" or the only "right" way. Fasting is about the condition of the heart, not the number of days.

It is good to start slowly. Fast for one meal a day, one day a week, or one week a month. Build up your spiritual muscles so that you will be prepared in a period of several months to fast for extended periods such as for 7 days or 40 days.

The Bible Recounts Primarily Two Types of Fasts

A partial fast is described in the book of Daniel. Although the water fast seemed to be the custom of the prophet, there was a three-week period in which he only abstained from "delicacies," meat, and wine (Daniel 10:3).

The two primary types mentioned in the Bible are the "**absolute**" and "**supernatural absolute**" fasts. These are total fasts - no food (solid or liquid) and no water. Paul went on an absolute fast for three days following his encounter with Jesus on the road to Damascus (Acts 9:9). Moses and Elijah engaged in what must be considered a supernatural absolute fast of forty days (Deuteronomy 9:9; I Kings 19:8).

For long fasts, it is important to be led by the Lord.

Water-only fasts that last for more than several days need to be undertaken with complete rest and under medical supervision. Water and juice fasting is recommended for long fasts.

When it comes to making your final decision about what type of fast is right for you, the best advice is to follow the leading of the Holy Spirit. He will guide your heart and mind as to what is best for you. Remember, the most important consideration in fasting is your motive. Why are you fasting? To seek something personally from God's hand or to seek His face in worship, praise and thanksgiving?

How to maintain the body during fasting:

How long you fast, the kind of fast you undertake, and how you adjust your work schedule depends mostly on your occupation. Persons with office jobs, pastors, or homemakers may find it easier to continue their duties and fast for longer periods of time. Though there are many who engage in strenuous physical labour and have enjoyed their extended fast. If you are so engaged, you may wish to fast only one or more days of the week, limiting yourselves to partial fasting. Or you may look to weekends as the prime time to abstain from food. Remember too, fasting during major holidays is not always a good idea. Families may be inconvenienced, and temptations to eat can be overwhelming.

Reasons for schedule adjustments, especially during an extended fast, are two-fold:

The first is physical. Throughout your fast, you may feel somewhat weaker than normal. During the first few days, you may feel tired and irritable. Lightening your workload and cutting down on strenuous exercise would be a very good idea to maintain your health and your morale.

The second reason is spiritual. Fasting is not just denying yourself food, it is exchanging the needs of the physical body for those of the spiritual. Long times of prayer and reading God's Word will be very essential if you are to enter into a more intimate communion with God to maintain your fast to its completion. While fasting, if you dissipate your energy on numerous errands or busy work to the neglect of spending special time with God, you will starve both physically and spiritually. You will find yourself becoming discouraged and frustrated with your fast instead of being benefited and uplifted and blessed.

The more time you spend with God in fellowship, worship, and adoration of Him, and the more you read and meditate upon His Word, the greater your effectiveness will be in prayer and the more meaningful your fast will be.

Physical Effects of fasting:

Although fasting can be an indescribable blessing, it is not always easy for everyone. In this time of discipline, self-sacrifice and reflection, do not be surprised if you experience mental and physical discomforts.

To begin, you may experience some inner conflict when you deny yourself the pleasure of eating delicious food. Any sort of fast may sometimes leave you feeling impatient and irritable. During a 3-day fast, this struggle can intensify toward the end of the second day. That seems to be a favourite time for the "self" to rise up and say, "This is as far as I want to go. I have done enough."

The following are few examples of the physical effects of fasting:

1. Hunger Pangs: These are greatest usually during the first three days of the fast. Your body is adjusting from using the food in your digestive tract (which remains about three days) to consuming stored fats.
2. Coldness, bad breath and heightened body odour, changes in elimination (constipation or diarrhoea), light-headedness, changes in sleeping and dreaming patterns, aches and pains.
3. Headaches or stomachaches may be a result of salt, sugar, or caffeine withdrawal.
4. Lower back pain may indicate that you are dehydrating. Drink more fluids.
5. Dizziness may be caused by a sudden change in position, such as rising suddenly from a chair. Stop for a second or two, then recover. Move slowly.
6. Minor fasting discomfort

During your fast, you may have your struggles, discomforts, spiritual victories, and failures. In the morning you may feel like you are on top of the world, but by evening you may be wrestling with the flesh - sorely tempted to raid the refrigerator and counting how many more days are left in your fast. This is especially true if you are new at fasting. To

counteract temptations like these, take extra time with the Lord to spend with God. Step outside for fresh air and a moderate walk of a mile or two, and talk to the Lord as you walk along. And in the process always keep on sipping water or juice frequently during your waking hours.

How to complete the fast:

All the experts agree that "breaking the fast" is the critical phase of fasting. While your body is in the resting mode, your stomach shrinks and your intestines become idle, so solid food must be re-introduced very slowly to avoid kidney failure or digestive distress. It is recommended that after a 40-day fast, you should make a careful transition for at least three days before returning to eating meats or fats or normal foods.

Further, if you end your fast gradually, the beneficial physical and spiritual effects will linger for days. But if you rush into solid foods, you may lose much of your deep sense of peace and experience physical problems such as diarrhoea, sickness, fainting, and frankly even death in some cases, due to shock!

Most experts agree that breaking a fast with vegetables, either steamed or raw, is best. Your stomach is smaller now, so eat lightly. Stop before you feel full. Stay away from starches like pastas, potatoes, rice, or bread for at least a week. Also, avoid meats, dairy products, and any fats or oils for a week or more. Introduce them very slowly and in small amounts.

Extended fasts are not the only fasts, which need to be ended with caution. Even a 3-day fast requires reasonable precautions. It is wise to start with a little soup -- something thin and nourishing such as vegetable soup and fresh fruits such as watermelon and orange.

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SCHOOL OF MINISTRY
ARUSHA - TANZANIA

SUBJECT: SPIRITUAL GIFTS

LESSON 1

COURSE TEACHER: BISHOP EKONG

Introduction: 1 Corinthians 12:1

Spiritual gifts are very important to the Body of Christ, which is the church. Without it the church cannot exist or make progress.

It is meant to be a blessing to the family of believers and for effectiveness in the spread of the gospel.

Every believer is an important member of the Body of Christ.

God gives each member gifts, which vary from person to person.

These gifts are given for the effective functioning of the Body.

Christ is the Head and the Body must relate to it if it is to have a meaningful activity (*Ephesians 1:22-23; 4:15-16, 5:23, Colossians 2:19*).

A head without a body is as useless as a body without a head.

Just as our physical bodies have many members, which differ from each other in shape and function, so also each member of the body of Christ is unique in its functions and abilities. (*1Corinthians 12:14; Romans 12:5*)

A body, which does not have all its members, is limited in what it can do. For example, a man with only one leg cannot run a race; a blind man cannot read; a man without arms cannot climb a tree; etc.

Every member in Christ's body is important to Him (*1Corinthians 12:27*)

Each member of the body does not have the same use.

Each member has its own function or special ability or duty, for example, the function of the eye is to see.

The eyes cannot do the work of the ears although they are both equally important.

Without the toe, the body cannot maintain balance and will stumble easily.

Without the thumb, the hand cannot grab and the whole body suffers because of lack of a thumb.

God placed each member in the body where He sees appropriate. The eyes are not on the legs and so also the ears are not on the belly. They are where they could function most effectively.

We can therefore not compare gifts because each gift is suited to each individual (*Romans 12:5*). Just as the members of the body are different to each other in function, it is fruitless to compare the mouth with ears. They both serve the body very well.

Talents and Spiritual gifts

Talents are abilities with which people are born.

Different people have different natural abilities.

Many unbelievers have talents, for example, in music, oratory, arts, etc.

These are not spiritual gifts.

A Spiritual gift comes only from God (*James 1:17*)

Every spiritual gift is meant for the benefit of the body of Christ and must be used:

- (a) For its intended purpose and not for selfish gain (*1 Corinthians 4:2; 1 Peter 4:10*)
- (b) In love (*Galatians 5:6*)

1.1 - You must Have Knowledge of God's gifts

Faith is at the heart of all spiritual gifts and their use

Faith is produced through the knowledge of the Bible, and hence knowledge of spiritual gifts (*Romans 10:17; 1 Corinthians 12:1*)

The disciples at Ephesus did not know or heard of the Holy Spirit baptism and therefore did not have its experience (*Acts 19:2*)

Through Paul's teaching, they received knowledge and then faith for receiving and recognising the gifts, and also for their effective use.

Without the knowledge of spiritual gifts, it will not have a place in our lives and ministries that God meant them to have.

Knowledge also governs faith, that is, it gives it a sense of direction and sets its limits.

Knowledge must therefore be complete and true otherwise it gives faith a faulty foundation.

For example, if one is taught that the gift of tongues is not for our day, then one will not be able to receive this gift until it is corrected.

Faith cannot carry anyone beyond their knowledge.

Knowledge also determines experience.

If we follow this order, that is, (1) Knowledge, (2) Faith, (3) Experience, we have a better understanding of the value of knowledge.

Until we know about spiritual gifts, we cannot believe by faith in them. Until we believe in spiritual gifts, they will not likely be a part of our experience.

Knowing the truth about these gifts leads us to a more fruitful experience in their use.

1.2 - Groups of Gifts (*Read 1Corinthians 12:4-6*)

There are three different groups of spiritual gifts, that is,

- (1) Gifts of Ministry
- (2) Other Ministry gifts
- (3) Gifts of the Spirit

The Bible does not make an exact list under each grouping of spiritual gifts, and sometimes the groupings are run together.

It shows that all the spiritual gifts are closely related, and may sometimes overlap each other.

This should not cause any problem because all the gifts come from God and for a common purpose, which is

- (a) The building up of the body of believers
- (b) For the glory of God.

Gifts of Ministry - (*Ephesians 4:7-8, 11*)

These are believers who Christ gives to the Church to be its leaders

They are listed as:

1. Apostles
2. Prophets
3. Evangelists
4. Pastors
5. Teachers

Pastors and Teachers are sometimes one and the same person and may be referred to as Pastor-Teacher.

These gifts are given to prepare all God's people for the work of the ministry in order to build up the body of Christ (*Ephesians 4:12*)

Other Ministry Gifts - (*Romans 12:6-13; 1Corinthians 12:28*)

These gifts are available to all believers.

They are listed as:

1. Ministering
2. Teaching
3. Exhorting
4. Giving
5. Ruling (Governments)
6. Showing mercy
7. Helps

Gifts of the Spirit - (*1Corinthians 12:7-10*)

These are nine gifts, which the Holy gives to believers as He wills

They are listed as:-

1. Word of Wisdom
2. Word of knowledge
3. Faith
4. Gifts of healings
5. Working of miracles
6. Prophecy
7. Discerning of spirits
8. Gift of tongues
9. Interpretation of tongues

These gifts are supernatural in a special way. They have their source in God and their power comes from God.

These gifts are not possible by human means and no human abilities can reproduce them.

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ARUSHA - TANZANIA

SUBJECT: SPIRITUAL GIFTS

LESSON 2: THE MINISTRY GIFTS

COURSE TEACHER: BISHOP EKONG

2.0 - Ministry Gifts (*Ephesians 4:7-16*)

In every gift, two parties are involved: (1) the giver and (2) the receiver.

In this case we recognise that Christ is the giver of Ministry gifts (*Ephesians 4:7-11*)

He gave them to individuals in the body for the good of the whole body.

As the giver of gifts and as the Head of the Body, His purpose is that the body grows up in every way to Him (*Ephesians 4:15*)

Everything which reaches the body comes from the Head. This includes both the gifts of ministry and the nourishment of the body.

Under Christ's control the whole body is nourished and held together by its joints and ligaments, and it grows as God wants it to grow - (*Colossians 2:19*)

Our natural head serves three general functions:

- (a) It knows the needs of the body
- (b) It sees to it that the needs of the body are met
- (c) It controls the body

The same functions apply to Christ in relation to the gifts of ministry.

1. Christ knows the needs of the Body. He alone can decide what members of His Body can minister to those needs. The members may help one another, but they cannot give spiritual gifts.

No other part of our body knows the needs of the physical body as the head and we can therefore not take it upon ourselves to select certain members to be apostles, prophets, evangelists, pastor, or teachers.

2. Christ sees to it that the Body's needs are met.

If our bodies need more milk because our bones break too easily, the head will know and ensure that the need is met.

3. Christ controls the Body just as our heads control our body. It gives direction to each part of the body.

Every part of the body takes directions from the head to minister to the body's needs.

Likewise, Christ, after He has given gifts to His body, gives direction for their use.

2.1 - Apostles

The gift of ministry known as the apostle is one of the most important offices in the body.

The gift is listed first, perhaps because it has to do with founding and overseeing (*1Corinthians 12:28*).

Apostle means 'to send away' or 'to send forth'.

It points to the work of a missionary, which is a special kind of work. However, not all missionaries are apostles.

An apostle therefore is one who is sent forth by the Lord to carry the gospel into new places, extending the work of the Church and opening fields to the gospel.

His work is to lay the foundation for a new part of the Body. It also includes the task of building up the Body and overseeing the Body.

We have to understand that it is the Lord that chooses an individual and gives the person the calling and the special ability to be an apostle - (e.g. Paul - *Acts 22:14-15*; the twelve Apostles - *Luke 6:12-16*). No-one can take it upon themselves to do so.

There are two kinds of apostles:

- (a) The twelve apostles of Christ including the replacement to Judas Iscariot (*Acts 1:21-26*)
- (b) Others with this gift of ministry given for the whole period of building the Church

The 12 apostles occupy a special place in the Body of Christ, which cannot be repeated. They had a part in the founding of the church in the world. The city walls of the New Jerusalem will be built on the 12 foundation stones, on which will be written the names of these 12 apostles (*Revelations 21:14*).

Some people therefore claim that there is no need of apostles after the twelve, but apostles will always be necessary in the building process of the Church.

Some claim to be apostles when they are not (*Revelations 2:2; 2Corinthians 11:12-14*). Some are appointed by men and may not necessarily be apostles at all.

Those who are true apostles may not even know. They may never think of themselves in that way.

2.2 - Prophets

The gift of ministry known as prophet has two main functions.

- (1) Foretelling, which means “to tell about an event before it takes place”
- (2) Forth-telling, which means “to tell forth, to speak out”.

Foretelling means the same as predicting events. The Old Testament prophets often foretold or predict events before they came to pass. They also gave the meaning of the message from God to the people.

Forth-telling involves speaking out as one is breathed upon by the Holy Spirit. This is inspiration.

Old Testament Prophets are somewhat different from the New Testament prophets.

1. The Old Testament prophets' words were not usually found in the word of God already given. Only occasionally does he quote from a written record.

The New Testament prophet, however, most often brings challenge and encouragement based on truths already received (*Acts 15:32*).

2. The Old Testament prophet's ministry was mostly that of prediction, foretelling the future. Their ministry is often tested by the accuracy of their predictions (*Deuteronomy 18:22; Jeremiah 28:9*). There are few examples of New Testament prophets who foretold the future, for example, Agabus (*Acts 11:27-30; 21:10-11*).

A prophet has a unique gift with insight into future events.

He has a divinely focused special message to the church or to the world.

A prophet speaks by inspiration as he is being breathed upon by the Holy Spirit (*2Peter 1:19-21*).

2.3 - Evangelists

(a) The evangelist's chief function is understood from the meaning of the word evangelist.

- Evangelist means “one who announces good tidings”.
- The good tidings or news is the gospel (*1Corinthians 15:1-4*)

(b) The other function of the evangelist is to prepare God's people for the work of Christian service (*Ephesians 4:12*)

- Every believer is to be taught to spread the gospel and it is the responsibility of the evangelist to ensure that this is so (*Mark 16:15-16; Matthew 28:20*)

Evangelists have a special gift of preaching or witnessing in a way that brings unbelievers into the experience of salvation.

The gift of evangelist operates for the establishment of new works while pastors and teachers follow up to organise and sustain.

Essentially, the gift of evangelist operates to establish converts and to gather them spiritually and literally into the body of Christ.

There were people chosen by the apostles and the church to become deacons or stewards but two of them later became evangelists, that is, Stephen and Philip (*Acts 6:2-10; 21:8*).

Those chosen by Christ to be evangelists are chosen for several reasons which include faithfulness, being full of the Holy Spirit, full of wisdom, full of faith, and full of power (*Acts 6:3,8*)

God sometimes may call a young person to be evangelist before that person or anyone else knows he has the necessary qualities, e.g. Samuel and Jeremiah's call to be prophets - (*1 Samuel 3; Jeremiah 1:4-10*)

The believer who receives the gift is one whom God knows is qualified, or whom God will qualify, for the task.

We can learn more about the function of an evangelist through the lives of Stephen and Philip in the following passages - Philip (*Acts 8:5-6, 8, 12, 26-40*); Stephen (*Acts 6:8, 10, 15; 7:2-53, 60*)

Gifts of healing or working of miracles are often present in an evangelists' ministry because this attracts people to the hearing of the gospel (*Acts 5:12-14*)

Like every other gift, the gift of evangelism needs to be fully developed if it is to reach its full usefulness.

2.4 Pastor - Teacher

It is commonly accepted that the gifts of Pastor and Teacher apply to one ministry. We will therefore study these gifts as one ministry.

The word 'Pastor - Teacher' means pastor with a teaching ministry.

Of the gift of ministry, the Pastor - Teacher is most common. There are more Pastor-Teachers than Apostles, Prophets, and Evangelists. The reason is that there is a need for more of them in the Body because they are able to meet many needs of the Body.

The word 'Pastor' comes from a root meaning to 'protect', from which we get the word 'shepherd'

It implies the function of a shepherd/leader to nurture, teach, and care for the spiritual needs of the Body.

Several whole books of the New Testament are especially for Pastors and these are called the Pastoral Epistles. The list includes the two epistles of Timothy and epistle to Titus.

The qualities of a Pastor-Teacher are faithfulness, wisdom, faith, fullness of the Holy Spirit, and power. He should also have the quality of loving and caring for people. This is why they are often referred to as shepherds (*Acts 20:28-29; 1Peter 5:2-4*)

The giver of this gift Himself is the Chief Shepherd of the sheep. Pastor-Teachers must also have the same loving and caring qualities as the Chief Shepherd.

The Role of the Pastor-Teacher

1. He delivers from ignorance. Ignorance is the greatest hindrance to faith.

- The teacher imparts knowledge to take away the ignorance, which hinders faith in the Body.

2. He delivers from self-centredness.

- He does this by leading members of the Body into a Christ-centred life.

3. He, as the Shepherd, loves his sheep and is willing to lay down his life for them (*John 10:11-15*)

- A Pastor-Teacher is able to do little for his flock until he first loves them.
- Love is the basis for the fruitful function of all spiritual gifts.

4. As a shepherd, he feeds the flock (*John 21:15-16; 1Peter 5:2*).

- The food must be the kind that both the lambs and sheep can eat.
- The milk of God's word must be for the lambs, that is, the new believers (*1Peter 2:2; Hebrews 5:13*).

- Solid food should be for the sheep or the mature believers (*1Corinthians 3:1-2; Hebrews 5:14*)

- He is to teach and exhort believers with all patience (*1Timothy 6:12; 4:11; 2Timothy 2:2, 24*).

6. As a shepherd, he is to be a leader of his flock (*John 10:4*)

- He is to be an example to his flock (*1Peter 5:3; 1Timothy 4:12*)
- A good leader goes ahead of those who follow, and becomes their example.

7. The shepherd protects his flock (*John 10:11-12; Acts 20:28-29*)

- The best protection a Pastor-Teacher can give to his flock is a solid understanding of God's word

8. The Shepherd aims at reproduction (*John 10:16; 2Timothy 4:5*)

- He wants his sheep to produce more sheep.
- Much of what he does is governed by that purpose.
- When the Pastor-Teacher functions as an evangelist, two things happen:
 - (a) He brings new members into the Body of Christ.
 - (b) He, by his example, also teaches his flock how to bring new members into the flock.
- The purpose of reproduction is the building of Christ's body (*Ephesians 4:13-16*).
 - (a) They labour to bring the body of believers to unity of the faith, that is, by making them believe the same things as revealed in the Bible. This can only be achieved through oneness of the Spirit (*Psalms 133:1*)
 - (b) They labour to bring believers to the knowledge of Christ. This is not knowledge about Christ but knowing Him personally and intimately (*Ephesians 4:13; Philippians 3:10*).
 - (c) They labour to bring them to maturity or to perfection. Their reference point is the measure of the stature of the fullness of Christ (*Ephesians 4:13*)
- A healthy, mature body reproduces itself.
- When believers are matured, new members will be added to the Body.
- The highest purpose of God is to have many sons bearing the image of His Son in Glory (*Romans 8:28-30*).

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SUBJECT: SPIRITUAL GIFTS

LESSON 3: OTHER MINISTRY GIFTS

COURSE TEACHER: BISHOP EKONG

3.0 - Other Ministry Gifts

There about seven other ministry gifts listed in the Bible apart from the five mentioned earlier in Lesson 2. They are described and explained as follows:

3.1 - Gift of Ministering (Romans 12:7)

The gift of ministering generally has to do with serving the needs of others.

This can also have a broad application in the sense that it covers the use of all other spiritual gifts (Matthew 20:25-28).

Specifically, this gift will be considered as it relates to serving the material needs of others (2Corinthians 9:1; 8:3-4; Acts 9:36-41).

This gift also illustrates the work and office of a deacon.

An illustration of someone with this gift is Dorcas (Acts 9:36-41)

- She used her talents of serving to minister to the needs of the poor and needy.

One with a natural talent of singing can translate this talent into a gift of ministering if the person is filled with the Holy Spirit.

One of the most effective ways of winning people to Christ is, first, through ministering to their needs.

Jesus Christ is a good example of one with this gift, for example, the feeding of the 5000 people, the healing of the blind, etc. As a result of their being ministered to, they were able to believe the message of Christ (John 9:35-36).

3.2 - Gift of Teaching (Romans 12:7)

The difference between the Pastor-Teacher and the gift of teaching is that the Pastor-Teacher gift is related to a leadership ministry, whereas, the gift of teaching is not limited to certain church leaders.

Teaching means a) Instructing b) imparting knowledge c) being an example and d) Training.

The gift of teaching therefore is the supernatural ability to explain and apply the truths received from God for the church.

A Pastor-Teacher also has this gift of teaching.

The gift of teaching provides the ability to make divine truth clear to believers.

Knowledge is the foundation for faith. Therefore, those who impart knowledge by teaching are making faith possible.

The knowledge, which the teacher is to give must come mainly from the word of God. The teacher gives meaning to the word of God.

The gift of teaching can be in operation when a parent teaches the word of God to the children.

It can be in operation when a Sunday School teacher or a Bible School teacher is teaching a class.

It can also be in operation when any believer teaches a friend or group of friends.

3.3 - Gift of Exhortation (Romans 12:8)

The word 'exhortation' means encouragement.

In a broader sense, it means to entreat, comfort, or instruct (Acts 4:36; Hebrews 10:25).

Every believer can have this gift. Those with the five-fold ministry gifts possess this gift also.

The purpose of this gift is

- (a) To call believers to a closer walk with God, or to call them to some purpose of God.
- (b) To call believers to action which will help themselves and others in their walk with God.

The use of this gift can be seen in the following passages:

Believers are called

- (a) To be faithful and true to the Lord - Acts 11:23
- (b) To continue in the faith - Acts 14:22
- (c) To perform a certain task - 2Corinthians 9:5
- (d) To abound more and more in pleasing the Lord - 1Thessalonians 4:1
- (e) To warn the unruly, to comfort the feebleminded, to support the weak, to be patient toward all men, not to render evil for evil, to follow that which is good - 1Thessalonians 5:14-15
- (f) To work and eat their own bread - 2Thessalonians 3:12
- (g) To make supplication, prayer, and intercession for all men - 1Timothy 2:1
- (h) To be sober minded - Titus 2:6
- (I) To contend for the faith - Jude 3

Anyone that is able to appeal to believers in all the above, possesses the gift of exhortation.

We are to exhort one another daily - Hebrews 3:13

3.4 - Gift of Giving (Romans 12:8; 2Corinthians 8 & 9)

The gift of giving relates to our money, but also relates to such things as our time, strength and talents.

This is a gift of God, which enables a believer to freely and generously give of what he has to meet the needs of other people and of God's work.

This gift comes from uniting man's ability with God's ability. Man's ability is limited but God's ability is unlimited. This gift is developed when man's little ability and God's great ability come together.

More examples of how this gift is and should be expressed can be found in 2Corinthians chapters 8 and 9 and also 1Kings 17:8-16.

In 1Kings 17, a widow was able to give the last of what she had even in time of famine, and God blessed her for her act of faith.

The foundation for the gift of giving is laid when we give.

To receive this gift, we must learn to give and be obedient when called upon to do so.

When the gift of giving functions as God desires, our giving is not governed only by our ability to give but by God's ability.

The gift is to be exercised without outward show or pride, and with liberality
(2Corinthians 1:12; 8:2-3; 9:11, 13)

To be able to exercise this gift as God desires, one must first give himself wholly to God (2Corinthians 8:5).

The purpose of the gift is

- (a) To meet the needs of the Body of Christ
- (b) To enable the Body to carry out its mission

3.5 - Gift of Ruling (Romans 12:8)

Gift of Ruling can also refer to gift of governments or leadership or administration.

It is a gift given to certain members of the Body for the purpose of being able 'to stand in front' or 'stand before' or presiding over the Body as in leadership.

It is given to direct the Body, superintending and developing the Body of Christ.

It is a gift with a special ability to organise, to manage, and to lead.

Government within the Body of Christ is necessary. If there is no-one to lead or to direct, there is no government.

Without government and the gift of ruling, the Body of Christ is feeble and unable to perform its task.

The purpose of this gift therefore is to give unity and strength to the Body, so that it can fulfil its purpose in the world.

This gift is to be exercised with diligence (Romans 12:8)

3.6 - Gift of Showing Mercy (Romans 12:8)

Mercy means compassion or to feel with or for another.

It also means to sympathise.

The gift of showing mercy therefore is the gift of showing others that you feel both with them and for them.

It is to relate to others with empathy, respect, and honesty.

This gift is needed because there will be times when people would be sad, lonely and sorrowful. They will have a great need for someone to stand beside them and have compassion for them.

Jesus Christ is a good example of someone with this gift (Matthew 9:36; 14:14; 20:34; Mark 1:41; 8:2; Luke 7:13)

Jesus felt deeply with people and for people.

He not only had compassion on them but did what he could to help them by ministering to their needs in practical ways (James 2:15-16).

Barnabas is another good example of one with this gift (Acts 9:27; 11:25-26; 15:37-39).

This gift is to be exercised with kindness and cheerfulness, and not as a matter of duty (Romans 12:8).

3.7 - Gift of Helps (1Corinthians 12:28)

Help means 'relief or assistance'.

The gift of helps is that gift which a believer is enabled by the Holy Spirit to relieve or assist another by helpful deeds.

Any member can have the gift of helps but some are especially gifted to be helpers.

They exercise this gift by serving the Body.

They are sometimes referred to as deacon or deaconesses - (Romans 16:1; 1Timothy 3:13).

There are few examples of people who exercised this gift in the Bible and these can be found in Acts 18:27; Romans 16:9 and Philippians 4:3.

Assistance or relief can be provided through visitations, prayers, domestic help, etc.

The function of the gift of helps is to give believers the ability to help the leaders and the church in general with their work.

The purpose for the gift is to help get the actual work done to extend God's kingdom.

One may have a special ability to pray, but he will not do the church any good until he exercises his gift of helps by praying.

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SUBJECT: SPIRITUAL GIFTS

LESSON 4: GIFTS OF THE HOLY SPIRIT

COURSE TEACHER: BISHOP EKONG

4.0 - Gifts of the Spirit (1Corinthians 12:7-11)

The final group of gifts, which is the gifts of the Spirit are given by the Holy Spirit.

None of these gifts are possible through human ability or talent; they are supernatural.

It can only be manifested after baptism in the Holy Spirit.

It is important that we not only know about these gifts but want to see them in operation.

The gifts are resident in the Holy Spirit and manifested by the Spirit through the believer.

Every gift should be used for edifying of the church (1Corinthians 14:26)

The gifts are sometimes regrouped into blocks of threes for example.

- (a) Gifts of Revelation
 - Word of wisdom
 - Word of knowledge
 - Discerning of spirits
- (b) Gifts of Power
 - Faith
 - Working of Miracles
 - Gifts of healings
- (c) Gifts of Utterance
 - Prophecy
 - Diverse kinds of tongues
 - Interpretation of tongues

4.1 - Word of Wisdom (1Corinthians 12:8)

Wisdom is good judgement based upon knowledge.

Word (Logos) of wisdom speaks of a small portion of God's unlimited wisdom given to a believer to be spoken at the proper time.

One does not get this gift because one is naturally a wise person.

It does not come through training or experience but only by the Holy Spirit.

An example of an expression of this gift can be found in Acts 15:5-27 during a church council meeting to discuss an important problem. James spoke a word of wisdom in verses 13-21 and this was unanimously agreed as in verses 22-29. His statements helped solve a difficult problem.

This gift can be expressed during preaching as in Peter's sermon (Acts 2:16-36) and in Stephen's sermon (Acts 7; 6:10)

We can also see it expressed during a time of persecution (Acts 5:26-33; Luke 12:12; 21:15)

It can be expressed when people have personal problems (Acts 5:1-11).

In general, word of wisdom is given for the following purposes:-

- (a) It is a supernatural perspective to ascertain the divine means for accomplishing God's will in given situations.
- (b) It is a divinely given power to appropriate spiritual intuition in problem solving.
- (c) It gives a sense of divine direction.
- (d) It is being led by the Holy Spirit to act appropriately in a given set of circumstances.
- (e) It is knowledge rightly applied. Wisdom acts interactively with knowledge and discernment.

4.2 - Word of Knowledge (1Corinthians 12:8)

Knowledge means knowing.

The Holy Spirit has access to God's vast treasure of knowledge, which is described as being Omniscient (unlimited knowledge - All knowing).

Word of knowledge therefore is being able to speak forth or reveal a bit of God's unlimited knowledge.

God enables the believer to say things he in no way knows by using his own abilities.

Throughout the book of Acts, we see manifestations of the word of knowledge. In each of the examples in Acts, the believer spoke something he had no way of knowing except by the Spirit.

- (a) Peter knew Annanias and Sapphira had lied to the Holy Spirit (Acts 5:1-10)
- (b) Peter knew Simon had bitter envy and sin in his heart (Acts 8:23)
- (c) Ananias knew several things about Saul, for example, where Saul was, where he was praying; he knew that Saul had a vision, was a chosen vessel of the Lord, and would suffer for the Lord (Acts 9:1-18)
- (d) Peter knew that three men had come to see him on behalf of Cornelius (Acts 10:19)
- (e) Paul knew that the sailors in the storm-tossed ship could be saved unless they stayed with the ship (Acts 27:13-14)

Jesus spoke the word of knowledge in John 4:16-19.

The word of knowledge is not mind-reading.

It is not imagination of one's minds, which can deceive.

The word of knowledge often works together with the word of wisdom. For example, Jesus told the Samaritan woman of her past life through the word of knowledge, and gave solution to her problem through word of wisdom.

Another example, especially in the Old Testament is that of Joseph and the interpretation of Pharaoh's dreams and also the advice given to Pharaoh (Genesis 41:1-36).

It should be noted that sometimes evil men, such as witch doctors, seem to have power to know things in a strange way. This is NOT a gift of word of knowledge but divination. This is a counterfeit of the devil. Satan knows some things evil men do not know by their own power. However, Satan does not know everything, but God knows all things.

Examples of such manifestation are in Luke 8:28 and Acts 16:16-18.

This type of manifestation may be referred to as the spirit of divination.

In general, the word of knowledge is

- (a) a supernatural revelation of the divine will and plan
- (b) a supernatural insight or understanding of circumstance or a body of facts by revelation
- (c) a deeper and more advanced understanding of the communicated acts of God.
- (d) an objective understanding concerning divine things in human duties.

4.3 - Discerning of spirits (1Corinthians 12:10)

This is a supernatural ability to tell the difference between manifestations that come from the Holy Spirit and those that do not.

It is the power of spiritual insight - supernatural revelation of plans and purposes of the devil and his forces.

It is also a supernatural ability to detect the realm of the spirits and their activities.

There are three spirits in existence; the spirit of man, the evil spirits and the Spirit of God.

Discerning of spirits is also the ability to know which of the three spirits is manifesting.

Satan is a great counterfeiter and tries to copy what the Holy Spirit does through deception.

Men can also speak out of their own spirit, which may appear as though the Holy Spirit is speaking.

The gift of discerning of spirits is given therefore to help protect the Body against deception and danger and also from false teaching.

In Jesus' ministry, He was able to discern both good and evil spirits, for example, John 1:47; Luke 9:55; 13:12.

Other examples in the early church can be found in Acts 5; 8:23; 16:17-18; 19:11-17.

The gift of discerning of spirits sometimes overlaps or work hand-in-hand with the gift of the word of knowledge.

4.4 - Gift of Faith (1Corinthians 12:9)

Generally speaking, faith is the ability to believe.

Gift of faith is beyond ordinary faith.

It is a special faith given by the Holy Spirit to meet a special need.

It is a small part of God's perfect faith given by the Holy Spirit to a believer.

Usually, three things are present when the gift of faith is manifested:-

- (a) An impossible condition or situation exists
- (b) A gift of faith is given
- (c) A solution is seen.

An example is seen in the case of Peter and the lame man in Acts 3:1-11.

It is important that believers must dare to act like Peter when the Holy Spirit drops this gift into their hearts. Often believers are afraid to act, and then faith cannot work.

When the gift of faith drops into one's spirit, there is a strong persuasion that God will do a certain thing. The believer knows within him that God will act.

In general, the gift of faith is the

- supernatural ability to believe God without doubt
- supernatural ability to combat unbelief
- supernatural ability to meet adverse circumstances with trust in God's message and works.
- inner conviction impelled by an urgent and higher calling.

4.5 - Working of Miracles (1Corinthians 12:10)

This is the supernatural ability to do things, which are otherwise impossible.

God is Omnipotent and this is a bit of God's unlimited power in operation.

At times, it is not easy to say which mighty work is a miracle and which is a gift of healing. This makes no difference because they flow out of the same Spirit.

There are Old Testament examples as in Exodus 17:1-6; Joshua 3:15-17; 10:12-13; 1Kings 18:37-38; 2Kings 6:1-7.

In the ministry of Jesus Christ:-

- (a) He turned water into wine (John 2:1-11)
- (b) He calmed the stormy sea (Matthew 8:25-26)
- (c) He and Peter walked on water (Matthew 14:22-31)
- (d) He fed many people with two loaves and five fishes (John 6:5-14)
- (e) He raised Lazarus from the dead (John 11:1-44)

There were also examples in the early church:-

- (a) Escape from prison (Acts 5:17-20; 12:5-17)
- (b) The dead raised to life (Acts 9:36-44)
- (c) An enemy of God blinded (Acts 13:6-11)
- (d) No hurt from a snake bite (Acts 28:1-6)

Miracles are never to be used for selfish purpose (Luke 9:54-56) but for the building up of the church.

Miracles also help to remove obstacles, which hinder the gospel (Acts 5; 13:6-11; 12:1-5).

The more the gift is used for this purpose, the more miracles will be seen.

This gift operates closely with the gift of faith and healing, to bring authority over sin, Satan, sickness and the binding forces of this age.

4.6 - Gifts of Healings (1Corinthians 12:9)

This is a supernatural ability to heal sicknesses, diseases and infirmities.

Gifts is plural which means that there are more than one gift of healing.

These gifts are likely to be manifested more often through church leaders because their whole lives are given to ministering to people. They also have more contact with people in need.

Church elders can also minister with this gift (James 5:14)

This does not mean that the Holy Spirit will not use any believer with the gift but that this operates mostly with church leaders.

Examples of infirmity could be lameness (Acts 3:2; 8:7; 14:8-10), blindness (Acts 9:17-18), paralysis (Acts 9:33).

Examples of sickness are illness (Acts 5:16), fever (Acts 28:8).

Examples of disease are dysentery (Acts 28:8), etc.

Therefore, there is no disease, sickness or infirmity that cannot be healed by the gifts of headings.

Some people may be gifted to heal sicknesses only, or infirmities or diseases.

The healing could be physical, psychological or emotional.

The gift can be exercised by a touch of the hand, a spoken word or a command. The commonest method of healing recorded in the scriptures is through the spoken word.

However, the gifts of healing are manifested through believers as the Holy Spirit leads.

The purpose of the gifts of healing is to meet the physical needs of the church, and to help bring people to Jesus.

The gift enables the members to be healthy and well physically. The whole body of believers is helped as individual members prosper physically.

4.7 - Prophecy (1Corinthians 12:10)

Prophecy is a divinely inspired and anointed utterance.

It is a supernatural proclamation in a known language.

The manifestation is by the Spirit of God and not by human intellect. It is a natural result of being filled with the Spirit (Acts 19:6; 1Peter 4:11)

Prophecy involves **forthtelling** and **foretelling**.

To **forthtell** means to speak out or speak forth God's message as one is being breathed upon by the Holy Spirit.

It may come upon the preacher in the course of preaching.

To **foretell** means to predict or tell something before it happens. God knows everything both past, present, and future and is able through prophecy to reveal a bit of what will happen in the future.

Evil men sometimes predict the future and they are called fortune-tellers (Acts 16:16). The source of this ability is from Satan. Satan's strategy is to steal, kill and destroy (John 10:10) and believers must therefore stay away from such agents of the devil (Deuteronomy 18:9-12).

Any member of the Body of Christ can prophesy. However, not all those who prophesy have the office of a prophet but a prophet will always prophesy.

The purpose of the gift of prophecy is for edification, encouragement and comfort of the church (1Corinthians 14:3).

Prophecy must be exercised as follows:

- (a) Must be according to the faith we have (Romans 12:6)
- (b) Must be limited and judged (1Corinthians 14:29). Do not go on and on prophesying; give time for others to judge.
 - Every prophecy must agree with God's word; otherwise, it is false. Some prophecies may come from a man's spirit or from the evil spirit.
- (c) Everyone may prophesy (1Corinthians 14:5, 24, 31)
- (d) Those who have a prophecy to give do not have to speak forth. They must have the right time to do so and under submission to whoever is the leader (1Corinthians 14:32-33)
- (e) Those with the gift of prophecy must be willing to take instruction and to be corrected (1Corinthians 14:37)

4.8 - Divers Kinds of Tongues (1Corinthians 12:10)

This is a supernatural utterance in languages unknown to the speaker. It could be the language of angels or of men (1Corinthians 13:1).

This is the commonest of all the gifts and is an evidence and sign of the indwelling and working of the Holy Spirit.

The gift can be manifested anytime, anywhere and in any of life's circumstances.

Tongues is the language of the Spirit and enables us to talk with God better than we ever could with our human ability. Recall that God is Spirit.

Tongues is evidence of the baptism of the Holy (Acts 2:4; 8:14-17; 9:17; 10:44-47; 19:1-6).

Therefore, everyone who is baptised in the Holy Spirit will speak in tongues.

Speaking in tongues builds up the believer spiritually (1Corinthians 14:4; Jude 20)

Speaking should always be directed to God and not to men (1Corinthians 14:2-3, 14-17; Acts 2:11; 10:46).

When we pray in tongues, we are able to pray as we cannot pray in the natural (Romans 8:26)

The use of speaking in tongues is as follows:-

- (a) It must not be given too much importance but allowance should be given for the operation of other gifts in public worship (1Corinthians 14:6, 26).
- (b) It should be limited to two or three utterances in public service (1Corinthians 14:27).
- (c) It must be interpreted (1Corinthians 14:27).
- (d) The one speaking in tongues must be silent if there is no-one present to interpret (1Corinthians 14:28). They are also to pray that they may be able to interpret (1Corinthians 14:13).
- (e) Speaking in tongues should not be forbidden (1Corinthians 14:39)
- (f) Speaking in tongues is not to create confusion (1Corinthians 14:40)

4.9 - Interpretation of Tongues (1Corinthians 12:10)

This is the supernatural power to reveal the meaning of tongues.

It does not serve as a translation but rather a declaration of meaning - the interpreter never understands the tongue he is interpreting.

It is a supernatural and miraculous phenomenon.

Translation means 'to say the same thing in another language'.

The purpose of this gift of interpretation is to give the meaning of what is being spoken in tongues, thereby edifying the body, and members can then understand what was spoken in the strange tongue.

GRACE BIBLE TRAINING CENTRE (GBTC)
SCHOOL OF MINISTRY
ARUSHA - TANZANIA

SUBJECT: SPIRITUAL GIFTS QUESTIONNAIRE

LESSON 5

COURSE TEACHER: BISHOP E. S. EKONG

Spiritual Gifts Questionnaire
(Browning-Modified Wagner/Houts)

Step 1

Go through the list of 105 statements in the questionnaire. For each one, mark to what extent the statement is true of your life: Much (3), Some (2), Little (1), or Not At All (0).

STEP 2

When you are finished, score the questionnaire by means of the Score Chart.

STEP 3

After filling in your scores transfer the names of the spiritual gifts to the Gift Summary Page and complete the exercises.

Question Score

Much (3), Some (2), Little (1), None (0)

1. I have a desire to speak direct messages from God that edify or exhort or comfort others.
2. I have enjoyed relating to a certain group of people over a long period of time, sharing personally in their successes and failures.
3. People have told me that I have helped them learn some biblical truth in a meaningful way.
4. I have applied spiritual truth effectively to situations in my own life.
5. Others have told me that I have helped them distinguish key and important facts of scripture.
6. I have verbally encouraged the wavering, the troubled or the discouraged.
7. Others in the church have noted that I was able to see through phoniness before it was evident to other people.
8. I find I manage money well in order to give liberally to the Lord's work.
9. I have assisted Christian leaders to relieve them for their essential job.

10. I have a desire to work with those who have physical or mental problems, to alleviate their suffering.
11. I feel comfortable relating to ethnics and minorities, and they seem to accept me.
12. I have led others to a decision for salvation through faith in Christ.
13. My home is always open to people passing through who need a place to stay.
14. When in a group, I am often the one others often look to for vision and direction.
15. When I speak people seem to listen and agree.
16. When a group I am in is lacking organization, I tend to step in and fill the gap.
17. Others can point to specific instances where my prayers have resulted in visible miracles.
18. In the name of the Lord, I have been used in curing diseases instantaneously.
19. I have spoken in tongues.
20. Sometimes when a person speaks in tongues, I get an idea about what God is saying.
21. I enjoy being called upon to do special jobs around the church.
22. Through God, I have revealed specific things, which will happen in the future.
23. I have enjoyed assuming the responsibility for the spiritual well being of a particular group of Christians.
24. I feel I can explain the New Testament teaching about the health and ministry of the body of Christ in a relevant way.
25. I can intuitively arrive at solutions to fairly complicated problems.
26. I have had insights of spiritual truth which others have said helped bring them closer to God.
27. I can effectively motivate people to get involved in ministry when it's needed.
28. I can "see" the Spirit of God resting on certain people from time to time.
29. My giving records show that I give considerably more than 10 percent of my income to the Lord's work.
30. Other people have told me that I helped them become more effective in their ministries.

31. I have cared for others when they have had material of physical needs.
32. I feel I could learn another language well in order to minister to those in a different culture.
33. I have shared joyfully how Christ has brought me to Himself in a way that is meaningful to non-believers.
34. I enjoy taking charge of church suppers or social gatherings.
35. I have believed God for the impossible and have seen it happen in a tangible way.
36. Other Christians have followed my leadership because they believed in me.
37. I enjoy the details of organizing ideas, people, resources and time for more effective ministry.
38. God has used me personally to perform supernatural signs and wonders.
39. I enjoy praying for sick people because I know that many of them will be healed as a result.
40. I have spoken an immediate message of God to His people in a language that I have never learned.
41. I have interpreted tongues with the result that the body of Christ was edified, exhorted, or comforted.
42. I don't have many special skills, but I do what needs to be done around the church.
43. People have told me that I have communicated timely and urgent messages which have come directly from the Lord.
44. I feel unafraid of giving spiritual guidance and direction in a group of Christians.
45. I can devote considerable time to learning new biblical truths in order to communicate them to others.
46. When a person has a problem, I can frequently guide them to the best Biblical solution.
47. Through study or experience, I have discerned major strategies or techniques God seems to use in furthering His kingdom.
48. People come to me in their afflictions or suffering, and have told me that they have been helped, relieved and healed.
49. I can tell with a fairly high degree of assurance when a person is afflicted by an evil spirit.

50. When I am moved by an appeal to give to God's work, I usually find the money that I need to do it.

51. I have enjoyed doing routine tasks that led to more effective ministry by others.

52. I enjoy visiting in hospitals and/or retirement homes, and feel I do well in such a ministry.

53. People in a different race or culture have been attracted to me, and we have related well.

54. Non-Christians have noted that they feel comfortable when they are around me, and that I have a positive effect on them toward developing a faith in Christ.

55. When people come to our home, they indicate that they "feel at home" with us.

56. Other people have told me that I had faith to accomplish what seemed impossible to them.

57. When I set goals, others seem to accept them readily.

58. I have been able to make effective and efficient plans for accomplishing the goals of a group.

59. God regularly seems to do impossible things through my life.

60. Others have told me that God healed them of an emotional problem when I ministered to them.

61. I can speak to God in a language I have never learned.

62. I have prayed that I may interpret if someone begins speaking in tongues.

63. Others have mentioned that I seem to enjoy routine tasks and do well at them.

64. I sometimes have a strong sense of what God wants to say to people in response to a particular situation.

65. I have helped fellow believers by guiding them to relevant portions of the Bible and praying with them.

66. I feel I can communicate Biblical truths to others and see resulting changes in knowledge, attitudes, values, or conduct.

67. Some people indicate that I have perceived and applied Biblical truth to the specified needs of fellow believers.

68. I study and read quite a bit in order to learn new Biblical truths.
69. I have a desire to effectively counsel the perplexed, the guilty or the addicted.
70. I can recognize whether a person's teaching is from God, from Satan, or of human origin.
71. I am so confident that God will meet my needs that I give to Him sacrificially and consistently.
72. When I do things behind the scenes and others are helped, I am joyful.
73. People call on me to help those who are less fortunate.
74. I would be willing to leave comfortable surroundings if it would enable me to share Christ with more people.
75. I get frustrated when others don't seem to share their faith with unbelievers as much as I do.
76. Others have mentioned to me that I am a very hospitable person.
77. There have been times when I have felt sure I knew God's specific will for the future growth of His work, even when others did not been so sure.
78. When I join a group, others seem to back off and expect me to take the leadership.
79. I am able to give directions to others without using persuasion to get them to accomplish a task.
80. People have told me that I was God's instrument, which brought supernatural changes in lives or circumstances.
81. I have prayed for others and physical healing has actually occurred.
82. When I give a public message in tongues, I expect it to be interpreted.
83. I have interpreted tongues in a way that seemed to bless others.
84. I prefer being active and doing something rather than just sitting around talking or reading or listening to a speaker.
85. I sometimes feel that I know exactly what God wants me to do in ministry at a specific point in time.
86. People have told me that I have helped them to be restored to the Christian community.

87. Studying the Bible and sharing my insights with others is very satisfying for me.
88. I have felt an unusual presence of God and personal confidence when important decisions needed to be made.
89. I have the ability to discover new truths for myself through reading or observing situations firsthand.
90. I have urged others to seek a Biblical solution to their affliction or suffering.
91. I can tell whether a person speaking in tongues is genuine.
92. I have been willing to maintain a lower standard of living in order to benefit God's work.
93. When I serve the Lord, I really don't care who gets the credit.
94. I would enjoy spending time with a lonely, shut-in person or someone in prison.
95. More than most, I have had a strong desire to see people of other countries won to the Lord.
96. I am attracted to non-believers because of my desire to win them to Christ.
97. I have desired to make my home available to those in the Lord's service whenever needed.
98. Others have told me that I am a person of unusual vision and I agree.
99. When I am in charge, things seem to run smoothly.
100. I have enjoyed bearing the responsibility for the success of a particular task within my church.
101. In the name of the Lord, I have been able to recover sight to the blind.
102. When I pray for the sick, either I or they feel sensations of tingling or warmth.
103. When I speak in tongues, I believe it is edifying to the Lord's body.
104. I have interpreted tongues in such a way that the message appeared to be directly from God.
105. I respond cheerfully when asked to do a job, even if it seems menial.

Score Chart

Total

A. 1=	22=	43=	64=	85=	<input type="checkbox"/> Prophecy
B. 2=	23=	44=	65=	86=	<input type="checkbox"/> Pastoring
C. 3=	24=	45=	66=	87=	<input type="checkbox"/> Teaching
D. 4=	25=	46=	67=	88=	<input type="checkbox"/> Wisdom
E. 5=	26=	47=	68=	89=	<input type="checkbox"/> Knowledge
F. 6=	27=	48=	69=	90=	<input type="checkbox"/> Exhortation
G. 7=	28=	49=	70=	91=	<input type="checkbox"/> Discernment
H. 8=	29=	50=	71=	92=	<input type="checkbox"/> Giving
I. 9=	30=	51=	72=	93=	<input type="checkbox"/> Helps
J. 10=	31=	52=	73=	94=	<input type="checkbox"/> Mercy
K. 11=	32=	53=	74=	95=	<input type="checkbox"/> Missions
L. 12=	33=	54=	75=	96=	<input type="checkbox"/> Evangelism
M. 13=	34=	55=	76=	97=	<input type="checkbox"/> Hospitality
N. 14=	35=	56=	77=	98=	<input type="checkbox"/> Faith
O. 15=	36=	57=	78=	99=	<input type="checkbox"/> Leadership
P. 16=	37=	58=	79=	100=	<input type="checkbox"/> Administration
Q. 17=	38=	59=	80=	101=	<input type="checkbox"/> Miracles
R. 18=	39=	60=	81=	102=	<input type="checkbox"/> Healing
S. 19=	40=	61=	82=	103=	<input type="checkbox"/> Tongues
T. 20=	41=	62=	83=	104=	<input type="checkbox"/> Interpretation
U. 21=	42=	63=	84=	105=	<input type="checkbox"/> Serving

Gift Summary

1. Using the results from the Score Chart on the preceding page, enter below in the "Dominant" section your three highest-rated gifts. Then enter in the "Subordinate" section the next three highest-scoring gifts. This will give you a tentative evaluation of where your gifts may lie. As with all things, these should be confirmed by the Lord and by others that know you.

Dominant: 1. _____

2. _____

3. _____

Subordinate: 1. _____

2. _____

3. _____

2. What ministries are you now performing (formally or informally) in the Body?

3. Are there any of these ministries that you are not especially gifted for? God may be calling you to consider changes.

4. In the light of your gift cluster what are some of the ministry models or roles suitable for you? What specific roles in the body of Christ has God possibly gifted you for?

Gift Descriptions

A. Prophecy. The gift of prophecy is the special ability that God gives to certain members of the body of Christ to receive and communicate an immediate message of God to His people. (*1 Corinthians 12:10, 28; Ephesians 4:11 – 14; Romans 12:6; Luke 7:26; Acts 15:32; Acts 21:9 – 11*)

B. Pastoring. The gift of pastoring is the special ability that God gives to certain members of the body of Christ to assume a long-term personal responsibility for the spiritual welfare of a group of believers. (*Ephesians 4:11 – 14, 1 Timothy 3:1 – 7, John 10:1 – 18, 1 Peter 5:1 – 3*)

C. Teaching. The gift of teaching is the special ability that God gives to certain members of the body of Christ to communicate information relevant to the health and ministry of the body and its members in such a way that others will learn. (*1 Corinthians 12:28, Ephesians 4:11 – 14, Romans 12:7, Acts 18:24 – 28, Acts 12: 20 – 21*)

D. Wisdom. The gift of wisdom is the special ability that God gives to certain members of the body of Christ to know the mind of the Holy Spirit in such a way as to receive insight into how given knowledge may best be applied to specific needs arising in the body of Christ. (*1 Corinthians 2:1 – 13, 1 Corinthians 12:8, Acts 6:3, 10, James 1:5 – 6, 2 Peter 3:15,16*)

E. Knowledge. The gift of knowledge is the special ability that God gives to certain members of the body of Christ to discover, accumulate, analyze, and clarify information and ideas, which are pertinent to the well being of the body. (*1 Corinthians 2:14, 1 Corinthians 12:8, Acts 5:1 – 11, Colossians 2:2 – 3; 2 Corinthians 11:6*)

F. Exhortation. The gift of exhortation is the special ability that God gives to certain members of the body of Christ to minister words of comfort, consolation, encouragement, and counsel to other members of the body in such a way that they feel helped and healed. (*Romans 12:8, 1 Timothy 4:13, Hebrews 10:25, Acts 14:22*)

G. Discernment. The gift of discerning of spirits is the special ability that God gives to certain members of the body of Christ to know with assurance whether certain behavior purported to be of God is in reality divine, human, or satanic. (*1 Corinthians 12:10, Acts 5:1 – 11, Acts 16:16 – 18, 1 John 4:1 – 6, Matthew 16:21 – 23*)

H. Giving. The gift of giving is the special ability that God gives to certain members of the body of Christ to contribute their material resources to the work of the Lord with liberality and cheerfulness. (*Romans 12:8, 2 Corinthians 8:1 – 7, 2 Corinthians 9:2 – 8, Mark 12:41 – 44*)

I. Helps. The gift of helps is the special ability that God gives to certain members of the body of Christ to invest the talents they have in the life and ministry of other members of the body, with thus enabling those others to increase the effectiveness of their own spiritual gifts. (*1 Corinthians 12:28, Romans 16:1 – 2, Acts 9:36, Luke 8:2 – 3, Mark 15: 40 – 41*)

J. Mercy. The gift of mercy is the special ability that God gives to certain members of the body of Christ to feel genuine empathy and compassion for individuals (both Christian & non - Christian) who suffer distressing physical, mental, or emotional problems, and to translate that compassion into cheerfully done deeds which reflect Christ's love and alleviate the suffering. (*Romans 12:8, Mark 9:41, Acts 16:33 – 34, Luke 10:33 – 35, Matthew 20:29 – 34, Matthew 25:34 – 40, Acts 11:28 – 30*)

K. Missions. The gift of missions is the special ability that God gives to certain members of the body of Christ to minister whatever other spiritual gifts they have in a second culture. (*1 Corinthians 9:19 – 23, Acts 8:4, Acts 13:2 – 3, Acts 22:21, Romans 10:15*)

L. Evangelist. The gift of evangelist is the special ability that God gives to certain members of the body of Christ to share the gospel with unbelievers in such a way that men and women become Jesus' disciples and responsible members of the body of Christ. (*Ephesians 4:11 – 14, 2 Timothy 4:5, Acts 8:5 – 6, Acts 8:26 – 40, Acts 14:21, Acts 21:8*)

M. Hospitality. The gift of hospitality is the special ability that God gives to certain members of the body of Christ to provide an open house and a warm welcome to those in need of food and lodging. (*1 Peter 4:9, Romans 12:9 – 13, Romans 16:23, Acts 16:14 – 15, Hebrews 13:1 – 2*)

N. Faith. The gift of faith is the special ability that God gives to certain members of the body of Christ to discern with extraordinary confidence the will and purposes of God for His work. (*1 Corinthians 12:9, Acts 11:22 – 24, Acts 27:21 – 25, Hebrews 11, Romans 4:18 – 21*)

O. Leadership. The gift of leadership is the special ability that God gives to certain members of the body of Christ to set goals in accordance with God's purpose for the future and to communicate these goals to others in such a way that they voluntarily and harmoniously work together to accomplish these goals for the glory of God. (*1 Timothy 5:17, Acts 7:10, Acts 15:7 – 11, Romans 12:8, Hebrews 13:17, Luke 9:51*)

P. Administration. The gift of administration is the special ability that God gives to certain members of the body of Christ to understand clearly the immediate and long range goals of a particular unit of the body of Christ and to devise and execute effective plans for the accomplishment of those goals. (*1 Corinthians 12:28, Acts 6:1 – 7, Acts 27:11, Luke 14:28 – 30, Titus 1:5*)

Q. Miracles. The gift of miracles is the special ability that God gives to certain members of the body of Christ to serve as human intermediaries through whom it pleases God to perform such powerful acts that are perceived by observers to have altered the ordinary course of nature. (*1 Corinthians 12:10, 28, Acts 9:36 – 42, Acts 19:11 – 20, Acts 20:7 – 12, Romans 15:18 – 19, 2 Corinthians 12:12*)

R. Healing. The gift of healing is the special ability that God gives to certain members of the body of Christ to serve as human intermediaries through whom it pleases God to cure illness and restore health apart from the use of natural means. (*1 Corinthians 12:9, 28, Acts 3:1 – 10, Acts 5:12 – 16, Acts 9:32 – 35, Acts 28:7 -10*)

S. Tongues. The gift of tongues is the special ability that God gives to certain members of the body of Christ (a) to speak to God in a language they have never learned and/or (b) to receive and communicate an immediate message of God to His people through a divinely – anointed language they have never learned. (*1 Corinthians 12:10, 28, 1 Corinthians 14:13 – 19, Acts 2:1 – 13, Acts 10:44 – 46, Acts 19:1 – 7, Mark 16:17*)

T. Interpretation. The gift of interpretation is the special ability that God gives to certain members of the body of Christ to make known in a vernacular the message of one who speaks in tongues. (*1 Corinthians 12:10, 30, 1 Corinthians 14:13, 1 Corinthians 14:26 – 28*)

U. Service. The gift of service is the special ability that God gives to certain members of the body of Christ to identify the unmet needs involved in a task related to God's work, and to make use of available resources to meet those needs and to help accomplish the desired results. (*2 Timothy 1:16 – 18, Romans 12:7, Acts 6:1 – 7, Titus 3:14, Galatians 6:2, 10*)

GRACE BIBLE TRAINING CENTRE (GBTC)
SCHOOL OF MINISTRY
ARUSHA - TANZANIA

BATCH 1

JUNE 2022 – OCTOBER 2022

LECTURE TIME – TABLE

TIME	JUNE / JULY / AUGUST 2022		SEPTEMBER / OCTOBER 2022	
	MONDAYS	TUESDAYS	MONDAYS	TUESDAYS
3.00 – 3.30pm	REGISTRATION PRAISE & WORSHIP PRAYERS & TESTIMONIES		REGISTRATION PRAISE & WORSHIP PRAYERS & TESTIMONIES	
3.30 – 4.30pm	BASIC CHRISTIAN DOCTRINE	PRAYER & INTERCESSION	BASIC CHRISTIAN DOCTRINE	SPIRITUAL GIFTS
4.30 – 4.45pm	SHORT BREAK		SHORT BREAK	
4.45 – 4.50pm	PRAISE TIME & FREEWILL OFFERING		PRAISE TIME & FREEWILL OFFERING	
4.50 – 5.50pm	CHRISTIAN CHARACTER / BIBLE SURVEY	LEADERSHIP PRINCIPLES	BIBLE STUDY METHODS	EVANGELISM & DISCIPLESHIP
5.50 – 6.00pm	CLOSING PRAYER		CLOSING PRAYER	

PRINCIPAL & LECTURER:

Bishop E. S. Ekong

CO-ORDINATOR: Rev Kavishe Eligibre

Motto: *To promote and to preserve the integrity of God's Word*

(2Timothy 1:13; 2:1-2, 15; 3:14-17)
 GBTC-English & Swahili 165

GRACE BIBLE TRAINING CENTRE (GBTC)
SHULE YA HUDUMA
KENYA, TANZANIA

UTANGULIZI & MUHTASARI WA KOZI

Nyote mnakaribishwa kwenye programu ya moduli ya Shule ya Huduma na tunaamini kwamba mtawezeshwa na Roho Mtakatifu kwa ajili ya utumishi wenye ufanisi na uaminifu kwa Bwana kupitia programu hii.

Kila moduli imepangwa kwa muda wa miezi 4, na kisha moduli ya pili inaweza kuletwa katika siku zijazo kwa wale wanaopenda kusoma zaidi.

MASOMO:

Masomo yatakayofundishwa yatajumuisha yafuatayo:

1. Kanuni za Uongozi wa Kikristo
2. Mafundisho ya Msingi ya Kikristo
3. Karama za Kiroho
4. Maombi na Maombezi
5. Tabia ya Kikristo
6. Uinjilisti na Uanafunzi wa Kikristo
7. Utafiti wa Biblia (Utafiti wa Agano la Kale na Jipya)
8. Mbinu za Kujifunza Biblia

KAULI MBIU:

Kuendeleza na kudumisha utimilifu wa Neno la Mungu

2 Timotheo 1:13; 2:1-2, 15; 3:14-17

MAAGIZO YA JUMLA:

1. Lete kalamu, daftari, Biblia, folda, na mfuko wa kusomea
2. Wekeza katika marejeleo mazuri au Biblia ya Kujifunza
3. Wekeza katika konkodansi nzuri ya Biblia, ikiwa inapatikana
4. Fanya jitihada za kukariri Maandiko (*Yoshua 1:8; Zaburi 1:1-3; 119:11*)
5. Tenga wakati wa kujifunza Neno la Mungu kwa ukawaida na kuandika mambo uliyojifunza (*2 Timotheo 2:15*)
6. Tumia wakati kuombea hekima ya kimungu na ufahamu wa Neno la Mungu (*Zaburi 119:130*)
7. Tenga muda wa kuwaombea waalimu na mkalimani kwa ajili ya hekima, ufahamu na upako (*Waefeso 6:18-20; Waebrania 13:17*)
8. Fanya kila juhudi kuhudhuria mihadhara mara kwa mara na kwa wakati pia. Ikiwa huwezi kufanya hivi kwa sababu yoyote, tafadhali onyesha adabu kwa kuwasiliana na Msajili, Msajili Msaidizi, Mratibu au Msimamizi Mkuu wa Mkoa wako.
9. Ikiwa una maswali yoyote wakati wa mihadhara, tafadhali yaandike chini kwenye karatasi au inua mkono wako kwa tahadhari.

10. Onyesha heshima kwa mwalimu na kwa wenzako wakati wowote unapotoa michango katika masomo, hata pale inapobidi kutokubaliana na maoni yao.
11. Usiwe mkosoaji au kukasirishwa na maoni au maoni ya watu wengine. Tupo hapa kujifunza pamoja.
12. Marejeo ya Biblia yanapotolewa ili kusomwa, kila mwanafunzi hupewa fursa ya usoma darasani kama sehemu ya mchakato wa kujifunza.

LENGO LETU:

Tutatafuta, kupitia masomo, kutoa tafsiri sahihi na matumizi ya Maandiko Matakatifu kama yanavyohusiana na maeneo makuu 4:

1. Tabia yetu binafsi - ikiwa neno halikubadilishi, huna ushuhuda wa nguvu ya Mungu iliyo katika neno lake.
2. Uhusiano wetu na Mungu
3. Uhusiano wetu na wanaume na wanawake wenzetu
4. Utumishi wetu kwa Mungu na kwa Kanisa lake

Katika kutafuta kufikia malengo haya, lengo letu ni

1. Kukamilisha kile ambacho makanisa na Shule nyingine za Biblia zinawapa washiriki na wanafunzi wao
2. Kutoa mafunzo ya muda mfupi kwa viongozi na waumini wanaotaka kuingia ndani zaidi katika kutembea kwao na Mungu
3. Kutotoa programu ya kimasomo katika muda mfupi lakini mafunzo ya vitendo na mafundisho ya Biblia na imani ya Kikristo
4. Kukamilisha masomo ya msingi mara kwa mara kwa semina na warsha kuhusu masuala ya kisasa yanayohusu Kanisa na jamii.

KWA NINI MAANDIKO MATAKATIFU YALIANDIKWA?

Biblia (asili kutoka kwa neno Bibleo - lenye maana ya vitabu vingi) ni jina kutolewa kwa ufunuo wa Mungu kwa mwandishi lililomo katika vitabu au vipeperushi sitini na sita (66), vilivyofungwa pamoja na kutengeneza kitabu kimoja na kimoja tu, kwa kuwa ukweli mwandishi mmoja. (Mungu) na kusudi moja na mpango, na ni maendeleo ya mpango mmoja wa ukombozi wa wanadamu. Mkusanyiko wa vitabu hivi sitini na sita (66) au vijitabu katika kitabu kimoja ulikamilika mwaka 397 BK.

Mara kwa mara, unasikia mmoja akisema kwamba hawaamini kabisa kile kilichoandikwa katika Biblia Takatifu kwa sababu iliandikwa na wanadamu na imehaririwa. Ingawa ni kweli kwamba iliandikwa na kazi wengine tofauti, Mungu alikuwa anapewa kile kilichoandikwa (*2 Petro 1:20-21*). Kile ambacho Mungu alitaka kiandikwe kiliandikwa, na kile ambacho hakutaka kiandikwe, hakikuandikwa.

Yesu Kristo alianza huduma yake ya hadhara kwa kusoma Maandiko (*Luka 4:14-21*). Kwa kweli, alinukuu kutoka kwao mara kwa mara (*Luka 24:44-45*). Kama hangeamini

katika yale yaliyoandikwa katika Maandiko, je, angeyatumia kama chanzo cha mengi aliyozungumza kuyahusu? Bila shaka! Kwa kuwa Yesu aliamini Maandiko, je! Bila shaka tunapaswa!

2 Timotheo 3:16-17 inasema, "Kila andiko, lenye pumzi ya Mungu, lafaa kwa mafundisho, na kwa kuwaona watu makosa yao, na kwa kuwaongoza, na kuwaadibisha katika haki, ili mtu wa Mungu awe amekamilishwa apate kutenda kila tendo jema." Neno muhimu katika mstari huu ni 'Wote' Yote yanamaanisha yote, si baadhi.

Mara kwa mara, tutawaomba wanafunzi wajitolee kusoma Maandiko wakati wowote marejeo yanapotolewa wakati wa masomo.

Biblia Takatifu iliandikwa kwa sababu zifuatazo:

1. 2 Timotheo 3:16 - kwa mafundisho, na kwa kuwaonya, na kwa kuwaongoza, na kwa kuwaadibisha katika haki.
2. Kumbukumbu la Torati 5:1, 22 - Kutoa ufunuo wa mapenzi ya Mungu na tabia, na msingi wa mahusiano yenye kuzaa matunda na yenye baraka pamoja Naye (*Kut 31:18*)
3. 2 Timotheo 3:17 - kwa ajili ya kuwakamilisha waaminio kazi za huduma.
4. Warumi 15:4 - Kwa ajili ya kujifunza kwetu, kutiwa moyo, saburi na tumaini katika Kristo
ahadi za Mungu
5. 1 Wakorintho 10:6-12 - Kujifunza masomo na kuepuka matokeo ya uchaguzi mbaya na tabia ya dhambi.
6. Luka 1:1-4 - Kutoa uhakikisho wa ukweli wa makusudi ya Mungu ya milele.
na mipango kwa ajili ya wanadamu
7. Yohana 20:30-31 - Kutoa msingi wa imani yetu katika Kristo (*Yohana 19:35; 21:24-25*)
8. Ufunuo 1:19 - Jumbe na maneno ya unabii kama yalivyotolewa na Bwana hayakukusudiwa tu kwa manufaa ya watu wakati wa kuandika bali pia kwa waumini wa siku zijazo.

Kwa kuwa Mungu aliongoza maandishi yote ya Maandiko, hakuna mtu anayeweza kujitwika jukumu la kutoa tafsiri zao wenye kama kuongozwa au kufunuliwa kwao na Roho Mtakatifu (2 Petro 1:20-21; Yohana 14:25-26; 16:13-15; 1 Wakorintho 2:1-16; Ufunuo 22:18-19).

GRACE BIBLE TRAINING CENTRE (GBTC)
SHULE YA HUDUMA
KENYA, TANZANIA

Vitabu vya Biblia na watunzi au waandishi

S/ N	Kitabu	Mtunzi/Mwandishi
1	Mwanzo	Musa
2	Kutoka	Musa
3	Mambo ya Walawi	Musa
4	Hesabu	Musa
5	Kumbukumbu la Torati	Musa
6	Yoshua	Yoshua
7	Waamuzi	Samweli
8	Ruthu	Samweli
9	1 Samweli	Samweli; Gadi; Nathan
10	2 Samweli	Gadi, Nathani
11	1 Wafalme	Yeremia
12	2 Wafalme	Yeremia
13	1 Nyakati	Ezra
14	2 Nyakati	Ezra
15	Ezra	Ezra
16	Nehemia	Nehemia
17	Esta	Mordekai
18	Ayubu	Musa
19	Zaburi	Daudi na wengine
20	Methali	Sulemani; Aguri; Lemueli
21	Mhubiri	Sulemani
22	Wimbo ulio bora	Sulemani

23	Isaya	Isaya
24	Yeremia	Yeremia
25	Maombolezo	Yeremia
26	Ezekieli	Ezekieli
27	Daniel	Daniel
28	Hosea	Hosea
29	Yoeli	Yoeli
30	Amosi	Amosi
31	Obadia	Obadia
32	Yona	Yona
33	Mika	Mika
34	Nahumu	Nahumu
35	Habakuki	Habakuki
36	Sefania	Sefania
37	Hagai	Hagai
38	Zekaria	Zekaria
39	Malaki	Malaki
40	Mathayo	Mathayo
41	Marko	Marko
42	Luka	Luka
43	Yohana	Yohana
44	Matendo ya mitume	Luka
45	Warumi	Paulo
46	1 Wakorintho	Paulo
47	2 Wakorintho	Paulo
48	Wagalatia	Paulo
49	Waefeso	Paulo

50	Wafilipi	Paulo
51	Wakolosai	Paulo
52	1 Wathesalonike	Paulo
53	2 Wathesalonike	Paulo
54	1 Timotheo	Paulo
55	2 Timotheo	Paulo
56	Tito	Paulo
57	Filemoni	Paulo
58	Waebrania	Haijulikani
59	James	Yakobo (ndugu wa kambo wa Yesu)
60	1 Petro	Peter
61	2 Petro	Peter
62	1 Yohana	Mtume Yohana
63	2 Yohana	Yohana
64	3 Yohana	Yohana
65	Yuda	Yuda (ndugu wa Yesu)
66	Ufunuo	Yohana

TAKWIMU ZA BIBLIA

Ukweli wa Kushangaza wa Biblia na Takwimu

- 👉 Idadi ya Vitabu Katika Biblia: 66
- 👉 Sura: 1,189 Mistari: 31,101
- 👉 Maneno: 783,137
- 👉 Herufi: 3,566,480
- 👉 Idadi ya Ahadi zilizotolewa katika Biblia: 1,260
- 👉 Amri: 6,468
- 👉 Utabiri: zaidi ya 8,000
- 👉 Unabii Uliotimizwa: Aya 3,268
- 👉 Idadi ya lugha ambazo Biblia imetafsiriwa katika: zaidi ya 1,200 maneno)

- 👉 Unabii Usiotimia: 3,140
- 👉 Idadi ya Maswali: 3,294
- 👉 Jina refu zaidi: Mahershalaalhashbaz (Isaya 8:1)
- 👉 Mstari mrefu zaidi: Esta 8:9 (maneno 78)
- 👉 Mstari mfupi zaidi: Yohana 11:35 (maneno 2: "Yesu alilia")
- 👉 Vitabu vya Kati: Mika na Nahumu □ Sura ya Kati: Zaburi 117 □ Sura Fupi zaidi (kwa idadi ya maneno): Zaburi 117 (kwa idadi ya maneno)
- 👉 Kitabu kirefu zaidi: Zaburi (150 Sura)
- 👉 Kitabu kifupi zaidi (kwa idadi ya maneno): 3 Yohana
- 👉 Sura ndefu zaidi: Zaburi 119 (176 mistari)
- 👉 Idadi ya ni mara neno "Mungu" inaonekana: 3,358
- 👉 Idadi ya mara neno "Bwana" linatokea: 7,736
- 👉 Idadi ya waandishi tofauti: 40
- 👉 Idadi ya lugha ambazo Biblia imetafsiriwa katika: zaidi ya 1,200

TAKWIMU ZA AGANO LA KALE:

- 👉 Idadi ya Vitabu: 39 □
- 👉 Sura: 929
- 👉 Aya: 23,114
- 👉 Mstari mfupi zaidi: Yohana 11:35 (maneno 2: "Yesu alilia")
- 👉 Vitabu vya Kati: Mika na Nahumu
- 👉 Sura ya Kati: Zaburi 117
- 👉 Sura Fupi zaidi (kwa idadi ya maneno): Zaburi 117 (kwa idadi ya maneno)
- 👉 Kitabu kirefu zaidi: Zaburi (Sura 150)
- 👉 Kitabu kifupi zaidi (kwa idadi ya maneno): 3 Yohana
- 👉 Sura ndefu zaidi: Zaburi 119 (176 mistari)
- 👉 Idadi ya mara neno "Mungu" inaonekana: 3,358
- 👉 Idadi ya mara neno "Bwana" linatokea: 7,736
- 👉 Idadi ya waandishi tofauti: 40
- 👉 Maneno: 602,585
- 👉 Herufi: 2,278,100
- 👉 Kitabu cha Kati: Mithali
- 👉 Sura ya Kati: Ayubu 20
- 👉 Mistari ya Kati: 2 Mambo ya Nyakati 20:17-18
- 👉 Kitabu Kidogo kabisa: Obadia
- 👉 Mstari mfupi zaidi: 1 Mambo ya Nyakati 1:25
- 👉 Mstari mrefu zaidi: Esta 8:9 (maneno 78)
- 👉 Sura ndefu zaidi: Zaburi 119

TAKWIMU ZA AGANO JIPYA:

- 👉 Idadi ya Vitabu: 27
- 👉 Idadi ya Sura: 260
- 👉 Idadi ya Mistari: 7,957
- 👉 Maneno: 180,552
- 👉 Barua: 838,380
- 👉 Kitabu cha Kati: 2 Wathesalonike
- 👉 Sura za Kati: Warumi 8, 9
- 👉 Mstari wa Kati: Matendo 27:17
- 👉 Kitabu Kidogo Zaidi: 3 Yohana
- 👉 Mstari mfupi zaidi: Yohana 11:35
- 👉 Mstari mrefu zaidi: Ufunuo 20:4 (maneno 68)
- 👉 Sura ndefu zaidi: Luka 1

Kuna maneno 8,674 tofauti ya Kiebrania katika Biblia,
maneno 5,624 tofauti ya Kigiriki, na
Maneno 12,143 tofauti ya Kiingereza katika Toleo la Mfalme Toleo la James.

- Biblia Imeandikwa na takriban Waandishi 40
- Imeandikwa kwa kipindi cha miaka 1,600
- Imeandikwa zaidi ya vizazi 40
- Imeandikwa katika lugha tatu: Kiebrania, Kigiriki na Kiaramu
- Imeandikwa katika mabara matatu: Ulaya, Asia na Afrika
- Imeandikwa katika maeneo tofauti: nyikani, shimoni, ikulu, gereza, uhamishoni, nyumbani
- Imeandikwa na wanaume kutoka kazi zote: wafalme, wakulima, madaktari, wavuvi, watoza ushuru, wasomi, nk.
- Imeandikwa katika nyakati tofauti: vita, amani, umaskini, ustawi, uhuru na utumwa
- Imeandikwa katika hali tofauti: urefu wa furaha hadi kwenye kina cha kukata tamaa
- Imeandikwa kwa makubaliano ya upatanifu juu ya anuwai ya mada na mafundisho anuwai.

Vitabu 10 Virefu Zaidi Katika Biblia

- 1) Zaburi - Sura 150, mistari 2,461, Maneno 43,743
- 2) Yeremia - sura 52, mistari 1,364, Maneno 42,659
- 3) Ezekieli - sura 48, mistari 1,273, Maneno 39,407
- 4) Mwanzo - sura 50, mistari 1,533, Maneno 38,267
- 5) Isaya - sura 66, mistari 1,292, Maneno 37,044
- 6) Hesabu - sura 36, mistari 1,288, Maneno 32,902
- 7) Kutoka - sura 40, mistari 1,213, Maneno 32,602
- 8) Kumbukumbu la Torati - sura 34, mistari 959, Maneno 28,461
- 9) 2 Mambo ya Nyakati - sura 36, mistari 822, Maneno 26,074
- 10) Luka - sura 24, mistari 1,151, Maneno 25,944

Vitabu 10 Vifupi Zaidi Katika Biblia

- 1) 3 Yohana - sura ya 1, mistari 14, maneno 299
- 2) 2 Yohana - sura ya 1, mistari 13, maneno 303
- 3) Filemoni - sura 1, mistari 25, maneno 445
- 4) Yuda - sura 1, mistari 25, maneno 613
- 5) Obadia - sura 1, mistari 21, maneno 670
- 6) Tito - sura 3, mistari 46, maneno 921
- 7) 2 Wathesalonike - sura 3, mistari 47, maneno 1,042.
- 8) Hagai - sura 2, mistari 38, maneno 1,131
- 9) Nahumu - sura 3, mistari 47, maneno 1,285
- 10) Yona - sura 4, mistari 48, 1,321.

GRACE BIBLE TRAINING CENTRE (GBTC)
SHULE YA HUDUMA
ARUSHA - TANZANIA

SOMO: MAFUNDISHO YA MSINGI YA KIKRISTO
SOMO LA 1: MUNGU MWENYE ENZI NA SIFA ZAKE ZA ASILI
MWALIMU WA KOZI: ASKOFU EKONG

Utangulizi:-

Kozi hii ni somo la utangulizi la utaratibu wa mafundisho ya msingi ya Biblia na matumizi yake katika maisha ya mwamini. Mada kuu ni pamoja na asili ya Mungu, matendo ya Mungu, shughuli na mipaka ya malaika, uumbaji, na anguko la mwanadamu, mpango wa ukombozi wa Mungu, asili ya maandiko, kanisa, na mpango mkuu wa Mungu kwa wanadamu.

Mafundisho ni nini?

Ni kundi linalokubalika la imani au mafundisho ya Kanisa kulingana na Biblia Takatifu (*2 Timotheo 3:10, 16; Yohana 7:15-17*). Fundisho la Kanisa ni moja na ndiyo maana limeandikwa katika hali ya umoja na si wingi.

Kuna mafundisho mengine kadhaa ambayo hayakubaliwi na Kanisa lakini yanauzwa na walimu wa uongo, manabii wa uongo, madhehebu na madhehebu. Mitume wa Kanisa la Kwanza walionya dhidi ya mafundisho haya (*2 Timotheo 4:3-4; Wakolosai 2:20-23; 1 Timotheo 4:1-2; Waebrania 13:9; Waefeso 4:14*).

1.0 - Mungu Mkuu

1.1 - Mungu: Asili na Tabia Zake za Asili

Katika juhudi zetu za kumwelewa Mungu, mwanadamu mwenye kikomo hawesi kumwelewa Mungu asiye na kikomo (*Ayubu 11:7*).

Tunaweza tu kuwa na ujuzi fulani wa Mungu anapojidhihirisha katika asili na tabia zake (*Warumi 1:20; Kumbukumbu la Torati 29:29*).

Alichojidhihirisha Mwenyewe ni ukichuzi sahihi lakini wa kiasi wa Uungu Wake Kuwa (*1 Wakorintho 13:12*).

Pia tunamjua Mungu anapoingia katika mahusiano nasi.

Ufunuo wa Mungu unaoendelea katika nyakati hufikia utimilifu wake katika Wake Mwana, Yesu Kristo (*Waebrania 1:2*)

1.1.1 - Asili ya Mungu

(a) Mungu ni Mtu Binafsi

Mtu ni kitu kingine zaidi ya mwili.

Mtu ni yule ambaye ana uwezo wa kufikiri, kuhisi na kuamua. Ingawa Mungu hana mwili, kwa hakika ana akili na uwezo wa kufikiri, kuhisi na kuhoji sababu. Mungu huwasiliana na watu (*Zaburi* 25:14).

Anaathiriwa na mwitikio wao kwake (*Isaya* 1:14)

Anafikiri (*Isaya* 55:8)

Anafanya maamuzi (*Mwanzo* 2:18)

Kwa hiyo, Mungu ni Mtu binafsi.

(b) Mungu ni Roho

Mungu hana umbo lolote kwa sababu yeye ni Roho (*Yohana* 4:24).

Roho haionekani (*Yohana* 1:18)

Ubora wa Mungu kama Roho unaweza kufafanuliwa kama ifuatavyo:-

- i. Mungu ana kiumbe cha kipekee, kikubwa ambacho ni tofauti na ulimwengu (*Waefeso* 4:6; *Wakolosai* 1:15-17). Sifa Zake, zinazounda asili Yake ndizo msingi wa maonyesho Yake yote ya nje.
- ii. Mungu haionekani, hana mwili na hana sehemu (*1 Timotheo* 1:17). Yeye si kitu cha asili kama sisi, bali ni mtu wa kiroho (*Luka* 24:39; *1 Timotheo* 6:15-16). Kwa kuwa Mungu ni roho katika maana safi kabisa ya neno hilo, Yeye haina mapungufu ya mwanadamu.

Katika Kutoka 33:19-23, inasemekana kwamba Musa alimwona Mungu. Alichokiona ni tafakari ya utukufu wa Mungu na si asili yake.

Mungu pia anaweza kujidhihirisha kuititia udhihirisho wa kimwili (*Yohana* 1:32-34).

Biblia pia inazungumza juu ya mikono, miguu, sikio, mdomo, pua au uso wa Mungu. Hii inaonyesha kwamba Mungu anafanya jambo ambalo mwanadamu angefanya. (*Zaburi* 98; 99:5; 91:4; 34:15).

Lugha hizi za kitamathali au ishara hutusaidia kuelewa kisichojulikana kutoka kwa kinachojulikana.

(c) Mungu ni Mmoja

Tunaposema kwamba Mungu ni Mmoja, tunarejelea

- i. umoja wa nambari wa Mungu
- ii. upekee wa Mungu
- iii. usahili wa Mungu

(i) Umoja wa Nambari wa Mungu

Kuna Uungu Mmoja tu (*1 Wakorintho* 8:6; *1 Wafalme* 8:60; *Kumbukumbu la Torati*. 4:35, 39)

Hili lisichanganywe na Utatu, ambao ungeshughulikiwa baadaye.

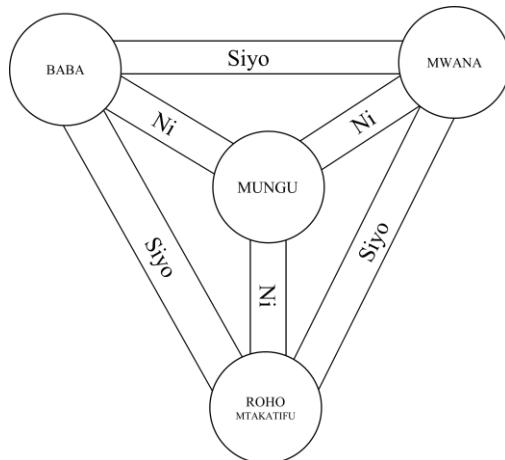
(ii) Upekee wa Mungu

- Mungu ni wa pekee kwa kuwa yeye ndiye pekee (*Kumbukumbu la Torati 6:4; Kutoka 15:11*).
- Yeye ndiye pekee anayeitwa Yehova (*Zekaria 14:9*)
- Yeye ndiye Mtawala Mkuu wa ulimwengu, na hakuna mwingine isipokuwa Yeye Mungu.
- Vifungu vingine ni *Mwanzo 17:1; Kutoka 20:2-3, 23; Isaya 43:10-11; 44:6, 8; 45:5, 21*

Mungu anaishi mwenyewe, ambayo ina maana kwamba kuwepo kwa milele ni sehemu ya asili yake.

Hana mwanzo wala mwisho.

(d) Mungu ni Utatu



(*Masomo Zaidi: Mathayo 28:18-19; 3:16-17; Luka 3:22; Marko 1:10-11; Matendo 7:55; 2 Wakorintho 13:14; Kumbukumbu la Torati 6:4*)

Mungu ni Roho, ni mtu binafsi, ni mmoja, na ni mtatu.

Maneno utatu na utatu yana dhana ya umoja au tatu-kwa-mmoja. Mwenye Uungu Mmoja ni wa Utatu au Utatu.

Ndani yake kuna nafsi tatu: Baba, Mwana na Roho Mtakatifu.

Ni vigumu kuelezea Utatu.

Kila mtu katika Utatu anajulikana kwa sifa tofauti, ambazo ni tofauti. Sifa hizi za kibinafsi au sifa zinaonyesha uhusiano wa kila mmoja kwa wengine.

Kila mmoja ndani Yake anaonyesha kiini cha Kimungu.

Kuna nafsi tatu katika Uungu:- Mungu Baba, Mungu Mwana, na Mungu Roho takatifu.

Wao ni wa kitu kimoja:- sawa katika utukufu, uweza, ukuu na umilele; nao ni wamoja.

Ingawa ni tofauti katika uhusiano wao na mtu mwingine, wao ni kitu kimoja kwa yote. Kazi nzima ya uumbaji na neema ni operesheni moja ya kawaida kwa nafsi zote

tatu za kimungu, ambao wakati huo huo hufanya kazi kulingana na mali zao za pekee, ili vitu vyote vitoka kwa Baba, kwa njia ya Mwana na katika Roho Mtakatifu.

Neno ‘Utatu’ halipatikani katika Biblia, lakini fundisho la Utatu linafunuliwa katika Agano la Kale na Jipyा.

Katika Agano la Kale, mojawapo ya majina ya Mungu Elohim, liko katika hali ya wingi k.m. *Mwanzo* 1:26; *Zaburi* 45:6-7, *Waebnania* 1:8-9; *Isaya* 48:16; 63:8-10.

Hii inaashiria tofauti za kibinagsi katika Mungu, na kwa wingi wa watu katika Uungu.

Katika Agano Jipyा,

- i. Mungu alimtuma Mwanawe ulimwenguni (*Yohana* 3:16; *Wagalatia* 4:4; 1 *Yohana* 4:9)
- ii. Baba na Mwana walimtuma Roho Mtakatifu (*Yohana* 14:26, 15:26; 16:7)
- iii. Baba anazungumza na Mwana (*Marko* 1:11; *Luka* 3:22)
- iv. Mwana anazungumza na Baba (*Mathayo* 11:25-26; *Yohana* 11:41; 12:27 - 28)
- v. Roho Mtakatifu huomba kwa Mungu ndani ya miyo ya waumini (*Warumi* 8:26-27)
- vi. Katika matukio mengine, watu wote watatu wametajwa k.m. *Mathayo* 3:16-17; 28:19; 1 *Wakorintho* 12:4-6, 2 *Wakorintho* 13:14; 1 *Petro* 1:2.

Ni vigumu kuelewa fundisho la Utatu kwa sababu katika uzoefu wa mwanadamu hakuna kitu kinachoweza kulinganishwa na ‘utatu katika umoja’ na ‘umoja katika utatu’.

Siri ya Utatu ni ngumu kueleweka katika uwepo wetu wa kikomo au mdogo. Tunaweza tu kuelewa Utatu kwa kiwango ambacho Mungu amefunua katika Neno Lake (1 *Wakorintho* 13:12).

(e) Mungu ni wa Milele

Mungu hana mwanzo na amekuwepo siku zote. Ndiyo maana Yeye ni wa milele. Uumbaji wa mbingu na dunia haukuwa mwanzo wa umilele wala haukuwa wakati malaika walipoumbwa.

Umilele ni kutokuwa na mwisho (usio na kikomo). Ni ukomo wa Mungu kuhusiana na wakati. Wanadamu na malaika wameumbwa, lakini Mungu peke yake hana mwanzo. Hivyo, Yeye ndiye mkaaji pekee wa umilele.

Mungu ni wa milele kwa njia mbili:-

- i. Hakuanza kuwa; Alikuwa daima (*Zaburi* 90:2);
- ii. Kuwepo kwake hakutakuwa na mwisho (*Kumbukumbu la Torati* 32:40; *Zaburi* 102:27).

Umilele wa Mungu umefunuliwa katika maandiko (*Mwanzo* 21:33; *Zaburi* 90:2; 102:27; *Isaya* 57:15; 1 *Timotheo* 6:16).

(f) Mungu Habadiliki (Habadiliki)

Wanadamu wana makosa yanayohitaji kubadilishwa au kurekebishwa, lakini Mungu hana. Yeye ni mkamilifu katika kila jambo (Isaya 46:9-10; Zaburi 33:11; 119:160; 103:17; Malaki 3:6).

Kanuni fulani kuhusu kutobadilika kwa asili ya Mungu ni:-

- i. Kwa kuwa Mungu hana kikomo, yuko na anajitegemea, yu juu ya sababu zote na uwezekano wa mabadiliko;
- ii. Mungu hawezi kuzidisha wala kupungua na hayuko chini ya maendeleo zaidi;
- iii. Nguvu za Mungu haziwezi kuwa kubwa zaidi au kidogo, na hawezi kuwa na hekima zaidi au takatifu zaidi;
- iv. Mungu hawezi kuwa mwadilifu, mwenye rehema, na mwenye upendo zaidi kuliko hapo awali kuwa au milele kuwa;
- v. Hawezi kubadilika katika uhusiano wake na watu. Anafanya kazi kulingana na kanuni za milele ambazo hazitofautiani na mabadiliko ya siku.

Kwa kuwa Mungu hawezi kubadilika, tunaweza kujikabidhi kabisa kwake tunapotegemea neno lake (Warumi 8:28).

Mungu hubadilisha mawazo yake juu ya dhambi (ona 1 *Samweli* 15:11, 29; *Hesabu* 23:19; *Yona* 3:9 -10). Mtazamo huu wa Mungu haurejelei mabadiliko yoyote ya kimsingi katika tabia au kusudi Lake. Yeye huchukia dhambi kila wakati na humpenda mwenye dhambi kila wakati.

1.1.2. - Sifa za Asili za Mungu

(*Masomo Zaidi: Ayubu* 38 – 41; *Zaburi* 139; 145:3; *Warumi* 11:33-35)

Tumejifunza asili ya Mungu lakini tunahitaji pia kujua sifa zake, ambazo ni sifa zake. Sifa za Mungu ni sifa zinazohusishwa na au zinazomuelezea Yeye. Sifa Zake zinaeleza kwa nini Anatenda jinsi Anavyofanya.

Sifa zake ni pamoja na muweza wa yote, kuwepo kila mahali, kujua yote na hekima.

(a) Uweza wa Mungu

Uweza wake wote unadokeza kwamba Mungu ni mweza yote au mwenye uwezo wote (*Yeremia* 32:17, 27)

Nguvu hii kamili inaweza kuonekana katika uumbaji (*Mwanzo* 1:1); akivitegemeza vitu vyote kwa neno lake lenye nguvu (*Waebirania* 1:3); ukombozi wa watu (*Luka* 1:35, 37); miujiza (*Luka* 9:43); wokovu wa wenyewe dhambi (1 *Wakorintho* 2:5; 2 *Wakorintho* 4:7); na utimilifu wa kusudi lake kwa ufalme wake (1 *Petro* 1:5).

(b) Uwepo wa Mungu kila mahali

Mungu yuko kila mahali wakati wote (*Zaburi* 139:1-10)

Ujuzi wa kwamba Mungu yuko sikuzote hutusaidia kuwa na ujasiri katika majoribu kwa sababu tunajua kwamba Mungu yupo kututia nguvu na kutuongoza.

Pia inatumika kutukumbusha kuwa waangalifu sana katika jinsi tunavyoishi kwa sababu Mungu huona kila kitu tunachofanya, kiwe kizuri au kibaya.
Bila kujali jinsi tunavyohisi, Mungu yuko pamoja nasi.
Ikiwa tunaweza kuhisi uwepo wa Mungu au la, yuko kila mahali.

(c) Kujuua yote kwa Mungu

Mungu anajua na anaona kila kitu (*Zaburi 139:11-12*).
Ana ufahamu usio na kikomo.
Anajua yote ambayo ni halisi na yote yanawezekana.

Kwa sababu Mungu anajua mambo yote, anaweza kutangaza kabla ya wakati kile kitakachotokea wakati ujao, kama katika utabiri wa unabii (*Isaya 46:9-10*).

Hilo halimaanishi kwamba Mungu ndiye anayefanya maamuzi kuhusu yale yatakayotupata. Anajua tu maamuzi yetu yatakuwaje kabla hatujayafanya. Kwa vile Yeye anaona, anaweza kutabiri. Hii haimaanishi kwamba Alipanga kimbele, au aliamua mapema kile ambacho kingetokea.

Uhakika wa kwamba Mungu anajua mambo yote unapaswa kuimarisha imani yetu tunapokuwa katikati ya majaribu makali. Anajua chanzo cha matatizo yetu na kile ambacho kingetukia kwa kila mojawapo ya masuluhisho tunayoweza kufikiria.

(d) Hekima ya Mungu - (Yeye ni Mwenye hikima)

(*Masomo Zaidi: Isaya 40:13-14; Warumi 11:33-35*)

Hekima si sawa na ujuzi.
Hekima huchunguza maarifa ili kupata kusudi la juu zaidi liwezekanaloo na kisha hutumia njia bora zaidi kulitimiza.

Kwa kuwa Mungu ni mwenye hekima yote, anafanya mambo yote vizuri.
Hekima ya Mungu inaweza kuonekana kuitia uumbaji wake (*Zaburi 104:24-30; Yeremia 10:12*)

Hekima yake inapatikana kwetu tunapo hitaji (*Yakobo 1:5*).

1.2 - Mungu: Tabia zake za maadili na kazi

1.2.1 - Tabia za kimaadili za Mungu

Tabia za Mungu za kimaadili ni zile zinazofichuliwa katika shughuli za Mungu na wanadamu na wanawake.

Zinajumuisha utakatifu wa Mungu na upendo wa Mungu.

(a) Utakatifu wa Mungu

Sikuzote Mungu ametaka kujulikana miongoni mwa mataifa kuwa 'Aliye Mtakatifu' (*Ezekiel 39:7*)

Kwa sababu ya utakatifu wa Mungu, haiwezekani kwake kufanya makosa ya kiadili. Utakatifu ni tabia ya Mungu inayoonyesha ukamilifu wa yote Aliyo, na msingi wa matendo yake yote.

Utakatifu una wazo la kujitenga. Nafsi kamili ya UNGU imetenganishwa na kuinuliwa juu ya watu wenye dhambi na waovu.

Ingawa Mungu ni mtakatifu, bado ana uhusiano wa karibu nasi.

Utakatifu wa Mungu umejumuishwa katika upendo kwa lililo jema na kuchukia lililo ovu. Kujitenga kwa Mungu na watu ni kwa sababu ya dhambi ya mwanadamu (*Kutoka 19:12-13, 21- 25*)

Kujitenga kwake na watu pia kunafananishwa na ujenzi wa Hema, au Maskani jangwani, na kufunka Patakatifu pa Patakatifu kwa mapazia (*Kut 26:33*).

Kuhani Mkuu aliyetakaswa pekee ndiye anayeruhusiwa kuingia Patakatifu pa Patakatifu mara moja kwa mwaka ili kunyunyiza damu kwenye kitu cha rehema, kufanya upatanisho kwa ajili ya dhambi za watu (*Mambo ya Walawi 16*).

Kutengwa huku kwa Mungu kutoka kwa watu kulikuwa kusitiza kwa watu jinsi Mungu anavyochukia dhambi.

Dhambi hutenganisha Mungu na watu wenye dhambi, na watu wenye dhambi na Mungu. (*Isaya 59:2; Habakuki 1:13; Ayubu 40:3-5; Isaya 6:5-7*).

Hatuna ufikiaji wa moja kwa moja kwa Mungu kwa juhudini zetu wenyewe isipokuwa kwa dhabihu ya Yesu Kristo (*Warumi 5:2; Waefeso 2:13-18; 1 Petro 3:18*)

Haki na haki ya Mungu ni matokeo ya moja kwa moja ya utakatifu wake.

Utakatifu wake unaonyeshwa kwa haki na kwa haki.

Haki ya Mungu inadhihirishwa na upendo wake wa utakatifu ndani ya watu. Kama Mungu mtakatifu, anataka watu wake wawe watakatifu (*Waefeso 12:10, 14; Waefeso 1:4; 1 Petro 1:13-16*)

Haki yake inadhihirishwa na hukumu yake ya dhambi. Hawezi kuvumilia dhambi na hivyo kuwaadhibu wale wanaofanya dhambi.

Utakatifu kama ubora wa maisha ya Kikristo ni zaidi ya kutofanya yaliyo mabaya bali pia kufanya lililo sawa (*Luka 10:29-37*).

(b) Upendo wa Mungu

Mungu anaonyesha upendo wake kwetu si kwa maneno na ahadi tu bali pia kwa yale anayofanya. Hakuna tunachoweza kufanya au kusema ili kustahili upendo Wake. Ni sehemu ya asili yake kupenda.

Upendo wake kwetu unaweza kuonyeshwa kwa njia za vitendo kama vile wema wake, rehema, subira, uaminifu n.k. (*Yohana 3:16; 17:24; 1 Yohana 4:4-10; Ufunuo 1:4-5*).

Mungu anawapenda sana watu hata nyakati fulani huzuia adhabu hata pale alipokuwa amepanga kuwaadhibu. Hiki ni kipengele cha rehema zake (*Ezekiel 22:30*) Upendo wa Mungu unaonyeshwa katika maana ya kwamba Yeye ni Baba mwenye rehema (*Zaburi 103:13- 14; Isaya 63:16; 64:8; Yeremia 31:7-9*)

Mungu alitoa wokovu wetu kwa gharama isiyopimika, hiyo ni kifo cha Yesu Kristo (*Yohana 3:16-17*).

Upendo wake hutuokoa na hofu na mateso yake (*1 Yohana 4:18; 2 Timotheo 1:17*). Upendo wa Mungu unawenza kuonyeshwa katika hukumu yake ya dhambi kwa shida ili kupata usikivu wetu na kuturudisha kwenye ushirika naye (*Ezekieli 18:1-32*).

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SHULE YA HUDUMA

ARUSHA - TANZANIA

SOMO: **MAFUNDISHO YA MSINGI YA KIKRISTO**

SOMO LA 2: **YESU KRISTO**

MWALIMU WA KOZI: **ASKOFU EKONG**

2.1 - Yesu Kristo: Usemi unaoonekana wa Mungu asiyeonekana

Yesu alikuja ulimwenguni ili kutuonyesha jinsi Mungu Baba alivyo.

Yeye ndiye kielelezo kinachoonekana cha Baba, asiyeonekana (*Waebrania 1:3*).

Anajumuisha tabia za asili na za kimaadili za Mungu

2.1.1- Ubinadamu wa Kristo

Kufanyika mwili kwa Bwana wetu Yesu Kristo kunarejelea muungano wa uungu na ubinadamu katika Yesu Kristo.

Yeye, Mwana wa milele wa Mungu, alifanyika mwanadamu kwa kusudi la kutuokoa (*Waebrania 9-18; Wafilipi 2:5-8; Yohana 1:1-2, 14*).

Alichukuliwa mimba kwa uwezo wa Roho Mtakatifu ndani ya Bikira Maria (*Mathayo 1:18-23; Luka 1:34-35; Wagalatia 4:4*).

Katika tendo hili la kipekee, la uumbaji, Mungu alivunja mnyororo wa kizazi cha binadamu na kuleta Kiumbe kisicho cha kawaida.

Kwa kupata mwili, Mungu alianzisha mpango Wake wa ukombozi duniani.

Baadhi ya ushahidi wa ubinadamu wa Yesu ni pamoja na ukoo Wake wa kibinadamu, mwanadamu maendeleo, sura ya binadamu, mapungufu ya binadamu, na majina ya binadamu.

(a) Uzazi na maendeleo ya binadamu

Waandishi wawili wa injili, Mathayo na Luka, wanafuatilia ukoo wa kibinadamu wa Kristo

Mathayo anafuatilia nasaba yake hadi kwa Daudi na zaidi kwa Ibrahimu (*Mathayo 1:1-17*)

Luka anafuata nyuma hadi kwa Adamu, mtu wa kwanza (*Luka 3:23-38*)

Kusudi la ukoo huu lilikuwa:

- i. Kuthibitisha kwamba Yesu alitoka katika ukoo wa Daudi na kwa hiyo mrithi wa kiti cha enzi cha Israeli. Vinginevyo, hakuna Myahudi ambaye angemkubali kuwa Mfalme au Masihi wake.
- ii. Kuthibitisha kwamba Yesu, kama mzao wa Ibrahimu, alikuwa mtoto wa ahadi ambaye kupitia kwake jamaa zote za dunia zingebarikiwa. (*Mwanzo 22:17-18*)

Ingawa Yesu alikuwa na ukoo wa kibinadamu, hakuwa na baba wa asili wa kibinadamu. (*Luka 1:34-37*)

Kuzaliwa kwa Yesu kulikuwa kwa kimujiza ajabu, lakini kulikuwa na mwanadamu.

Alikua kimwili na kiakili kulingana na sheria za kawaida za ukuaji wa mwanadamu (*Mathayo 13:55; Luka 2:40-41; Marko 1:35; Yohana 4:32-34*)

(b) Mwonekano wa binadamu na mapungufu

Uthibitisho wote unaonyesha sura ya Yesu ilikuwa sawa na ya wanaume wengine. (*Yohana 19:5; Wafilipi 2:8*)

Alipochukua umbo la mwanadamu, alijitiisha kwa hiari chini ya mipaka ya wanadamu (*Wafilipi 2:5-8*).

Kwa hiyo, wakati fulani anakuwa amechoka kimwili (*Yohana 4:6*), njaa (*Mk 11:12*) na kiu (*Yohana 19:28*).

Alipitia majaribu (*Mathayo 4:1-11*) na kutiwa nguvu na Baba alipoomba (*Luka 22:42-44*).

Pia alipata maumivu (*1 Petro 4:1*) na hatimaye kifo (*1 Wakorintho 15:3; Yohana 19:28-42*) ambao ulikuwa uthibitisho mkubwa zaidi wa ukomo wa ubinadamu Wake.

(c) Majina ya watu

Majina aliyopewa Yesu yanaonyesha ubinadamu wake.

Aliitwa Yesu, aina ya Kigiriki ya jina la Agano la Kale Yoshua (*Mathayo 1:21*) ikimaanisha ‘Mwokozi’.

Aliitwa ‘Mwana Daudi’ na ‘mwana wa Abrahamu’ (*Mathayo 1:1*) ‘Mwana wa Adamu’ kwa uwazi zaidi anawakilisha ubinadamu wake (*Mathayo 26:64-65*)

Neno hili linamaanisha kwamba Yeye ni mwanadamu kweli na vile vile kuwa mwakilishi wa wanadamu wote.

2.1.2 - Uungu wa Kristo

(a) Haki za Mungu

Yesu Kristo alitumia haki za kimungu ambazo ni Mungu pekee anazo.

Haki za kimungu ni pamoja na (i) kupokea ibada ya wanadamu, (ii) kusamehe dhambi, (iii) kufufua wafu, (iv) haki ya kuhukumu.

- i. Yesu Kristo alipata kuabudiwa na ingekuwa ni kufuru kama yeye si Mungu kikweli (Kukufuru ni kumtukana Mungu au kudai kimakosa kuwa Mungu) - *Mathayo 4:10; Yohana 5:23; Mathayo 2:11*.

Kuabudu mungu mwingine yejote kulikatazwa na Mungu (*Kutoka 20:3-5*) na wale haikuwa ibada iliyokataliwa na Mungu (*Matendo 10:25-26; 14:11-18; Ufunuo 19:10; 22:8-9*)

- ii. Yesu alitumia haki ya kusamehe dhambi, haki iliyohifadhiwa kwa ajili ya Mungu pekee (*Mk 2:7; Mathayo 9:2-6*)
- iii. Alitumia haki ya kutoa *uhai* (*Yohana 5:21; 10:10*) au kufufua wafu. (*Luka 7:11-17; 8:40-56; Yohana 11:1-44*)
Mwanadamu tu hawezi kutoa *uhai* kwa uwezo wake mwenyewe.
- iv. Yesu alitumia haki yake ya kimungu ya kuhukumu (*Yohana 5:22; Mathayo 25:31-46; Matendo. 10:42; 17:31; 2 Wakorintho 5:10*)

(b) Tabia ya Kimungu

(i) Sifa za kimaadili

- Yesu alikuwa na sifa za kimaadili na asilia sawa na Mungu Baba
- Alikuwa mtakatifu na hangweza kuthibitishwa kuwa na hatia ya dhambi. (*1 Petro 2:22; Yohana 8:46*)
- Alithibitisha upendo wake katika mahusiano na watu kutoka tabaka zote za maisha na viwango vyote vya jamii (*Luka 19:10; Mathayo 11:19; Marko 10:17-22*)
- Alisali kwa ajili ya wafuasi wake na kwa ajili ya adui zake pia (*Yohana 17:9, 20; Luka 23:34*); huu ni mfano kamili wa upendo.
- Alionyesha upendo wake kwa kuonyesha ubinadamu wa kweli na upole, kama vile kuosha miguu ya wanafunzi wake (*Yohana 13:14*) upole kwa wenye dhambi (*Luka 7:37-39, 44-50*), na pamoja na wale waliomwacha (*Luka 22:61; Yohana 21:15-23*)

(ii) Sifa za asili

- Yesu Kristo ni muweza wa yote. Malaika wote, mamlaka, na mamlaka zote za ulimwengu ziko chini ya uwezo na mamlaka yake (*1 Petro 3:22, Wakolosai 1:19; 2:9; 1 Wakorintho 1:24, Mathayo 28:18*)
- Yesu yuko kila mahali. Anajaza kila kitu kwa kila njia (*Waefeso 1:22-23; Mathayo 18:20*).
- Yesu ni Mjuzi wa yote. Anajua kila kitu (*Yohana 2:24-25; 16:30; 21:17; Wakolosai. 2:2-3*). Alijua maisha ya dhambi ya mwanamke Msamaria (*Yohana 4*), mawazo ya Mafarisayo (*Luka 6:8*) na asili na mwisho wa zama za sasa (*Mathayo 24-25, Marko 13; Luka 21*).
- Hakuna mkanganyiko katika tabia ya Yesu ajuaye yote katika Mathayo 24:36 na Marko 11:13 kwa sababu katika mwili alichagua kutoa haki yake kwa matumizi huru ya sifa zake za kimungu (kama vile *Mathayo 26:52-54; Wafilipi. 2:5-7*)
- Yesu ni Mwana wa milele wa Mungu (*Yohana 1:1; Mika 5:2*)
- Yeye amekuwako siku zote, na atakuwepo milele (*Waebrania 1:11-12; Yohana 1:1-3*)
- Yeye habadiliki (*Waebrania 13:8*)
- Sifa hizo hapo juu ni ushahidi wa wazi wa uungu wa Yesu Kristo

(c) Madai kwa Uungu

Yesu alitoa madai ya uhakika kwamba Yeye ni Mungu (*Yohana 14:11*)

- i. Umoja na Baba (*Yohana 10:30*)
- ii. Alitangaza kwamba alikuwa Mwana wa Mungu
- iii. Alidai kwamba wokovu ungeweza kupatikana kupitia Yeye tu (*Yohana 10:9*)

- iv. Njia pekee ya kumfikia Baba (*Yohana* 14:6)
- v. Pasipo yeye, hakuna awezaye kufanya lolote (*Yohana* 15:5)
- vi. Alishuhudia kuwepo kwake (*Yohana* 8:58; 17:5)
- vii. Aliwaelekeza wanafunzi wake kuomba katika jina lake (*Yohana* 16:23)
- viii. Aliwapa wanafunzi wake uwezo wa kufanya miujiza (*Luka* 9:1-2)

(d) Majina yanayoonyesha uungu

Majina ambayo yangeweza kutumika tu kumrejelea Mungu yanatolewa kwa Yesu Kristo katika Agano Jipyota lote;

- i. Aliitwa Mwana wa Mungu (*Mathayo* 3:17; 17:5; *Yohana* 10:36)
- ii. Aliitwa Emanueli kumaanisha ‘Mungu pamoja nasi’ (*Isaya* 7:14; *Mathayo* 1:22 - 23; *Yohana* 1:14).
- iii. Aliitwa neno la Mungu (*Yohana* 1:1-2, 14)
- iv. Aliitwa Mungu (*Tito* 2:13)
- v. Alijulikana kama Kristo (*Kigiriki*) au Masihi (*Kiebrania*) ikimaanisha ‘Mtiwa-Mafuta’ (*Matendo* 2:36; *Yohana* 1:41). Katika nyakati za Agano la Kale, pekee watu walioitiwa mafuta au waliotengwa kwa ajili ya utumishi ni manabii, makuhani na wafalme.
- vi. Aliitwa Bwana, wakati mwingine hutumika kama jina la adabu au kwa heshima kwa ajili ya uungu wake (*Luka* 1:43; 2:11; *Yohana* 20:28; *Matendo* 16:31; 1 *Wakorintho* 12:3)

- Jina, ‘Bwana’ linatokana na tafsiri ya neno la Kiebrania ‘Yehova’.

Kwa hivyo, Yesu Kristo anahuishwa na Yehova wa Agano la Kale.

2.1.3 - Muungano wa Uungu na ubinadamu katika Kristo

Imekuwa vigumu kueleza kupata mwili kwa Yesu Kristo kwa maana ya asili yake ya uwili kama Mungu na mwanadamu.

Yesu alikuwa kweli Mungu na mwanadamu kweli

Alikuwa na asili ya mwanadamu na asili ya kimungu.

Katika asili yake ya uungu, ana sifa zote, mali au sifa za Mungu.

Katika asili yake ya kibinadamu, Yeye si Mungu anayejfanya kuwa mwanadamu bali mwanadamu kweli (*Yohana* 1:14).

Alikuwa na sifa za kimwili na kimwili za mwanadamu.

Hakuacha kuwa Mungu alipokuwa mwanadamu.

Aliongeza tu asili ya mwanadamu kwa asili Yake ya Uungu. Alikuwa Mungu-mtu.

Sababu za kufanywa kuwa katika mwili

- i. Wanadamu wote walikuwa wenye dhambi na dhabihu isiyo na hatia kwa ajili ya dhambi ilikuwa muhimu. Kwa kuwa Mungu hangeweza kufa, alifanyika mwili ili kutoa dhabihu kamilifu, kulipa adhabu ya dhambi (*Waerania* 2:9).
- ii. Kupitia kufanyika mwili, Yesu alimfunua Baba kwa wanadamu (*Yohana* 14:7-11)

- iii. Kwa kufanyika mwanadamu, Yesu alituandalia mfano ufaao (*1 Petro* 2:21-25). Tunapo jitambulisha naye katika kukabiliana na hali za kibinadamu, tunatambua lengo letu la kufanana na Kristo (*Warumi* 8:29).

2.1.4 - Matendo ya Kristo

Matendo ya Kristo yanarejelea kifo chake, ufufuo, kupaa na kuinuliwa

(a) Kifo chake

Kifo chake kilikuwa tofauti na kingine chochote; ilikuwa ya hiari (*Yohana* 10:18; *Mathayo* 27:50)

Alikubali kifo chake kama mapenzi ya Mungu kwa ajili ya wokovu wa wanadamu. Kifo chake hakikulazimishwa na Shetani au askari wa Kirumi.

Kifo chake kilikuwa kazi kwa kuwa kililipa adhabu ya dhambi zetu ambayo ni kutengwa nayo Mungu (*Marko* 15:34)

Alituliza au kutuliza hasira ya Mungu dhidi yetu na kuruhusu haki ya Mungu kumwangukia ili tuweze kusamehewa (*Warumi* 3:25-26).

Kifo chake kinatuwezesha kujitambulisha naye kwa kujisulubisha mwenyewe (*Wagalatia* 5:20, 24; *Warumi* 8:5-11)

(b) Kufufuka kwake

Kazi ya Yesu ingekuwa haijakamilika na imani yetu ingekuwa bure kama Yeye hakuwa amefufuka kwenye uzima tena (*1 Wakorintho* 15:14)

Ufufuo wake unaweka Ukristo tofauti na dini na imani nyingine zote kwa sababu hapana dini nyingine inaweza kusema kwamba kaburi la waanzilishi wake ni tupu.

Kwa sababu anaishi, tumerithi uzima wa milele (*Yohana* 11:25-26).

Ufufuo wa Kristo ni jiwe kuu la imani ya Kikristo. Ilithibitisha ufanisi wa kifo chake na kukipa thamani (*Warumi* 4:25)

Baadhi ya sababu kwa nini ufufuo una umuhimu mkubwa kwetu ni:-

- a) Kazi ya Kristo kama kibadala cha wenye dhambi imekubaliwa na Mungu kwa sababu Mungu alimfufua kutoka kwa wafu (*Matendo* 2:24, 32; 3:15; 4:10; 5:30)
- b) Inathibitisha Uungu wake (*Warumi* 1:4)
- c) Alifanyika kuhani wetu Mkuu (*Waebrania* 9:24), mwombezi wetu (*Warumi* 8:34), mpatanishi (*1 Timotheo* 2:5) na wakili wetu au mwanasheria (*1 Yohana* 2:1)
- d) Inaonyesha uwezo mkuu wa Mungu katika kutoa wokovu kwa ajili yetu (*Flp. 3:10*)
- e) Inatuhakikishia ufufuo wetu kutoka kwa wafu (*Yohana* 5:28; 6:40; *Warumi* 8:11; *1 Wakorintho* 15:20-23; *1 Wathesalonike* 4:14).

(c) Kupaa na Kuinuliwa kwake

Baada ya siku arobaini za huduma ya Kristo baada ya kufufuka kwake, alipaa au kurudi mbinguni (*Matendo* 1:9; 2:32-35; *Waefeso* 1:20; *1 Petro* 3:21-22)

Ufufuo na kupaa kwa Yesu Kristo ulikuwa mwanzo wa kuinuliwa kwake
Katika kuinuliwa Kwake, ‘Anainuliwa’ au ‘anainuliwa hadi kiwango cha juu cha
heshma na utukufu katika mkono wa kulia wa baba.

Katika kuinuliwa kwake, anawekwa katika nafasi yake ifaayo kama Bwana Mwenye
Enzi Kuu (*Matendo* 2:33-36; 5:31, *Waefeso* 1:19-23; *Waebrania* 2:14-18; 4:14-16)

Katika hadhi Yake iliyotukuka, tunapokea baadhi ya manufaa kama vile:

- i. Yeye yuko kila mahali kiroho na hivyo kuwa kitu kinachofaa zaidi cha
kuabudiwa kwa watu wote (*Waefeso* 4:10; 1 *Wakorintho* 1:2)
- ii. Anaingia katika huduma yake ya ukuhani mbinguni (*Waebrania* 4:14; 5:5-10)
- iii. Anatoa karama kwa watu wake na kanisa (*Waefeso* 4:8-11; 1 *Wakorintho* 12:4-11)
- iv. Alimimina Roho Mtakatifu juu ya watu wake (*Matendo* 2:33)
- v. Kama Mkuu na Mwokozi aliyeinuliwa, anatoa toba na imani kwa watu
(*Matendo* 5:31; 11:18; 2 *Petro* 1:1)
- vi. Alipaa mbinguni pamoja na ubinadamu wake (mwili wake uliotukuzwa) na
hivyo kuweza kuwa Kuhani Mkuu mwenye rehema na mwaminifu kwa vile
ameweza kushiriki uzoefu wa wanadamu (*Waebrania* 2:14-18; 4:14-16)

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SOMO LA 3: **ROHO MTAKATIFU**

MWALIMU WA KOZI: **ASKOFU EKONG**

3.1 - Roho Mtakatifu : Msimamizi Mwenye Hekima

Yesu Kristo alipokuwa duniani, aliwekewa mipaka na ubinadamu wake kwa sababu angeweza kuwa mahali pamoja tu kwa wakati mmoja. Alitoa ahadi ya Roho Mtakatifu ambaye angechukua nafasi Yake na hangekuwa na vikwazo kwa muda ambao angeweza kukaa au katika kazi ambayo angeweza kufanya.

Kupitia Roho Mtakatifu, Mungu sio tu hutuagiza kazi, Yeye pia hukaa nasi na hutuwezesha kuifanya kazi hiyo.

Mungu pia, kupitia Roho Mtakatifu, anakaa ndani yetu na kutupa mwongozo wa kibinagsi, ushirika, faraja, na kuwezesha mahitaji yetu yote ya kiroho.

3.1.1 - Uungu wa Roho Mtakatifu

Katika masomo yetu ya awali ya Mungu, tulijadili asili sita za Mungu ambazo pia zinarejelea kwa usawa Baba, Mwana na Roho Mtakatifu.

Nafsi tatu katika Uungu ni sawa katika utukufu na ukuu.

Roho Mtakatifu ni Mungu kweli na uungu wake unathibitishwa na sifa zake, uhusiano wake na watu wengine katika Utatu, majina ya Mungu aliyopewa, na kazi anazozifanya.

(a) Tabia zake za asili ya Kimungu

Sifa za asili ya uungu ya Roho Mtakatifu ni kama ifuatavyo:

- a) Yeye ni wa milele (*Waebraania 9:14*).
- b) Yuko kila mahali (*Zaburi 139:7-10*)
- c) Yeye ni Mjuzi wa yote (anajua yote) - 1 *Wakorintho 2:10-11; Warumi 8:26-27*
- d) Yeye ni muweza wa yote (mwenye uwezo wote) - Luka 1:35; Matendo 1:8, yaani, ana uwezo na uwezo wa kufanya kila kitu ambacho Mungu anataka, bila mipaka yoyote.

(b) Majina yake ya asili ya kimungu

Mtume Petro alitambua uungu wa Roho Mtakatifu alipozungumza na wadanganyifu Anania (*Matendo 5:1-4*).

Mtume Paulo pia anathibitisha ukweli huu aliposema kwamba Roho Mtakatifu ni Bwana (2 *Wakorintho 3:17-19*). Mungu pekee ndiye anayeweza kutajwa kama Bwana katika wakati wa Paulo.

(c) Muungano wake wa asili ya kimungu

Ungu wa Roho Mtakatifu pia unaweza kuchukuliwa kupitia ushirika wake na wengine katika utatu, kwamfano:

- I. Fomula ya Ubatizo (*Mathayo* 28:19) - Kuwabatiza kwa jina la Baba na Mwana na Roho Mtakatifu.
- II. Baraka ya Kitume (2 *Wakorintho* 13:14) – neema ya Bwana wetu Yesu, upendo wa Mungu na ushirika wa Roho Mtakatifu.
- III. 1 *Wakorintho* 12, tunaweza kuona uhusiano kati ya Nafsi hizo tatu na tunaweza tu kuelezwa kwa msingi wa usawa kamili wa kila Nafsi katika Utatu: k.m.
 - a. Kanisa ni Mwili wa Kristo - mstari wa 27
 - b. Mungu aliteua huduma ili kusaidia katika maendeleo yake - mstari wa 28
 - c. Roho Mtakatifu hugawanya vipawa kwa enzi kama apendavyo - mistari 4-6, 11.
- IV. Roho Mtakatifu ni mwakilishi au wakala wa Mungu Baba, na anatenda kazi kwa niaba yake duniani: k.m
 - a. Anawavuta wanadamu kwa Kristo - *Yohana* 6:44
 - b. Anafunua ukweli - *Yohana* 14:26; 16:13
 - c. Anaongoza - *Warumi* 8:14.
 - d. Alizungumza na nabii Isaya (*Isaya* 6:9-10) kwa niaba ya Mungu (Mdo 28:25-28).
- V. Nafsi zote tatu zilikuwa hai katika uumbaji. K.m. “Na tumfanye mtu kwa mfano wetu.” – *Mwanzo* 1:26

Marejeleo yote hapo juu yanaonyesha kimaandiko kwamba Roho Mtakatifu ni Mungu sawa na Baba na Mwana.

3.1.2 - Utu wa Roho Mtakatifu

(a) Sehemu muhimu ya Utu

Kuna vipengele vitatu muhimu vya utu ambavyo ni akili (uwezo wa kufikiri), usikivu (uwezo wa kuhisi) na utashi (uwezo wa kufanya maamuzi).

- Warumi 8:27 inabainisha uwezo wa kiakili wa Roho
- Warumi 15:30 inaelezea hisia za Roho
- 1 *Wakorintho* 12:11 inaonyesha uwezo wa mapenzi kama Roho Mtakatifu anatoa vipawa kwa waamini kama anavyoamua au anavyotaka.

(b) Vipengele Vingine vya Utu

Vipengele vingine viro pamoja na vipengele muhimu vinavyochangia uelewa wetu wa utu, navyo ni kama ifuatavyo:-

- i. Muungano wa watu binafsi
- Utu wa Roho Mtakatifu unaonyeshwa waziwazi na ushirika wake na Watu wengine kupitia fomula ya ubatizo na baraka za kitume.
- Roho Mtakatifu hawezi kuhusishwa na vitu visivyo na utu kama vile ‘nguvu’ ‘pumzi’, ‘nguvu’ au ‘akili’.

- ii. Vitendo vya kibinafsi
 - Roho Mtakatifu anafunua.
 - Anatafuta (*1 Wakorintho 2:10*)
 - Anasema, akiwaita watu katika utumishi (*Matendo 13; Ufunuo 2:7*)
 - Anashuhudia (*Yohana 15:26*)
 - Anawaongoza watu wake katika utumishi, mara nyingi akiwakataza au kuwazuia wasifanye jambo fulani (*Matendo 16:6-7*).
 - Yeye hutuombea (*Warumi 8:26*)
 - Anafundisha (*Yohana 14:26*)
 - Anakemea (*Yohana 16:8-11*)
 - Anatuongoza (*Yohana 16:13*)
 - Humtukuza Kristo (*Yohana 16:14*)
 - Yeye huzaliwa upya (*Yohana 3:5*)

- iii. Majina binafsi
 - Alitambuliwa kuwa Mshauri ambaye angechukua mahali pa Yesu Kristo wakati wa kuondoka kwake duniani (*Yohana 14:16, 26*)
 - Alipaswa kutenda kwa niaba ya Yesu Kristo katika kutekeleza huduma ya Kristo (*Yoh 15:26; 16:13-15*)
 - Anaitwa Roho wa kweli (*Yohana 14:17*) Anaitwa Roho wa uzima (*Warumi 8:2*)
 - Anaitwa Roho wa neema (*Waebrania 10:29*)
 - Anaitwa Roho wa kufanywa wana (*Warumi 8:15; Wagalatia 4:5-7*) Anaitwa Roho wa ahadi (*Matendo 1:5*).
 - Anaitwa Roho wa utakatifu (*Warumi 1:4*)
 - Anaitwa Roho wa Shauri (*Yohana 14:16, 26*)

- iv. Matibabu binafsi
 - Roho Mtakatifu anaweza kujaribiwa (*Matendo 5:9*) Anaweza kuhuzunishwa (*Waefeso 4:30*)
 - Anaweza kudanganywa (*Matendo 5:3*)
 - Anaweza kutukanwa na kusemwa vibaya (*Mathayo 12:31, 32*)
 - Anaweza kupingwa (*Matendo 7:51*)
 - Anaweza kutukanwa (*Waebrania 10:29*)

Sifa hizo hapo juu pia zinathibitisha utu wa Roho Mtakatifu.

3.1.3 - Huduma ya Roho Mtakatifu

Ni vigumu kuelewa mengi kuhusu Roho Mtakatifu, lakini tunaweza kuguswa, kubarikiwa na kuongozwa na Uwepo Wake na kuwezeshwa na Nguvu zake.

Tunaweza kuona athari za huduma yake (kama ile ya upepo) lakini hatuelewi mafumbo yake (*Yohana 3:8*).

Huduma ya Roho Mtakatifu inaweza kuzingatiwa kuhusiana na

- a) ulimwengu usioamini
- b) mwamini mmoja mmoja
- c) kanisa kwa ujumla.

a) Huduma yake kwa ulimwengu usioamini

Roho Mtakatifu huwahukumu wanadamu juu ya hali ya dhambi ya kutomwamini Yesu Kristo (*Yoh 16:8-9*).

Roho Mtakatifu huwafunulia wanadamu haki ya Bwana Yesu Kristo na udhalimu wa wengine. Anawakumbusha kwamba ni kwa sababu ya ushindi wa Yesu juu ya dhambi kwamba Mungu sasa anawatangaza wenyewe dhambi kuwa waadilifu na kuwawezesha kuwa wenyewe haki kuitia imani katika Yeye (*Yohana 16:10*).

Roho Mtakatifu huwatia hatiani wasioamini juu ya hukumu kwa kuonyesha uhusiano kati ya kifo cha Kristo na ufufuo na hukumu ya ulimwengu. Msalaba unaashiria malipo ya deni: adhabu ya dhambi (*Yohana 16:11*).

Roho Mtakatifu humshuhudia asiyeamini, humtia hatiani juu ya dhambi, na kumvuta kwa Kristo (*Yohana 6:44*). Kisha anamwangazia mwamini kuhusu majukumu yake ya kiroho (1 *Yohana 1:9*).

(b) Huduma yake kwa waumini binafsi

Huduma ya Roho Mtakatifu kwa waumini inaweza kuwekwa katika makundi mawili:

(i) Msaada wake, (ii) Ubatizo wake

I. Msaada wake (njia 6)

- Tunakuwa waamini kuitia kazi ya Roho Mtakatifu. Kama wasioamini tulikuwa wafu kiroho lakini tulizaliwa kiroho tulipokuja kwa Mungu kwa toba na imani. Tulifanyika kiumbe kipywa (2 *Wakorintho 5:17*), tukazaliwa mara ya pili kwa Roho na tukapokea asili mpya (*Yohana 3:5-7; Efe 2:5; Tito. 3:5*). Uzoefu huu unaitwa kuzaliwa upya.
- Tunapokea nguvu kwa ajili ya ushuhuda kutoka kwa Roho (*Matendo 1:8*). Hali, watu, na pepo wabaya hujaribu kutuzuia kushiriki injili lakini Roho wa Mungu ndiye chanzo cha nguvu tunachohitaji kuchota kwa ajili ya kushuhudia kwa ufanisi.
- Roho Mtakatifu hutuhudumia kama mwalimu (*Yohana 14:26; 15:26; 16:13*) Anatufunulia ukweli wa Mungu (1 *Wakorintho 2:12-14*).
- Tunapokea msaada wa Roho kuitia maombezi yake kwa niaba yetu.
- Katika nyakati ambazo tunahisi hatuwezi kuomba hata kidogo, tunaweza kutegemea maombi ya Roho Mtakatifu (*Warumi 8:26*)
- Roho hutuongoza siku baada ya siku kuelekea kwenye maisha ya ushindi, kama Kristo. Utawala wake katika maisha ya Mkristo ni siri ya ushindi dhidi ya dhambi. Amejitolea kwa maendeleo yetu ya kiroho. Anataka kutuonyesha jinsi ya kushinda asili yetu ya ubinafsi (*Warumi 8:1-14*) (Mwamini ana asili mbili - asili na ya kiroho - Rum 7). Tabia ya mtu wa asili anayeishi ili kuuridhisha mwili wake tu ni ya kuchukiza huku tabia ya mtu wa kiroho anayemruhusu Roho Mtakatifu kuongoza maisha yake ni nzuri. Suluhisho la kushughulika na mwanadamu wa asili ni kutembea katika Roho (*Wagalatia 5:16*)

- Roho Mtakatifu huzaa matunda yenyе baraka ya maisha ya Kikristo (*Wagalatia* 5:22-23). Kutembea kwa Roho kunamaanisha kwamba mtu anamtegemea Yeye daima na anaamini katika uwezo Wake wa kutoa ukombozi katika eneo la maisha ya mtu. Tunaweza kubadilishwa tunapojazwa na kutawaliwa na Roho. Matunda au sifa za Roho ni sifa za Roho Mtakatifu.

II. Ubatizo wake

Uhusiano wa ndani wa Roho Mtakatifu na mwamini unaweza kuonyeshwa kwa maneno kadhaa ya maelezo:-

- Ubatizo maana yake ni 'kuzamisha majini' (*Mathayo* 3:11; *Matendo* 1:5). Kitu kinapotumbukizwa ndani ya maji, kinafikiwa kikamilifu. Tunaweza kwa usawa kushiba au kujazwa kabisa na Mungu.
- Kujazwa kunaelezea uwezo wa kutopokea tena wakati umejaa (*Matendo* 2:4; 4:31). Tunabaki kujazwa kwa viwango vipyta na utimilifu wake wa kiungu (nguvu na utukufu wake) kadri uwezo wetu unavyokua (*Waefeso* 5:18).
- Kumiminwa na Roho Mtakatifu (*Yoeli* 2:28-29) kunaweza kuonekana katika mwanga wa mvua za vuli zinazohitajika kwa mazao kukua kikamilifu kwa wakati wa mavuno.

III. Alama zake

Kuna baadhi ya alama za kibiblia zinazoelezea baadhi ya kipengele cha kazi ya Roho takatifu:

- Moto (*Mathayo* 3:11) - Moto huchoma kisicho safi
- Njiwa (*Mathayo* 3:16) - Njiwa huwakilisha upole au amani
- Mafuta ya upako au Upako kwa Roho Mtakatifu (1 *Wafalme* 19:16; 1 *Yohana* 2:20) - Wafalme na manabii wa Agano la Kale mara nyingi walipakwa mafuta kama ishara ya kibali cha Bwana cha utumishi wao.
- Karama (*Luka* 11:13) - Roho Mtakatifu ni zawadi ya Baba kwetu
- Vijito vya Maji ya Uhai (*Yohana* 7:37-39) - Roho Mtakatifu hutujaza kwa kufurika kwa maisha mapya.
- Muhuri au amana (2 *Wakorintho* 1:22; *Waefeso* 1:13-14) - Roho Mtakatifu ametolewa kama dhamana ya uzima wetu wa milele pamoja na Baba.
- Pumzi au upepo (*Yohana* 20:22; *Ezekiel* 37:9-14) - Roho Mtakatifu ni pumzi ya Mungu anayetupa uzima.

(c) Huduma yake kwa Kanisa

Tofauti na upako maalum kwa ajili ya kazi maalum ya nyakati za Agano la Kale, ubatizo katika Roho Mtakatifu ulipaswa kuwa waamini uwezeshaji wa msingi wa maisha na huduma ya kiroho thabiti na yenyе ufanisi (*Yohana* 7:38-39; 14:17).

Matokeo ya uwepo huu mpya wa kukaa ndani na wenye nguvu ni ukuaji wa ajabu wa kanisa kadiri waumini wanavyoshiriki imani na uzoefu wao na wengine.

Roho anapokaa ndani ya washiriki wa kanisa na kuongoza shughuli zao za ushirika, wana uwezo wa kutekeleza kazi na mapenzi ya Mungu duniani.

Si tu kwamba wafuasi wa Yesu waliwezeshwa kuwa mashahidi wenye ufanisi, bali pia waliwezeshwa kwa mafanikio kutetea injili (*Marko 13:9-11, Mathayo 26:69-75; Matendo 2; 4:8-20*)

Roho Mtakatifu anadhibitit utume wa uinjilisti wa kanisa, akiwaelekeza watumishi wake mahali pa kwenda na wapi wasiende (*Matendo 13:2; 16:6-7; 13:2*).

Roho Mtakatifu pia anaongoza katika usimamizi mzuri wa kanisa ambao uliwezesha karisa kukua kwa haraka na kukuza roho ya umoja (*Matendo 15:28-29*).

Kupitia maongozi yake ya kuendelea, Roho aliongoza Paulo na wengine kutoa kutia moyo, faraja, mafundisho ya mafundisho, onyo, na kuagiza nidhamu kwa kanisa kupitia nyaraka zilizovuvviwa k.m. 1 Wakorintho 7:40; Waebrania 12:4-11

Katika mchakato wa kukomaa, Roho Mtakatifu, kama msimamizi mwenye hekima yote, humpa kila mwamini karama ambazo ni za lazima ili kubeba kazi yake katika ulimwengu na katika kanisa, Mwili wa Kristo (*Warumi 12:4-8; 1Wakorintho. 12:1-25; Waefeso 4:11-16*)

Kwa mukhtasari, Roho Mtakatifu hulipatia kanisa:-

1. Nguvu ya kuinjilisha;
2. Hekima na ujasiri unaohitajika kutetea imani;
3. Vipawa vinavyofaa kwa ajili ya huduma kwa mwili mzima wa Kristo na pia wanachama binafsi;
4. Uongozi wa kibinadamu wa kuongoza kazi;
5. Maono na msukumo muhimu ili kutimiza Agizo Kuu

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SOMO LA 4: **WATUMISHI WA MUNGU - MALAIKA**

MWALIMU WA KOZI: **ASKOFU EKONG**

4.1 - Malaika:- Majeshi ya Giza na Majeshi ya Nuru

Migogoro ya kiroho ndiyo inayounda usuli wa masomo ya malaika. Katika ulimwengu wa Kiroho, nguvu za kiroho za kishetani hutafuta kudhoofisha yetu ulinzi na kutuua kiroho.

Tuko salama mradi tu tumaini letu liko kwa Mungu ambaye hutoa msaada kupitia nguvu zake kuu za kiroho katika kumpinga adui yetu.

4.1.1 - Asili ya Malaika

(a) Asili yao

Malaika ni mpangilio au kikundi chenye kikomo cha viumbe ambao ni wajumbe wa Mungu au mawaziri. Wana akili na uwezo mkubwa kuliko mwanadamu.

Malaika wengine hutumikia kusudi la Mungu kupitia utakatifu wao na utekelezaji wa hiari wa mapenzi ya Mungu. Malaika wengine waliomwasi Mungu wametengwa naye milele.

Malaika maana yake ni wajumbe.

Malaika waliumbwaa na Mungu ingawa hatujui ni lini hasa (*Zaburi 148:2-5; Wakolosai 1:16*), lakini lazima iwe kabla ya kuumbwa kwa mwanadamu.

Malaika hawawezi kufa, yaani, hawatakomaa kamwe (*Luka 20:36*).

(b) Tabia zao

Malaika ni viumbe wa roho (*Waebrania 1:7, 13-14*), ambayo ina maana kwamba hawana miili ya kimwili (*Waefeso 6:12*).

Mwanadamu si roho bali ana asili ya namna mbili - nyenzo (mwili) na isiyooonekana (roho).

Malaika mara nyingi hujidhihirisha katika umbo la kibinadamu (*Waamuzi 6:11-24; Yohana 20:12*) lakini haimaanishi kuwa wana miili ya kimwili kama sehemu ya kuwepo kwao kwa lazima. Wanachukua miili ya nyenzo mara kwa mara kama njia yao ya kuwasiliana nayo binadamu.

Malaika ni viumbe binafsi. Wao huonyesha vipengele vya msingi vya utu ambavyo ni akili, hisia, na utashi (*2 Samwel 14:20; Luka 4:34; Ufunuo 12:12; Luka 15:10; 2 Timotheo 2:26; na kadhalika.*).

Malaika hawana jinsia (*Mathayo 22:30*). Haziainishwi kulingana na jinsia ingawa wengine hupewa majina ya kiume (k.m. Michael, Gabriel).

Wakati fulani wanaitwa wana wa Mungu (*Ayubu* 1:6; 2:1; 38:7). Malaika wana akili na nguvu zinazopita za kibinadamu (2 *Petro* 2:11; *Zaburi* 103:20; 2 *Wathesalonike* 1:7).

Malaika waovu pia wana nguvu nyingi (*Yohana* 12:31; *Luka* 11:21, 22:53; 10:19; *Waefeso* 6:12). Ijapokuwa malaika waovu wana nguvu, uwezo wao ni mdogo kama inavyoonekana katika ukweli kwamba itachukua malaika mmoja tu kumfunga Shetani na kumtupa katika shimo la kuzimu mwishoni mwa wakati huu (*Ufunuo* 20:1-3).

Malaika hawapo kila mahali (*Ayubu* 1:7; 1 *Petro* 5:8; *Zekaria* 1:11; *Danieli* 10:5, 12-14). Malaika si watu waliotukuzwa. Kuna tofauti ya wazi kati ya malaika na wanadamu (*Waebrania* 12:22-23; 2:16)

Mwanadamu, kwa kitambo kidogo yuko chini kuliko malaika (*Zaburi* 8:4-5) lakini siku zijazo atakuwa juu zaidi (*Waebrania* 2:7; 1 *Wakorintho* 6:3). Tutawahukumu malaika, ambayo inaonyesha kwamba wale amba ni wa chini, au wa umuhimu mdogo, hawahukumu wale walio bora zaidi.

4.1.2 - Tabia za Maadili za malaika

Malaika waliumbwa watakatifu

Malaika wote waliumbwa watakatifu, lakini wengine walianguka kutoka katika hali yao takatifu. Walikuwa na uwezo wa kutenda dhambi au kutotenda dhambi

Malaika walioanguka walichagua kuacha nafasi zao za mamlaka na makao yao wenye kwa tendo la mapenzi yao wenye kwa (*Yuda* 6). Shetani aliongoza theluthi moja ya malaika katika uasi dhidi ya Mungu kutokana na ubinafsi na kiburi (1 *Timotheo* 3:6; *Ufunuo* 12:4). Matokeo ya matendo yao yalikuwa hukumu ya Mungu (2 *Petro* 2:4; *Mathayo* 25:41).

Wengine hawakutenda dhambi bali walibaki na Baba kama malaika watakatifu (*Marko* 8:38; *Mathayo* 6:10; 18:10).

Ibilisi wakati mwingine hujaribu kujifanya malaika watakatifu wanaochukuliwa kuwa malaika wa nuru (2 *Wakorintho* 11:14).

Sehemu kadhaa za Maandiko zinazorejelea hasa wafalme wa duniani zinaonekana kuashiria Shetani (*Ezekieli* 28:12-19; *Isaya* 14:12-15).

4.1.3. - Idadi ya malaika

Biblia haitoi idadi kamili ya malaika lakini inaashiria umati mkubwa wa malaika.

Baadhi ya mifano inapatikana katika marejeo yafuatayo: 2 *Wafalme* 6:14-17; *Zaburi* 68:17; *Kumbukumbu la Torati* 33:2; *Danieli* 7:10; *Waebrania* 12:22; *Ufunuo* 5:11.

Jeshi la Shetani la malaika waovu pia lipo na ni kubwa sana (*Ufunuo* 12:7-12)

4.1.4 - Shirika na shughuli za malaika

Kuna shirika lenye ufanisi la nguvu za kiroho ili kutekeleza kazi maalum walizopewa, k.m.

- 1Wafalme 22:19 - Mungu ameketi enzi pamoja na jeshi lote la malaika wanaomzunguka; Mathayo 26:53 - Malaika wamepangwa kwa namna ya jeshi (k.m. vikosi 12) na wako macho kila wakati.
- Luka 2:8-14 BHN - Kundi kubwa kati yao waliunda kwaya.
- Ufunuo 19:10-14 - Kuna usahihi, utaratibu, mpangilio, mamlaka na kusudi katika safu ya ushindi ya malaika.

Malaika husimama katika Uwepo wa Mungu ili kumwabudu na kumsifu (*Zaburi 103:20, 148:2; Isaya 6:1-7; Ufunuo 5:9-12; Mathayo 18:10*)

Wanashangilia katika matendo makuu ya Mungu ya uumbaji (*Ayubu 38:7; Luka 15:10*)

Ni roho zinazotumika kutekeleza mapenzi ya Mungu (*Zaburi 103:20; Waebrania 1:14*). Mifano ya shughuli zao kama roho wahudumu (*Matendo 27:23-24; Matendo 8:26; 10:3-7, 12:7-10; Mathayo 4:11; Luka 22:43; 2 Wafalme 6:8-23; Zaburi 34:7*).

Malaika ni wajumbe wa hukumu (2 *Wafalme* 19:35; *Matendo* 12:23) Malaika wanaonekana kuwa na uvutano katika mambo ya mataifa.

Vita vya kiroho vinaendelea wakati wote katika ulimwengu wa mbinguni kwa sababu kuna nguvu mbaya juu ya mataifa (*Danieli 10:13, 20*) na hizi zinapingwa na malaika watakatifu (*Danieli 10:13, 21*). Mzozo unaweza kuwa mkali sana hivi kwamba kiongozi wa malaika watakatifu, Malaika Mkuu Mikaeli anahusika nayo (*Danieli 10:13; Yuda 9*).

Mpangilio wa kimajukumu wa malaika watakatifu unaweza kuelezwaa kama:-

- i. Makerubi ambao ni walinzi wa kitu cha enzi cha Mungu. Pia walilinda langa la bustani ya Edeni (*Mwanzo 3:24; 2 Wafalme 19:15; Ezekiel 10:1-10, 22; 28:14-16*).
- ii. Maserafi ni viongozi katika kumwabudu Mungu (*Isaya 6:2, 6*)
- iii. Waangalizi wamepewa jukumu la kuangalia shughuli maalum. Wao ni kuonekana katika muktadha wa kuleta ujumbe wa Mungu kwa mwanadamu. (*Danieli 4:13, 17*)
- iv. Viumbe hai ambao ni tofauti na malaika wa kawaida, maserafi na makerubi. Wanaonekana kumwabudu Mungu, na kuwa hai kuhusu kiti chake cha enzi (*Ufunuo 4:6-9; 6:1-7; 15:7*)

Kwa ujumla, kundi hili la malaika watakatifu humtumikia Mungu kwa njia ifaayo na huwa tayari kutimiza makusudi yake kwa watu wake.

(a) Wigo wa shughuli za Malaika Mtakatifu

Upo au ukubwa wa shughuli za malaika watakatifu ni kama ifuatavyo:

- i. Kuingilia kati au kuhusika kwa malaika katika hali ya kawaida ya mambo ya binadamu ni ya hapa na pale na ya kipekee. Malaika hawaingilii kwa uamuzi wao wenyeve bali kama walivyoamrishwa na Mungu. Mungu huwatumia nyakati fulani kwa maonyesho maalum ya nguvu (*Kumbukumbu la Torati 33:2; Waebrania 1:7; Zaburi 104:4; Matendo 7:53; Wagalatia 3:19; Waebrania 2:2*)

- ii. Nguvu za malaika zinategemea na zinatoka kwa Mungu. Hawawezi kuathiri akili ya mwanadamu moja kwa moja, kwani hii ni kazi ya Roho Mtakatifu. Wanafanya kazi ndani ya mipaka.
- iii. Mionekano ya kimalaika kwa ujumla hutangulia na kuandamana na mgeuko mpya muhimu pointi katika kufunuliwa kwa mpango wa Mungu, kwa mfano,
 - Wakati wa uumbaji (*Ayubu* 38:7);
 - Sheria ilipotolewa (*Wagalatia* 3:19);
 - Kabla tu na wakati wa kuzaliwa kwa Kristo (*Luka* 1:11, 26; 2:13);
 - Wakati wa kujaribiwa kwa Yesu nyikani na Gethsemane (*Mathayo* 4:11; *Luka* 22:43); wakati wa ufufuo (*Mathayo* 28:2);
 - Katika kupaa (*Matendo* 1:10-11);
 - Wakati wa shughuli za nyakati za mwisho kabla ya kuja kwa Kristo (*Mathayo* 25:31)

(b) Utendaji uliopangwa wa malaika wasio watakatifu

Katika ulimwengu wa giza la kiroho shetani ana shirika lake.

Shetani anatajwa kuwa ‘mkuu wa ulimwengu huu’ (*Yohana* 14:30; 16:11) na kama mtawala wa ufalme wa anga (*Waefeso* 2:2)

Shetani ana kiti cha enzi (*Ufunuo* 2:13) na ndiye mkuu wa shirika ovu (*Wakolosai* 1:16; *Waefeso* 6:12; *Wakolosai* 2:15).

Ana malaika (*Mathayo* 25:41) wanaompinga Mungu na watu wake na kujaribu kuwashinda Mapenzi yake (*Ufunuo* 12:7-9).

Shirika ovu limewekwa katika safu kulingana na viwango vya mamlaka (*Waefeso* 6:12) Mengi yanaweza kujifunza kuhusu malaika wasio watakatifu kwa kumchunguza kiongozi wao.

(i) Kiongozi wao

- Anaitwa Shetani, maana yake ni adui au mpinzani. Yeye kimsingi ni adui wa Mungu na pia wa mwanadamu (*Zekaria* 3:1; *Mathayo* 13:39; *1 Petro* 5:8).
- Anaitwa shetani, maana yake mchongezi (mtu anayetoa mashtaka ya uwongo dhidi yake mtu. Anamshtaki Mungu kwa mwanadamu (*Mwanzo* 3:1-4) na mwanadamu kwa Mungu (*Ayubu* 1:9, 16; *Ufunuo* 12:10).
- Anaitwa mjaribu, kwa sababu yeye humshawishi (humjaribu) mwanadamu kutenda dhambi (*Mathayo* 4:3; *1 Wathesalonike* 3:5).

Kwa kuwa yeye ni mdogo na hana uwezo wote, hajui yote, au yuko kila mahali, shetani hutumia njia tofauti kumpinga Mungu. Kwa kuwa hawezni kumshambulia Mungu moja kwa moja, kwa hiyo anamshambulia mwanadamu ambaye ni taji ya uumbaji wa Mungu kwa njia mbalimbali:-

(1) anadanganya (*Yohana* 8:44; *2 Wakorintho* 11:3); (2) anajaribu (*Mathayo* 4:1); (3) anaiba (*Mathayo* 13:19); (4) anatesa (*2 Wakorintho* 12:7); (5) anazuia (*1 Wathesalonike* 2:18); (6) anajifanya kuwa mfano wa mwingine ili kudanganya (*2 Wakorintho* 11:14); (7) anashtaki (*Ufunuo* 12:10); (8) anayo (*Yohana* 13:27); (9) yeye huua na kula (*Yohana* 8:44; *1 Petro* 5:8); (10) anapepete (kutengenisha au skrini) - *Luka* 22:31.

Shetani anaonekana kuwa ameruhusiwa kushika mamlaka aliyopewa katika uumbaji wake. Hivyo anadhibiti malaika wengi waovu wanaompa ujitoaji kamili akiwa kiongozi wao na kwa hiari wao hutoa huduma zao ili kumsaidia kutimiza makusudi yake maovu.

(ii) Shughuli zao

Malaika wasio watakatifu wanappinga Mungu, watu wake, na mpango wake kama wapiganaji (wapiganaji) sehemu ya ufalme wa giza wa Shetani (*Mathayo 25:41; Waefeso 6:12; Ufunuo 12:7-12*).

Hakuna tofauti kati ya roho wachafu wa malaika na mapepo; wao ni kitu kimoja.

Mashetani wanajaribu kuwatenganisha watu wa Mungu na Mungu (*Warumi 8:38*) Wanappinga malaika watakatifu (*Danieli 10:12-11:1*).

Wanawatesa watu kwa magonjwa ya kimwili na kiakili (*Mathayo 9:33; 12:22; Marko 5:1- 16; Luka 9:37-42*)

Wanaeneza mafundisho ya uwongo (2 *Wathesalonike 2:1-12; 1 Timotheo 4:1*)

Wana watu na hata wanyama (*Mathayo 4:24; Marko 5:8-14; Luka 8:2; Matendo 8:7; 16:16*)

Mara kwa mara, Mungu huwatumia roho waovu, ijapokuwa wao wenyewe, kutimiza makusudi yake ya kuwaadhibu wasiomcha Mungu (*Zaburi 78:49; 1 Fal. 22:23*) na kuwaadhibu au kuwatia nidhamu watu wema (*Ayubu 1-2; 1 Wakorintho 5:5*)

(iii) Hatima yao

Mashetani hutumika kutoa kielezi kitakachowapata wale ambao ni waovu kiadili.

Kifungu kifuatacho kinaelezea hatima yao (*Mathayo 8:29; 25:41; 2 Wathesalonike 2:8; Ufunuo 12:12; 20:10; 2 Petro 2:4; Yuda 6*)

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SOMO LA 5: **WATUMISHI WA MUNGU - BINADAMU**

MWALIMU WA KOZI: **ASKOFU EKONG**

5.1 - Wanadamu: Raia wa kibinadamu wa Muumba

Watu wamejaribu kwa njia mbalimbali kueleza asili ya mwanadamu k.m. wanafalsafa, wanamageuzi, wanasayansi ya kijamii n.k.

Wengine huamini kwamba mwanadamu ni ajali tu, bila maana wala kusudi. Lakini sisi tunaamini kwamba ‘tumeumbwa kwa njia ya kutisha na ya ajabu’ (*Zaburi 139:14, 16*)

Tumeumbwa kwa mfano wa Mungu ili kuitawala dunia kwa haki, kwa ubunifu na kuwajibika. Tumepewa akili, hisia, na uwezo wa kufanya maamuzi yanayowajibika kiadili.

Neno ‘mtu’ au mwanadamu’ linarejelea washiriki wote wa jamii ya wanadamu, wanaume na wanawake.

5.1.1 - Asili ya Mwanadamu

(a) Uumbaji maalum

Mwanadamu ni wa kipekee na ni matokeo ya tendo maalum la kimungu. (*Isaya 45:11-12; Mwanzo 1:27, 5:1-2; 6:7; 9:6; Kumbukumbu la Torati 4:32; Zaburi 100:3; Yakobo 3:9*)

Kwanza, alimfanya mwanadamu kutoka katika mavumbi ya dunia; kisha Akampulizia puanı mwanadamu pumzi ya uhai (*Mwanzo 2:7*), mtu akawa kiumbe hai.

Uvuvio wa kimungu ulimpa mwanadamu asili ya kiroho kutoka kwa Mungu ambayo ilimpa nafasi juu sana ya viumbe vingine vyote.

Viumbe vingine viliumbwa kwa amri ya Mungu ambayo ilianza kutumika mara moja (*Mwanzo 1:20, 24*).

Tofauti muhimu zaidi kati ya mwanadamu na viumbe vingine vyote ni kwamba mwanadamu aliumbwa kwa mfano wa Mungu (*Mwanzo 1:26*). Kufanana kwa mwanadamu na Mungu si kimwili bali ni mfano wa kimaadili na kiroho.

Ushahidi mwingine wa tofauti kati ya mwanadamu na wanyama ni:-

- i. Mwanadamu ana uwezo wa kusema. Ana uwezo wa kuwasiliana na wanadamu wengine kwa sababu ana uwezo wa kufikiri, kuelewa na kueleza mawazo yake kwa njia ya hotuba. Wanyama hawawezi.
- ii. Mwanadamu ana uwezo wa kufurahia uzuri wakati wanyama hawawezi kuthamini uzuri.

- iii. Mwanadamu ana uwezo wa kupambanua mema na mabaya. Wanyama hawana uwezo huu. Mbwa wanaweza kuzoezwa kutii lakini hawawezi kujifunza ni nini kibaya kiadili.
- iv. Mwanadamu ana hisia kubwa ya haja ya kumwabudu kiumbe cha juu zaidi lakini wanyama hawana uwezo huo wa kuabudu au kuonyesha heshima.
- v. Mwanadamu anaweza kupanga kimbele, kutarajia matukio yajayo, na kuleta mabadiliko ya matukio. Wanyama hawana uwezo wa ubunifu au kuona mbele. Chochote wanyama kufanya katika kuijandaa kwa yale yatakayokuja ni jibu tu kwa silika zao za asili.

Kwa hiyo mwanadamu ni zao la uumbaji maalum wa Mungu na hakubadilika kutoka kwa aina ya chini ya maisha ya wanyama.

(b) Ameumbwa kwa mfano wa Mungu (*Mwanzo 1:26-27; 5:1; 9:6; 1 Wakorintho 11:7; Yakobo 3:9*)

Neno, 'katika mfano wa Mungu' halimaanishi kwamba mwanadamu ni nakala halisi ya Mungu. Inamaanisha kwamba kwa njia fulani anafanana na Mungu.

Mwanadamu hakuumbwa kwa sura ya Mungu ya kimwili kwa sababu Mungu ni Roho. Kufanana kwetu na Mungu ni katika Utu wetu;

- Kama Mungu, sisi ni viumbi binafsi
- Tuna uwezekano wa kuingiliana na Mungu katika uhusiano wa kibinafsi kupitia roho zetu za kibinadamu na pia uwezo, kama Yeye, wa kuwa na ushirika na viumbi vingine.

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SOMO: **MAFUNDISHO YA MSINGI YA KIKRISTO**

SOMO LA 6: **MAFUNDISHO YA AJABU NA YA UONGO**

MWALIMU WA KOZI: **ASKOFU EKONG**

Utangulizi:

Soma 2 Timotheo 3:1-9; 1 Wakorintho 4:1-6; 2 Timotheo 4:1-4; 2 Petro 2:1-3; 3:14-18; Mathayo 7:15-20; Matendo 20:25-31; 1 Yohana 4:1-3

Tunaishi katika nyakati ambapo Maandiko yanatimizwa kuhusu mafundisho ya uongo na unabii wa uongo. Tumeonywa kabla ya wakati na Bwana mwenyewe na pia mitume juu ya kuibuka kwa wachuuzi wa uwongo na udanganyifu (*Mathayo 24:4-5*). Wanatambaa kwa udanganyifu wakiwa wamevaa mavazi ya kondoo, na bado ni mbwa-mwitu na wezi (*2 Timotheo 3:6; Mathayo 7:15; Yohana 10:10*).

Wengi wamepotosha na hawa manabii na waalimu wa uongo wenyewe kunena matamu wanaopotosha neno la Mungu na pia kujipenyeza ndani ya kanisa na mafundisho yao. Mafundisho ya uwongo ni kama sumu iliyofichwa katika vitu vitamu na kupewa watu wasio na shaka wanywe au wale. Ni kama kuupaka ukweli uwongo. Ukweli nusu ni uwongo na udanganyifu.

Kwa nini waumini wanaanguka kwa ajili ya mambo haya na kwa nini wanaaminika sana?

1. Hawasomi au kuelewa Biblia zao (*Yoshua 1:8; Zaburi 1:1-3; 119:97-98*). Wengine husoma Biblia katika mistari badala ya muktadha. Ikiwa hujui neno, unadanganyika kwa urahisi, umefunzwa na kwa hiyo unafuata upofu katika ujinga (*Hosea 4:6; Waefeso 4:14; Zaburi 119:130*).
2. Kuna tafsiri nyingi sana na hoja zinazotolewa kuhusu Biblia inasema, hivyo kuwachanganya wajinga na wasiokomaa (*2 Petro 1:19-21*). Waumini huweka imani kubwa kwa watu wanaotoa ujumbe huu bila kujichunguza wenyewe kile ambacho Biblia inasema (*Matendo 17:10-11*). Tunahitaji kuzijaribu roho ili kujua kama zimetokana na Mungu (*1 Yohana 4:1*).
3. Mafundisho yasiyotosheleza na yasiyosawazisha ya neno la Mungu yanayoongoza kwenye ukomavu wa kiroho na kutozaa matunda (*Waefeso 5:12-14; 2 Petro 1:8-9; Waefeso 4:11-14; 1 Petro 2:1-2*).

Mafundisho mabaya / ya Uongo:

Baadhi ya mafundisho potofu hayatolewi kwa nia ya kudanganya bali yanakuja kwa ujinga na kutokomaa. Mafundisho yanatolewa kwa tafsiri zisizo sahihi kwa Maandiko, ambayo inaweza kupotosha. Walimu wanaofundisha mambo haya na wanakosea kwa dhati wanaweza kujifunza kutokana na makosa yao na kutokomaa wanapokua katika imani na maarifa ya Bwana, na kujirekebisha.

Mafundisho mengine kadhaa yasiyo sahihi huja kwa nia ya kimakusudi ya kudanganya na kupotosha, ama kwa manufaa binafsi au kuongozwa na shetani. Aina hizi za mafundisho ni hatari sana na zinaweza kuwa na matokeo ya milele.

Kuna mafundisho kadhaa ya uongo au makosa yanayoenea duniani kote na katika makanisa leo. Wengine wana asili yao kutoka kwa madhehebu na mashirika mengine kama vile Wamormoni, Mashahidi wa Yehova, Harakati ya Kizazi Kipy, Waadventista wa Sabato, n.k huku wengine wakitoka katika makanisa ya kawaida kama vile Kanisa Katoliki la Roma, n.k. Idadi kubwa inatoka kwa watu binafsi au vikundi kwa nia. kusababisha uharibifu au mgawanyiko katika kanisa.

Tutachagua mafundisho machache ambayo yanatambuliwa kwa sasa.

1. Mara baada ya kuokolewa, kuokolewa milele - Je, mwamini anaweza kupoteza wokovu wake? (*Yohana* 17:11-12; *Warumi* 8:38-39; *Waebrania* 6:1-8; 10:24-31; *Wagalatia* 3:1-6, 10-14; 1 *Yohana* 1:6-10; 2:1-2; *Waefeso* 2:8-10; 2 *Petro* 3:9; *Yohana* 3:16-19; 1 *Yohana* 5:16-17; 1 *Wakorintho* 3:15)
2. Kukataza kunena kwa lugha na unabii (1 *Wakorintho* 14:39; *Marko* 16:17; *Matendo* 2:1-4; 10: 44-48; 19:1-7)
3. Ubatizo wa maji - mara ngapi katika maji? - Huziki maiti zaidi ya mara moja! (*Mathayo* 28:18-20; *Warumi* 6:4-11; *Waebrania* 9:27-28)
4. Je, Sabato ni ya waumini? Je, wanapaswa kuiadhimisha? (*Wakolosai* 2:13-17; *Kutoka* 20:8-11; 31:13-16; *Mathayo* 12:1-8; *Marko* 2:27-28; *Yohana* 7:21-23; *Mathayo* 28:1-7; *Matendo* 20:7; 1 *Wakorintho* 16:2; *Ufunuo* 1:9-10)
5. Je, wanawake wanaruhusiwa kuhudumu au kuongoza kanisani? (*Mwanzo* 1:27-28; 3:14-19; *Wagalatia* 3:28; 1 *Wakorintho* 14:34; 1 *Timotheo* 2:11-12; *Matendo* 18:2, 18, 24-26; *Warumi* 16:3-5; 1 *Wakorintho* 16:19; *Wafilipi* 4:2-3; *Matendo* 21:8-9; *Luka* 2:36-38; *Ufunuo* 1:4-6; 1 *Petro* 2:4-5, 9)
6. Je, ni makosa kwa waumini kutumia jina la Yesu badala ya jina la Kiebrania? Yeshua? (*Yohana* 14:12-14; *Wafilipi* 2:9-11; *Mathayo* 1:21-23; *Marko* 16:17)
7. Na maandiko mengineyo mengi

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SOMO: MBINU ZA KUJIFUNZA BIBLIA

SOMO LA 1: UTANGULIZI

MWALIMU WA KOZI: ASKOFU EKONG

1.1 Utangulizi

Kozi hii itasomwa ili kukidhi somo la Utafiti wa Biblia. Utafiti wa Biblia unashughulikia mada kama vile Chanzo cha Biblia, Mtungaji wa Biblia, Muundo na Ainisho za Biblia, na Ujumbe wa Biblia.

Kozi hii itasaidia kuelewa njia zenye matokeo za kujifunza Biblia ili kufaidika na mafundisho na ujumbe wayo.

Kazi za maandishi zitatarajiwa mwisho wa kozi hii na zitatathminiwa kwa alama.

Kozi hii inahusu shughuli muhimu sana: kujifunza Biblia kwa uangalifu na kwa utaratibu. Imegawanywa katika masomo manne. Sehemu ya kwanza ni utangulizi wa kanuni za kimsingi, hitaji na sababu za Kusoma Biblia, istilahi, na mahusiano ambayo ni muhimu kwa njia zote za ufanisi za kujifunza Biblia. Sehemu ya mwisho ya kozi inatoa njia nyingine muhimu za kujifunza Biblia.

Hayo mafunzo 4 ni:

- Somo la 1 - Utangulizi
- Somo la 2 - Miongozo ya Kuielewa Biblia
- Somo la 3 - Misaada ya Kujifunza Biblia
- Somo la 4 - Aina au Mbinu za Kusoma Biblia

Ingawa mengi katika kozi ni lazima maelezo ya kiakili juu ya jinsi ya kujifunza, mkazo wa kila mara unawekwa kwenye uboreshaji wa kiroho wa mwanafunzi kama kusudi kuu la kozi.

Ili kuelewa Biblia, ni lazima mtu afanye mengi zaidi ya kuisoma tu. Kuisoma kuna thamani lakini mara nyingi kunashindwa kuweka wazi uhusiano kati ya sehemu mbalimbali za Biblia. Mtu anapojifunza Biblia akiwa na mpango uliopangwa akilini, itamlazimu kufanya hivyo andika matokeo muhimu yanayosaidia kuona umoja uliopo kote Maandiko. Zaidi ya hayo, funzo kama hilo husaidia kukumbuka maonyo ya Mungu na kutii amri zake. Kumtii Mungu ni matokeo ya matumizi binafsi ya masomo ya Biblia ya ibada. Utumizi huu utajenga imani ya mtu katika Kristo na kuimarisha maisha yao ya kiroho.

Utafiti huu unakazia thamani ya taratibu stadi za uchunguzi na ufasiri kama visaidizi vya kuelewa Biblia na kutimiza kusudi kuu la kozi. Kusudi hili ni

kusaidia katika matumizi ya kweli ya Biblia kwa maisha ya mtu mwenyewe na kuishiriki na wengine.

Ujuzi wa Biblia juu ya Mungu na njia zake hutuletea jukumu la kushiriki ujuzi huo na wengine. Ulimwengu una njaa ya ukweli wa Mungu. Ni mpango wa Mungu kwamba ufalme wake ukue kwa sababu ya kanuni hii ya kushiriki. Yesu alishiriki kwa njia hii. Aliwafundisha watu, kisha akawatuma kuwafundisha wengine. Luka 10:1 inasimulia juu ya kuwatuma watu 72 wamtangulie katika miji ambayo Yeye alikuwa karibu kwenda. Wangeweza kuwashirikisha wengine yale waliyojifunza kutoka kwa Yesu. Sisi pia lazima tushiriki kwa njia hii.

1.2 Haja ya Kujifunza Maandiko

Kusudi kuu la Biblia ni kubadili maisha. Unachojifunza kutoka kwayo kinapaswa kuleta mabadiliko katika mtazamo na matendo ya mtu. Roho Mtakatifu hapendi kutoa maarifa ya kiakili tu. Lengo lake ni kuwatayarisha watu kiroho na kiakili kwa ajili ya matendo mema. Lengo ni kuelewa kweli ya Biblia, na kisha kuitumia maishani mwa mtu. Mstari wa kawaida unaotangaza uvuvio wa Maandiko na lengo la Maandiko ni 2 Timotheo 3:16-17. Lengo ni, "Ili mtu wa Mungu awe mkamilifu, mmekamilishwa apate kutenda kila tendo jema." Neno la Mungu linaweza tu kufanya hivi mtu anaposoma kurasa zake.

Kujifunza kwa nidhamu kunafafanuliwa kuwa matumizi ya akili kwa bidii, uchunguzi wa uangalifu wa ukweli, na kufikiria kwa kina kuyahusu. Katika kufikiria juu ya ukweli, mtu hufanya hitimisho fulani na kufanya maamuzi fulani. Maamuzi haya yanapokuwa sehemu ya maisha ya mtu, yatakuwa ya msingi zaidi katika kanuni za kimaandiko, na kutimiza 2 Timotheo 3:16-17.

Kuingia kwa Neno la Mungu huleta nuru (*Zaburi 119:130*). Kanuni za Mungu za kuishi huongoza kwenye amani, shangwe, na uradhi.

1.3 Sababu ya Kujifunza Biblia

Kuna sababu nyingi kila mtu anapaswa kujifunza Biblia. Sababu muhimu zaidi ni:

- Ni njia ya kukua kiroho, na
- Ni njia ya kujifunza mpango wa Mungu kwa ajili yetu.

Ili kuwa na afya nzuri ya kimwili na ya kawaida, watoto lazima wale vyakula vinavyofaa kwa ukuaji huo. Kama watoto wa Mungu, tunapaswa pia kukua kiroho. Katika 2 Petro 3:18, tunasoma, "*Kueni katika neema na maarifa ya Bwana wetu na Mwokozi Yesu Kristo.*"

Chakula chetu cha kiroho ni Biblia. Tunapoisoma, tunapata kumjua Mwokozi wetu Yesu Kristo vizuri zaidi. Ujuzi huo unatusaidia kuwa Wakristo wenye nguvu "mpaka sisi sote tutakapoufikia umoja wa imani na katika kumjua Mwana wa Mungu, na kuwa watu wazima, kuufikia utimilifu wa Kristo. Kipimo kamili cha utimilifu wa Kristo. Ndipo hatutakuwa tena watoto wachanga" (*Waefeso 4:13-14*).

Katika kujifunza Biblia, hatujifunzi tu juu ya mipango ya Mungu kwa ajili ya wakati wetu ujao bali pia mipango Yake ahadi kwa sasa.

Biblia ni chakula kinachoweka roho zetu hai. Tunapoisoma kila siku tunapokea afya na nguvu kwa roho na mwili. Yesu alisema, "Mtu haishi kwa mkate tu, bali kwa kila neno litokalo katika kinywa cha Mungu" (*Mathayo 4:4*).

Kupitia Neno Lake, Mungu hutia moyo imani kwa ajili ya wokovu, tumaini la wakati wetu ujao, na upendo kwa wengine. Msukumo ni ushawishi unaotuongoza kwenye mawazo au matendo mema. Washairi wengi, wanamuziki, na wasanii wameongozwa na Biblia. Biblia iliwapa mawazo ya kuunda aina mbalimbali za sanaa.

Kweli tunayopata katika Biblia hujibu maswali yetu muhimu zaidi, na kutupa maana na kusudi la maisha. Inatuweka huru kutokana na ujinga na makosa. Yesu alisema, "Ndipo mtaifahamu kweli, nayo hiyo kweli itawaweka huru" (*Yohana 8:32*).

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MWALIMU WA KOZI: ASKOFU EKONG

Zaburi 119:130 "Kufafanuliwa kwa Maneno yako kwatia nuru; inatoa ufahamu kwa rahisi".

Kuna sheria ambazo ni muhimu kwa ajili ya utafiti na uelewa mzuri wa Biblia. Yafuatayo ni muhimu zaidi kupitisha.

2.1 Matumizi ya Muktadha

Muktadha wa sehemu ya maandiko unajumuisha yote yanayoizunguka. Mistari, aya, na sura kabla na baada ya kifungu hutengeneza muktadha wake wa karibu. Muktadha uliopanuliwa unajumuisha sehemu hiyo ya Maandiko isiyohusiana sana na kifungu na inaweza kujumuisha aya, sura, au hata kitabu kizima cha Maandiko.

Matumizi ya muktadha kutafsiri Maandiko yatasaidia kuandaa masomo na mahubiri ambayo ni ya kweli kwa ukweli wa Biblia.

Makosa katika mafundisho na utendaji yanafanywa wakati mstari mmoja wa Maandiko unatolewa nje ya muktadha na kupewa maana isiyo sahihi. Kinachojulikana kama "maandiko ya ushahidi" mara nyingi ni vifungu ya Maandiko yaliyotolewa nje ya mpangilio na kutumika "kuthibitisha" kitu ambacho mtu anataka kuamini.

Biblia inaonya kwamba watu wajinga na wasio na msimamo wanaweza kutoa maelezo ya uwongo ya Maandiko (*2 Petro 3:16*) na kuwatia moyo wale wanaohudumu kutafuta kibali cha Mungu kwa kufundisha kwa usahihi ujumbe wa kweli ya Mungu (*2 Timotheo 2:15*).

2.1.1 Muktadha Umeonyeshwa

Kama vile uzi mmoja hauonyeshi muundo wote wa kitambaa, vivyo hivyo mstari mmoja wa Maandiko hautoi maana yote ya ukweli. Hata hivyo, kama vile kudarizi katika kitambaa, muundo kamili wa ukweli huonekana wakati nyuzi zote za Maandiko zimeunganishwa vizuri.

Mtu anapotumia muktadha, Biblia ndiyo mfasiri bora zaidi wa kweli zake zenywewe. Hii ni

kwa kawaida huitwa "mfano wa imani."

Hebu tuone jinsi muktadha unavyoweza kutumiwa kufasiri Maandiko.

Soma Mfano wa Magugu katika Mathayo 13:24-30. Ona kwamba umati ulipoondoka, Yesu alieleza mfano huo kwa wanafunzi wake. Sasa soma muktadha (*Mathayo 13:36-*

43) kwa tafsiri ya Yesu ya mfano huo. Mafumbo mengi yanajieleza yenewe ukizingatia kwa makini muktadha.

Simulizi la kina la ziara ya Yesu Yerusalemu kwa ajili ya Sikukuu ya Vibanda yatolewa Yohana 7:10-39. Siku ya mwisho ya sikukuu Yesu alisimama, akalia kwa sauti kuu, ‘Yeyote aniaminiye mimi, kama Maandiko Matakatifu yasemavyo, vijito vya maji yaliyo hai vitatiririka kutoka ndani yake’’ (*mstari* 38). Maneno haya yamefanuliwa katika muktadha na Yohana, the mwandishi aliyepliziwa: “Kwa hili alimaanisha Roho, ambaye wale waliomwamini watampokea baadaye. Hadi wakati huo Roho alikuwa hajatolewa, kwa kuwa Yesu alikuwa bado hajatukuzwa” (*mstari* 39). Maelezo yanayotolewa na muktadha ndiyo tafsiri sahihi kwa sababu mwandishi anaeleza hili moja kwa moja katika Maandiko.

2.1.2 Maneno Yanayofafanuliwa kwa Muktadha

Muktadha unaweza kusaidia katika kupata maana ya maneno. Ni lazima tuwe waangalifu kuruhusu muktadha wa neno kuamua maana na umuhimu wake kwa sababu muktadha wa neno huweka mipaka ya maana yake na huzuia kufasiriwa kwa maana zaidi ya moja.

Andiko la Marko 12:18 laeleza hivi kuhusu imani ya Masadukayo: “*Ndipo Masadukayo, wasemao hakuna ufuluo, wakamwendea na swali.*” Huu ndio ulikuwa msingi wa swali lao kwa Yesu Kristo kama inavyoonyeshwa katika Marko 12:19-23. Andiko la Matendo 23:8 linakuza habari hiyo na linatia ndani maelezo kuhusu imani za Mafarisayo.

2.2 Matumizi ya Kuweka

Maandiko yanaeleweka vyema ikiwa unajua mpangilio wa maandishi au hotuba. Takriban kila neno ambalo Yesu alitoa lilikuwa jibu kwa hali. Mafundisho yake juu ya kuzaliwa upya yalikuwa jibu kwa hitaji la ndani la mtu wa kidini (*Yohana* 3:1-21). Mahojiano au mazungumzo yake kuhusu “*Maji ya Uzima*” yalitolewa na kisima kwa mwanamke mwenye kiu ya kiroho (*Yohana* 4:1-30). Wanafunzi waliporudi kutoka kijiji cha Wasamaria, Yesu alichochewa kuwaelekeza kuhusu chakula na mapenzi ya Mungu (*Yoh.* 4:31-35) na hitaji la watenda kazi katika mavuno (*Yoh.* 4:36-38). Katika kila tukio mpangilio ni muhimu kwa uelewa kamili wa mafundisho.

Mafundisho ya Yesu juu ya vitu vilivyopotea (kondoo, sarafu, mwana) katika Luka 15:4-32 yanaweza kueleweka vyema unapoju mazingira ambayo yalichochea hadithi Zake. Luka alianzisha fundisho hili kwa kusema, “Basi watoza ushuru na ‘wenye dhambi’ wote walikuwa wakikusanyika kumsikiliza. Lakini Mafarisayo na walimu wa sheria wakanung’ unika, ‘Mtu huyu huwakaribisha wenye dhambi na hula pamoja nao.’ Ndipo Yesu akawaambia mfano huu” (*Luka* 15:1-3).

Mtazamo wa mchungaji, mwanamke, na baba kuelekea vitu vilivyopotea ni tofauti kabisa na mtazamo wa Mafarisayo na walimu wa Sheria. Hata hivyo, hasira ya mwana mkubwa kuelekea ndugu yake aliyesamehewa ni kielelezo kamili cha mtazamo wa Mafarisayo kuelekea wenye dhambi ambaa Yesu aliwasamehe.

2.3 Matumizi ya Lugha Halisi na Tamathali

2.3.1 Lugha Halisi

Maana halisi ya lugha ni njia ya kawaida au ya kawaida inayotumiwa. Inafuata maana ya kawaida ya maneno. Katika Maandiko, hii ina maana kwamba maneno yana maana za kawaida.

Biblia haijaandikwa kwa siri. Roho Mtakatifu mara nyingi hutoa maana iliyoboreshwa kwa lugha, lakini hii haimaanishi kwamba maana ya msingi ya maneno imebadilishwa.

Katika Marko 8:27, tunaambiwa kwamba Yesu na wanafunzi wake walikwenda katika vijiji karibu na Kaisaria Filipi; ina maana kwamba kulikuwa na vijiji katika eneo hilo na kwamba waliwatembelea. Hii ndiyo maana halisi ya Maandiko. Inamaanisha kile inachosema wazi.

Hakuna sababu ya kutilia shaka kwamba Edeni, Adamu na Hawa, Nuhu, Yona, taifa la Israeli, kanisa, au Yerusalemu Mpya ni watu halisi, mahali, na kadhalika.

Lugha halisi ya Maandiko si ngumu kuelewa.

Kwa ujumla, Biblia inaweza kuchukuliwa kwa maana halisi kumaanisha kile inachosema kwa njia ya kawaida ambayo kwa kawaida lugha hueleweka. Mungu aliifunua kwa mwanadamu ili iwe chanzo cha habari kwake, sio kuficha ukweli kutoka kwake. Ni pale tu ambapo lugha inayotumika ni dhahiri si halisi ndipo mtu atafute maana ya kitamathali.

2.3.2 Lugha ya Kielezi

Lugha pia inaweza kutumika kwa njia ya kitamathali. Kielezi maana yake ni usemi wa kitu kimoja kumaanisha kitu kingine. Lugha ya kitamathali hutumika kueleza jambo kwa kusawiri kitu ambacho kinaweza kulinganishwa nacho. Inatoa picha kwa akili zinazoonyesha mawazo mengine. Haya ni matumizi sahihi kabisa ya lugha na yanaonyeshwa katika Yohana 7:38. Katika mstari huu Yesu anasema, "Yeye aniaminiye mimi, kama maandiko yalivyonena, mito ya maji yaliyo hai itatoka moyoni mwake. Hii ni picha iliyochorwa na Yesu Kristo ya mtu mwenye vijito vya maji vinavyomiminika kutoka moyoni mwake. Yohana alitoa maana ya hili katika Yohana 7:39 ya kazi ambayo Roho Mtakatifu atafanya ndani ya mtu anayemwamini Yesu Kristo.

Katika Biblia, Mungu anaonyeshwa kama mwamba, ngome, na ngao. Israeli inarejelewa kuwa shamba la mizabibu, mtu mwema kama mti unaositawi kando ya mto, na ibilisi kama simba angurumaye anayeenda kukamata mawindo yake.

Lugha ya kitamathali ni ya kawaida katika tamaduni zote kama njia ya mawasiliano ambayo huongeza uelewaji.

Biblia hutumia mifano ya mafundisho yayo kutokana na maisha ya kila siku nyumbani na mashambani. Hii inafanya uwezekano wa kuhusisha Neno na maslahi ya kawaida ya binadamu. Hivyo kweli ya Biblia hugusa akilini na inaweza kukumbukwa kwa urahisi.

2.3.3 Lugha halisi dhidi ya Lugha ya Kielezi - Yohana 3:1-8; 6:48-59

Takwimu za usemi zimetawanyika kote katika Biblia na si rahisi kila mara kutambua na kuelewa. Mtu anawezaje kujua kama kifungu ni cha kitamathali au halisi?

Hapa kuna kanuni rahisi: Maandiko lazima yachukuliwe kihalisi kila inapowezekana; ni ya kitamathali tu ikiwa haiwezi kukubalika kuwa halisi. Muktadha na akili ya kawaida itasaidia kuamua ikiwa kifungu fulani ni halisi au cha mfano. Hata lugha ya kitamathali huwasilisha ukweli halisi.

Ili kuelewa lugha ya kitamathali tunapaswa kuchunguza jinsi inavyotumiwa katika Maandiko na tunahitaji kujifunza kwa makini usuli wa Agano la Kale na Agano Jipya. Ni kwa njia hii tu tunaweza kuelewa tamathali za usemi zinazotumiwa.

Mojawapo ya tamathali za usemi za kawaida ni tashibiha. Mifanano huonyeshwa kwa ulinganisho wa vitu au mawazo mawili tofauti ambapo kitu husemwa kuwa "kama" au "kama" kitu. Tazama Zaburi 103:13-16 na Mithali 26:14 kwa mifano.

Nikodemo alishangaa Yesu aliposema kwamba lazima mtu azaliwe tena ili kuona ufalme wa Mungu (*Yohana 3:1-8*). Jibu lake lilikuwa, "Mtu anawezaje kuzaliwa akiwa mzee? . . . Hakika hawesi kuingia tumboni mwa mama yake mara ya pili ili kuzaliwa!" (aya ya 4). Yesu alikuwa akitumia lugha ya kitamathali, lakini Nikodemo alikuwa akimchukulia kihalisi.

Jambo kama hilo lilifanyika kwa mwanamke Msamaria: alifikiri Yesu ndiye akimaanisha maji kutoka kwenye kisima cha Yakobo alipozungumza kuhusu maji ya uzima (*Yoh 4:7-15*).

Wakati fulani watu huleta matatizo kwa kuchukua maneno ya kitamathali kihalisi. Yesu alipoutaja mwili wake kama mkate, umati ulibishana (*Yohana 6:48-52*). Waliuliza, "Mtu huyu awezaje kutupa mwili wake tuule?" (*mstari 52*). Kisha Yesu akataja mwili wake kuwa chakula na damu yake kama kinywaji. Kwa hili, wengi wa wanafunzi Wake waliacha kumfuata kwa sababu usemi huo ulikuwa mgumu kuelewa (*Yohana 6:60-66*).

Akili ya kawaida ingekuambia (hata kama muktadha haukufanya hivyo) kwamba Yesu hangewalisha kihalisi mwili Wake na kuwapa damu yake wainywe. Petro alielewa hili. Wakati umati ulipoenda alionyesha imani yake kwamba maneno ya Yesu yalitoa uzima wa milele (*Yohana 6:66-69*). Hata leo kati ya baadhi ya waumini kuna kutolewana juu ya jambo hili. Wengine husema kwamba mkate na divai ya Komunyo huwa kihalisi damu na mwili wa Bwana Yesu.

Ukweli ni kwamba Yesu alikuwa anazungumza kwa njia ya mfano, akitufundisha kwamba kupitia mateso ambayo angevumilia katika mwili wake na kumwaga damu yake Msalabani, maisha ya kiroho yangetolewa kwa wanadamu.

2.3.4 Lugha ya Mwanadamu Ina Mipaka

Kila sarafu ina pande mbili. Kwa upande mmoja, Biblia inaeleweka kwa watu wa kawaida kwa sababu imeandikwa katika lugha ya kawaida. Lakini kwa upande mwingine, ni jinsi gani Mungu asiye na kikomo (asiye na kikomo) anawenza kueleza ukweli usio na kikomo kwa mwanadamu (mwenye kikomo)?

Kwa kuwa mwanadamu ana kikomo, lugha yake pia ina kikomo au kikomo. Tunasema kwamba Mungu amejiweka Mwenyewe kwa mwanadamu. Yaani, Ameweka kweli ya kiroho kwa namna rahisi iwezekanavyo ili tuweze kuelewa baadhi yake. Huwezi kuelewa kila kitu kuhusu Mungu. Lakini, unaweza kuelewa mambo ambayo ni muhimu kwako kujua.

2.4 Kuelewa Ufunuo Unaoendelea - Ayubu 11:7-9; Waefeso 1:15-19; Zaburi 103:13-14

Mungu daima amekubali mipaka ya mwanadamu na hali yake ya dhambi katika kushughulika Kwake na mwanadamu. Hadithi ya Biblia inafungua na Adamu na Hawa katika uwepo wa Mungu katika bustani ya Edeni. Dhambi yao ilisababisha kufukuzwa kutoka kwa uwepo wa Mungu. Kutengana huko na Mungu kulikuwa, na ni, kwa kina sana na kwa mbali sana.

Mwanadamu alitiwa muhuri katika gereza la hisia zake tano. Hakuna kitu kilichoonekana kuwa halisi kwake isipokuwa angeweza kukiona, kukigusa, kuonja, kuhisi, au kusikia. Dhambi ilikuwa imemtenga na Mungu. Baada ya muda, upendo usio na kikomo na subira ya Mungu na Roho Wake ilifanya kazi polepole katika ufahamu wa wanadamu.

Waisraeli walipaswa kuchaguliwa kama somo hai. Ilibidi sheria itolewe. Mpango wa Mungu ulipaswa kutekelezwa kwa miaka mmingi ya historia. Ilimbidi atafute wanaume maalum kama Ibrahimu na Musa ambao waliisikiliza sauti yake. Alituma manabii kuhubiri maneno yake. Hatimaye, "wakati utimilifu wa wakati ulipokuja" (*Wagalatia 4:4*) Mungu alimtuma Mwanawe, Bwana Yesu Kristo. Kwa kifo chake msalabani, Yesu alitengeneza daraja kwa mwanadamu kuja kwa Mungu kwa mara nyingine tena.

Kupitia haya yote, Mungu alikuwa akimpa mwanadamu habari zaidi na zaidi kumhusu Mwenyewe. Hii ilibidi iwe habari inayoendelea kwa sababu mbili:

- (1) Akili ya mwanadamu inaweza tu kupokea ukweli mwangi kwa wakati mmoja, na
- (2) Dhambi ilikuwa imemfanya mwanadamu asiweze kuwasiliana na Mungu kiadili.

Isaya alielewa hili aliposema kwamba mafundisho yalipaswa kutolewa, "mstari juu ya mstari, kanuni juu ya kanuni, huku kidogo, huku kidogo" (*Isaya 28:10*). Kwa sababu ya ufunuo unaoendelea Mungu Mkombozi anaonekana kwa uwazi zaidi katika Agano Jipyä kuliko katika Agano la Kale.

2.5 Maandiko Yanafasiri Maandiko

"Maandiko ni ufanuzi wake bora." Maana yake ni kwamba kifungu cha Maandiko kinapoonekana kuwa gumu, mtu anapaswa kujaribu kutafuta Maandiko mengine ambayo yanatoa mwanga juu yake. Nafasi ya kwanza ya kuangalia ni katika muktadha wake wa karibu.

Muktadha unamaanisha kwa urahisi "maneno yote yanayozunguka kifungu." Bila shaka, hapa ndipo ujuzi wa Biblia nzima unapoingia. Kwa hiyo kuchimba Neno kwa uzito ni muhimu. Kadiri mtu anavyozidi kuyafahamu Maandiko yote, ndivyo itakavyokuwa rahisi zaidi kupata mistari na vifungu vinavyotoa mwanga kwenye vifungu vingine.

Kusoma Maandiko ni kama jiwe dogo lililodondoshwa kwenye maji tulivu. Kuna miduara inayozidi kupanuka ambayo hutiririka kutoka kwayo: maneno moja lazima yafasiriwe kwa kuzingatia sentensi, sentensi kwa nuru ya aya, aya kwa nuru ya sehemu ya sura ambayo inahusika, na hivyo. juu. Katika sehemu pana zaidi, Biblia nzima hutuangazia sehemu zake.

Jumla ya Maandiko ni muktadha na mwongozo wa kuelewa sehemu yoyote maalum yake.

Hakuna fundisho linaloweza kutegemea aya moja ambayo hakuna uungaji mkono mwingine wowote unaoweza kupatikana. Taarifa za kutosha zinapaswa kutolewa ili kusaidia mafundisho au mafundisho.

2.6 Upatanifu wa Biblia nzima – 2 Petro 1:19-21; 2 Timotheo 3:16-17

Mtu anaweza kutumia muktadha kusaidia kuelewa Biblia. Njia yote kutoka kwa sentensi moja hadi mkusanyiko mzima wa vitabu, kuna mfumo mmoja wa ukweli unaowasilishwa. Kwa kweli, mtu lazima atumie mfumo mzima wa ukweli kutafsiri sehemu yoyote ya mtu binafsi yake. Hii ni moja ya ushahidi wa kusadikisha wa wahyi.

Maandishi ya watu wengi sana, katika vipindi virefu hivyo vyta historia, yanapatana. Jambo kuu, bila shaka, ni kwamba Roho Mtakatifu alikuwa mwandishi wa kweli. Wanaume walikuwa vyombo tu.

Mandhari nyingi zinaweza kufuatiliwa katika Biblia nzima, lakini kuu ni Ukombozi kupitia Kristo. Agano la Kale lilielekeza kwake kwa ishara na katika unabii. Agano Jipya ni kumbukumbu ya maisha yake, kifo, ufufuo, na kupaa kwake. Yesu alisema Maandiko ya Agano la Kale yalifundisha juu yake. Baada ya kufufuka Kwake, aliwafundisha wanafunzi wawili katika njia ya kwenda Emau: “Akaanza na Musa na manabii wote, akawafasiria katika Maandiko yote mambo yaliyomhusu yeye” (*Luka 24:27*).

2.7 Umoja katika Maana - Kumbukumbu la Torati 12:32; Ufunuo 22:18

Umoja katika maana unatukumbusha kwamba Maandiko hayajipingani yenewe. Ni lazima tuwe waangalifu tusilettee maana zetu wenyewe kwa Maandiko tunapojaribu kutafuta uthibitisho kwao.

Njia sahihi ni kuruhusu maneno yajisemee yenewe.

Unapochukua Maandiko na kuyachunguza kikamilifu, maana yake ya kweli itadhihirika. Huenda au isiwe vile ulivyotarajia kupata. Mungu amewaongoza waandishi. Mungu hajipingi. Kwa hiyo, Biblia haitajipinga yenewe. Ikiwa kuna vifungu vinavyoonekana kupingana, ni kwa sababu ya ukosefu wa ufahamu wa mwanafunzi au ukosefu wa habari. Katika hali kama hizi, daima hifadhi hukumu hadi mwanga zaidi uweze kumwaga juu ya tatizo.

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SOMO LA 3: VISAIDIZI VYA KUJIFUNZIA BIBILIA

MWALIMU WA KOZI: ASKOFU EKONG

Kuna mambo ambayo husaidia kuelewa vyema na urahisi wa kusogeza kupitia Biblia. Biblia ni kitabu kikubwa na pia maktaba ya vitabu. Ili kutumia Biblia vizuri zaidi na kufurahia yaliyomo kutahitaji matumizi ya vielelezo vifuatavyo:

3.1 Muundo wa Biblia

Utafiti wa Biblia kama somo hutoa ufahamu wa kina wa muundo na uainishaji wa Biblia. Mambo muhimu hayatarudiwa hapa lakini marejeleo machache au muhtasari utafanywa.

Mbele ya Biblia kuna orodha ya vitabu vya Agano la Kale na Agano Jipya. Hii list pia inatoa nambari za ukurasa ambapo kila kitabu huanza. Agano la Kale limeorodheshwa kwanza.

Agano la Kale lilitolewa kwa Wayahudi, ambao pia waliitwa Waibrania au Waisraeli. Mungu aliwachagua kupokea kweli zake, kuziandika, na kuzifundisha wengine. Agano la Kale liliandikwa kwa Kiebrania kwa sababu ilikuwa lugha ya Kiyahudi.

Agano la Kale linashughulikia historia na masharti ya uhusiano wa Mungu na wanadamu, kutoka kwa Uumbaji hadi kuja kwa Mwokozi ambaye angeanzisha agano jipya.

Agano Jipya linatoa historia na masharti ya agano jipya, au mapatano, ambayo Mungu alifanya na wote wanaomkubali Mwanawe Yesu Kristo kuwa Mwokozi wao. Agano Jipya linasimulia hadithi ya maisha ya Yesu Kristo, na pia kile Alichofundisha.

Wakati Agano Jipya lilipoandikwa, Kigiriki kilikuwa lugha inayojulikana sana. Kwa kuwa mapatano haya mapya yalikuwa kwa ajili ya watu wote—si kwa ajili ya Wayahudi pekee—Agano Jipya liliandikwa kwa Kigiriki, hivyo kufanya iwezekane kwa watu wengi kulisoma.

Agano la Kale ni muhimu sana kwa sababu linafunua mpango wa Mungu kwa wanadamu. Lakini Agano la Kale kilikuwa mapatano ya muda hadi Yesu Kristo angekuja kuanzisha mapatano ya kudumu. Sasa tunaishi chini ya mkataba mpya - Agano Jipya.

Agano Jipya linatokana na Agano la Kale. Haielezi tu uhusiano kati ya mapatano hayo mawili, lakini inahusiana na utimilifu wa unabii mwangi wa Agano la Kale. Agano la Kale liliandikwa kwa Kiebrania kwa ajili ya Wayahudi, na Agano Jipya liliandikwa kwa Kigiriki kwa ajili ya watu wengi zaidi duniani.

Agizo na muundo ni muhimu kwa kufanya kazi kwa mfumo wowote, iwe wa kaya, wa fasihi, au vinginevyo. Hivyo, Biblia imepangwa kwa utaratibu ili mtu apate kwa urahisi zaidi hazina zake na kuzielewa. Bila kujali tafsiri, Biblia zetu zinashikilia sura na aya zilezile ili watu wasipotee.

Fahirisi na jedwali la yaliyomo husaidia kuwaelekeza wasomaji mahali hususani katika Biblia.

3.2 Rejea ya Biblia

Ili kusaidia katika kusoma na kujifunza, kila kitabu cha Biblia kimegawanywa katika sura. Kila sura pia imegawanywa katika sehemu ndogo ambazo zimehesabiwa upande wa kushoto. Hizi zinaitwa mistari au maandiko ya Biblia. Rejea kwa maandishi yoyote ya Biblia hufanywa kwa kusema jina la kitabu, kisha nambari ya sura na nambari ya mstari huo. Haya yote kwa pamoja yanaweza kuitwa marejeo ya Biblia.

Njia bora ya kupata marejeo ya Biblia ni kukariri vitabu vyta Biblia kwa mpangilio ufaao. Haya yanashughulikiwa chini ya Utafiti wa Biblia.

3.3 Rejea ya Utafiti

Baadhi ya Biblia (hasa Biblia za Kiingereza) zina marejeo ya masomo chini katikati, pambizoni, chini ya kila ukurasa, au baada ya kila mstari. Hizi nyakati fulani huitwa marejeo ya msalaba au marejeo ya pambizo, na husaidia kupata mistari mingine inayohusiana.

Herufi ndogo kwa maneno fulani katika mstari wa Biblia hurejelea mtu kutafuta herufi ileile katika eneo la marejeleo. Kwa barua hiyo mtu atapata rejea ya Maandiko ambayo itaongoza kwenye mstari unaohusiana.

Inapendekezwa kuwekeza katika Biblia nzuri ya Kusoma, kwa kuwa mtu anaweza kutumia mfumo huu kukuza masomo ya kupendeza juu ya mada anazosoma.

Marejezo na maelezo mengine yanayopatikana katika Biblia fulani ni yenyе kusaidia, lakini hayajaongozwa na roho ya Mungu. Walipewa na walimu wa Biblia na wasomi ili kusaidia katika matumizi na kuelewa Biblia kwa urahisi zaidi.

3.4 Konkodansi ya Biblia

Konkodansi ni fahirisi ya alfabeti ya baadhi ya maneno makuu katika Biblia. Fahirisi hii inatoa marejezo katika Biblia ambapo neno fulani linatumia.

Kuna matukio kadhaa wakati mtu anaweza kutaka kutumia konkodansi. Kwa mfano, kama mtu anataka kusoma mistari kadhaa ambayo ina neno upendo. Mtu atahitaji kuangalia juu ya neno katika konkodansi. Marejeleo yameorodheshwa, pamoja na maneno machache kutoka kwa kila mstari wa Biblia unaotumia neno upendo.

Konkodansi pia inaweza kusaidia mtu anapotaka kujua ni wapi katika Biblia pa kupata mstari fulani. Labda unaijua Aya yote, au sehemu yake tu, lakini huijui marejeo yake.

Chagua neno kuu kutoka kwa maneno unayokumbuka ya mstari, na utafute neno hilo. Inawezekana kwamba utapata kati ya marejeo yaliyoorodheshwa moja na kifungu kutoka kwa aya unayotafuta.

Kwa mfano, tuseme ungependa kupata katika Biblia mstari unaosema "*Kupenda pesa ni chanzo cha uovu wa kila namna.*" Labda maneno pekee ya mstari huo unayokumbuka ni "*fedha ni chanzo cha maovu yote.*" Ona kwamba kuna maneno matatu muhimu ambayo unaweza kutafuta: pesa, mizizi, na uovu. Neno muhimu kwa kawaida hutambuliwa katika konkodansi kwa herufi ya kwanza tu ya neno.

Ikiwa hupati katika konkodansi rejea ya Biblia unayotafuta, kwa kuangalia chini ya neno pesa, endelea kutafuta maneno mengine muhimu. Rejeo hilo hatimaye litaleta 1 Timotheo 6:10.

Je, Biblia yako ina marejeo ya pambizoni na konkodansi? Haya ni msaada muhimu kwa walimu, wahudumu, wahubiri, na wengine wanaotaka kufanya kazi kwa ajili ya Mungu. Labda hutaki kuwa mhudumu, mhubiri au mwalimu; bado unaweza kujifunza mambo mengi mapya ikiwa utatumia marejeleo yako ya masomo na konkodansi.

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SHULE YA HUDUMA
KENYA, TANZANIA

SOMO: MBINU ZA KUJIFUNZA BIBLIA

SOMO LA 4: MBINU ZA KUJIFUNZA BIBLIA

MWALIMU WA KOZI: ASKOFU EKONG

Kuna njia tatu kuu za kusoma Biblia:

- a) Mbinu ya Wasifu
- b) Mbinu ya Mada, na
- c) Mbinu ya Ibada

Kuna njia zingine ambazo watu hutumia lakini hizi 3 ndizo zinazojulikana zaidi na maarufu.

4.1 Mbinu ya Wasifu ya Kusoma Biblia

Wasifu ni utafiti wa maisha ya mtu kama ilivyoandikwa na mtu mwingine.

Watu waliotajwa katika Biblia walikuwa watu halisi. Hata hivyo kwa namna fulani mara nyingi huonekana si halisi kuliko watu tunaowaona kila siku. Hujawahi kuwaona. Unakutana nao kwenye kurasa za kitabu pekee. Maisha yako pengine ni tofauti sana na yao.

Wanaakiolojia wanachimba mifupa ya wale walioishi zamani; wanapata vitu vya sanaa (zana na vyombo vilivyotumiwa na watu) ambavyo hutusaidia kufikiria maisha yalivyokuwa mamia (au maelfu) ya miaka iliyopita. Lakini hii bado ni ya zamani na ni ngumu kukubali kuwa halisi.

Tunavezaje kuwajua vizuri watu wanaotajwa katika Biblia? Tunavezaje kujifunza kwa kweli kutokana na makosa waliyofanya?

Tunavezaje kufaidika na maisha yao ya kumcha Mungu ili sisi pia turithi ahadi walirithi?

Tunavezaje kuwathamini kuwa halisi ingawa walikuwa wanadamu wasio wakamilifu kama sisi?

Wasifu wa Biblia au Kusoma watu wa Biblia ni njia nzuri ya kupata majibu.

4.1.1 Utangulizi wa Wasifu wa Biblia

Katika Mathayo 8:11, Yesu alisema maneno yafuatayo kwa umati wa watu, "Nami nawaambia ya kwamba wengi watakuja kutoka mashariki na magharibi, nao wataketi pamoja na Ibraimu, na Isaka, na Yakobo katika ufalme wa mbinguni". Pindi nyingine, Yesu aliwaambia masadukayo wasioamini kwamba Mungu alisema, "Mimi ni Mungu wa Ibraimu, Mungu wa Isaka, na Mungu wa Yakobo" (Mathayo 22:32). Yeye ni Mungu wa walio hai, si Mungu wa wafu.

Kwa kuwa somo hili linahusu njia ya wasifu wa kujifunza Biblia, tutakuwa tukijifunza kuhusu maisha ya watu wa Biblia kama walivyoishi zamani. Njia moja ya kusaidia kuwaona watu wa Biblia kuwa watu halisi ni kuchunguza mambo fulani ya hakika ya Biblia.

Hebu tuone mfano wa Ibrahimu:

Katika Yohana 8, Yesu alikuwa akitoa ukweli kuhusu yeye mwenyewe kwa Mafarisayo wasioamini. Aliwaambia kwamba Yeye alikuwa nuru ya ulimwengu na kwamba alikuja kutoka juu. Aliwaambia mambo mengi ambayo hawakutaka kusikia. (Soma Yohana 8 yote na hasa aya ya 31 hadi 59, ili kupata mjadala kamili kati ya Yesu Kristo na Mafarisayo kuhusu Ibrahimu).

Mafarisayo walijisifu kwa Yesu kwamba walikuwa wa ukoo wa Abrahamu. Yesu aliwaonyesha kwamba ingawa walikuwa wazao wa kimwili wa Abrahamu, hawakuwa watoto wa Abrahamu (mstari 33-39). Hatimaye, katika mstari wa 58, aliwaambia, "Amin, amin, nawaambia, Kabla Ibrahimu hajakuwako, mimi niko." Alidai katika hili taarifa kwamba alikuwepo muda mrefu kabla ya Abrahamu kuzaliwa. Kwa wazi hawakufurahishwa na madai hayo na wakamshtaki Yesu Kristo kuwa ni pepo kwa kutoa madai hayo. Hatimaye, walijaribu kumpiga kwa mawe.

Katika Luka 16:19-31, Yesu alifunua zaidi kidogo kuhusu shughuli za Ibrahimu baada ya kifo chake cha kimwili. Katika hadithi hiyo, Yesu alitaja majina ya watu waliohusika. Katika simulizi hilo, Yesu alisimulia mazungumzo kati ya Abrahamu na tajiri asiyeamini ambaye alimwona Lazaro omboomba akikaribishwa na Abrahamu kwenye karamu.

Kwa hiyo, unapojifunza mtu kama Abrahamu katika Biblia, mtu anahitaji kukumbuka kwamba kuna mengi zaidi katika hadithi hiyo!

Musa na Eliya wanaweza kuwa wamekufa kimwili lakini wako hai. Mamia ya miaka baada ya wao kuondoka duniani, walionekana wakizungumza na Yesu mlimani (*Mathayo 17:1-6; Luka 9:28-36*).

Kama somo moja kuhusu Musa na Eliya kutoka katika Biblia, kumbuka pia kwamba kuna mengi zaidi kwenye hadithi!

Waebrania 11 inatoa simulizi nyingi za maisha ya waumini wa Agano la Kale ambao waliishi na kufa katika imani. Hawa walikuwa watu halisi. Zaidi kwa hadithi yao inaweza kupatikana katika vifungu kadhaa vya Maandiko.

Hakuna kitabu ambacho kingeweza kuwa na masimulizi ya hadithi zote za maisha zilizoanza duniani na zinazoendelea mbinguni. Waebrania 12:22-24 hutuambia kwamba watu hao wangali hai mbinguni, Paradiso ya Mungu.

Kama waumini, sisi tayari ni raia wa jumuiya hiyo kuu! Kwa kuzingatia ukweli huu;

- i) Tunapaswa kujifunza jinsi ya kujifunza kuhusu watu hao wa Biblia
- ii) Tunapaswa kujifunza imani kutokana na imani yao;
- iii) Tunapaswa kujifunza kutokana na uzoefu wao wa duniani jinsi Mungu anavyotukusudia sisi kufanya;
- iv) Tufuate nyayo zao ili kuurithi uzima wa milele kama wao!

4.1.2 Aina za Wasifu

Habari za wasifu ziko katika Maandiko kwa sababu ya makusudi maalum ambayo waandishi walikuwa nayo akilini. 2 Timotheo 3:16 inafundisha kwamba Maandiko yote yanafaa. Mungu aliwaongoza waandishi kujumuisha habari anazokusudia zijumuishwe.

Kuna sababu nne za msingi kwa nini waandishi wa Biblia walijumuisha maelezo ya wasifu katika Maandiko.

A. Simulizi Rahisi

Sababu ya kwanza ni kuorodhesha ukweli kama suala la kumbukumbu. Hii inaitwa simulizi rahisi. Ni kusema ukweli tu katika muundo wa hadithi. Hii ni aina ya habari ya kawaida ya wasifu inayopatikana katika Maandiko, na inaweza kusomwa kwa urahisi kwa kurejelea wahusika mbalimbali wa Biblia.

B. Ufafanuzi wa Simulizi

Sababu ya pili ya mwandishi kujumuisha habari za wasifu ni kutumia simulizi (hadithi ya maisha ya mtu) kama njia ya kufundisha somo la kihistoria. Katika kesi hii, ukweli ni zaidi ya rekodi rahisi. Wapo kufundisha.

Muda wote wa maisha ya mtu huyo huchunguzwa, huku uangalifu wa pekee ukitolewa kwa jinsi shughuli za Mungu katika maisha yake zinavyoathiri taifa lake. Wakati kufundisha somo la kihistoria ni kusudi la habari ya wasifu, hadithi ya mtu anayesomwa inakuwa ya kawaida kwa mada kuu ya maslahi ya Mungu na utunzaji kwa watu wake mwenyewe. Kuna mifano michache ya aina hii ya wasifu ya kusoma kwa sababu idadi ya watu walio na majukumu muhimu katika historia ni ndogo. Hata hivyo, watu kama Danieli, Paulo, Ibrahimu, Isaka, Yusufu na wengine wanaweza kujumuishwa katika kundi hili.

C. Ufafanuzi wa Tabia (1 Wakorintho 10:1-12)

Sababu ya tatu ya kuingizwa kwa mwandishi wa habari za wasifu inaweza kuwa kufundisha tabia. Hii inahusiana kwa karibu na maelezo ya simulizi, lakini kwa mshazari tofauti. Katika kesi hii mwandishi ana nia ya kimsingi ya kuwasilisha ukweli kama unavyohusiana na maendeleo ya kiroho na tabia ya mtu anayesomewa.

Wafalme wa Israeli na Yuda wanajitolea kwa masomo ya aina hii. Maelezo ya maisha yao yanatolewa kwa njia kamili sana pamoja na matamshi ya Mungu kuwalhusu. Matamshi haya ni sifa katika baadhi ya matukio na hukumu kali katika nyingine. Watu wengi wa Biblia wanaweza kutumika kwa aina hii ya masomo: wanafunzi, manabii, na watu wa Mungu kutoka tabaka mbalimbali za maisha ambao hadithi zao zimejumuishwa katika Maandiko (Mifano ni Sampson, Musa, Danieli, n.k)

Ufafanuzi wa tabia umeandikwa kwa madhumuni ya kuchunguza tabia ya mtu na maendeleo ya kiroho. Kwa hiyo, inapaswa kupangwa karibu na makundi yanayohusiana na tabia. Mada kuu inaweza kujikita katika maamuzi yaliyofanywa na mtu binafsi ambayo yalikuwa dalili kwa tabia yake.

Mada ndogo chini ya maamuzi hayo makuu inaweza kuwa ushawishi wa kibinafsi au ushawishi wa mazingira ambao ulikuwa na athari kwenye maamuzi.

Vichwa vingine vinaweza kuwa sifa zake kuu za kibinafsi, mafanikio yake makuu, uzoefu wake wa kidini, na vidokezo ambavyo vinaweza kupatikana katika uhusiano wake na watu wengine.

D. Hoja (*Yohana 20:30-31; Luka 1:1-4*)

Sababu ya nne (na isiyo ya kawaida zaidi) ya mwandishi kujumuisha habari za wasifu katika Maandiko ni kuthibitisha jambo fulani. Ukweli wa maisha ya mtu binafsi hutumiwa kumshawishi mtu juu ya jambo fulani. Mara kwa mara utaona lengo hili katika ushahidi katika injili zinazohusu maisha ya Yesu, au katika maandishi ya Paulo.

4.1.3 Muhtasari wa Wasifu

Hatua za msingi kwa aina yoyote ya utafiti wa wasifu zitakuwa sawa.

Kwa aina yoyote kati ya hizo nne za utafiti wa wasifu mtu lazima asome, achunguze, na aandike madokezo. Kisha, onyesha maelezo ili kusaidia kutafsiri habari iliyokusanywa.

Kwa simulizi rahisi, taja ukweli kama suala la kumbukumbu. Pointi kuu za muhtasari zinaweza kuwa:

- a) Kuzaliwa na Maisha ya Awali
- b) Uongofu na Huduma
- c) Mahusiano na Wengine
- d) Tathmini ya Wahusika
- e) Mwisho wa Tajriba za Maisha na Kifo
- f) Kusudi la Mwandishi kwa Kuandika

Mada ndogo na maelezo yatapangwa kulingana na mfumo huu. Huenda mtu asipate ukweli wa kila moja ya kategoria hizi zinazopatikana, lakini ni muhimu kutumia chochote anachoweza kupata.

Muhtasari wa aina nyingine za utafiti wa wasifu utafuata muundo sawa. Mkazo utakuwa tofauti.

Katika mabishano, mtu atatafuta kuelewa ni hatua gani mwandishi alikuwa anajaribu kudhibitisha. Alikuwa anajaribu kumshawishi mtu nini? Alikuwa anajaribu kumshawishi nani?

Katika udhihirisho wa tabia, maisha ya kiroho ya mtu na ushawishi kwa wengine itakuwa lengo kuu, na habari iliyobaki itakuwa ya bahati nasibu.

Nyakati nyingine mtu yuleyule anatajwa katika zaidi ya kitabu kimoja cha Biblia. Katika hali hiyo karibu unahitaji kupata konkodansi ya Biblia ili kupata habari zote. Konkodansi ya Biblia huorodhesha maneno ya Biblia kwa mpangilio wa alfabeti, pamoja na mahali katika Maandiko ambapo kila neno lililooodheshwa linatumia. Ikiwa huna konkodansi, itabidi utumie njia ya kitabu. Hiyo ni, kupata taarifa zote zinazotolewa katika moja weka kitabu na ujenge somo lako karibu na hilo.

4.2 Mbinu ya Mada ya Kusoma Biblia

Katika Warumi 1:20 tunapata uhusiano kati ya sifa zinazoonekana na zisizoonekana ambazo ni za thamani katika somo la Biblia la mada: "Kwa maana tangu kuumbwa

kwa ulimwengu tabia zake zisizoonekana zinaonekana, na kufahamika kwa kazi zake, yaani, umilele wake. nguvu na Uungu, hata wasiwe na udhuru!"

Maandiko haya yanaeleza kwamba Mungu aliumba asili yenyewe inayotuzunguka, kwa nia ya kwamba tunaweza kujifunza juu yake kupitia uchunguzi wetu juu yake.

Mvua za masika na za masika zinazonyeshea mimea ya Palestina ni mvua za vuli (mapema) na masika (masika). Mvua hizi zinatumika kama vielelezo muhimu katika Maandiko. (*Ona Mithali 16:15, Zekaria 10:1, Yakobo 5:7*)

Mada yoyote ambayo inashughulikiwa au kutajwa katika Biblia ni mada inayowezekana kujifunza. Hii itajumuisha sio tu vitu kama mavazi, nyumba, vyakula, n.k. lakini pia maneno; yaani, jinsi maneno fulani muhimu yanavyotumiwa katika Maandiko. Somo lako litajumuisha mada kama vile imani, maombi, ujio wa pili wa Kristo, na mada zinazohusu Mkristo wanaoishi.

Kutakuwa na tofauti kubwa katika kiasi cha habari zinazopatikana kuhusu mada mbalimbali katika Biblia. Kwa wengine, kunaweza kuwa na habari ya kutosha katika sura au kifungu. Kwa wengine, inaweza kuhitajika kukusanya habari kutoka kwa vitabu vingi katika Agano zote mbili ili kupata maana kamili iwezekanayo kutoka kwa somo. Kadiri utafiti unavyokuwa wa kina, ndivyo utakavyochukua muda mrefu. Urefu wa utafiti wa mada utategemea kiasi cha habari kitakachopatikana na muda ambao mtu anataka kuutumia.

Funzo la muda mrefu na kamili hurahisisha zaidi ikiwa mtu anaweza kupata konkodansi ya Biblia au kamusi ya Biblia. Programu ya Biblia inapatikana pia ili kuharakisha utafutaji. Katika konkodani na kamusi hizi, maneno na mada zinazotajwa katika Biblia zimeorodheshwa kwa mpangilio wa kialfabeti pamoja na marejezo yao ya Maandiko. Hizi huruhusu mtu kuokoa wakati wa kutafuta maeneo yote ambayo mada imetajwa.

Walakini, masomo ya juu yanaweza kufanywa bila msaada kama huo. Kwa kweli, ni bora katika masomo mafupi ya mada kufanya usomaji wako mwenyewe na kutafuta matukio ya mada unayotaka kuchunguza. Hii ni kweli kwa sababu kwa kufanya hivyo, hautapata tu marejeleo ya moja kwa moja ya mada, lakini marejeleo yasiyo ya moja kwa moja pia.

Marejeleo ya moja kwa moja ni yale ambayo kwa kweli yana neno au kifungu cha maneno mahususi unachotafuta.

Marejeleo yasiyo ya moja kwa moja ni yale yanayorejelea mada au wazo la jumla la mada yako. Marejeleo haya yasiyo ya moja kwa moja ni muhimu kwa uelewa kamili zaidi wa mada yako.

Kuna aina mbili za utafiti wa mada:

- a) Utafiti wa kitheolojia;
- b) Utafiti wa maumbile

4.2.1 Masomo ya Kitheolojia

Mfano wa mada ya somo la Theolojia inaweza kuwa Asili ya Mungu. Marejeo ya kawaida ya mada hii yanaweza kuwa Habakuki 1:2, 12, 13; 2:1, 13-14, 20; 3:3, 5-6, 13, 18-19.

Vifungu hivi vinafichua asili ya Mungu kama mtu binafsi, mtakatifu na mwenye haki. Yeye ni mkuu katika uwezo, mwadilifu katika hukumu, na mvumilivu katika usimamizi Wake wa haki, na Yeye ni Mwokozi.

Ni muhimu kuandika sifa au mambo yaliyoona kutoka kwa kila mstari unaosoma ili kujenga picha au muhtasari wa somo au mada inayozungumziwa.

Mfano huu wa Hali ya Mungu, unahusu mada ambayo ni ubora badala ya kitu. Sifa za ziada zinazoweza kuchunguzwa ni tumaini, upendo, imani, msamaha, toba, na uzima wa milele.

4.2.2 Utafiti wa Mazingira

Mfano wa kawaida ambao mtu anaweza kuchagua kwa masomo ya Mazingira ni shomoro. Ndege hii ndogo ni mwakilishi wa mada nyingi za kupendeza ambazo zinaweza kupatikana katika eneo la asili. Inaweza kuwa somo ili kuonyesha jinsi Mungu anavyotujali (*Mathayo 10:29-31*) au kielelezo cha huzuni na upweke (*Zaburi 102:7*).

Unaweza kuangalia tafsiri, maana na matumizi mbalimbali ya mada.

Mimea, wanyama na madini nyakati fulani hutumiwa katika Biblia kama vielelezo na nyakati nyingine kama ishara.

Kielelezo cha ukweli huonyesha ukweli huo kwa njia ambayo hurahisisha kuelewa. Mmea wa haradali ni mfano wa mfano huo. Kwa sababu mmea wa haradali unajulikana kwa kukuza mmea mkubwa sana kutoka kwa mbegu ndogo sana, Yesu aliutumia kufafanua ukweli juu ya Ufalme wa Mbinguni (*Mathayo 13:31-32*) na imani (*Mathayo 17:20*).

Ishara ni kitu ambacho kinasimama kwa kitu kingine. Ishara ina sifa moja au zaidi ambazo ni ukumbusho wa kitu kinachosimamia. Kwa mfano, katika Danieli 2 "kichwa cha dhahabu" kilifunuliwa kuwa ishara ya Mfalme Nebukadneza mwenyewe (*mstari wa 38*). Katika Danieli 8:1-8, kondoo mume na mbuzi zilitumika kama ishara za falme na wafalme ambao wangekuja.

Mbali na zile ambazo tayari zimetajwa katika somo hili, baadhi ya mada zinazowezekana kutoka kwa asili zinaweza kujumuisha mwanga, maji, nafaka, mimea (*kama vile bizari, Mathayo 23:23*) na zingine nyingi.

4.2.3 Taratibu za Mbinu ya Mada ya Utafiti

1. Orodhesha matukio ya mada au habari kuihusu
2. Waainishe katika makundi - kihistoria, asili, teolojia, maadili, dhabihu, nk
3. Chunguza muktadha ambamo zinatumika
4. Fupisha kila kategoria
5. Linganisha kila taarifa ya muhtasari. Unaweza kujifunza nini kutoka kwao?
6. Fanya muhtasari wa somo zima la muhtasari. Ni nini kilikufaulu katika utafiti? na kadhalika

4.3 Mbinu ya Ibada ya Kusoma Biblia

Ili kuwa na wazo la utafiti wa ibada, hebu tumfikirie msafiri aliyechoka, mwenye njaa katika mahali pasipokuwa na watu anayepata mti mzuri, ulioja matunda matamu.

Tamaa yake moja ni kula kipande cha tunda, kulishwa na kuburudishwa nacho. Baada ya kula, sasa anaweza kufikiria kupata habari zaidi kuhusu mti wenyewe. Anaweza kuona mahali inapokua, umbo la majani na matawi yake, rangi na harufu yake.

Haidhuru anatosheleza kadiri gani udadisi wake kuhusu mti huo mzuri sana, ni kula kwake tunda ndiko kukidhi njaa yake na kuulisha mwili wake.

Ndivyo ilivyo kwa Neno la Mungu, Biblia. Kila nyanja yake inavutia. Hakuna akili ya mwanadamu inayoweza kufikia vilindi au urefu wake kwa sababu, kama Mtunzi wake, ni ya milele na haina mwisho. Vipengele vipyta vyta mistari inayojulikana vitaendelea kufunuliwa mradi tu unasoma Maandiko. Kama vile mti mzuri na matunda yake, sehemu ya Maandiko unayokula, ndiyo sehemu inayokulisha na kukushibisha.

Mtu anawezaje kula Maandiko? Unaanza kwa kuisoma, na kufanya zaidi ya hapo. Ni lazima uifanye ndani kupitia masomo ya ibada. Lazima ufanye mafundisho yake kuwa yako mwenyewe. Unapofanya hivi, Maandiko yanakuwa chakula chako cha kiroho na kukupa uzima wa kiroho. Yesu alisema, "Maneno hayo ninayowaambia ni roho, tena ni uzima" (*Yohana* 6:63).

Mbinu nyine za kujifunza Biblia ni mazoezi mengi ya kiakili, na yanapaswa kuwa zaidi ya hayo. Unapofahamu mtazamo wa ibada, na kila wakati unapoingia katika somo la Maandiko kwa moyo wazi, utagundua kwamba yanazungumza nawe kibinagsi.

Kwa kweli hakuna mbinu mpya za kuwasilisha katika somo hili. Utafiti wa ibada unakamilishwa kwa kuchanganya zana na ujuzi wote uliojifunza kufikia sasa. Hata hivyo, daima kutakuwa na vipengele viwili vyta utafiti huu; kimaandishi na kiroho. Maana yake ni kwamba kifungu unachokisoma katika Biblia kinapaswa kuzaa ukuaji wa kiroho na lishe ndani yake, na kupelekeea ukomavu wa kiroho.

4.3.1 Madhumuni ya Masomo ya Ibada

Kitu muhimu cha kujifunza ni Kusudi.

Kusudi kuu la kujifunza Biblia kwa ibada ni

- a) Kujilisha Neno la Mungu kibinagsi, kuliruhusu liwe uzima kwako;
- b) Kutafuta nia ya Mungu;
- c) Kuisikiliza sauti ya Mungu;
- d) Kufuata mapenzi ya Mungu;
- e) Kupumzika katika uwepo wake mtakatifu katika sifa na ibada.

Hii inakamilishwa kwa kutumia kila njia inayowezekana kuelewa ni nini Maandiko yanasema, na kisha kumjibu Bwana kwa utii wa upendo.

Masomo ya ibada yanapaswa kuwa sehemu ya shughuli za kila siku za kila Mkristo. Ni ya kibinagsi sana. Ingawa kunaweza kuwa na nyakati ambapo funzo la ibada linatayarishwa kushirikiwa na wengine, kusudi lake kuu linabaki kuwa la kibinagsi. Roho Mtakatifu ananiambia nini? Utafiti wa ibada utasaidia kupata jibu.

Kwa sababu Wakristo wana adui anayejaribu kuwazuia wasijue na kufanya mapenzi ya Mungu, unaweza kupata vizuizi zaidi kwenye funzo lako unapojifunza kwa njia hii.

Petro anaonya katika 1 Petro 5:8-9 akisema;

"Iweni na kiasi; kuwa macho. Adui yenu Ibilisi huzungukazunguka kama simba angurumaye akitafuta mtu ammeze. mpingeni huyo, mkiwa thabiti katika imani, mkijua ya kuwa mateso yale yale yanawapata ndugu zenu pote ulimwenguni."

4.3.2 Mbinu ya Ibada ya kusoma kwa maandishi

Maandishi ya kujifunza Biblia ya ibada yanaweza kuwa neno, mstari, aya, au sehemu ndefu zaidi ya Maandiko.

a) Kusoma Neno

Utafiti wa ibada haupaswi kutegemea neno moja tu kwa sababu uchunguzi kama huo ungehitaji ufikiaji wa nyenzo za marejeo ambazo zingeweza kutoa ufahamu zaidi juu ya njia ambazo maneno hususa hutumiwa katika maandishi ya asili ya Kigiriki na Kiebrania.

Masomo ya ibada yanapaswa kutegemea aya, aya, na sehemu ndefu zaidi.

b) Mstari na Somo la Sura

Mgawanyo wa mistari na sura haupatikani katika maandishi ya awali ya Kigiriki na Kiebrania ya Biblia. Maandiko kimapokeo yamegawanywa kwa njia hiyo na watafsiri ili kugawanya maandishi katika sehemu ndogo ili kuelewa vizuri zaidi. Mara moja baada ya muda unaweza kupata kwamba aya ya kwanza ya sura moja ingefaa zaidi kama ingekuwa mstari wa mwisho wa sura iliyotangulia, au kinyume chake. Uchaguzi wa mahali pa kuanzia na kumaliza sura ulifanywa karne kadhaa zilizopita.

Urahisi mkuu wa kuwa na Maandiko kugawanywa katika sehemu rahisi kushughulikia unazidi kwa mbali tatizo lolote kuhusu ni mstari upi unapaswa kumaliza sura! Daima uko huru kuanza au kusimamisha masomo yako katika sehemu yoyote ya kimantiki. Hakikisha tu kwamba kuanza au kuacha kwako hakubadilishi maana ya kifungu. Jumuisha maneno yote yanayofanya wazo kuwa kamili.

Mfano wa Mafunzo ya Ibada ya Aya:

Katika masomo ya ibada, mtazamo wa moyo ni muhimu zaidi kuliko mbinu ya kiakili. Pia, utafiti wa mbinu ni wa thamani zaidi kuliko utafiti wa nasibu au wa kubahatisha. Msomi mzuri wa Biblia atachanganya mtazamo sahihi wa moyo na njia bora ya kujifunza. Utakuwa ukiitikia Neno la Mungu ili kulisha roho yako, na utatimiza yote ambayo umejifunza kuhusu kujifunza Biblia.

Kuna hatua tatu zinazofaa katika kufanya utafiti wa ibada. Hatua hizo ni:

Chagua Maandishi, Chunguza Ukweli, Fasiri Ukweli.

i) Chagua Maandishi

Hatua ya kwanza ni kuamua juu ya mstari utakaosomwa. Utategemea sana Roho Mtakatifu akuelekeze usikivu wako kwa Neno lake kwa ajili yako kwa wakati huo.

Utegemezi huu ni ngumu kuelezea kwa mtu yejote kwa sababu ni wa kibinagsi. Lakini kama wewe ni Mkristo na unatumia muda na Neno la Mungu, pengine unafahamu jinsi Roho Mtakatifu anavyohuisha akili yako kwa Maandiko fulani. Uzoefu wa kila mtu unaweza kuonyeshwa kama vile, "herufi zilionekana kuruka kutoka ukurasa."

The Roho Mtakatifu ana njia yake maalum ya kuvutia umakini wa mtu ikiwa mtu anamtafuta mwongozo katika kujifunza Neno.

Kwa hiyo, njia moja ya kuchagua mstari ni kuzingatia kwa makini kifungu fulani cha Maandiko. Huenda ukavutwa hasa kwenye mstari unaposoma. Wakati wowote unaposoma Biblia, andika mistari ambayo inakuvutia. Aya zinazojitolea kwenye masomo ya ibada ni zile ambazo zina maelekezo ya kufuata au maonyo ya kuzingatia.

Je, ikiwa hutapata mwongozo "maalum"? Je, hiyo inamaanisha hupaswi kujifunza Neno? La hasha! "Kila andiko limeongozwa na roho ya Mungu. Kwa hivyo, ikiwa hauvutiwi hasa na aya yoyote, chagua moja tu ambayo ina maelekezo ya kufuata au maonyo ya kuzingatia.

ii) Zingatia Ukweli

Hatua ya pili ni kusoma aya hiyo kwa uangalifu mara nyingi. Unaposoma, fikiria swali hili mwenyewe: "Ikiwa ningelazimika kuipa aya hii kichwa cha maneno matatu au manne, ingekuwa nini?"

Kwa kufikiria kichwa cha mstari, utaelewa wazo kuu ndani yake. Unapokuwa na wazo kuu la mstari huo, usome na uorodheshe ukweli wote unaoweza kupata ndani yake. Tafuta ukweli ambao umesemwa moja kwa moja au unadokezwa na aya hii.

Tafuta majibu kwa maswali 5 yaishiayo na "i":

NANI? NINI? VIPI? LINI? WAPI?

Kumbuka kwamba hutaweza kupata majibu ya maswali yote matano haya katika kila mstari unaojifunza. Andika majina ya vitu, maneno ya vitendo, maneno yanayoelezea mambo. Maoni haya yote yanapaswa kuandikwa kwenye daftari lako.

iii) Fasiri Ukweli

Hatua ya tatu ni kufasiri Aya kwa kuandika maana yake kwa maneno yako mwenyewe. Kwa kufanya hivi, utakuwa unajibu swali ambalo ni ufunguo wa tafsiri:

"Hii ina maana gani?"

"Hii ina maana gani kwangu?" - (Unafanya swali kuwa la kibinasi kwako.)

Katika kuandaa somo la ibada utavutiwa zaidi kutafuta ukweli wa kulisha roho yako kuliko katika masuala ya kiufundi.

c) Aya

Kwa kawaida, watafsiri wa kisasa hujumuisha si tu mgawanyo wa sura na aya bali pia hugawanya Maandiko katika aya. Aya ni kuunganisha pamoja sentensi zinazohusiana na mada kuu moja. Mstari wa kwanza wa kundi hilo la sentensi, katika Biblia nyingi, mara nyingi huwekwa ndani au kuwekewa mipaka kwa nafasi, au huanza kwa nambari ya mstari mzito, ili kuonyesha mpito kutoka wazo moja hadi jingine. Aya ni sehemu ambayo ni rahisi kujifunza.

"Maumio" haya madogo ya Maandiko yatakuwa muhimu kwa masomo ya ibada. Yesu alipojaribiwa na Shetani, alinukuu Maandiko yanayosema, "Mtu hataishi kwa mkate tu, ila kwa kila neno litokalo katika kinywa cha Mungu" (*Mathayo 4:4*). Yesu

alikuwa akinukuu Kumbukumbu la Torati 8:3. Huu ni mfano wa uchunguzi wa kina wa sehemu ndogo za Maandiko kana kwamba unazitazama kwa darubini.

Mfano wa Utafiti wa Ibada wa Aya:

Masomo ya ibada ya aya ni sawa na masomo ya ibada ya aya. Kwa aya iliyochaguliwa, kwanza soma kila mstari kwa makini.

Pili, angaalia ukweli. Hiyo ni, soma tena mara nyingi iwezekanavyo ili kupata majibu kwa maswali matano ya ukweli:

NANI? NINI? VIPI? LINI? WAPI?

Zingatia vitenzi au vitendo, kauli za ukweli, amri na maonyo. Unapoanza kuelewa wazi ujumbe wa aya, andika tatu au

kichwa cha maneno manne kwa aya.

Hatua ya tatu itakuwa tafsiri. Itajumuisha maandishi kwa maneno yako mwenyewe ya taarifa ya maana kwenye aya. Taarifa hii italeta uchunguzi na tafsiri zako zote pamoja katika umoja.

d) Sehemu ndefu zaidi

Wakati mwingine unaweza kutaka kutumia sehemu ndefu kama vile aya kadhaa au zaidi ya sura moja. Urefu wa maandishi sio muhimu kama "moyo unaosikiliza."

GRACE BIBLE TRAINING CENTRE (GBTC)
SHULE YA HUDUMA
ARUSHA - TANZANIA

SOMO: **UTAFITI WA BIBLIA**

SOMO LA 1: **UTANGULIZI**

MWALIMU WA KOZI: **ASKOFU EKONG**

Soma 2 Timotheo 3:14-17; 2 Petro 1:15-21; Zaburi 119:96-105

Utangulizi

Mungu alitupatiaje Biblia? Je, iliandikwa na malaika na ikaachwa mahali fulani ikingojea mtu fulani kuipata? Au je, mtu fulani alitumia maisha yake yote akijifunza na kutafuta ili hatimaye atupe falsafa zake?

Mungu hakuchagua njia yoyote kati ya hizi ili kutupa Neno Lake. Badala yake, Alitumia watu wa kawaida kutoka nyanja mbalimbali za maisha na kwa muda wa mamia ya miaka ili kutupa Kitabu tunachokiita Biblia. Makubaliano na mapatano ambayo watu hawa waliandika kwayo yanasmama kama ushuhuda kwa Mungu, ambaye habadiliki kamwe.

Jinsi Biblia ilivyoandikwa ni muujiza. Kuhifadhiwa kwake ni muujiza mwingine. Mmoja wa manabii alisimulia jinsi mfalme alivyokichukua kitabu cha unabii, akakitupa motoni na kukiteketeza. Lakini, Bwana alimwambia nabii achukue gombo jingine na kuandika kila kitu tena (*Yeremia 36:27-28*). Neno la Mungu haliwezi kamwe kuharibiwaa (*Mathayo 5:17-19*).

Katika somo hili, tutajifunza ukweli kuhusu Biblia – ambaye alitumiwa katika kuiandika, jinsi sehemu moja ya Biblia inavyohusiana na nyingine, na jinsi yote inavyohusiana nasi. Tunapokifahamu zaidi Kitabu hicho, tutakithamini na kukisoma zaidi.

Biblia inatuambia kuhusu upendo wa Mungu kwetu. Ndani yake Mungu anatupa maagizo ya jinsi ya kuishi, na anaahidi kwamba siku moja tutaishi naye milele. Katika kujifunza Biblia, hatujifunzi tu juu ya mipango ya Mungu kwa ajili ya wakati wetu ujao bali pia ahadi Zake za wakati huu.

Asili ya Biblia

Biblia Takatifu ni kama maktaba ndogo yenye vitabu 66 ambavyo Mungu ametupa. Tunaiita Biblia, Maandiko, au Neno la Mungu.

Neno Biblia linamaanisha “vitabu.” Kitakatifu kinamaanisha “kitu tunachokiheshimu kwa sababu kinastahili kwa Mungu.” Kila moja ya vitabu 66 vya Biblia ni kitakatifu.

Waandishi na Msukumo

Takriban wanaume arobaini walivuviwa na Mungu kuandika Biblia. Baadhi ya watu hawa waliandika zaidi ya kitabu kimoja. Vitabu vichache havikusainiwa na waandishi wao, kwa hivyo hatujui ni nani aliyeviandika.

Neno lililovuviwa na Mungu linamaanisha Roho Mtakatifu aliwapa waandishi mawazo na maneno ambayo Mungu alitaka waandike. Biblia inatuambia katika 2 Timotheo 3:16 kwamba Maandiko yote yamepuliziwa na Mungu. Waandishi hawa wasingeweza kushauriana kuhusu kazi zao kwa sababu hawakuishi wote kwa wakati mmoja. Vitabu vyta kwanza viliandikwa yapata miaka 1500 kabla ya Kristo, na cha mwisho kiliandikwa miaka 100 hivi baada ya Kristo. Kwa sababu vitabu hivi vyta Biblia viliongozwa na roho ya Mungu, tunaviita vitakatifu.

Miongoni mwa waandishi walikuwa wafalme na wavuvi, wanasiasa, viongozi wa kijeshi na wa kidini, wakulima, wafanyabiashara, na washairi. Ingawa walitoka sehemu mbalimbali, wakiwa na mapendezi na malezi mbalimbali, wote waliandika kuhusu kichwa kilekile kwa sababu Mungu aliwaongoza. Mada hii ni uhusiano katika ya Mungu na wanadamu. Mpangilio huo katika vitabu vyote, bila kupingana, uliwezekana kwa sababu Biblia ina mwandishi mkuu mmoja tu – Mungu – aliyezungumza kupitia wanadamu tofauti-tofauti.

Aya ifuatayo ni muhimu kukariri:

Unabii haukuja kamwe kwa mapenzi ya mwanadamu, bali watu watakatifu wa Mungu walinena huku wakiongozwa na Roho Mtakatifu Roho takatifu. (2 Petro 1:21)

Muundo Mkuu wa Biblia

Wakati watu wawili au mataifa mawili wanataka kufanya makubaliano maalum, wanaweza kuandika mkataba au mapatano. Mkataba ukishatiwa saini, ni lazima usivunjwe. Neno agano lina maana ya mapatano, mapatano, au agano.

Biblia imegawanywa katika Agano la Kale na Jipy. Haya ndiyo mapatano Mungu ameumba na wanadamu.

Agano la Kale lilitolewa kwa Wayahudi, ambao pia waliitwa Waebrania au Waisraeli. Mungu aliwachagua kupokea kweli zake, kuziandika, na kuzifundisha kwa wengine. Agano la Kale liliandikwa kwa Kiebrania kwa sababu ilikuwa ni lugha ya Wayahudi.

Agano la Kale linashughulikia historia na masharti ya uhusiano wa Mungu na wanadamu, kutoka kwa Uumbaji hadi kuja kwa Mwokozi ambaye angeanzisha agano jipy.

Agano Jipy linatoa historia na masharti ya agano jipy, au mapatano, ambayo Mungu amefanya na wote wanaomkubali Mwanawe Yesu Kristo kuwa Mwokozi wao. Agano Jipy linasimulia hadithi ya maisha ya Yesu Kristo, na pia kile Alichofundisha.

Wakati Agano Jipy lilipoandikwa, Kigiriki kilikuwa lugha inayojulikana sana. Kwa kuwa mapatano hayo mapya yalikuwa kwa ajili ya watu wote – si Wayahudi

pekee—Agano Jipyä liliandikwa katika Kigiriki, hivyo kufanya iwezekane kwa watu wengi kulisoma.

Uhusiano wa Agano

Agano la Kale ni muhimu sana kwa sababu linafunua mpango wa Mungu kwa wanadamu. Lakini Agano la Kale lilikuwa mapatano ya muda hadi Yesu Kristo angekuja kuanzisha mapatano ya kudumu. Sasa tunaishi chini ya mapatano mapya—Agano Jipyä.

Agano Jipyä linatokana na Agano la Kale. Haielezi tu uhusiano kati ya mapatano hayo mawili, lakini inahusiana na utimilifu wa unabii mwingi wa Agano la Kale.

Kwa mfano, kitabu cha Agano la Kale cha Mika 5:2, kinaonyesha kwamba Mwokozi angezaliwa katika mji wa Kiyahudi wa Bethlehemu.

Mathayo 2:1, katika Agano Jipyä, inatuambia Yesu Mwokozi alizaliwa Bethlehemu.

Zaburi 22:18 katika Agano la Kale inatabiri kwamba watu wangecheza kamari na kugawanya mavazi ya Mwokozi kati yao wenyewe. Yesu alipokuwa anakufa msalabani, askari walichukua nguo zake.

Mathayo 27:35 inasema, “Walipokwisha kumsulubisha, wakagawana nguo zake kando kupiga kura.”

Kuna mamia ya mifano mingine. Vitabu maalum vimetungwa ambavyo vinatoa unabii wote wa Agano la Kale uliotimizwa katika Agano Jipyä.

Ni ajabu kwamba kitabu cha kale kama Agano la Kale kilihifadhiwa kwa miaka mingi sana. Tunapaswa kuwashukuru watu wa Mungu waliochaguliwa ambao walipokea Neno la Mungu, kulihifadhi, na kulishiriki na mataifa mengine.

Tafsiri tofauti za Biblia

Nia ya Mungu ni kwamba kila mtu amkubali Yesu Kristo kama Mwokozi wake (*2 Petro 3:9*). Kwa kuwa haya ndiyo matakwa ya Mungu, tunajua anataka kila mtu aelewe Neno Lake. Hii ndiyo sababu Agano la Kale liliandikwa kwa Kiebrania kwa ajili ya Wayahudi, na Agano Jipyä liliandikwa kwa Kigiriki kwa ajili ya watu wengi zaidi duniani wa wakati huo.

Leo, kwa kuwa wengi wetu hatuelewi Kiebrania au Kigiriki, tungekuwa na wakati mgumu kuelewa Maandiko ikiwa hayangetafsiriwa katika lugha yetu. Hii ndiyo sababu tunajifunza Biblia, kuifundisha, kuitafsiri, na kuichapisha.

Kuna vyama vya Biblia ambavyo siku zote vinafanya kazi tafsiri mpya. Kufikia 2005, kuna takriban lugha 7000 tofauti zinazozungumzwa ulimwenguni. Biblia kamili zipo katika 422 kati yao. Agano Jipyä limetafsiriwa katika karibu lugha 1100. Zaidi ya miradi mingine 1600 ya utafsiri inaendelea kutekelezwa.

Tafsiri mpya inapokamilika, kunakuwa na shangwe nyingi kwa sababu kikundi kingine cha watu kinaweza kusoma Maandiko katika lugha yao wenyewe. Bado kuna maelfu ya lugha ambazo Biblia haijatafsiriwa bado. Ndiyo sababu zaidi kwa nini tunahitaji kuomba kwamba wale wanaofanya kazi hii wawe na nguvu ya kuendelea na kazi yao kubwa.

Matoleo tofauti ya Biblia

Wakati fulani kuna tafsiri zaidi ya moja ya Biblia katika lugha fulani kwa sababu lugha hubadilika. Tafsiri inapopitwa na wakati na kuwa ngumu kuelewa, inahitaji kusahihishwa. Maneno ya zamani yanabadilishwa na maneno mapya – maneno yanayotumiwa katika hotuba ya kila siku.

Kutengeneza toleo jipya si jaribio la kubadili maana au mafundisho ya Biblia. Matoleo yote – ya zamani na mapya – ni Biblia moja. Wafasiri wamejaribu kutupatia maana kamili iliyokuwa katika nakala za asili za Kigiriki au Kiebrania.

Toleo maarufu zaidi la matoleo ya Kiingereza kwa miaka mingi lilikuwa King James Version. Hata hivyo, Kiingereza ni cha karne kadhaa na nyakati nyingine ni vigumu kuelewa. Leo, wengi hufurahia kusoma New International Version au New King James Version au Biblia ya Swahili.

Wasomaji wengine wanaona lugha ya kisasa kuwa rahisi kuelewa, wakati wengine bado wanapendelea utajiri wa matoleo ya zamani.

Apokrifa

Matoleo ya Kikatoliki ya Biblia yanatia ndani Apokrifa, idadi ya vitabu vyenye asili ya shaka. Ingawa vitabu hivi vina habari fulani za kihistoria, haswa kuhusu Kipindi cha miaka 400 kati ya Agano la Kale na Agano Jipy, sio taarifa zao zote za kihistoria sahihi. Kwa sababu hawakuwa na uthibitisho wa kupuliziwa na Mungu, hawakukubaliwa kuwa sehemu ya maandishi matakatifu ya Kiyahudi, ambayo yanafanyiza Agano la Kale.

Mkusanyo wa vitabu uliitwa Apokrifa, kutoka kwa neno la Kigiriki linalomaanisha “mambo yaliyofichwa.” Yalizingatiwa kuwa zaidi ya uwezo wa mtu wa kawaida kuelewa na kufahamu – lakini Maandiko yametolewa kwa ajili yetu sote ili tufaidike nayo na kufurahia.

Mungu anataka kila mtu aokolewe na “kupata ujuzi wa kweli” (*1Timoth 2:4*).

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SHULE YA HUDUMA
ARUSHA - TANZANIA

SOMO: **UTAFITI WA BIBLIA**

SOMO LA 2: **AGANO LA KALE**

MWALIMU WA KOZI: **ASKOFU EKONG**

Utangulizi: -

Kusoma Agano la Kale kunaweza kuonekana kama kusoma kitabu kingine chochote cha historia ya kale, lakini Agano la Kale ni zaidi ya kitabu cha historia tu. Ina uhusiano wa agano la Mungu na taifa Lake teule, Israeli. Pia ina historia ya Uumbaji na hadithi za taifa la Kiyahudi.

Unabii umeandikwa kwa uangalifu, baadhi ukiwa na utimizo wake na mwingine bado haujatimia. Vitabu hivyo pia vina hadithi za mapenzi, mashairi, nyimbo, na methali za aina nyingi.

Tunaweza kutegemea vitabu vya historia kutuambia kuhusu mashujaa wao, lakini Agano la Kale linajumuisha watu wa kawaida wa siku zao. Hadithi hizi pia ni muhimu, kwa kuwa zinatupa picha wazi ya shughuli za Mungu na watu Wake.

Vitabu vya Agano la Kale vinaweza kugawanywa katika mada kuu tano au uainishaji.

Ainisho za Agano la Kale

Vitabu 39 vya Agano la Kale vimepangwa kama ifuatavyo:

Sheria - Vitabu 5

Historia - Vitabu 12

Ushairi - Vitabu 5

Manabii Wakuu - Vitabu 5

Manabii Wadogo - Vitabu 12

SHERIA	HISTORIA	USHAIRI	MANABII WAKUU	MANABII WADOGO
Mwanzo Kutoka Mambo ya Walawi Nambari Kumbukumbu la Torati	Yoshua Waamuzi Ruthu 1Samweli 2Samweli 1Wafalme 2Wafalme 1Nyakati 2Nyakati Ezra Nehemia Esta	Kazi Zaburi Methali Mhubiri Wimbo ulio Bora	Isaya Yeremia Maombolezo Ezekieli Danieli	Hosea Yoeli Amosi Obadia Yona Mika Nahumu Habaku ki Sefania Hagai Zekaria Malaki

Manabii wameteuliwa kuwa ama wakubwa au wadogo. Uainishaji hauhusiani sana na yaliyomo, kwani vitabu vyote ni muhimu. Vitabu vikuu vya unabii (isipokuwa Maombolezo) ni virefu zaidi; vitabu vidogo ni vifupi.

Kuelezea Ainisho

1. Sheria

Vitabu 5 vya kwanza vya Biblia vinajulikana kama vitabu vya Sheria au Vitabu vya Musa. Pia zinaitwa Pentateuki, linalomaanisha "vitabu vitano." Pentateuch iliandikwa na Musa, kiongozi mkuu na mkombozi wa watu wa Kiyahudi. Pentateuki hukazia jinsi Mungu alivyoshughulika na wanadamu kwa kipindi kinachokadiriwa cha miaka 2500. Inaweka msingi wa hadithi ya ukombozi.

Mwanzo maana yake ni "mwanzo" au "asili." Kitabu cha Mwanzo kinaeleza kuhusu Uumbaji, asili ya wanadamu, Gharika, na mwito wa Abrahamu.

Kutoka maana yake, "kutoka nje." Kitabu hiki kinaeleza jinsi Mungu alivyowaongoza watu wake kutoka utumwani, akifungua Bahari ya Shamu mbele yao na kuwapa mahitaji yao. Kitabu cha Kutoka kina Amri Kumi na sheria kwa ajili ya taifa.

Mambo ya Walawi yalichukua jina lake kutoka kwa Lawi, khabila la kikuhanini. Kitabu hiki kinatoa maagizo kwa makuhani na utoaji wa dhabihu – wakimtzamia Kristo ambaye angekuwa dhabihu ya dhambi kwa ajili ya ulimwengu mzima.

Hesabu hurekodi hesabu ya watu. Kurekodi sensa ilikuwa muhimu kwa taifa changa karibu kumiliki nchi ambayo iliahidiwa kwa baba yao Ibrahimu.

Kumbukumbu la Torati maana yake ni "sheria ya pili." Kitabu hicho kina maagizo zaidi kwa watu wa Mungu, hotuba ya Musa ya kuaga, na utume wake kwa Yoshua ambaye angechukua uongozi baada ya kifo cha Musa.

2. Historia

Vitabu 12 vya Historia vinatoa historia ya taifa la Kiyahudi. Yanasimulia jinsi Mungu alivyoshughulika na watu mmoja-mmoja na taifa zima. Zinajumlisha hadi theluthi moja ya Agano la Kale.

Yoshua, jemadari aliyeongoza watu wa Kiebrania baada ya kifo cha Musa, aliendelea kuteka nchi ya Kanaani. Kitabu cha *Yoshua* kinahusu ushindi huo. Kulikuwa, hata hivyo, idadi ya falme ndogo na miji ambayo ilijaribu kupigana.

Waamuzi wanashughulikia miaka 400 ya kushindwa na ushindi katika Kanaani: kushindwa wakati watu walisahau. Mungu, ushindi walipotubu na Mungu akawainua waamuzi kuwa wakombozi.

Kitabu cha Ruth kinasimulia kuhusu msichana aliyejitelea kutoka nchi ya Moabu aliyeishi wakati wa waamuzi. Akawa nyanya wa Daudi na mmoja wa mababu wa Yesu.

Samweli wa Kwanza na wa Pili huchukua majina yao kutoka kwa Samweli, mwamuzi wa mwisho. Pia alikuwa kuhani, nabii, mwalimu, na kiongozi wa serikali ambaye alikuwa na jukumu muhimu katika taifa lake kuwa ufalme imara.

Wafalme wa Kwanza na wa Pili na Mambo ya Nyakati wa Kwanza na wa Pili huendeleza historia ya taifa na kueleza jinsi lilivyogawanywa katika falme za Yuda na Israeli. Mambo ya Nyakati pia yana nasaba muhimu kwa watu wa Kiebrania.

Mungu alimtumia *Ezra*, kuhani, na *Nehemia*, mnyweshaji, kuwaongoza Waebrania kurudi nyumbani baada ya utekwa Babiloni. Watu hawa wawili walisaidia kujenga upya taifa. Mungu pia aliongoza Ezra kuandika na kukusanya vitabu vitakatifu vilivyounda Agano la Kale. Alikuwa na nakala za Maandiko ili watu waweze kuyasoma.

Kitabu cha *Esther* kinaeleza jinsi Mungu alivyomtumia msichana mrembo wa Kiyahudi kuokoa watu wake kutockana na kuuawa wakati wa utekwa.

3. Ushairi

Vitabu vingi vya Biblia vina vifungu vya kishairi. Ushairi wa Kiebrania mara nyingi hutofautiana na ushairi mwingine katika mtindo na muundo. Kupitia ushairi huu, tunaona moyo wa Mungu kuelekea watu wake na mwitikio wao kwake.

Vitabu vitano, hata hivyo, vimewekwa chini ya vitabu vya Ushairi.

Ayubu ni shairi la kusimua kuhusu mateso na thawabu ya mwisho ya mtu mwadilifu. Kitabu hiki kinaaminika kuwa cha zamani zaidi katika Biblia.

Zaburi ni kitabu cha nyimbo na kitabu cha maombi cha Biblia. Mashairi haya yalikusanywa na kutumiwa na watu wa Israeli katika ibada zao. Ingawa Daudi na viongozi wengine waliandika *Zaburi* nyingi, nyingi kati yazo hazijulikani asili yake.

Sulemani, mwana wa Daudi na mfalme wa tatu wa Israeli, alikuwa mtu mwenye hekima zaidi aliyepeata kuishi. Aliandika na kukusanya Mithali ili kuwafundisha vijana jinsi ya kuishi kwa mafanikio. Mithali ni mojawapo ya "vitabu vya hekima."

Mhubiri ni ushuhuda wa Sulemani wa jinsi maisha yalivyo tupu bila Mungu. Raha, utajiri, mafanikio, na mamlaka haviwezi kutosheleza. Mwanadamu aliumbwaa kumtumikia Mungu.

Wimbo ulio bora ni kama ngojera, wimbo wa kuigiza. Inasimulia juu ya upendo kati ya bibi arusi na bwana harusi na kuashiria upendo wa Mungu kwa watu wake.

4. Manabii wakuu

Mungu alipotaka kuwasiliana moja kwa moja na watu wake, mara nyingi alitumia wanaume waliochaguliwa waliojulikana kuwa manabii. Manabii hawa walitangaza ujumbe wa Mungu kwa maneno au kwa maandishi.

Vitabu katika uainishaji huu vinaitwa Manabii Wakuu kwa sababu ya urefu wa vitabu, huduma ndefu, na ushawishi mkubwa wa manabii hawa.

Isaya alikuwa mkuu katika Israeli na pia nabii mkuu aliyeishi wakati ambapo Babeli ilikuwa ikianzisha milki yake. Alitabiri utekwa wa taifa la Waebrania, lakini pia aliletta ujumbe wa tumaini. Miaka mia saba kabla ya Yesu kuzaliwa, Isaya alitabiri kuzaliwa kwa Yesu na bikira, kifo chake kwa ajili ya dhambi zetu, na ufufuo Wake.

Yeremia pia aliandika kuhusu utekwa wa Babiloni na kuwaambia kwamba Wayahudi wangerudi katika nchi yao baada ya miaka 70. Amri ya Koreshi ya kuruhusu Wayahudi kurudi Palestina ilikuja kama vile Yeremia alikuwa ametabiri (*ona Yeremia 25:11*).

Yeremia aliona unabii mwingi ukitimizwa katika kuharibiwa kwa Yerusalem. Anaeleza hayo katika mashairi matano ya maombolezo yanayoitwa Maombolezo.

Ezekieli alikuwa mmoja wa manabii wakuu wa uhamishoni. Alitoa unabii kwa Waebrania katika kipindi cha miaka 70 ya utumwa wao huko Babeli.

Danieli, mkuu wa Kiebrania aliyetekwa, akawa waziri mkuu wa milki ya Babeli. Utabiri wake sahihi wa kuinuka na kuanguka kwa himaya ni wa kushangaza. Mengi yao tayari yanetimizwa, na mengine yanatimizwa katika maisha yetu.

5. Manabii Wadogo

Vitabu kumi na viwili vya Manabii Wadogo kwa pamoja havilingani kwa urefu na kitabu cha Isaya. Lakini watu hawa walimpenda Mungu na kutangaza ujumbe wake kwa ushujaa kwa watu ambaa mara nyingi hawakujali au waasi kwa Mungu. Wale 9 wa kwanza wa manabii hawa waliishi kabla ya utumwa; wengine waliishi baada ya Wayahudi kurudi katika nchi yao. Kila kitabu kina jina la mwandishi wake.

Hosea alihubiri kuhusu upendo wa Mungu kwa watu Wake kama ule wa mume kwa mke asiye mwaminifu. Hosea alionyesha jambo hilo kwa kumsamehe mke wake asiye mwaminifu.

Yoeli alitabiri kumwagwa kwa Roho Mtakatifu, ambako kulitimizwa siku ya Pentekoste na katika uamsho wa charismatic wa siku hizi za mwisho.

Amosi alikuwa mchungaji ambaye Mungu alimtuma kwenye jiji kuu la Israeli kuhubiri dhidi ya ukosefu wa haki katika jamii. Aliwaonya watu juu ya hukumu inayokuja dhidi ya dhambi.

Obadia alitabiri juu ya hukumu dhidi ya nchi ya Edomu. Obadia ndicho kitabu kifupi zaidi katika Agano la Kale. Tunajua machache sana kuhusu nabii mwenyewe.

Mungu alimtuma *Yona* kama mmishonari huko Ninawi, lakini Yona alijaribu kukimbia kwa kusafiri kwa meli hadi jiji lingine. Baada ya kumezwa na samaki mkubwa, alitubu, akatolewa, kisha akamtii Mungu.

Mika aliishi wakati uleule na Isaya na Hosea. Alitabiri uharibifu wa taifa la Waebrania, lakini pia alitoa tumaini la wakati wao ujao. Alizungumza juu ya Mwokozi na hata akataja mji ambao Yesu angezaliwa (ona Mika 5:2).

Nahumu alitabiri kuharibiwa kwa Ninawi, jiji kubwa ambalo lilikuwa limetubu chini ya mahubiri ya Yona. Lakini watu walipogeukia tena uovu wao, Mungu alisema angeuharibu mji huo.

Habakuki na Sefania walionya juu ya kushindwa na kufungwa kwa taifa ikiwa watu hawangetubu. Watu walishikilia dhambi zao na kuingia Babeli wakiwa mateka.

Baada ya kurudi kutoka Babiloni hadi Palestina, Mungu alitumia Hagai na Zekaria kutia moyo kujengwa upya kwa hekalu.

Malaki, manabii wa mwisho wa Agano la Kale, aliishi miaka 400 kabla ya kuzaliwa kwa Yesu Kristo. Soma katika Malaki 3:8-12 ujumbe wake juu ya zaka.

Ndivyo inavyoisha rekodi ya kushughulika kwa Mungu na watu wake chini ya agano la kale wakati wakingojea kuja kwa Kristo na mapatano yake mapya.

GRACE BIBLE TRAINING CENTRE (GBTC)
SHULE YA HUDUMA
ARUSHA - TANZANIA

SOMO: **UTAFITI WA BIBLIA**

SOMO LA 3: **AGANO JIPYA**

MWALIMU WA KOZI: **ASKOFU EKONG**

Utangulizi: -

Wakati Agano Jipywa lilipokuwa likiandikwa, picha ya Agano la Kale ilikuwa imebadilika sana. Siku za manabii ziliikuwa zimepita, na watu wengi hawakujali mambo ya kiroho. Kama mataifa mengine ya Mashariki ya Karibu na Ulaya, taifa la Kiyahudi liliuja chini ya utawala wa Warumi. Ingawa ulikuwa wakati mgumu kwa Wayahudi na walitamani uhuru, ushawishi wa nje ultoa manufaa fulani. Jeshi la Waroma lenye nguvu lilihakikisha kwamba barabara ziliikuwa salama kwa biashara, na kuongezeka kwa safari kuruhusiwa Utamaduni wa Kigiriki na muziki na sanaa yake kuenea katika himaya yote.

Haikuwa kwa bahati kwamba Mungu alimtuma Mwanawe ulimwenguni wakati huu. Wagiriki walitoa lugha ya kawaida kwa ajili ya kuwasilisha injili na Warumi walitoa ulinzi na uhuru wa kutosha kwa ajili ya uinjilisti.

Agano Jipywa ni hadithi ya maisha ya Kristo na mwanzo wa Ukristo. Vitabu vya Agano Jipywa vina maagizo na ahadi kwa waumini wote, unabii kuhusu siku zijazo, na tumaini la uzima wa milele pamoja na Kristo.

Soma vitabu hivi ili ujifunze ukweli wao moja kwa moja.

Ainisho za Agano Jipywa

Katika Somo la 2, tulijifunza kwamba Agano la Kale lina uainishaji 5 kuu. Agano Jipywa pia lina vianisho 5.

Vitabu 27 vya Agano Jipywa vimepangwa kama ifuatavyo:

Injili	-	vitabu 4
Historia	-	kitabu 1
Nyaraka za jumla	-	vitabu 8
Nyaraka za Paulo	-	vitabu 13
Unabii	-	kitabu 1

INJILI	HISTORIA	NYARAKA ZA UJUMLA	NYARAKA ZA PAULO	UNABII
Mathayo Marko Luka Yohana	Matendo ya Mitume	Waebrania Yakobo 1 Petro 2 Petro 1 Yohana 2 Yohana 3 Yohana Yuda	Warumi 1 Wakorintho 2 Wakorintho Wagalatia Waefeso Wafilipi Wakolosai 1 Wathesalonike 2 Wathesalonike 1 Timotheo 2 Timotheo Tito Filemoni	Ufunuo

Kuelezea Ainisho

1. Injili

Mathayo, Marko, Luka, na Yohana waliandika maisha ya Kristo katika Injili zinazobeba majina yao. Waandishi hawa wakati mwingine huitwa Wainjilisti Wanne. Kila moja ina mwelekeo tofauti au msisitizo.

Injili tatu za kwanza zinaitwa "synoptic" kwani zinatoa muhtasari au mtazamo kamili wa maisha ya Yesu. Wanafanana katika uchaguzi wao wa matukio ya kuhusisha. Yohana, hata hivyo, hakazii historia ya Yesu kama vile maneno na mafundisho Yake.

Mathayo anamwonyesha Yesu kuwa Mfalme, au *Masihi*. *Akinukuu unabii* wa Agano la Kale kuhusu *Masihi* (jina ambalo Wayahudi walimpa mfalme au mkombozi wao waliotazamiwa), *Mathayo* anaonyesha jinsi Yesu alivyotimiza Maandiko.

Marko aliwaandikia Warumi, ambao wengi wao hawakujuwa Maandiko. Alijaza injili yake kwa utendaji wa nguvu alipowaonyesha wasomaji wake kwamba Yesu alikuja kama Mtumishi wa Mungu.

Luka, daktari, aliandika Injili yake kwa rafiki Mgiriki. Alisisitiza ukamilifu wa Kristo utu uzima, wakimdhahirisha kama Mwana wa Adamu.

Yohana anatoa uthibitisho wa kuonyesha kwamba Yesu ni Mwana wa Mungu na kwamba wale wanaomwamini Yeye ana uzima wa milele.

2. Historia

Luka aliandika Matendo ya Mitume kueleza jinsi Kristo alimtuma Roho Mtakatifu kuendelea kazi yake duniani baada ya Kristo kurudi mbinguni.

Mtume maana yake ni "mtumwa" au "aliyetumwa." Matendo ya Mitume inaeleza jinsi wale walitumwa na Bwana walichukua injili kwa ulimwengu wao.

Mmoja wa watu wakuu katika kitabu cha Matendo ni Paulo. Alikuwa mtume kwa Mataifa. Mataifa walikuwa watu ambao hawakuwa Wayahudi. Luka alienda pamoja

na Paulo katika safari fulani na kusimulia matukio yao ya kusisimua ya kimishonari. Anasimulia jinsi Roho Mtakatifu alivyomtumia Paulo kuanzisha kanisa la Kikristo katika nchi nyingi.

Andiko kuu ni Matendo 1:8. Kila Mkristo anapaswa kukariri: "*Mtapokea nguvu, akiisha kuwajilia juu yenu Roho Mtakatifu; nanyi mtakuwa mashahidi wangu katika Yerusalem, na katika Uyahudi wote, na Samaria, na hata mwisho wa nchi*" (Matendo 1:8).

3. Nyaraka za Pauline

Nyaraka 13 za Paulo ni barua ambazo Paulo aliandika, baadhi yake kwa makanisa aliyokuwa ameanzisha. Kitabu cha Waebrania hakikutiwa sahihi, kwa hiyo hatuwezi kusema kwa uhakika kwamba Paulo aliandika. Wasomi wengi hawahisi kuwa alifanya hivyo, kwa hivyo hatuwajumuishi Waebrania katika orodha ya Nyaraka za Paulo.

Kwa kuwa hapakuwa na mashine za uchapishaji, Nyaraka zilipitishwa kutoka kanisa hadi kanisa. Inawezekana kwamba katika kila sehemu washiriki walitengeneza nakala ya kuweka na kujifunza.

Warumi wameitwa "kanisa kuu la mafundisho ya Kikristo" kwa sababu ya wazi, maelezo yenye nguvu ya wokovu. Kuhesabiwa haki kwa imani ndiyo mada yake.

Paulo aliandika *Wakorintho wa 1 & 2* kwa kanisa alilokuwa ameanzisha huko Korintho. Barua hizi zilishughulikia matatizo ya mafundisho na mwenendo katika kanisa.

Waraka unaofuata, *Wagalatia*, una mada sawa na Warumi –kuhesabiwa haki kwa imani. Inasisitiza kwamba hakuna mtu anayeweza kuijokoa mwenyewe kwa matendo mema, isipokuwa kwa imani katika Yesu Kristo.

Wakati Paulo alikuwa gerezani kwa ajili ya kuhubiri injili, aliandika *Waefeso*, *Wafilipi*, na *Wakolosai*. Nyaraka hizi, zinazoitwa "Nyaraka za gerezani," zinahusu kuishi maisha ya Kikristo.

Barua zote mbili kwa *Wathesalonike* zinaeleza kitakachotukia kabla tu ya Yesu kurudi kutoka mbinguni. Unaweza kusoma kuhusu kurudi Kwake katika 1 Wathesalonike 4:13–18.

Nyaraka nne za Paulo ni kwa watu binafsi. Barua mbili kwa *Timotheo* na moja kwa *Tito* ni msaada hasa kwa wachungaji.

Kabla tu ya Paulo kutoa maisha yake kwa ajili ya Kristo, aliandika barua yake ya mwisho kwa Timotheo, kumshutumu kuwa mwaminifu katika kazi ya Mungu. Soma 2 Timotheo 4:5–8.

Onesimo, mtumwa mtoro wa Filemoni, aliokolewa alipokuwa gerezani pamoja na Paulo. Paulo aliandika akimwomba *Filemoni* amsamehe Onesimo na kumpokea kama ndugu katika Kristo.

4. Nyaraka za Jumla

Nyaraka za Paulo zina majina ya watu walioandikiwa, lakini Nyaraka za jumla zinakwenda kwa majina ya wale walioziandika. Kwa kuwa Waebrania walikuwa

kitabu kisicho na jina, wahariri wa mapema walidhani watazamaji walikuwa watu wa Kiebrania. Kanisa la kwanza likubali jina la Waebrania kwa waraka huu.

Ingawa *Waebrania* wamejumuishwa katika Agano Jipyä tangu siku za kanisa la kwanza, wasomi leo kwa kiasi fulani wamegawanyika juu ya nani aliyeandika waraka huo. Uandishi umehusishwa kimapokeo ama kwa Paulo au Barnaba – wote wawili walikuwa na uwezo wa kutoa nyenzo hii. Ingawa hatuna uhakika wa uandishi, hakuna swali linalopaswa kuwepo kuhusu uvuvio wa kimungu wa kitabu na manufaa kwa mwili wa Kristo.

Neno kuu la Waebrania ni "bora." Barua hiyo kwa Wakristo Waebrania iliwakumbusha kwamba agano jipyä ni bora kuliko lile la kale. Waebrania huonyesha jinsi desturi na dhabihu za ufananisho chini ya Sheria zilivyokuwa picha za Yesu, ambaye alikuja kuwa kuhani wetu mkuu na dhabihu kuu zaidi kwa ajili ya dhambi zetu.

Yakobo, mwandishi wa kitabu kinachoitwa kwa jina lake, alikuwa mchungaji wa kanisa la Yerusalem. Huyu Yakobo pia pengine alikuwa ndugu yake Yesu. Yakobo, ndugu ya Yohana, alikuwa tayari amekatwa kichwa.

Yakobo anafundisha kwamba imani iliyo hai katika Kristo itazaa matendo mema. Matendo yetu hayatuokoi. Lakini ikiwa tumeokolewa, tunatarajiwa kufanya tuwezalo kwa ajili ya Mungu na watu wake.

Barua za Petro za kuwatia moyo Wakristo wanaoteseka zinawakumbusha kwamba Bwana atarudi siku moja na kuwathawabisha kwa uaminifu wao.

Yohana, mfuasi mpendwa, aliishi muda mrefu zaidi kati ya wale kumi na wawili. Aliandika injili na Nyaraka tatu zenye jina lake. Kichwa cha upendo wa Mungu unaotufanya kupendana kinaenea katika maandishi yake yote. Pia aliandika Ufunuo, kitabu kinachomfunua Kristo kuwa Mfalme wa wafalme na Bwana wa mabwana.

Yuda, Waraka wa mwisho, uliandikwa na nduguye Yakobo na pengine pia ndugu yake Yesu. Anamwonya msomaji dhidi ya mafundisho ya uwongo na anazungumza juu ya kurudi kwa Yesu kuhukumu ulimwengu.

5. Unabii

Kitabu cha Ufunuo kinaitwa pia Apocalypse kwa sababu kinafunua wakati ujao. Maono yayo ya ufananisho yanafanana na yale yaliyo katika kitabu cha Danieli. Yohana, mwandishi, alikuwa mzee aliye uhamishoni kwenye kisiwa cha Patmo alipopewa maono ya siku za mwisho za enzi hii, za mbinguni, na za ufalme ujao wa Mungu.

Ingawa Yohana alikuwa amemjua Yesu alipofanya huduma Yake duniani, alimwona tena Yesu kama mshindi mkuu. Yohana alimwona Yesu kuwa ndiye mwenye mamlaka yote (*Ufunuo 1:18*).

Ufunuo wa Kristo ulipobadilisha Patmo kuwa langa la mbinguni kwa Yohana, pia huleta nuru katika giza letu, furaha katika maisha yetu, na tumaini katika ulimwengu wa machafuko.

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SHULE YA HUDUMA
ARUSHA - TANZANIA

SOMO: TABIA YA MKRISTO

SOMO LA 1: UTANGULIZI NA UFAFANUZI

MWALIMU WA KOZI: ASKOFU EKONG

Utangulizi: - *Wakolosai 3:1-25; Waefeso 4:1-3, 17-32; 5:1-33; Wagalatia 5:16-26; Warumi 5:1-5*

Tabia hufafanuliwa kama sifa za kiakili na kimaadili za mtu zinazomtfaautisha mtu na wengine. Ni asili ya kipekee, upekee, sifa na nguvu ya maadili ya mtu.

Tunapokuwa Wakristo kwa njia ya imani katika Bwana Yesu Kristo, tulichukua asili ya Mungu, ambayo inafafanua tabia na utu wake (2 *Wakorintho 5:17*). Kuanzia hapo na kuendelea tunatarajiwa kukua kila siku na kuwa zaidi kama Yesu tunapoendena kwa sauti na kwa utiifu kwa Neno lake na Roho wake (1 *Petro 2:1-3; Wagalatia 5:16-17, 24-26*).

Tamaa ya Mungu ni kwamba sisi kukua zaidi kama Yesu katika tabia (2 *Wakorintho 3:18*).

Kama Wakristo, tumeitwa kuishi tofauti na ulimwengu huu, si kimwili bali kiadili (*Warumi 12:1-2; 2 Wakorintho 6:14-18; 1 Yohana 2:15-17*). Sisi ni watu ‘walioitwa’ na taifa takatifu kwa Bwana (1*Petro 2:9-12*). Tunapaswa kutembea kwa kustahili Bwana katika haki na imani. Ikiwa bado tunaishi maisha ya dhambi kwa uangalifu, basi inatilia shaka uaminifu wa imani yetu kama kweli tulizaliwa mara ya pili (1 *Yohana 3:4-10*).

Tabia zetu hufafanua kile tunachofanya na sisi ni nani (*Luka 6:43-45; Mathayo 3:8; 7:17-20; 12:35*).

Roho Mtakatifu ametolewa kwetu ili atusaidie katika matembezi yetu ya kila siku na Mungu. Tunapoachiliwa na kudhibitiwa kikamilifu na Roho Mtakatifu, Yeye huzalisha asili ya Mungu ndani yetu, ambayo mara nyingi tunaitaja kama tunda la Roho (*Wagalatia 5:22-23*). Tunda la Roho Mtakatifu ni sifa tisa zinazoonekana za maisha ya kweli ya Kikristo.

Mti hujulikana kwa matunda yake na una tunda moja tu. Kazi ya Roho Mtakatifu inajulikana kwa matunda anayozaa katika maisha ya mwamini. Tunda ni la umoja lakini lina sehemu 9, ambazo ni dhihirisho la asili ya Mungu ndani yetu. Mungu ni upendo na upendo huu unaonyeshwa kwa njia mbalimbali tunapohusiana na wengine na pamoja Naye. Tunaweza kuona mfano wa hili katika 1 *Wakorintho 13:4-7* - Upendo ni wema, mzuri, uvumilivu, amani, upole, furaha, uaminifu na kiasi.

Tunda la Roho limeorodheshwa kama:

1. Upendo (Agape) - aina ya upendo wa Mungu, ambao ni wa kujitolea na usio na masharti.
2. Furaha

3. Amani
4. Uvumilivu (Uvumilivu)
5. Fadhili
6. Wema
7. Uaminifu
8. Upole (Upole)
9. Kujidhibiti

Hebu tuone jinsi tunavyoweza kutambua udhihirisho wao katika maisha ya mwamini:

1. Upendo (Kigiriki: *agape*)

Agape inarejelea nia njema ambayo kila wakati hutafuta bora ya mtu mwingine, haijalishi anafanya nini. Ni upendo wa kujitolea ambao hutoa bure bila kuuliza chochote kama malipo, na hauzingatii thamani ya kitu chake.

Agape inaeleza upendo usio na masharti ambao Mungu anao kwa ulimwengu. Kulingana na 1 Wakorintho 13, Upendo wa Agape ni wa dhabihu, unaoonyeshwa kwa kifo cha Yesu msalabani, haujidhihirishi kwa majivuno. Haina kiburi na kuchochewa na kiburi; sio jeuri.

Upendo hausisitizi juu ya haki zake mwenyewe au njia yake mwenyewe, kwa maana sio kujitafutia; haina kinyongo; haizingatii kosa lililoteseka. Haifurahii udhalimu na udhalimu, lakini hufurahi wakati haki na ukweli hutawala. Upendo huvumilia kila kitu na kila kitu kinachokuja, huwa tayari kuamini bora zaidi ya kila mtu, matumaini yake hayafisia kwa hali yoyote. Upendo haushindwi kamwe.

2. Furaha (Kigiriki: *chara*)

Neno la Kigiriki la 'furaha' ni chara, linalotokana na neno charis, ambalo ni neno la Kigiriki la 'neema.' Hii ni muhimu kutambua, kwa sababu chara inatolewa na hisani ya Mungu. Hii ina maana 'furaha' si furaha ya kibinadamu inayokuja na kuondoka bali, badala yake, 'furaha' ya kweli ni ya kimungu katika asili yake. Ni usemi uliotolewa na Roho ambao hustawi vyema katika nyakati ngumu. Kwa mfano, katika 1 Wathesalonike 1:6, Wathesalonike walikuwa chini ya mkazo mkubwa kutokana na mateso; lakini kati ya hayo yote, waliendelea kupata furaha kubwa. Furaha yao isiyo ya kawaida ilitokana na Roho Mtakatifu kufanya kazi ndani yao. Paulo hata aliiita "furaha ya Roho Mtakatifu".

Kulingana na Nehemia 8:10, "Furaha ya Bwana ni nguvu zenu"

3. Amani (Kiebrania: *shalom*)

Amani ni matokeo ya kupumzika katika uhusiano na Mungu. Amani ni utulivu, hali ya kupumzika, ambayo inatokana na kumtafuta Mungu, na ni kinyume cha machafuko. Amani ni zawadi ya Mungu ya utimilifu na ni kama wakati sehemu zote muhimu zinaunganishwa pamoja kama moja au kwa ujumla.

Neno la Kiebrania linalotafsiriwa "amani" ni *shalom*, linaloonyesha wazo la *utimilifu*, *utimilifu*, *au utulivu katika nafsi ambayo haiathiriwi na hali ya nje au mikazo*. Mtu anapotawaliwa na amani, ana utulivu, utulivu wa ndani unaotokeza uwezo wa kuijendesha kwa amani, hata katika hali ambazo kwa kawaida zingekuwa zenye kuhuzunisha sana, zenye kuhuzunisha, au zenye kuudhi. Badala ya akiruhusu

magumu na mikazo ya maisha kumvunja, mtu aliye na amani ni mzima, mkamilifu, mtaratibu, thabiti, na yuko tayari kwa baraka.

Yesu anaelezewa kuwa ni Mfalme wa Amani, anayeleta amani moyoni mwa wale wanaoitamani (*Yohana* 14:27).

Amani sio kukosekana kwa migogoro, lakini uwepo wa Mungu bila kujali mzozo gani.

“Basi tukiisha kuhesabiwa haki itokayo katika imani, na mwe na amani kwa Mungu, kwa njia ya Bwana wetu Yesu Kristo” (*Warumi* 5:1).

Tunapokuwa na amani na Mungu kupitia dhabihu ya Yesu, basi tunaweza kufanya amani kati ya wanadamu, na pia kati ya wanadamu na Mungu, unaoitwa pia "uinjilisti." Inaeleweka kwamba wale walio na amani pamoja na Mungu, na kwa hiyo ni wana wa Mungu, watatenda kama Baba yao aliye mbinguni na kuwa wale wanaoweza kufanya amani, au wafanya-amani, kama Yesu asemavyo katika Mathayo 5:9.

4. Uvumilivu

Uvumilivu, katika tafsiri zingine ni "saburi" au "ustahimilivu".

Neno linaashiria ustahimilivu, uhodari, kung'ang'ana, ustahimilivu. Pia ni uwezo wa kuvumilia mateso na kutendewa vibaya. Inaeleza mtu ambaye ana uwezo wa kulipiza kisasi lakini badala yake anajizuia.

Ustahimilivu: kudumu, ustahimilivu, uendelevu, kushikilia, uthabiti, subira, uvumilivu. Inaelezea uwezo wa kuendelea kuvumilia chini ya hali ngumu, si kwa kuridhika tu, lakini kwa ujasiri wa matumaini amba unapinga kikamilifu uchovu na kushindwa.

Waebrania 10:36 inasema, "Kwa maana mnahitaji saburi, ili mkiisha kuyafanya mapenzi ya Mungu mpate ile ahadi." "Tunatiwa nguvu kwa nguvu zote, kwa kadiri ya uweza wa utukufu wake, tupate saburi yote na uvumilivu pamoja na furaha" (*Wakolosai* 1:11). "Kwa unyenyekevu wote na upole, kwa uvumilivu, mkichukuliana katika moyo upendo" (*Waefeso* 4:2).

5. Fadhili

Fadhili haimaanishi kuwa mzuri. Mtu anaweza kuwa mkarimu na sio mwema. Wema inafafanuliwa kuwa inakubalika. Kinyume chake, fadhili ni kutenda kwa manufaa ya watu bila kujali wanafanya nini.

Fadhili ni wema katika matendo, utamu wa tabia, upole katika kushughulika na wengine, ukarimu, urafiki. Neno hilo *linafafanua uwezo wa kuchukua hatua kwa ajili ya ustawi wa wale wanaotoza subira yako*.

Fadhili ni kufanya kitu na bila kutarajia malipo yoyote. Fadhili ni heshima na kusaidia wengine bila kungoja mtu amsaidie. Inamaanisha fadhili hata iweje. Tunapaswa kuishi "katika usafi, ufahamu, saburi na utu wema, katika Roho Mtakatifu na katika upendo usio na hatia, katika usemi wa kweli na katika nguvu za Mungu, na silaha za haki katika mkono wa kuume na wa kushoto" (2 *Wakorintho* 6:6-7).

6. Wema

Wema maana yake:

1. Hali au ubora wa kuwa mzuri
2. Ubora wa kimaadili au wema
3. Fadhili au ukarimu
4. Tabia ya jumla inayotambulika katika ubora au mwenendo.

Baadhi ya Biblia za Kiingereza hutafsiri neno asilia katika Kigiriki katika maneno mawili ya Kiingereza: wema na wema. "Kwa maana tunda la Roho ni katika wema wote na haki na kweli" (*Waefeso 5:9*). Tazama pia 2 Wathesalonike 1:11

7. Uaminifu

(Pia ina maana ya adilifu)

Uaminifu ni kujitoa kwa kitu au mtu fulani, kwa mfano, kwa mwenzi wa ndoa, kwa sababu fulani, au kwa dini. Kuwa mwaminifu kunahitaji azimio la kibinafsi la kutokengeuka kutoka kwa ahadi au ahadi. Si rahisi kila mara kuwa mwaminifu. Imani ya Kikristo inahitaji kumwamini Mungu. "Ee Bwana, wewe ndiwe Mungu wangu; nitakutukuza, na kulihimidi jina lako; kwa kuwa umetenda mambo ya ajabu; mashauri yako ya kale ni uaminifu na kweli" (*Isaya 25:1*).

Imani ina maana ya kushawishi au kushawishiwa, ambayo hutoa maana ya msingi ya imani kama "ushawishi wa kimungu", uliopokelewa kutoka kwa Mungu, na kamwe haujatolewa na mwanadamu.

8. Upole

Upole unajulikana kama upole, ambao ni wema uliosawazishwa na Mungu ambao unaweza kufanya kazi kwa njia ya imani tu (*1 Tim 6:11*).

Ni tabia iliyo sawasawa, tulivu, yenye usawaziko wa roho, isiyo na adabu, na ambayo ina udhibiti wa tamaa. Neno limetafsiriwa vyema zaidi 'upole,' si kama dalili ya udhaifu, bali ya nguvu na nguvu chini ya udhibiti. Mtu aliye na sifa hii husamehe majeraha, hurekebisha makosa, na kutawala roho yake vizuri. "Ndugu zangu, mtu akinaswa katika dhambi yo yote, ninyi mlion wa Roho mrejezeni upya mtu huyo katika roho ya upole, ukijiangalia nafsi yako usije ukajaribiwa wewe mwenyewe." (*Wagalatia 6:1*) "Kwa unyenyekevu wote na upole, kwa uvumilivu, mkichukuliana katika upendo." (*Waefeso 4:2*)

9. Kujidhibiti

Inamaanisha kuwa na amri au "kutawala" au kumiliki, "tabia ya mtu mwenyewe." Hili linatimizwa kuititia na kwa uwezo wa Bwana, "kutoka ndani ya nafsi yake, lakini si kwa nafsi yake."

"...tafuteni kwa bidii katika imani yenu kuwa na wema, na katika wema wenu maarifa; na katika maarifa yenu kiasi; na katika kiasi wenu saburi; na katika saburi, utauwa, na katika utauwa, upendo wa kuheshimiana; na katika kupendana, kupendana" (*2 Petro 1:5-7*).

GRACE BIBLE TRAINING CENTRE (GBTC)

SHULE YA HUDUMA
ARUSHA - TANZANIA

SOMO: TABIA YA MKRISTO

SOMO LA 2: HAIBA NA TABIA ZA UTU

MWALIMU WA KOZI: ASKOFU EKONG

Utangulizi: -

Mungu wa uumbaji ni Mungu wa neema. Katika ubunifu wa neema, Mungu amewabariki wanadamu kwa safu ya aina za utu. Haiba zetu tofauti ni zawadi kwa mtu mwingine. Watu tofauti hupendeza kwa vipengele tofauti vyatya hadithi ya Kikristo na njia tofauti za kueleza hali ya kiroho na tabia.

Watu binafsi wanaweza pia kunyooshwa na msisitizo wa mtu ambaye ni tofauti. Mtu mwenye bidii anaweza kutiwa moyo na kusaidiwa na mtu anayetafakari kutumia muda mwingi zaidi katika maombi, ilhali yule wa pili anaweza kutiwa moyo na mtu mtendaji kukuza upande wa vitendo zaidi wa imani yao. Hivi ndivyo tunaweza kujifunza kutoka kwa kila mmoja na kusaidiana.

Usaidizi wa ufuasi utakuwa na ufanisi zaidi ikiwa utazingatia tofauti za tabia au haiba zetu.

Aina Nne za Haiba

Sanguli	Koleria	Melanka	Flagmetiki
Mwanzilishi wa mamazungumzo	Kiongozi	Msanifu	Mwepesi kuendana na mtu
Maarufu	Anajiamini	Urafiki wa	Inapatana na wote
Maisha ya chama (makundi)	Kwa nguvu	Mtaratibu wa mambo	Anaweka mambo katika uhuiiano sawa
Anaishi kwa kujifurahisha	Inayolenga lengo	Mchambuzi	Imara

Ufafanuzi mfupi ni kwamba utu huundwa na mifumo bainifu ya mawazo, hisia na tabia zinazomfanya mtu kuwa wa kipekee. Ni kujieleza kwa nje. Kwa kuongezea hii, utu hutoka ndani ya mtu binafsi na hubaki thabiti katika maisha yote.

Kuna tabia nne za msingi, ambazo huamua aina zetu za utu.

Tunapoweza kutambua sisi ni nani hasa na mielekeo yetu ya hasira, tunaweza kujidhibiti vyema zaidi. Kuwa na ufahamu wa mielekeo yetu ya kibinafsi huturuhusu kujenga kujidhibiti na kujitia nidhamu ndani yetu ili kuepuka matatizo yasiyo ya lazima ndani ya maisha yetu. Kujua aina zetu za utu bora hutusaidia katika uhusiano wetu na wengine. Watu ambaeo hatuendani nao sio lazima iwe kwamba wana 'uovu'; wakati mwingine inaweza tu kuwa mgongano katika aina ya utu.

Kuelewa aina yako ya utu na ya wengine itakupa taarifa unayohitaji ili kudhibiti mahusiano yako nao. Hakuna kitu kibaya zaidi kuliko kufanya kazi na watu ambaa hauelewani nao. Lakini unapoweza kuwaelekeza wengine kwa kutambua aina ya utu wao kuna uwezekano mkubwa wa kuwa na uhusiano bora na mtu huyo. Kando na kuimarisha uhusiano wetu, kuelewa aina ya utu wako kunaweza kuboresha huduma yako, mahusiano ya familia yako (hasa ikiwa wewe ni mzazi) na hata biashara yako.

Ingawa kuna tabia nne za kimsingi, wengi wetu ni mchanganyiko wa mbili. Tabia moja inaweza kutawala zaidi kuliko nyingine ndani ya mtu binafsi.

1. SANGULI

Aina ya kwanza ya temperament inaitwa sanguli. Hii ndiyo aina ya kihisia zaidi. Sanguli ni mtu maarufu ambaye anataka furaha kutoka kwa kila hali na daima anataka kuwa maisha ya chama. Sanguli hupenda kuzungumza na kubeba ushawishi mwingu.

Sanguli ndio wanaoonekana kwa urahisi zaidi kwa sababu wao hufanya viingilio vikubwa, wanapenda usikivu, huvutia watu kwa mvuto wao, huonyesha haiba, na kusimulia hadithi za kuchekesha. Wanachotaka kusikia kutoka kwako ni jinsi wanavyopendeza, unavyopenda nywele zao, vipodozi, nguo, hereni zinazoning'inia au kitu chochote walichoweka ili kuhakikisha unaziona. Wanaishi kwa ajili ya mambo ya nje na wanataka uchangamke juu ya mtindo wao, ucheshi au gari jipya la michezo nyekundu.

Sanguli ni maarufu, wanazungumza na "kituo cha tahadhari" wakati wote, bila kujali mazingira. Wao ni wachangamfu, wanaojali, na wanafurahia – ni rahisi kwa jambo fulani kuchangamsha mioyo yao kisha kuwa na itikio la hasira. Ingawa nyakati fulani wanaweza kusema kabla ya kufikiria, wao ni wanyoofu na wenye upendo. Kamwe usipoteze neno, mchumba huyu ni rafiki wa kila mtu lakini mtu huyu pia atakuwa wa kwanza kukusahau.

Sanguli anaishi kwa sasa, na huwa anaenda na mtiririko kwa urahisi. Wanachanganyikiwa haraka, kwa hivyo sio ya kuaminika sana.

Mtu mwenye tabia ya moyo mkunjufu ni mwenye upendo, mwenye upendo, mchangamfu, mwenye matumaini, mwenye matumaini, na mwenye kujiamini. Kwa sababu ya utu wao wa kipumbavu, mara nyingi huonekana kana kwamba si wa kweli na huwa na nguvu sana. Wana uwezo wa kutawala mazungumzo au kuongea sana juu yao wenye. Katika shauku yao, wanaweza kutia chumvi ukweli, wakapoteza wakati, na kusahau wajibu wao.

Sanguli ana sifa za asili za uzuri wa ndani kuliko tabia zingine. Wanaweza kufanya kazi utulivu na kudhibiti ulimi wao. Sifa hii inaweza kusaidiwa kwa kutumia Neno la Mungu, hasa katika Wakolosai 4:6 , "Maneno yenu yawe na neema siku zote, yakikolea munyu, mpate kujua jinsi iwapasavyo kumjibu kila mtu.

Sanguli inapogundua kitu kipyta cha kufurahisha au kinachowavutia, hupoteza upesi kupendezwa na kitu ambacho hapo awali walikiona kuwa cha kushirikisha au cha kufurahisha na kuelekeza mawazo yao kwenye hobby mpya.

Mfano wa sanguli katika Biblia ni Mtume Petro. Mfano mwengine ni Mfalme Sauli.

Wote wawili hawakuwa thabiti katika hisia zao. Ndiyo maana Yesu alibadilisha jina la Petro kutoka kwa Simoni lenye maana ya "mwanzi" na kuwa Petro likimaanisha "jiwe". Tuliona jinsi Petro alivyobadilika sana alipojazwa na Roho Mtakatifu (*Matendo 2 & 3*). Akawa mtu anayemtumaini Kristo, thabiti, mwenye kutegemeka na mwaminifu wa Mungu na mmoja wa mitume wakuu zaidi waliopata kuishi. Hiki ndicho kinachotokea tunaporuhusu Roho wa Mungu na neno la Mungu kuunda maisha yetu ya kihisia.

2. KOLERIA

Tabia ya pili au aina ya utu inaitwa Koleria. Koleria ni mtu mwenye nguvu ambaye anataka kuchukua udhibiti wa kila hali na kufanya maamuzi kwa wengine.

Koleria hupenda kufanya kazi na wanamiliki utawala. Wanatambulika kuwa Mwenye Nguvu na ni rahisi kuwaona kwa sababu wanatembea na mamlaka na wanaonekana kuwa wanasmamia kila kitu. Watu kama hao hawataki kupoteza muda mwingi kwa shughuli ndogo zisizo na matokeo dhahiri au kuzungumza na watu ambaao hawana la kusema la maana.

Mara nyingi wanawaambia watu wengine la kufanya. Wanatimiza zaidi ya aina zingine za utu. Wanaweza kutathmini haraka kile kinachohitajika kufanywa, na kwa kawaida ni sahihi. Hawana haja ya kuthibitishwa kwenye sura zao, lakini wanapenda sifa kwa ajili ya mafanikio yao; kasi yao katika kutatua shida; kuweka malengo yao ya kudumu, uaminifu wao kwa Mungu, kanisa, mama, biashara, au nchi; na hisia zao za kucheza kwa haki.

Koleria ni mtu asiye na ujinga - vitendo ni njia yao ya maisha. Kujitosheleza, kufanya kazi, na kufanya kazi kwa bidii, Koleria huifanya. "Nitafanya jambo, sawa au baya," ni msemo unaowatambulisha. Wanafanya kazi ifanyike, iwe matokeo ni kamili au la.

Koleria hupanga haraka, karibu kwa intuitively kupima kile kinachohitajika kufanywa, kisha hufuata mpango huo. Hawakusudi kwa muda mrefu juu ya maelezo. Mtu huyu wa kweli ni kiongozi aliyezaliwa, mwenye bidii sana na anayeweza kuwajibika. Watachukua msimamo na kushikamana nayo, bila kujali nini - kipengele kizuri na kibaya cha temperament. Kwa kuwa hawataathiriwa na kile wengine wanachofikiri na pia ni nyeti kidogo au huruma ya tabia zingine nne. Unajifunza kujiepusha na Koleria ikiwa unataka bega la kulia - watagundua shida yako na kukupa suluhisho. Hata hivyo, unapoelewa utu wao, wanafurahi kuwa karibu na wana uwezo mkubwa.

Mtu wa koleria ni extrovert. Wana uhakika wa uwezo wao wa kushughulikia hali yoyote na wanaweza kuwahamasisha wengine kuchukua hatua. Utu wao labda una udhaifu zaidi kuliko uwezo. Kwa mfano, wana hasira haraka na hukasirika kwa urahisi. Tabia ya koleria inakera kwa urahisi. Koleria inapaswa kufanya kazi katika kukuza uzuri wa ndani wa roho ya utulivu. Mtu anayejitambulisha na aina hii ya utu anaweza kupata katika Neno la Mungu njia bora zaidi ya kukua, katika Wafilipi 2:13, inayosema, "Kwa maana ndiye Mungu atendaye kazi ndani yenu, kutaka kwenu na kutenda kwenu, kwa kulitimiza kusudi lake jema. Maneno ya Yakobo 1:19 yanaweza pia kusaidia: "Awe mwepesi wa kusikia, si mwepesi wa kusema, si mwepesi wa hasira."

Mfano wa koleria katika Biblia ni Mtume Paulo. Lakini alipokutana Kristo, alifanyika mtu aliyeunjika na kubadilika sana.

3. MELANKA

Tabia ya tatu inaitwa Melanka, ambaye pia anajulikana kama mtu mkamilifu ambaye anataka kila kitu kifanyike kwa utaratibu na kufanywa ipasavyo na anayethamini sanaa na muziki.

Melanka hupenda kuchanganua na ni waangalifu.

Mtu Mkamilifu wa Melanka kawaida huwekwa pamoja na mtu mwenye sura ya kiakili. Watu hawa kwa kawaida huwa watulivu, wametengwa, na hawana raha kidogo katika hali za kijamii ambapo hawajui kila mtu. Wangependelea kuzungumza kimya kimya na mtu mmoja kwa kina kuliko kupiga kelele na kikundi. Wanachukulia pongezi juu ya nguo na uzuri wa nje kuwa duni na wanataka kusikia juu ya sifa za ndani za uadilifu, hekima, na maadili ya kiroho.

Melanka ni nyeti sana na inaumiza kwa urahisi na ina mwelekeo wa kuchukua kile ambacho wengine wanasema kwa ucheshi kama cha kibinafsi na cha kuumiza. Kwa vile Sanguli na Koleria husema lolote linalowajia akilini mwao bila kuyapima maneno yao, mara nyingi wao hudhoofisha Melanka ambaye anasubiri mtu awasogelee na kusema, "Nimekuelewa," na wanamaanisha kweli.

Melanka ni mtu wa uchambuzi, mwenye utaratibu, ambaye anafanya kazi juu ya maelezo. Introvert uliokithiri, wao ni daima kuchambua wenyewe, na wengine. Ingawa wakati mwingine wanaweza kuwa kwenye kilele cha furaha, wana uwezekano mkubwa wa kukabiliwa na hali za giza, huzuni na huzuni, wakati ambao wanajitenga sana. Hawapendi umati mkubwa na kwa kawaida huchukia mikusanyiko ya vikundi. Hawangetafuta kupata marafiki wapya au marafiki wapya.

Wana marafiki wachache, ambao kwo ni waaminifu sana. Kujitolea ni jambo la kufurahisha sana kwa Siasa, na wanahisi mambo sana, ingawa hungejua kila wakati.

Wao ni aina ya watu wanaopenda kusoma, na ukweli hutoka kwa urahisi kutoka kwa ulimi wao. Wanaweza kujificha mbali sana katika ubongo wao na wangependa kusoma au kusoma kuliko kuingiliana na wengine.

Giza, kuwashwa, na unyogovu ni sifa ya Melanka. Mara nyingi wanaweza kuwa na huzuni na kutokuwa na furaha. Aina ya utu wa huzuni mara nyingi hupewa vipawa vya akili na talanta. Wana nidhamu binafsi na huwa wanamaliza kila mradi wanaoanzisha.

Roho Mtakatifu anaweza kuwa na kazi zaidi ya kufanya katika Unyogovu kwa sababu ya hitaji la kukuza sifa za uzuri wao wa ndani.

Unyogovu watapata msaada katika mistari kama vile Wakolosai 3:15-16 : "Na amani ya Mungu itawale miyoni mwenu ... Neno la Kristo na likae kwa wingi ndani yenu katika hekima yote, mkifundishana na kuonyana katika zaburi. na tenzi na tenzi za rohoni, huku mkimwimbia Bwana kwa neema miyoni mwenu." Wakolosai 3:2 pia itasaidia, "Na ziwekeni nia zenu na kuziweka katika yaliyo juu (yale yaliyo juu), si juu ya mambo yaliyo duniani".

Mfano wa mtu mwenye hali ya Unyogovu katika Biblia ni Musa. Alipokutana na Mungu kwenye kichaka kilichowaka moto, maisha yake yalibadilika, akawa mtu mpole sana. Kwa sababu ya badiliko ndani ya Musa, Mungu aliweza kweli kumweka Musa katika hatima yake ya kimungu, kuwa mkombozi wa watu wa Mungu.

4. FLAGMETIKI

Aina ya utu wa nne inaitwa Flagmetiki. Flagmetiki ni mtu mwenye amani ambaye anataka kukaa nje ya shida, kuweka maisha kwenye ndege iliyo sawa na kupatana na kila mtu.

Flagmetiki hupenda kupumzika na kuonyesha uthabiti. Mtu wa Amani wa Flagmetiki ni mkarimu, rahisi kuelewana naye na ametulia.

Watu hawa wanafaa katika hali yoyote, wanaweza kuchanganya na Ukuta na kurekebisha utu wao ili kupatana bila migogoro. Wanacheka na wale wanaocheka na kulia na wale wanaolia. Kila mtu anapenda hali ya chini kabisa ya flagmetiki isiyoweza kukera, na ingawa hawana sauti kubwa kama Sanguli, wana hali ya ucheshi.

Hawahitaji sifa nyingi kama Sanguli, wala hawataki kuwa na mamlaka kama Koleria au kujuhusisha sana kama Melanka. Kuambiwa kwamba wao ni wa thamani na maoni yao yanaheshimiwa ina maana kubwa kwao.

The flagmetiki ni introvert super. Ni vigumu kuwaamsha kuchukua hatua. Wakati fulani wanaweza kuwa wabinafsi na wakaidi lakini mara nyingi ni rahisi kupatana nao na kuwa wachangamfu.

Watu wa flagmetiki ni wahafidhina na kwa kawaida ni nadhifu, wanafaa, na wa kutegemewa. Flagmetiki ni mtu anayeenda kwa urahisi, mwenye furaha-kwenda-bahati. Wanafurahiya kuwa karibu. Wao huwa na furaha kila wakati na hupata raha nyingi kutoka kwa maisha, bado wamepumzika na hawafurahii sana. Flagmetiki afadhali kulaumiwa, iwe ni kosa lao au la, kuliko kuibua mabishano au kupigana. Wakiwa kazini, hawatafuti mamlaka au kujulikana, bali wanafanya kazi kwa uthabiti, kwa subira, na kwa utaratibu. Wao ni wa kutegemewa, wenye subira, na wenye utaratibu katika shughuli zao, na wanaweza kufanya kazi peke yao au na watu wagumu zaidi.

Kwa kawaida wana hisia kavu ya ucheshi na ushuhuda wao huwafanya wenzi wao kucheka kila mara. Phlegmatiki haisumbuliwi sana na ni mtu yule yule, thabiti, anayejali kila wakati unapowaona. Wao huwa hawajihuishi sana na mambo, na wangependelea kukaa na kutazama kitendo. Flagmetiki ni neema na fadhili kwa wote-wanapenda kila mtu na wote wanampenda pia.

Flagmetiki ina uzuri wa ndani wa asili. Huruma kwa wengine ni eneo ambalo wanaweza kuhitaji kuboresha. Warumi 12:10 inasema, "Iweni na upendo wenye fadhili ninyi kwa ninyi ... kwa heshima mkitangulia mtu mwengine."

Mfano wa flagmetiki katika Biblia ni Ibrahimu. Baada ya kumsikiliza Sara kuhusu kupata mtoto na mtumishi wake Hagari, hakuwa na tatizo la kuwaruhusu Hajiri na Ishmaeli waishi pamoja naye na Sara. . Mtazamo wa Hajiri ulianza kubadilika kwa Sarah na uhusiano wao kuwa sumu sana. Sara alimsihi Ibrahimu kutuma

Hajiri na Ishmaeli walitoka lakini Ibrahimu alishindana. Baada ya kupata shinikizo zaidi kutoka kwa Sara kuwatuma nje ilimbidi Ibrahimu amuombe Mungu na kumuuliza ni suluhisho gani ambalo lingekuwa bora kwake. Ni mpaka Mungu alipomwambia Ibrahimu kuwa ni sawa kuwatoa nje ndipo alipotii na kuwatoa Hajiri na Ishmaeli nje ya kambi yao.

HAIBA ZENYE YA UTAWALA WA ROHO

Tabia Zinazotawaliwa na Roho huonyesha tabia wakati “zinaporekebishwa” – jinsi utu wetu wa asili utakavyoonekana unapotawaliwa na Roho.

Sanguli iliyojaa Roho itaonyesha nguvu ya tabia katika kujitawala ambayo inahitajika sana katika maisha yao. Koleria iliyojaa Roho itakuwa na nguvu katika upendo wao, amani, upole, na wema. Melanka iliyojaa Roho itakuwa na furaha na amani, ambayo itabadilisha mtazamo wao juu ya maisha. Na Phlegmatiki iliyojazwa na Roho itakuwa chini ya ukaidi, woga, na kutojali, huku akiwa wazi zaidi, mwenye kujitawala, na kuhamasishwa zaidi, kufanya kiongozi mkuu, mwenye utu kwa Kristo.

Baada ya kupata tabia zetu wenyewe, ni rahisi kukata tamaa kuhusu mapungufu yetu, lakini hatupaswi kukata tamaa. Tabia iliyojaa Roho Mtakatifu haina udhaifu; badala yake ina nguvu nyingi – tunda la Roho ambayo ni upendo! (*Wagalatia 5:22-23*). Hajjalishi tabia yako ya asili inaweza kuwa nini, Roho hutupa nguvu kwa kila udhaifu!

Sifa kamilifu za kila tabia zilionyeshwa katika Yesu Kristo – Yeye ni mfano wetu, Yule tunayepaswa kumwangalia kama tabia kamilifu iliyojaa Roho.

Ingawa tabia yetu ya asili haitabadilika tunapojaxwa na Roho Mtakatifu, nguvu zetu zitaongezeka na udhaifu wetu utafifia! Tunamtegemea Roho Mtakatifu kwa kila jambo katika maisha ya Kikristo. Tunapojaxwa na Kristo, tutaishi kama Yeye na hapo ndipo tabia yetu itakapotawaliwa na Roho, zaidi kama Yesu. Hilo ndilo lengo letu lote maishani – kuwa zaidi kama Bwana, ili wengine waweze kumwona kupitia sisi!

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SHULE YA HUDUMA
KENYA, TANZANIA

SOMO: **UINJILISTI NA UANAFUNZI WA KIKRISTO**

SOMO LA 1: **UTANGULIZI NA MAFAFANUZI**

MWALIMU WA KOZI: **ASKOFU EKONG**

Utangulizi: - Mathayo 28:16-20; Marko 16:15-18; Matendo 1:8; Mithali 11:30

Amri ya mwisho ya Bwana wetu Yesu Kristo kwa wanafunzi wake au wafuasi wake wa karibu ilikuwa kuhubiri injili kwa kila kiumbe, kwa kila taifa, na kuwafanya wale wanaoamini kuwa wanafunzi wake kwa kuwafundisha amri zake.

Sio kila mtu ni mwinjilisti au mhubiri kwa wito bali kila mwamini ameitwa kuinjilisha, au angalau kuwa shahidi wa Yesu Kristo kwa kuwatangazia wengine kile ambacho Mungu amefanya katika maisha yao (*1 Petro 3:15-16; 2 Timotheo 4:5; Yohana 4:28-29, 39; Matendo 1:8*).

Shahidi ni nani?

Shahidi ni mtu ambaye ana taarifa au ujuzi wa moja kwa moja juu ya jambo fulani na ameombwa kutangaza, kushuhudia au kuthibitisha kile alichoona, kusikia au uzoefu (*Matendo 4:18-20, 31; Methali 14:5, 25*)

Mwinjilisti ni nani?

Mwinjilisti ni yule anayehubiri, kutangaza, kutangaza, kuhubiri au kushiriki habari njema. Habari njema ni sawa na injili na inahusu Ufalme wa Mungu na wokovu kupitia Yesu Kristo pekee. Mwinjilisti, katika muktadha huu, sio tu ofisi kama inavyofafanuliwa katika Waefeso 4:11 lakini pia kazi au kazi inayotakiwa kwa waamini wote katika Kristo (*2 Timotheo 4:5*).

Aina za Uinjilisti

Kuna aina mbalimbali za uinjilisti unaokubaliwa na watu binafsi, makanisa na mashirika kote ulimwenguni. Fomu za kawaida zaidi zimefafanuliwa hapa chini na zinaweza kupitishwa na kubadilishwa na mtu ye yeyote, kulingana na ambayo inafaa zaidi chini ya hali mbalimbali. Yesu Kristo, Mwinjilisti mkuu kuliko wote, alichukua zaidi ya aina hizi - mikutano ya wazi, nyumba kwa nyumba, urafiki, kando ya barabara, mawasiliano ya kijamii, nk.

Kila aina ya uinjilisti iliyopitishwa lazima iwe tegemezi na kuongozwa na Roho Mtakatifu kwa ufanisi na kuzaa matunda.

1. Mikutano ya Krusedi na Wazi

Mikutano hii inakusudiwa kuwakusanya watu kwa ajili ya uinjilisti (*Matendo 2:5-16, 37-42*). Ni mara nyingi hutangazwa kwenye vyombo vy ya habari na vyombo vy ya habari vy utangazaji. Nia ni kuwa na asilimia kubwa ya watu

ambao hawajaokoka katika umati na walengwa wanaowezekana wa umri fulani, kiuchumi, au kikundi cha kitamaduni.

Msisitizo mkubwa ni huduma ya muziki, shuhuda pamoja na mahubiri. Pia inajumuisha msisitizo juu ya uponyaji na ukombozi. Ujumbe unalenga kumtia hatiani mwenye dhambi na kuwachochea watakatifu.

Wito wa madhabahu, huduma ya maombi na ushauri kwa kawaida hutarajiwa kwenye mkutano. Uandalizi lazima ufanywe kwa ajili ya ufuatiliaji wa waumini wapya. Mawazo ya vitendo kuhusu ufuatiliaji yatashughulikiwa katika somo linalofuata.

Muhimu muhimu kwa aina hii ya uinjilisti kufanikiwa na kutoa matokeo ni maandalizi ya kutosha. Maana yake ni Kupanga, Kupanga na Kupanga.

2. Uinjilisti wa Urafiki

Hilo latia ndani kuonyesha upendo wa Mungu kupitia kuwa rafiki anayejali. Inaweza kuwa

jirani kwa jirani, mfanyakazi mwenzako, au mwenza wa shule. Inahitaji juhudhi nyingi na wakati kwa sababu inahusisha kujenga uhusiano wa uaminifu na utunzaji. Idadi ya waongofu kwa kawaida ni ndogo kuliko aina zingine za uinjilisti lakini matokeo ya kudumu ni makubwa kwa sababu ya uhusiano na ufuatiliaji.

Takwimu zinaonyesha kwamba zaidi ya 70% ya watu wanaokuja kwa imani katika Kristo walifanya hivyo kupitia uinjilisti mmoja hadi mmoja kwa marafiki na jamaa.

3. Huduma ya Mtaa, Trakti & Ushahidi wa Kibinafsi

Hii inahusisha kwenda mitaani, kwenye maeneo ya mikusanyiko ya watu, matukio ya michezo, mji viwanja, au vituo vya ununuzi (*Mathayo 9:35-38; 10:1, 5-16*). Mpangilio unaweza kujumuisha kuhubiri, kuimba, kuigiza, kuigiza, au kuzungumza na watu kibinafsi.

Inahitaji maandalizi, mafunzo na trakti za injili zilizochaguliwa vyema na fasihi. Uinjilisti wa aina hii ni mzuri zaidi ikiwa unafanya kazi katika vikundi badala ya peke yake. Utoaji unapaswa kufanywa kwa ufuatiliaji.

4. Kuvinjari Mlango kwa Mlango

Hii inahusisha timu zinazoenda mlango kwa mlango ili kumshuhudia Kristo akishughulikia mteule jamii au ujirani (*Luka 10:1-12; Matendo 20:20*). Timu hizi hutoa usaidizi wa vitendo, huduma ya kiroho, maombi, na ushauri au kutia moyo. Matumizi ya fasihi au trakti zilizochaguliwa vizuri ni muhimu sana.

Baadhi ya makanisa au huduma zina brosha iliyochapishwa inayoelezea huduma mbalimbali zinazotolewa na kanisa pamoja na ratiba zao za mikutano. Hizi zinaweza kusaidia.

Ni muhimu kwamba posho lazima ifanywe kwa kubadilika na kustahimili kukabiliana na hali mbalimbali na majibu wakati wa uinjilisti. Usiende kamwe peke yako kwenye huduma ya nyumba kwa nyumba! Timu ya mwanamume na mwanamke inaweza kusaidia inapoalikwa nyumbani kwa mazungumzo au huduma.

Ni muhimu kuweka rekodi ya majibu na kupanga ufuatiliaji ili kuongeza ufanisi wa aina hii ya mawasiliano.

5. Uinjilisti wa Michezo

Hii kawaida hufanywa na wanariadha Wakristo wanaohusika katika michezo maarufu. Kwa mfano, Wakristo katika timu za kilimwengu au timu za Kikristo katika ligi za kilimwengu. Wanatoa mfano wa uanamichezo wa Kikristo, usuhuhuda wa Kristo, na fursa zilizopangwa za kuzungumza juu ya Yesu Kristo.

6. Vilabu vya Watoto na Vijana

Kwa kawaida hii ni shughuli yenye mwelekeo wa Kikristo kwa watoto au vijana inayowahusisha burudani na shughuli za kijamii. Wanatoa njia mbadala za mitaani na wasiomcha Mungu shughuli, shiriki nao upendo wa Mungu na wokovu unaopatikana katika Yesu Kristo. Hii inaweza kuanzishwa katika vitongoji, maeneo ya ghetto, Nyumba za Watoto na jumuiya za vijiji.

7. Mafunzo ya Kujisaidia na Ufundu Stadi

Aina hii ya uinjilisti inagusa mahitaji ya kimaendeleo, ukosefu wa ajira, kutojua kusoma na kuandika, ukosefu wa ujuzi wa kazi ya soko mionganini mwa watu na ni fursa kubwa sana kwa kanisa kuhudumu (*Matendo 18:1-4*). Hii inaweza kuhusisha miradi ya kujisaidia, ufundu

mafunzo, madarasa ya kusoma na kuandika, mafunzo kazini na wafanyabiashara na wanawake Wakristo, na kuomba msaada kutoka kwa Wakristo na mashirika.

Mawazo ya ubunifu na kujitolea kufuata ni funguo za mafanikio.

8. Uhamasishaji wa Kijamii

Mara nyingi ni vigumu kuwafikia watu fulani ikiwa wana mahitaji ya kimwili au ya kimwili.

Wakristo wanapaswa kushiriki katika kulisha wenyewe njaa, kuwavisha walio uchi, kuwahifadhi wasio na makao, na kuwatemebelea wagonjwa na wafungwa (*Mathayo 25:31-40*). Aina hii ya huduma ni sehemu ya ushiriki unaoendelea wa kanisa katika jamii. Hii inaweza kujumuisha jikoni za supu, usambazaji wa chakula na nguo, nyumba za watoto na za watu wazima, ukarabati wa dawa za kulevyta na pombe, wizara za magereza, utunzaji na ushauri nasaha kwa wanawake na watoto walionyanyaswa, kliniki za afya vijiji au maeneo ya mijini yenye huzuni. Uwezekano hauna kikomo.

Aina hii ya mawasiliano ya kijamii lazima ijifunze kutoka kwa wale ambao tayari wamehusika katika aina hii ya huduma kwa mawazo na mafunzo muhimu.

9. Tamthilia

Drama inaweza kutumika katika mazingira ya kanisa na mitaani katika mazingira ya kidunia. Kwa uinjilisti, Yesu Kristo na kanuni za Ufalme zinaweza kutumika kushughulikia masuala ya maisha ya kila siku. Haipaswi kuwa 'kuburudisha' tu bali jitihada zifanywe kuwa za kweli na za kweli kushughulikia masuala ya maisha halisi. Kadiri uwezavyo, jitahidi kupata ubora katika uwasilishaji wa tamthilia.

10. Uhamasishaji wa Muziki

Muziki unaokusudiwa kuwahudumia Wakristo hasa Kanisani unaweza kuwa ndani aina ya maongozi, faraja, changamoto, na sifa na kuabudu. Ingawa muziki unaokusudiwa kuwafikia watu na uinjilisti unapaswa kushughulikia masuala ya maisha na kuwasilisha ukweli wa Yesu Kristo. Inapaswa kuwasilishwa kwa ustadi katika mtindo wa kisasa. Mtindo wa muziki lazima ufanane na hadhira iliyokusudiwa ili uwe mzuri. Jitahidi ustadi, ubora na ubora. Kadiri inavyowezekana, tumia vifaa vya ubora au huduma.

Aina hii ya uhamasishaji inaweza kutumika katika mikutano ya kidini, mikutano ya mitaani, matamasha, shule na nyumba za watoto, na kwa kushirikiana na mchezo wa kuigiza.

11. Mtandao na Mitandao ya Kijamii

Hii ni fursa nyingine ya kutumia teknolojia kuwafikia watu na injili na inaweza kuja kwa njia ya fasili au jumbe za injili zinazotumwa mtandaoni ama kupitia tovuti au vyombo vya habari vya kijamii kama vile Facebook, Twitter, GooglePlus, Instagram, Snapchat, Youtube, Godtube, n.k. Inawezekana kutumia hizi pamoja na au kukuza aina nyingine za uinjilisti zilizokwishaelezwa.

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SOMO: **UINJILISTI NA UANAFUNZI WA KIKRISTO**

SOMO LA 2: **UINJILISTI KATIKA UTENDAJI**

MWALIMU WA KOZI: **ASKOFU EKONG**

Utangulizi: - 2 Timotheo 4:2; Yohana 4:34-38; Mathayo 9:35-38; Yohana 16:7-14; 3:1-21

Katika somo la 1, tuliangalia aina mbalimbali za uinjilisti na ukweli ambao kila mwamini Kristo ameitwa kuwa shahidi wa Kristo na kufanya kazi ya mwinjilisti.

Katika somo hili, tutakuwa tukijifunza vipengele mbalimbali vyta kuweka hili katika vitendo na kile kinachohusika katika uinjilisti.

Mada zifuatazo zitashughulikiwa:

- a) Kujitayarisha kwa ajili ya uinjilisti
- b) Kuongoza nafsi kwa Kristo
- c) Mipango ya Wokovu
- d) Kufuatilia mbinu na nyenzo

A) Kujitayarisha kwa Uinjilisti

Uinjilisti ni vita vyta kiroho kuwaokoa waliopotea kutoka katika nguvu za dhambi zinazotawaliwa na shetani na mapepo yake (2 Wakorintho 4:3-4; 10:3-6; Waefeso 2:1-3). Ibilisi hazuui tu mwenye dhambi kuona nuru ya injili bali humpinga mwamini katika juhudzi zake za kushiriki injili. Kwa hiyo inahitaji maandalizi ya kutosha ili kuokoa roho.

Tunahitaji kukumbuka pia kwamba tunapofanya jitihada za kushiriki injili, watu mara nyingi watapinga au kutoa visingizio vyta kukataa injili. Baadhi ya sababu ni:

1. Wanapenda giza na hawataki kufichuliwa - Yohana 3:19-21; Waefeso 5:13
2. Hawawezi kuelewa mambo ya kiroho - 1 Wakorintho 2:14
3. Ibilisi hupofusha akili zao ili wasiweze kuamini injili - 2 Wakorintho 4:3-4

Yafuatayo ni mambo muhimu kwa ajili ya maandalizi:

1. Omba kwa ajili ya ujasiri wa kushiriki injili (*Matendo 4:29-31; Waefeso 6:18-19*). Kwa njia ya maombi, shughulika na vizuizi vyta kibinagsi na matatizo, kama vile;

- i) Sina ujasiri kwamba Bwana atanena kupitia kwangu
- ii) Nina haya na ninaogopa watu (2 Timotheo 1:7-8)
- iii) Ninaogopa kukataliwa (*Yeremia 1:6-9*)
- iv) Sijui jinsi ya kuanzisha mazungumzo kuhusu masuala ya kiroho

- v) Sina hakika jinsi ya kuongoza mjadala kwenye Biblia
 - vi) Siwezi kufikiria kuwa watu wengine wangejali hata kusikiliza nilicho nacho kusema.
2. Ombea pia wenye dhambi ili wawe wazi kwa injili (*Matendo 26:17-18; 2 Wakorintho 4:4*)
3. Kuwa na huruma kwa waliopotea (*Mathayo 9:36-38*). Uwe na msukumo wa upendo kushiriki injili na si kwa hatia (*2 Wakorintho 5:11-15*). Ichukie dhambi bali mpende mwenye dhambi. Usionyeshe mtazamo wa ‘mtakatifu kuliko wewe’.
4. Kumbuka kwamba nguvu ya wokovu iko katika Injili (*Warumi 1:16*). Hatuwezi ‘kugeuza’ au ‘kushinda’ nafsi, kwa sababu ni Roho Mtakatifu ndiye anayesadikisha na kuongoa (*Yohana 16:8-11; 6:44; 1 Wakorintho 3:6-7*). ‘Injili’ maana yake ni ‘Habari Njema’ ya upatanisho, tumaini, neema, msamaha, na uzima wa milele.
5. Kuwa na mpango wa wokovu ambao ni msingi wa Biblia na ufahamu matumizi yake (*Angalia mifano katika Sehemu ya C*). Hata hivyo, badilika katika uwasilishaji wa injili.
6. Daima beba Biblia pamoja nawe (ikiwezekana Biblia ndogo ya mfukoni), kijitabu kidogo na kalamu kwa ajili ya kuandika uchunguzi au maelezo ya mawasiliano.
7. Kuongozwa na Roho Mtakatifu (*Matendo 8:26-29; 16:6-10*)
8. Kuwa na ushuhuda hai wa kibinafsi wa uhusiano unaokua na Kristo.

B) Kuongoza nafsi kwa Kristo

Ubora wa uongofu wa mtu unategemea kwa kiasi kikubwa ubora wa injili kama inavyowasilishwa. Kwa hiyo injili yote inadai mwitikio kamili. Kwa hiyo;

1. Usiidhoofishe ujumbe (*Wagalatia 1:8-10; 1 Wakorintho 2:4-5*)
2. Usione aibu au kutoa udhuru kwa ajili ya injili (*Warumi 1:16; Marko 8:38*)
3. Ujumbe unapaswa kuwa wa Mungu na sio mwanadamu, yaani,
 - a) Ujumbe unaomhusu mtu huzingatia mahitaji au matatizo ya mtu. Kwa mfano, “Mkubali Yesu Kristo naye atasuluhisha matatizo yako yote”.
 - b) Injili inayozingatia Mungu inazingatia utakatifu wa Mungu na hali ya dhambi ya mwanadamu. Inalenga katika kupatikana kwa neema ya Mungu na rehema ya kusamehe dhambi. Kukiri na kutubu dhambi kwa hiyo ni muhimu kwa wokovu.
4. Usiwachanganye watu na ‘maneno ya kiroho’. Tumia lugha au maneno ambayo watu wanaweza kuelewa. Epuka misemo kama vile ‘Kuzaliwa mara ya

pili', 'Muulize Yesu ndani', 'Kukubali Kristo', 'Kuoshwa kwa damu', n.k. Hawatajua unachozungumza (*Ona mfano katika Yohana 3:1-11*) .

5. Tumia njia rahisi na za vitendo kufungua mazungumzo kwa injili. Kwa mfano, unaweza kuanza kwa kuuliza maswali yafuatayo:

- a) Je, una aina yoyote ya imani ya kiroho?
- b) Unafikiri Yesu ni nani?
- c) Je, unafikiri kuna mbingu au kuzimu?
- d) Ikiwa ulikufa sasa hivi, ungeenda wapi?
- e) Ikiwa unachoamini si kweli, ungependa kukijua?

6. Jaribu kuhusisha ujumbe wa injili na hali au maslahi ya mtu, au matukio ya sasa. Kwa mfano, Yesu na mwanamke Msamaria na hitaji lao la kawaida la maji (Yohana 4).

7. Usiogope kuuliza watu kujitolea kwa Kristo. Hii inarejelewa kama 'Kufunga mkataba'. (Angalia mawazo ya kusaidia baada ya Mipango ya Wokovu katika Sehemu C).

8. Ushuhuda wako ni chombo muhimu cha kushuhudia. Itumie.

C) Mipango ya Wokovu

Zifuatazo ni njia tatu rahisi au mipango ya kuiongoza nafsi kwa Kristo. Jifunze yoyote kati yao ambayo inakufaa na uwe na uhakika na matumizi yake.

1. Jinsi ya kuwa Mkristo

- i) Ni lazima utambue UHITAJI wako
Isaya 53:6; 64:6; Warumi 3:23; 6:23; Yohana 3:3-6
- ii) Ni lazima ufahamu RIZIKI ya Mungu
Warumi 6:23; Yohana 3:16-18; Tito 3:4-5; 1Petro 2:24; 3:18
- iii) Lazima UITIKIE neema ya Mungu
Matendo 16:30-31; 2:37-39; Warumi 10:9-10; Waefeso 2:8-9
- iv) Ni lazima upokee UHAKIKISHO wa wokovu 2 Wakorintho 5:17;
Yohana 6:37; Warumi 10:13; Waefeso 2:19; 1Yohana 4:15-16

2. Barabara ya Kirumi

- i) HITAJI la Mwanadamu - Warumi 3:23
- ii) ADHABU ya dhambi - Warumi 6:23
- iii) RIZIKI YA MUNGU - Warumi 5:8.
- iv) MAJIBU ya Mwanadamu - Warumi 10:9-10

3. Hatua za Kuwa na Amani na Mungu (kama inavyotumiwa na Billy Graham Ministries)

- i) Kila mtu ni mwenye dhambi, aliyepotea na kuhukumiwa
Warumi 3:23; Isaya 53:6; Yohana 3:3; Warumi 6:23
- ii) Mwanadamu hawezি kuijokoa
Tito 3:4-5; Yohana 14:6; Waefeso 2:8-9

- iii) Mungu anampenda mwanadamu na kutengeneza njia kupitia Yesu Kristo
Yohana 3:16; Warumi 6:23; 5:1, 8; Yohana 10:10; 1 Petro 3:18
- iv) Kila mwanaume lazima ajibu
Ufunuo 3:20; Yohana 1:12; Warumi 10:9-10

Kufunga mpatano

Baada ya kushiriki mipango yoyote ya wokovu, ni muhimu kufunga mpango huo. 'Kufunga mpango' ni mwito wa uamuza baada ya kuwasilisha mpango wa wokovu. Hatua zifuatazo zinaweza kuchukuliwa ambazo huchukua fomu ya maswali:

- i) Je, sasa unatambua kuwa wewe ni mwenye dhambi?
- ii) Je, unataka msamaha wa Mungu wa dhambi zako?
- iii) Je, unaamini Yesu alikufa msalabani kwa ajili yako na kufufuka tena?
- iv) Je, uko tayari kujisalimisha mwenyewe kwa Yesu Kristo kama Bwana wako?
- v) Je, uko tayari kumwalika Yesu Kristo moyoni mwako na maishani mwako?

Ikiwa mtu huyo anaweza kujibu 'Ndiyo' kwa kila moja ya maswali yaliyo hapo juu, basi unaweza kumuongoza kupitia maombi ya mwenye dhambi kama inavyopendekezwa hapa chini:

*"Baba, nakushukuru kwa zawadi ya bure ya uzima wa milele.
Ninajua mimi ni mwenye dhambi na ninahitaji msamaha wako.
Ninajuta kwa dhambi zangu zilizopita, na nakuomba unisamehe.
Bwana Yesu, ninaamini ulikufa msalabani kwa ajili ya dhambi zangu na ukafufuka kutoka kwa wafu. Sasa ninafungua mlango wa moyo wangu na kukualika uje katika maisha yangu.
Ninatambua hakuna ninachoweza kufanya ili kupata wokovu wangu, na ninaweka imani yangu kamili kwako peke yako kwa ajili ya uzima wa milele.
Nilichagua kukufuata Wewe kama Bwana na Mwokozi wangu. Tafadhali nifanye mtu ambaye unataka niwe. Katika Jina la Yesu ninaomba. AMINA!"*

Hatua inayofuata itakuwa kama ilivyojadiliwa katika Sehemu ya D chini ya Ufuatiliaji.

Andika katika daftari lako maelezo ya mawasiliano ya mwongofu - jina, anwani ya nyumbani, nambari ya simu, barua pepe (ikiwa anayo), jinsia, na maombi yoyote ya maombi.

D) Mbinu na nyenzo za ufuatiliaji

Inasisimua kila wakati, katika njia ya ushuhuda au uinjilisti, mtu anapoamua kutoa maisha yake kwa Kristo (*Luka 15:10*). Ugumu upo katika kumfuatilia mtu huyo, yaani, kumfanya mtu huyo aendelee na Mungu na kuunganishwa katika maisha ya kanisa la mtaa.

Billy Graham aliwahi kusema kuwa ‘uamuzi ni 5%, kufuatia uamuzi ni 95%’. Kuzaa mtoto ni jambo moja lakini inahitaji bidii, subira na muda mwingi kumlea, kumtunza na kumjenga mtoto hadi kukomaa. Bila uangalizi mzuri mtoto anaweza kufa.

Jambo hilo hilo huenda kwa mwongofu mchanga. Bila ufuatiliaji wa ufanisi na ufaao, mwongofu anaponyoka kutoka mikononi mwetu na juhudzi zote za kumleta mtu huyo kwa Kristo huwa ni upotevu.

Tumeitwa ‘kufanya wanafunzi’ na SI ‘wafanya maamuzi’ (*Mathayo* 28:19). Kila jitihada lazima ifanywe ili kuhakikisha kwamba ‘matunda yetu yanabaki’ (*Yohana* 15:16). Kwa hiyo ufuatiliaji unapaswa kuonekana na kuchukuliwa kama sehemu muhimu zaidi ya uinjilisti. Uongofu unaodumu kwa kiasi fulani ni matokeo ya ufuatiliaji unaofaa.

Mwongofu mpya na mtoto mchanga

Kwa ufuatiliaji unaofaa, ni muhimu kumfikiria mwongofu mchanga kama mtoto mchanga na kile ambacho unaweza kufanya wakati mtoto anazaliwa. Kutoka kwa kauli zifuatazo hapa chini, tunaweza kuona kufanana na mwongofu mchanga:

1. Kuna furaha kila mahali mtoto anapozaliwa (*Luka* 15:10)
2. Mtoto anapoingia katika mazingira mapya hulia kwa sababu hajisikii vizuri. Inapaswa kuwekwa joto na vizuri.
3. Maandalizi yanafanya kwa mtoto aliyezaliwa kwa namna ya nguo, kitanda, vyoo, chakula, nk.
4. Mtoto hawesi kujitunza mwenyewe. Inategemea kabisa wazazi au walezi. Inahitaji utunzaji wa upendo na huruma.
5. Mtoto hawesi kufikiri kama mtu mzima. Pia haiwezi kufanya kwa kulazimishwa
kuelewa watu wazima wanafanya nini. Uelewa mzuri na wa subira wa mtoto ni muhimu.
6. Mtoto hawesi kula chakula kigumu bali maziwa. Inabidi iachishwe kunyonya inapokua (*Waibrania* 5:13-14). Pia inabidi kulishwa mara kwa mara ili kukua (*1 Petro* 2:2).
7. Mawasiliano ya mara kwa mara na mtoto ni muhimu kwa ukuaji sahihi.

Mawazo ya vitendo kwa ufuatiliaji

1. Uwe tayari kujitoa katika jukumu la kuwaadhibu watu kwa Ajili ya Kristo kwa;
 - a. Kuonyesha upendo wa kweli na kujali kwao
 - b. Kusikiliza mioyo yao
 - c. Kuwa mvumilivu, kunyumbulika na kusamehe
 - d. Kuwa thabiti juu ya mema na mabaya
 - e. Kuwafundisha kuishi kwa neno la Mungu

2. Piga simu au wasiliana na mwongofu mpya ndani ya saa 24 baada ya yeche kufanya uamuza na umtembelee nyumbani kwake ndani ya siku chache za kwanza. Hakikisha una jina linalofaa, anwani na nambari ya simu. Kuwasiliana mapema ni muhimu kwa faraja na uhakikisho. Ziara zinazofuata zinapaswa kupangwa na kuzingatiwa.
3. Mara moja, anza kualika na kumhusisha mfuasi katika ushirika na shughuli za kiroho. Mlete au msindikize mtu huyo kanisani na kwenye ushirika wa nyumbani. Kuwa mpole. Usiweke shinikizo, lakini endelea.
4. Mwanafunzi anapaswa kutiwa moyo kusoma Biblia kila siku na kusali kwa ukawaida.
5. Ombea mfuasi mara kwa mara na umtie moyo.
6. Usimwangushe kamwe mfuasi. Ufuasi ni ahadi kwa pande zote mbili
7. Mwongoze mwanafunzi kwa Kristo na sio kwako mwenyewe. Usiruhusu mfuasi akutegemee sana.
8. Tambua mapungufu yako na inapobidi mpeleke mwanafunzi huyo kwa mtu fulani
mwingine.
9. Epuka kuwatia nidhamu watu wa jinsia tofauti.
10. Uwe kielelezo kwa kila jambo.

GRACE BIBLE TRAINING CENTRE (GBTC)
SHULE YA HUDUMA
KENYA, TANZANIA

SOMO: **UINJILISTI NA UANAFUNZI WA KIKRISTO**

SOMO LA 3: **UFUASI**

MWALIMU WA KOZI: **ASKOFU EKONG**

Utangulizi: - Mathayo 28:16-20; Luka 14:25-33; 6:43-49

Mfuasi maana yake ni mwanafunzi, mwanafunzi au mtu anayemfuata mwalimu na mafundisho yake. Neno hili linatumiwa zaidi kwa kutaja waumini katika Kristo, wale walioamini wakati wa maisha yake duniani, na wale ambaa baadaye walijiunga na Kanisa la Kwanza.

Neno ‘mwanafunzi’ lilitumika mara ya kwanza katika Agano Jipyaa na zaidi katika Injili na Matendo ya Mitume. Haikutumiwa kwa wanafunzi wa Kristo pekee bali pia kwa wale wa Yohana Mbatizaji (*Mathayo 11:1-4; Marko 2:18*), Musa (*Yohana 9:27-29*), Mafarisayo (*Marko 2:18*), na kadhalika.

Mitume 12 wa Kristo walijulikana zaidi kama wanafunzi 12, lakini Kristo alikuwa na zaidi ya 12 alipotembea juu ya uso wa dunia (*Matendo 1:15; 1 Wakorintho 15:3-8*). Ilikuwa ni kutokana na idadi hii kubwa ya wanafunzi kwamba alichagua 12 kuwa kundi lake la ndani aliowaita Mitume (*Luka 6:12-17*).

Ufuasi hauishii kwa waamini wapya au wachanga tu, kama ilivyo desturi katika makanisa mengi leo, lakini inaenea kwa kila mwamini katika Kristo awe kijana, mzee, mpya, au mkomavu. Katika Matendo ya Mitume, kila mwamini anatajwa kuwa mfuasi wa Kristo (*Matendo 1:15; 6:1-7; 9:1-2, 10, 25-26*). Ilikuwa ni katika kanisa la Antiokia ambapo waumini waliitwa kwa mara ya kwanza ‘Wakristo’ (*Matendo 11:25-26*). Kuitwa ‘Mkristo’ siku hizo kulikusudiwa kuwakosea heshima au kuwadharau wanafunzi. Ilikuwa ni dharau na chuki na si lazima kuwa jambo jema kuitwa ‘Mkristo’. Hata hivyo, mionganii mwa waumini, daima wanajiita kuwa wanafunzi badala ya Wakristo (*Matendo 16:1; 19:1-10*).

Gharama ya uanafunzi (Luka 14:25-33; Mathayo 16:24-27)

Ufuasi hauanzii na kuishia tu kwa kumwamini na kumpokea Yesu Kristo maishani mwako kama Bwana na Mwokozi wako binafsi. Ni kujitolea kwa maisha yote kwa imani katika Yeye, kuwa kama Yeye zaidi katika tabia na huduma. Agizo Kuu lilikuwa ni agizo la kufanya wanafunzi wa mataifa yote na kuwafundisha kushika mafundisho na amri zote za Kristo (*Mathayo 28:18-20*).

Kwa bahati mbaya, mkazo na umakini katika makanisa mengi leo umehama kutoka ufuasi hadi ushiriki wa kanisa. Wokovu ni kwa wote (*Luka 14:16-24*) lakini uanafunzi ni kwa wale walio tayari kufanya (*Luka 14:26-33*). Ushirika wa kanisa hautaongoza

kwenye uzima wa milele lakini ufuasi utaongoza. Ushirika wa kanisa unabaki na rejista ya kanisa, ambayo itaangamia kwa moto lakini ufuasi una kumbukumbu ya milele katika Kitabu cha Uzima.

Wanafunzi wa kwanza wa Kristo walikuwa daima pamoja na Kristo, wakijifunza kwa kutazama, kusikia na kufuata mifano, matendo na mafundisho yake (*Yohana 13:12-17; 1 Petro 2:21-25*). Kristo ulikuwa kielelezo chao cha kuishi maisha ya Mungu. Vile vile inatumika kwetu leo (*Waefeso 4:13; Waebrania 12:1-4; 2 Wakorintho 3:17-18*).

Bwana alishiriki habari nyingi za uhakika na wanafunzi Wake wa kwanza, akiwafundisha mambo ambayo wengine nje ya mzunguko hawakujua (*Mathayo 16:20-21; 24:1-3; Marko 4:33-34*). Hii inaonyesha kwamba wanafunzi wa kweli watapokea mafunuo ya kina ya moyo na makusudi ya Mungu na watatafuta kutii na kuyaendeleza (*Luka 6:40; 1 Wakorintho 2:9-12; Warumi 8:14-17*).

A) Mathayo 16:24-27

Ufuasi unahitaji kujitolea na kuwa tayari kufa, ikihitajika, kwa ajili ya kile unachoamini.

Katika Mathayo 16:24-27, Yesu Kristo anaeleza kwa wanafunzi wake maana ya kuwa mfuasi. Kupoteza maisha yako ni kuipata; kufa ni kuishi. Kujinyima si kudhani kujinyima starehe za uwongo, za nje na kali, bali ni kuweka masilahi ya ufalme kwanza na ya kwanza katika maisha ya mtu.

Kuchukua msalaba haimaanishi kustahimili mzigoto fulani unaoudhi, bali kukemea au kusulubisha matamanio ya kibinafsi na shauku. Sadaka kama hiyo inaleta uzima wa milele na uzoefu kamili wa maisha ya ufalme sasa (*Marko 10:28-30*)

B) Luka 14:25-33

Katika kifungu hiki, Yesu Kristo alitoa kauli ngumu, ambazo watu wengi wamezitoa kimakosa kila aina ya tafsiri.

Katika mstari wa 26, alichomaanisha ni kwamba kuwa mfuasi wake, mahusiano yote ya kidunia lazima yachukue nafasi ya pili nyuma ya uaminifu kwake. Haimaanishi kwamba tunawachukia wanafamilia zetu au kuwabeba nia yoyote mbaya bali tulimchagua Kristo juu ya wengine wote.

Katika mstari wa 27, maana ya hii ni kwamba mfuasi lazima afe kwa ubinafsi na kuwa tayari kuvumilia mateso au hata kuuawa kwa ajili yake (*Yohana 15:18-20; 1 Petro 3:13-18; 4:1; 12-19; 2 Timotheo 3:12*).

Mistari ya 28-32 inaonyesha ukweli kwamba kujenga jengo ni gharama na kupigana vita ni hatari. Kwa hivyo, mfuasi wa Kristo lazima ahesabu gharama kwanza na kuelewa pia kwamba inachukua dhabihu nyingi na kujitolea kuwa mfuasi. Sio aina ya kawaida ya kujitambulisha na Kristo.

Mstari wa 33 unatoa muhtasari wa maana ya kuwa mfuasi. Inadai kuachana kabisa na mambo yote ya ubinafsi kwa ajili ya Kristo. Inadai kujitolea kamili na utambuzi wa kusudi la Kristo kwa maisha yetu.

Alama za mfuasi wa kweli

Kumfuata Kristo na kuwa mfuasi Wake kunahitaji:

1. Imani katika Bwana Yesu Kristo (*Mathayo 28:19; Marko 16:15-16*)
2. Kujinyima tamaa za dhambi (*Mathayo 16:24-26*)
3. Utayari wa kujitoa na kuteseka kwa ajili yake (kubeba msalaba wako)
4. Upendo wa dharti ninyi kwa ninyi (*Yohana 13:34-35*)
5. Kumzalia Mungu matunda (*Yohana 15:8*).

GRACE BIBLE TRAINING CENTRE (GBTC)
SHULE YA HUDUMA
ARUSHA - TANZANIA

SOMO: **KANUNI ZA UONGOZI WA KIKRISTO**

SOMO LA 1: **UTANGULIZI NA UFAFANUZI**

MWALIMU WA KOZI: **ASKOFU EKONG**

Utangulizi:

1 Wakorintho 1:26-31; Tito 1:5-9; Luka 6:12-16; Kutoka 3:1-10; Hesabu 11:16-17; Yoshua 1:1-2

Kozi hii inawasilisha misingi ya kibiblia ya uongozi au ya utumishi uliotiwa mafuta. Mungu ametoa kanuni fulani katika Neno Lake ambazo kwazo uongozi wake na Kanisa vinapaswa kufanya kazi.

Baadhi yetu tuna vipawa vya ajabu, uwezo na uwezo lakini mara nyingi hatutambui kile tulicho nacho. Msisitizo katika kozi hii ni kukuza vipawa na uwezo wako, na uhusiano wako baina ya watu binafsi kati ya viongozi na wafuasi wengine.

Kuna baadhi ya sifa za msingi zinazomfanya kiongozi aliyefanikiwa:

- Sifa za kibinafsi au haiba ambazo ni za kipekee kwako;
- Mawazo na hisia, ambazo ni mitazamo yako;
- Vitendo au tabia

Kuna sifa zingine za viongozi waliofanikiwa:

- Uelewa (nguvu ya ufahamu, uwezo wa kuingia katika hisia za watu - anajaribu kuelewa jinsi wengine wanavyohisi na pia ni huruma)
- Kufanikiwa kwa lengo (*Wafilipi 3:14* - lazima awe na kusudi, lengo na a sababu ya kufanya anachofanya)
- Umahiri (ana ujuzi na uwezo wa kufanya kazi nzuri na ana bidii toa kilicho bora kwa ajili ya wengine na kwa ajili ya Mungu)
- Utulivu wa kihisia (yeye ni mwenye busara, mwenye ujasiri, mwenye furaha, mwenye neema, amani, na sio kukata tamaa kwa urahisi)
- Uanachama wa kikundi (ana hisia kali ya kuwa sehemu ya kikundi na anaelewa na kukaribisha michango ya wengine)
- Uwezo wa kushiriki uongozi (hufanya kazi vizuri na wengine, kuheshimu wengine, kuwajali wengine, kujinyenyekeza)
- Uthabiti na kutegemewa (anashika neno lake, anategemeka na anawasiliana kwa uwazi)

Ingawa orodha iliyo hapo juu inaweza kupatikana katika vitabu vingi vya kiada vya uongozi na pia katika Biblia, nne zifuatazo zinaweza kujumuishwa, ambazo ni:

- Hisia ya wito au utume wa Mungu
- Ufahamu wa kuwa njia ya Kristo ya upendo kwa wanadamu
- Kutegemea mwongozo wa Roho Mtakatifu
- Kuishi kwa mfano kulingana na maadili na maadili ya Kikristo (yaani kanuni ya maadili na kanuni za maadili)

Mungu anahitaji watu wa kuwaongoza watu wake

Ukweli mkuu wa kozi hii ni kwamba uongozi ni njia ya Mungu na chombo cha Mungu kwa ajili yake kutekeleza mpango wake na kusudi lake kwa dunia na kwa watu.

Uongozi unahitajika ili kutimiza kusudi, kufanya jambo fulani. Wazo la uongozi wa Kikristo lipo kwa sababu Mungu ana kusudi na ana mpango madhubuti wa kutimiza kusudi hilo. Yeye hafanyi kazi kwa njia ya nasibu au kwa bahati bali anajua, mapema, kusudi Lake ni nini na jinsi Atakavyosonga ili kulifikasi.

Sehemu muhimu ya mpango wa Mungu ni kwamba kazi Yake itafanywa na watu, wakiongozwa na kutiwa nguvu na Roho Mtakatifu. Mungu huchagua watu na kuwapa kazi maalum za kufanya ili kutimiza kusudi lake. Watu hawa mara nyingi hupewa simu za moja kwa moja na maagizo ya kina juu ya nini cha kufanya. Wao kwa upande wao wanaweza kupanga vikundi vya watu, ambavyo wanaviongoza kuelekea lengo lililoonyeshwa na Bwana.

Wito wetu wa uongozi si kwa viwango au sifa za kibinadamu bali kwa chaguo na neema ya Mungu (*1 Wakorintho 1:26-31; 1 Samweli 16:7*). Ni muhimu kutambua kwamba ni Mungu anayempaka mtu mafuta ili kuhudumu au kuwa kiongozi. Mashirika ya kibinadamu yanaweza tu kukubaliana na upako Wake. Tunahitaji kukumbuka kwamba lengo la huduma ni ongezeko la kiroho na ukuaji katika maisha ya watu wengine, si ufahari kwa mhudumu.

Mungu pia analipa Kanisa, watu wa kujaza nafasi maalum kama vile mitume, manabii, wainjilisti, wachungaji na walimu (*Waefeso 4:11-16; Warumi 12:6-8*). Mungu pia hutoa karama za usimamizi na husaidia kusaidia kazi ya huduma.

Vyombo ambavyo Mungu huwapa watu ili kuwawezesha kufanya kazi katika wito wao kama viongozi ni **karama za kiroho** (*1 Wakorintho 12:4-11*) na **neno lake** (*2 Timotheo 3:16-17; 2:15; Yoshua 1:8*).

Agano Jipy (NT) linawaonyesha Wakristo wote kama wahudumu kwa maana ya kwamba wote wana huduma mahususi za kufanya katika Mwili wa Kristo. Kila Mkristo ana kazi maalum na muhimu ya kutimiza. Kila mtu ana jukumu la kutekeleza katika utumishi wa Bwana na lazima kila mmoja atafute kujua kile tunachoitwa kufanya.

Kuna huduma mbili tofauti katika Kanisa - Huduma za Kiserikali na za Kikusanyiko. Seti hizi mbili za huduma zinakamilishana katika utimizo wa kusudi la Mungu kwa Kanisa na kuhakikisha kwamba wote wanahusika katika kazi ya Bwana.

Viongozi lazima wawe na sifa za kiroho, kimaadili na kihisia ili waweze kutekeleza majukumu yao. Biblia imejaa orodha za kina na maelezo ya sifa na wajibu wa uongozi. Kuna sifa za makuhani, manabii na wafalme katika Agano la Kale (OT), na kwa viongozi wa Kanisa katika Agano Jipy (NT).

Kusudi kuu la huduma ni kwamba wote waweze kurejeshwa kwa sura ya asili ya Mungu kwa kuwa kama Kristo - *Warumi* 8:29-30; *Waefeso* 4:13-32; 5:1-5; *Wakolosai* 1:15. Kila ono la kanisa lazima liwe msingi katika msingi huu wa huduma la sivyo halina umuhimu.

Ushahidi wa Kanisa lililopangwa, na aina nyingi za huduma za Kikristo ulimwenguni kote, ni ushahidi kwamba Mungu hutumia viongozi.

Viwango vya uongozi:

Kuna ngazi mbalimbali za uongozi. Tutaanza ngazi ya chini hadi ya juu kabisa ya uongozi:

- Kiwango cha 1 - Uongozi kwa nafasi au cheo (sio kila mara kwa talanta au uwezo). Ushawishi wa aina hii ya uongozi hauendi zaidi ya mistari ya maelezo ya kazi au cheo.
- Kiwango cha 2 - Uongozi kwa uhusiano au tabia
- Kiwango cha 3 - Uongozi kwa tija au matokeo (Watu wanapenda unachofanya na wanataka kukuiga)
- Kiwango cha 4 - Uongozi kupitia maendeleo ya watu au uzazi (Watu wanakuftuata kwa sababu ya ulichowafanyia. Wanabaki waaminifu kwako)
- Kiwango cha 5 - Uongozi kwa heshima (Watu wanakuftuata kwa sababu ya wewe ni nani na nini unawakilisha)

Ufanuzi wa Uongozi:

Uongozi ni nini? Kiongozi ni nani?

Dhana za uongozi hutofautiana katika akili za watu. Watu wengi hufafanua uongozi kwa anachofanya mtu.

Kwa mfano, watu wanaona kiongozi kama mtu ambaye:

1. Huhamasisha watu kuelekea kusudi au lengo fulani
2. Huvuta watu katika njia fulani ya hatua
3. Inatoa mwelekeo na muundo kwa kazi na juhudzi za wengine
4. Kushauri na kuratibu wengine
5. Huenda mbele kama nguvu inayoongoza
6. Ana mamlaka ya kuongoza wengine kwa maelekezo au marekebisho

Fasili hizi ni nzuri lakini kuna mengi zaidi ya kuwa kiongozi. Viongozi katika ufalme wa Mungu hawahukumiwi sana kwa kile wanachofanya au kutimiza bali kwa tabia wanayofichua - wao ni nani kabla ya kile wanachofanya. Kiwango hiki cha juu kinatumika sio sana kwa mafanikio ya kiongozi lakini kwa hali ya moyo na roho yake. Ikiwa kwanza moyo wa kiongozi ni sawa, tabia ya kimungu itafuata daima na uongozi mzuri utadhishirika.

Kama kanuni ya jumla katika ufalme wa Mungu, viongozi wanaitwa na kutambuliwa na sifa za tabia pamoja na huduma na wajibu wa utendaji.

Neno la Kiebrania kwa kiongozi ni ‘nagiyd’. Ina utumishi kama msingi, na kuendeleza kutoka katika msingi huo ikiweka mfano kwa watu (*Yohana 13:3-5, 12-17; Mathayo 20:25-28; 23:11-12; Luka 22:24-27*). Kiongozi nagiyd ana mzizi wake picha ya mwanamume au mwanamke aliye chini ya mamlaka, ambaye yuko chini ya mamlaka ya juu, na ambaye anatimiza matakwa ya mamlaka hayo. Hii ndiyo aina ya kiongozi ambaye Mungu anataka kuwapa watu Wake; mwanamume au mwanamke ambaye angesikiliza mapenzi Yake, na kuyatekeleza kwa uaminifu kwa mamlaka iliyowekwa na Mungu. Daudi, mtu aliyeupendeza moyo wa Mungu mwenyewe, alikuwa nagiyd ya Mungu kwa Israeli.

Kutokana na ufanuzi huu, ili kuwa kiongozi katika nyumba ya Mungu, mtu lazima kwanza aje moja kwa moja chini ya mamlaka ya Mwenyezi Mungu.

Kiongozi lazima awe mfano kwa watu wa jinsi ya kufuata maagizo ya Mungu. Yeye si mwenye mamlaka bali ni Mungu. Ni mtu mwenye jukumu la kutoa huduma kwa wengine. Kiongozi huchukua mbele na kuongoza kwa mfano, iwe katika vita dhidi ya maadui wa Mungu au katika kuanzisha ukweli na haki katika ufalme wa Mungu.

Mfano mwagine wa kiongozi ni wa mchungaji anayetangulia mbele ya watu wake ili kuwatayarishia njia. Mchungaji katika Zaburi 23 ni mfano wa Kristo na picha ya kila kiongozi wa watu wa Mungu.

Ufanuzi wa Jumla

Ni muhimu kwanza kuelewa maneno fulani ambayo hutumiwa sana katika uongozi:

a) Wizara

Neno ‘huduma’ lina maana ya kutumikia au kuwa mtumishi. Wakristo wote wana huduma ya kuwa watumishi katika nyumba ya Bwana. Ingawa huduma za umma na za mimbari hazina nafasi kwa Wakristo wote, daima kuna nafasi kwa ajili ya huduma ya Kikristo iliyojitolea.

b) Kipaji

Vipaji ni uwezo na fursa za asili zilizotolewa na Mungu, ambazo hutofautiana kwa kila mtu. Kila mshiriki wa Mwili wa Kristo amepokea angalau talanta moja au uwezo kutoka kwa Bwana, na kila mwamini ana jukumu la kukuza talanta aliyopewa na kuitumia kwa ufalme wa Mungu (Mathayo 25). Mungu anaweza kubadilisha kipaji chako kilingane na karama zako za kiroho.

c) Neema (*Yohana 1:14; Warumi 12:3, 6; Waefeso 4:7*)

Ufanuzi wa AJ wa neema hubeba maana ya ushawishi wa kiungu juu ya moyo, na tafakari zake katika maisha ya mpokeaji. Pia inamaanisha amana ya Mungu ndani ya Mkristo, uwezesha unaomfanya atoke katika eneo la huduma kwa Mwili wa Kristo. Neema ya Mungu imetolewa bure kwa kila kiungo cha Mwili wa Kristo, ili kila mmoja apate kuhudumu kwa uhuru kwa Mwili wote. Kwa njia hii, neema ya Mungu inakuza ukuaji katika Mwili. Hupati wala kufanya kazi kwa neema ya Mungu. Ni zawadi ya bure kwa tendo la Mungu Mwenye Enzi Kuu au kwa kudai katika sala.

d) Karama (*Warumi 12:6; 1 Wakorintho 14:1, 12; 1 Timotheo 4:14; 2 Timotheo 1:6*)

Hii ina maana majaliwa na baraka kutoka kwa Mungu. Katika hali hii, mpokeaji sio lengo la zawadi lakini lengo ni kwa watu wengine wote zaidi ya mpokeaji ambaye Mungu atabariki kupitia zoezi la mpokeaji la zawadi (*1 Wakorintho 14:12;12:7*). Vipawa vya kiroho vinatoka kwa Bwana na si chombo cha kuvutia watu au pongezi. Badala yake, ni lazima zitafutwe kwa njia ya maombi, na lazima zitumike kwa uaminifu kuwatumikia wale ambao Bwana anataka kuwasaidia kupitia wewe.

e) Ofisi

Neno hili hurejelea haki rasmi ya kufanya au kufanya jambo fulani. Inaashiria kitendo maalum, kazi au uhusika. Washiriki wote wa Mwili hawana ofisi sawa au kazi sawa (*Warumi 12:4; 1 Timotheo 3:1, 10*). Kwa hiyo kila sehemu lazima ijue afisi yake kutimiza, na lazima iwe mwaminifu kwa majukumu ya ofisi hiyo.

f) Huduma Iliyowekwa (*Yeremia 1:5; Yohana 15:16*)

Kuwekwa wakfu kwa kawaida hufafanuliwa kuwa kitendo cha kuwekeza rasmi mtu mwenye kazi za kihuduma na maagizo matakatifu. Kumtawaza rasmi mtu katika huduma ni kumteua rasmi mtu kwa kazi hii, na kusimamia shughuli za huduma za mtu huyo.

Mambo ya kuzingatia kuhusu kuwekwa wakfu:

- Ni muhimu kutambua kwamba kuwekwa wakfu kwa kweli hakutangulia huduma; inaifuata.
- Kuwekwa wakfu hakuza ihuduma bali huduma ya uaminifu inaongoza kutambuliwa na kuwekwa wakfu.
- Ni kwa kuwezeshwa na Roho Mtakatifu pekee ndipo mtu anawekwa wakfu kweli kweli kwa Mungu kufanya kazi ya huduma.
- Mwanadamu hajawekwa na mwanadamu ili aweze kufanya kazi. Badala yake, anatambuliwa na mwanadamu kwa sababu tayari amewekwa na Mungu kiroho, na pia kwa sababu tayari anatenda kazi katika huduma ambayo Mungu amempa.
- Huduma inahusu utumishi wa kweli, na si kwa cheo au cheo au tamaa ya ubinafsi.

Ni rahisi sana kupokea kutambuliwa na kusifiwa na wanaume na bado kukosa upako na mguso wa Mungu. Huwezi kufanya bila kutambuliwa na Mungu kwani ni hitaji kuu kwa huduma yenye ufanisi.

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SHULE YA HUDUMA
ARUSHA - TANZANIA

SOMO: KANUNI ZA UONGOZI WA KIKRISTO

SOMO LA 2: HUDUMA ZA SERIKALI NA SHIRIKISHO

MWALIMU WA KOZI: ASKOFU EKONG

Wizara za Kiserikali na Makutano

Kanisa la Awali lilipangwa kwa njia ambayo washiriki wote wa kila kutaniko wanachukua jukumu kubwa katika maisha ya Kanisa. Ndani ya ushiriki wake, Kanisa la Awali lilikuwa na aina mbalimbali za watu wenye karama mbalimbali za kiroho ambazo zilikuwa na faida kwa kundi zima la waamini la mahali hapo.

Kila huduma au uongozi una kusudi lake kuu la kuujenga au kuujenga Mwili wa Kristo (1 Wakorintho 14:12) ili waweze kukua na kuwa kama Kristo (Waefeso 4:13; Warumi 8:29) na kwamba wameandaliwa kuwaleta wengine kwenye wokovu ujuzi wa Yesu Kristo (Matendo 1:8; Mathayo 28:18-20).

Sehemu kuu mbili za kazi ya karama zilikuwa ni wale Wakristo walioongoza na kufanya kazi katika Neno la Mungu (Matendo 6:4; Waefeso 4:11-16); na wale walioshiriki katika huduma mbalimbali za kusanyiko la (1 Wakorintho 12:4-11) na (Warumi 12:3-8).

Maneno ya jumla yaliyotumika katika Biblia kuwaelezea viongozi hawa yalikuwa Mzee (Gk – Presbuteros), Askofu (Gk – Episkopee) na Shemasi (Gk – Diakonia). Wazee na Maaskofu hufanya huduma za Kiserikali na kutoa uangalizi wa kiroho na utunzaji kwa Kanisa. Mashemasi hutoa usaidizi na usaidizi kwa huduma za Kiserikali na si lazima kutajwa kwa cheo kama vile mashemasi, n.k. Petro, mtume wa Yesu Kristo alijieleza kuwa mzee (1Petro 5:1). Msisitizo hapa sio juu ya vyeo bali kazi na mamlaka katika Kanisa kama ilivyoamriwa na Bwana.

(Masomo Zaidi: Matendo 15:2, 22–23; 16:4; 20:17; 21:18; Wafilipi 1:1; 1 Timotheo 3:1; Yakobo 5:14; 1 Petro 2:25)

Huduma za Kikusanyiko na Kiserikali zina tofauti katika utendaji na mamlaka, lakini zina umuhimu sawa kuhusiana na umuhimu na umuhimu wao katika Kanisa. Huduma za kiserikali zimepewa mamlaka ya kimungu kutawala Mwili wa Kristo kupitia ofisi zilizowekezwa juu yao. Ili kufanya kazi katika ofisi hizi, ni lazima mtu apokee wito wa kiungu kutoka kwa Mungu na chini ya mamlaka Yake kutekeleza makusudi yake.

Ili kufanya kazi katika huduma ya kutaniko, mtu lazima aelewe nafasi yake ya daraka na mipaka yake. Kila sehemu ya Mwili wa Kristo inapaswa kupokea wito kutoka kwa Mungu, lakini si lazima kufanya kazi katika huduma ya kiserikali.

a) Huduma za Kutaniko - 1 Wakorintho 12:4-11; Warumi 12:3-8

Kuna karama zinazotolewa kwa waamini ili kuwawezesha kutoa huduma au huduma ndani ya Mwili wa Kristo kwa ajili ya kujenga na kukua, na inajumuisha karama za Roho na karama nyingine za huduma (*1 Wakorintho 12:7, 11*). Karama hizo ni neno la hekima, neno la maarifa, imani, kutenda miujiza, karama za kuponya, kutabiri, aina mbalimbali za lugha, tafsiri za lugha, kupambanua roho, kufundisha, kuonya, kutoa, ukarimu, kusaidia, kutumikia., uongozi au utawala, na kuonyesha rehema. Kuna karama 17 za kiroho au zaidi, ambazo kila mwamini katika Kristo anaweza kuwa nazo na kuzitumia kwa ajili ya utumishi wa Bwana.

Washiriki wengi wa Kanisa la Awali walifanya kazi katika huduma hizi tofauti za Roho, lakini hawakuwa na majina au vyeo. Ilipohitajika kuunda nafasi, Kanisa la kwanza lilichagua kutoka miongoni mwa washiriki wake wale ambao tayari wamedhihirisha hekima, tabia na upako wa Bwana maishani mwao. Uteuzi wa mashemasi katika Matendo 6:3 ni mfano mmoja kama huo.

b) Huduma za Kiserikali - Waefeso 4:11-16

Hizi ni huduma tano zinazotolewa kwa Kanisa na ni pamoja na Mtume, Nabii, Mwinjilisti, Mchungaji na Mwalimu. Ili kuwa na ufanisi, huduma hizi pia zinategemea karama za Roho Mtakatifu kama ilivyotajwa hapo awali. Karama ni upako wa Mungu, uwezo na uwezeshaji wa kutimiza kazi za ofisi.

Huduma za kiserikali husimamia na kuendeleza au kuandaa huduma nyingine katika Mwili wa Kristo. Wanawatayarisha watakatifu kwa ajili ya huduma zao mbalimbali, lakini hawafanyi huduma yote kwa ajili ya watakatifu. Katika Waefeso 4:12, kazi kuu mbili za huduma hizi zimeelezewa kikamilifu kama (i) kuandaa au kuandaa waumini kwa ajili ya kazi ya huduma na (ii) kujenga, kujenga au kutegemeza Mwili wa Kristo (mst.16).

Katika mfumo mzima wa uongozi wa Kanisa, huduma za kiserikali hufanya kazi ndani ya muktadha wa ukuu wa Kanisa. Katika Agano Jipy, serikali ya Kanisa imekabidhiwa kwa wazee, ambao ni pamoja na huduma tano za kiserikali. Uzee ni chombo tawala cha kanisa la mtaa chenye jukumu la kusaidia viongozi waliowekwa rasmi na Mungu kama vile mitume au maaskofu (*Mdo. 15:2, 22, 23; 16:4; Wafilipi 1:1*). Wanachama wa chombo hiki mara nyingi hujulikana kama
Wazee.

Kupambanua / Kutambua na Kuachilia huduma

Huduma za kiserikali zina jukumu muhimu la kutekeleza ili kuhakikisha kwamba huduma za makutaniko zinaendelezwa kwa namna ambayo Kanisa linakua na kuwa na afya ya kiroho na wakati huo huo kufanya kazi kwa ufanisi kama inavyoitwa (*Matendo 6:7*). Wanatakiwa wawe na macho ya rohoni yanayoweza kuwatambua wale walioitwa kufanya kazi fulani katika Mwili, iwe ni kazi ya Kiserikali au Usharika, na

kuweza kuwaachilia kwa kazi hiyo. Haya yanamaanisha kuwa wana kazi nyingine mbili za kupambanua viongozi watarajiwa na kuwaachilia.

Ili kuachilia huduma nyingi ambazo zimelala katika Mwili wa Kristo, uongozi wa Kanisa lazima ufanye kazi kwa utambuzi wa kiroho kama wa Kristo. Katika kupambanua viongozi watarajiwa, ni rahisi sana kuhukumu watu kwa sura ya nje badala ya moyo.

Kuna watu wengi ambao Mungu aliwaita katika huduma, ambao hawangefaa katika sifa za leo za uongozi (1 *Wakorintho* 1:26-29; 1 *Samweli* 16:7). Kwa mfano, mitume wa kwanza walikuwa wavuvi wengi, wasio na mafunzo, wasio na elimu na walidharauliwa na jamii (*Matendo* 4:13; *Mathayo* 4:18-22). Paulo alikuwa muuaji na mtesi wa kanisa (*Wagalatia* 1:23; 1 *Timotheo* 1:12-16; 1 *Wakorintho* 15:9-10). Timotheo alikuwa mtu mwoga na dhaifu (1 *Timotheo* 4:11-14; 5:21-23; 2 *Timotheo* 1:7-8). Mfalme Daudi alikuwa mdogo katika familia (1 *Samweli* 16:11-13). Musa pia alikuwa mdogo katika familia na mwenye kigugumizi (*Kutoka* 4:10-12). Kuna mifano mingine mingi ya Kibiblia ya viongozi waliochaguliwa na Mungu, ambao hawangetimiza sifa zinazowekwa na wanadamu wenzao leo. Mtu anapaswa kutazama nyuma ya mapungufu ya asili na kuona uwezo wa kiroho ambao waumini wanao katika Bwana.

Mchakato wa kutambua na kuachilia huduma katika Mwili wa Kristo huchukua muda. Hatua za mchakato huu ni:

- Tambua uwezo na uwezo ndani ya mtu
- Kuzingatia maeneo chanya katika mtu
- Changamoto kwa mtu kutimiza uwezo wake na kukuza vipawa vyake
- Kuwa tayari kutumia muda pamoja nao
- Kuwa tayari kuchanganyikiwa nao, bila kukata tamaa juu yao
- Watie moyo kupitia nyakati za makosa
- Panda maono katika mioyo yao ya uchungaji wa kweli
- Wape fursa za maendeleo
- Weka imani katika huduma yao
- Omba huduma yao iwepo

KARAMA NA HUDUMA KATIKA KANISA LA AGANO JIPYA

KARAMA/ HUDUMA	MAANDIKO	UFAFANUZI	KAZI
Mtume	Efe. 4:11 1 Kor. 12:28 Mdo. 2:43	Mmoja alitumwa kwa amri; Mjumbe au balozi; Mwenye tume.	Kuanzisha makanisa; Kuwaweka wakfu wazee; Ili kuleta ufunuo wa Neno; Kutoa mafunzo na nidhamu kwa wizara; Kuwa baba wa kiroho kwa wengine.
Nabii mume / Nabii mke	Efe. 4:11; 2:20 Mdo 11:27-30 Mdo 13:1-4 Mdo 21:10-11 Kut 15:20 Luk 2:36	Mtabiri wa Neno la Mungu na matukio yajayo; Mhubiri wa Neno la Mungu chini ya msukumo wa Roho; Kinywa au mse maji kwa Mungu; Mfasiri wa Mungu Neno.	Kufanya kazi katika ofisi ya nabii; Kuthibitisha mwelekeo wa huduma; Kusafiri na mitume kwa pamoja huduma inayothibitisha makanisa ya mtaa.
Mwinjilisti	Efe. 4:11 Mdo 21:8 2 Tim. 4:5	Mhubiri wa Injili (mjumbe wa habari njema); Mhubiri akiwa na huduma ya kuvuna.	Kufundisha washindi wa roho; Kuwashinda waliopotea kwa mahubiri na miujiza; Kufanya kazi na timu za kitume katika kuanzisha na kuanzisha makanisa ya mtaa.
Mchungaji/ Mwangalizi	Efe. 4:11 Yoh 10:16 Yoh 21:16 1Pet. 5:2-3	Mchungaji wa Mungu watu; Mwangalizi wa Kanisa; Mwenye kuchunga, kulinda, kulisha na kuongoza kundi la Mungu.	Kulisha kundi; Kushauri kundi; Kuongoza kundi; Kulitambua kundi; Kusimamia kundi la mahali walipo.
Mwalimu	Efe. 4:11 1Kor. 12:28 1Tim. 3:2 2Tim. 2:2, 24	Mwalimu wa Neno la Mungu; Mwenye kutoa elimu ya utaratibu; Mwalimu wa walimu wengine.	Kuweka ukweli na mafundisho kutoka kwa Neno la Mungu; Kufundisha wengine jinsi ya kufundisha; Kusahihisha mafundisho; Ili kusawazisha ya nabii huduma ya msukumo.

Unabii	Rum. 12:6 1Kor.. 12:10 1Kor.. 13:2; 14:3	Mara kwa mara kutabiri matukio yajayo; Kuzungumza chini ya uvuvio wa Roho wa Mungu; Ili kutia moyo, kuthibitisha, na kutilia nguvu ukweli uliofunuliwa.	Kuhimiza, kujenga na kufariji kupitia usemi wa kutia moyo; Kuwatia moyo Wakristo kupitia upako wa Roho.
Ministry	Mdo. 6:1 Rum. 15:31 Rum. 12:7 1Kor.. 4:1	Mtu anayehudhuria kama mtumishi; Mtu anayetoa huduma, msaada na misaada kwa wengine	Kutumikia katika nafasi yoyote inayopatikana; Kuonyesha roho iliyo tayari kukidhi mahitaji wakati wowote; Kuhudumia mahitaji ya wengine na matamano yao.
Ualimu	Rum. 12:7 2Tim. 2:2	Mwenye kuwafundisha wengine; Mtu anayeingiza mafundisho ndani ya mwingine	Kuweka nyenzo kwa ajili ya kuwajenga, kuwahimiza na kuwafariji wengine; Kufundisha wengine katika kuunga mkono jukumu la huduma ya kweli.
Uhimizaji	Rum. 12:8 Mdo. 4:36 Mdo. 9:26-27 Mdo. 11:22-26 1Kor.. 14:3 1Kor.. 1:4, 6 Tito 1:9	Mwenye kufariji, kuwatia moyo, kuwatia nguvu wengine; Mtu anayefariji wengine kwa kiwango cha kibinagsi; Mwenye kuhimiza Kanisa lenye maneno mafupi ya ujengaji	Kuwapa joto, kuwafariji au kuwaonya waumini; Kushangilia au kulifariji Kanisa wakati wa dhiki au hitaji.
Kutoa	Rum. 1:11; 12:8 Efe.. 4:28	Mtu anayeshiriki kwa ukarimu na kuwagawia wengine kile anachopaswa kutoa; Mwenye kutoa kwa wengine kutoka kwa wingi huo Mungu amempa.	Kukidhi mahitaji ya wengine kwa njia ya kutoa; Kumwamini Mungu kwa baraka ili wengine wapate kwa zamu; Kutoa kifedha na kwa kujitolea kukidhi mahitaji ya Kanisa.

Kutawala	Rum. 12:8 1Thes. 5:12 1Tim. 3:4, 5, 12	Anayesimamia kazi mbalimbali za Kanisa; Mtu anayeongoza kwa mfano mzuri na utumishi; Anayepanga, kuwezesha na kusimamia shughuli za Kanisa.	Kulinda au kulinda kundi kwa silika ya kiongozi; Kuwa huduma ya msaada kwa wazee wa kanisa la mtaa; Kuandaa na kutekeleza shughuli na programu.
Rehema	Rum. 12:8 Mat. 5:7 Mat. 6:2-4 Yak 3:17	Mtu anayehisi uchungu wa wengine; Mwenye upendo na huruma; Mtu anayeonyesha upendeleo wa kweli, wa neema kwa wengine; Mtu ambaye amehamasishwa kuhimiza na kushangilia	Kuhudumia wagonjwa, wazee, waliofungiwa na wahitaji; Kuonyesha wema na upole kwa walioumizwa; Kutoa bila kujulikana ili kukidhi mahitaji.
Neno la hekima	1Kor.. 12:8 Mat. 21:25 Mat. 22:21 Yoh 8:7	Mtu anayepokea ufunuo usio wa kawaida na hekima kutoka kwa Mungu kwa hali; Mtu ambaye ametiwa mafuta na Roho kutoa ushauri maalum kwa wengine ambao unakidhi mahitaji yao.	Kutambua na kuwasiliana jinsi njia za Mungu zinavyotumika kwa hali fulani; Kufanya kazi na kuzungumza chini ya a vazi isiyo ya kawaida ya hekima na busara; Kupokea ufahamu maalum kutoka kwa Bwana kuhusu njia bora ya kushughulikia hali au tatizo.
Neno la maarifa	1Kor.. 12:8 1Kor.. 5:3-5 Mdo. 5:3; 9:10; 8:23	Mtu anayepokea kutoka kwa Mungu ukweli na habari zisizo za kawaida ambazo kibinadamu haziwezekani kujua.	Kuzungumza kwa ufunuo wa kiungu ukweli maalum kuhusu hali; Kuzungumza na wengine mawazo ya Mungu kuelekea hali maalum; Kufunua kwa watu binafsi au vikundi mahitaji yao maalum au utoaji kwa ufunuo wa kiungu.
Imani	1Kor.. 12:9 Mat. 21:19	Mtu anayeweza kumwamini Mungu kwa yasiyowezekana; Mtu ambaye ana maalum zawadi ya imani kwa yale ambayo Mungu ameahidi kufanya; uwezo wa kuona wa Mungu	Kunena neno la imani kwa matokeo; Kupokea kutoka kwa Mungu nguvu isiyo ya kawaida ya kuamini Yeye kwa miujiza.

Uponyaji	1Kor.. 12:9, 28, 30 Mdo. 4:22-30	Mtu ambaye anatumiwa na Mungu kama chombo ambacho Yeye hupitisha uponyaji kwa mwili wa kimwili wakati wa kuchagua kwake	Kuwa chombo ambacho Mungu huleta uponyaji au tiba; Kuweka mikono juu ya wengine na kuwaona wakirejeshwa kwenye afya kwa uwezo wa Roho, mara kwa mara; Kuwa chombo ambacho nguvu za Mungu huponya mara kwa mara aina fulani ya ugonjwa.
Miujiza	1Kor.. 12:28 1Kor.. 4:19-20 2Tim. 1:7 Rum. 1:16	Mtu anayefanya jambo lisilowezekana kwa asili kwa uwezo wa Mungu; Mtu ambaye amejaliwa huduma ya nguvu na ukombozi	Kufanya mambo yasiyo ya kawaida kwa uwezo wa Mungu; Kufanya jambo lisilo la kawaida inawezekana, kwa utukufu wa Mungu.
Kupambanua roho	1Kor.. 12:10 Mdo. 16:16-18	Mtu anayetambua ni roho gani (ya kimungu, mbaya au ya kibinadamu) nayosababisha dhihirisho au shughuli fulani.	Kuhukumu kwa usahihi ni nini cha Roho wa Mungu na kile ambacho sio; Kuwa na roho nyeti yenye karama inayotofautisha kati ya ukweli na uwongo; Kujua chanzo cha kiroho nyuma ya kitu au mtu.
Kunena kwa lugha	1Kor.. 12:10 1Kor.. 14:5, 6, 18, 21-23, 27-28, 39 Mdo. 2:4, 8-11 Mdo. 10:46 Mdo. 19:6	Anenaye lugha asiyoielewa; Mtu anayezungumza na Roho katika lugha ambayo hakuwahi hapo awali kujifunza.	Kuzungumza kwa sauti isiyo ya kawaida ambayo inafasiriwa na mtu yule yule au tofauti katika mkutano wa hadhara kwa ajili ya kulijenga Kanisa; Kuzungumza lugha sio iliyojifunza hapo awali kwa elimu rasmi, lakini inaelewaka kwa wasikilizaji wake; Kuzungumza lugha ya mbinguni kama ishara ya kupokea ubatizo wa Roho Mtakatifu kwa ajili ya kujijenga binafsi; si sawa na karama ya lugha.
Tafsiri ya lugha	1Kor.. 12:30 1Kor.. 14:6-14, 27-28 Mdo. 10:46	Mtu ambaye amepewa ufahamu usio wa kawaida kutafsiri maana ya ujumbe katika lugha kwa Kanisa	Kufasiri maana ya ujumbe unaotolewa na karama ya lugha katika kusanyiko.
Serikali	1Kor.. 12:28 Rum. 12:8 1Tim. 5:17	Mtu anayeongoza, kuongoza au kuendesha shughuli katika Kanisa au kanisa la mtaa.	Kuongoza pia baadhi ya mambo ya Kanisa; Kufanya kazi katika karama ya utawala.

Masaidiano	1Kor.. 12:28	Mwenye kutoa misaada na msaada; Mtu anayepunguza mzigo wa viongozi kwa kuwafanyia mambo fulani ya kiutendaji	Kusaidia kanisa la mtaa kwa njia za vitendo; Kusaidia baadhi ya mahitaji ya kila siku ya watu katika Kanisa; Ili kuwapa nafuu wale wanaohudumu katika Maneno ya baadhi ya majukumu yao ya kawaida.
Maombezi	Rum. 8:26, 27, 34; 11:2 1Tim. 2:1 Isa. 59:16	Mtu anayezungumza au kumsihi mtu mwingine; Mtu anayekutana na mtu kwa mazungumzo, mashauriano au dua	Kuombea wengine kwa ufunuo usio wa kawaida wa mahitaji yao; Kuleta mahitaji ya Kanisa mbele za Bwana kwa bidii maalum na marudio; Kuwa na maisha ya kina ya maombi na huduma ambayo Mungu anaitumia kama chombo cha kunena kuleta mahitaji fulani mbele zake.
Mzee	Mdo. 11:30 Mdo. 14:23 1Tim. 4:14 1Tim. 5:17-19	Mtu ambaye ni mzee, au mwandamizi; Mtu ambaye ameendelea na kukomaa katika maisha	Kuwaongoza na kuwatawala watu wa Mungu; Kuchunga watu wa Mungu.
Askofu / Mwangalizi	Mdo. 1:20 Fil. 1:1 1Tim. 3:1-8 Tito 1:7 1Pet. 2:25	Mtu anayewachunga, kuwalinda au kuwalinda wengine.	Kuchunga Kanisa; Kulinda, kulinda na kusaidia kundi.
Shemasi	Mdo. 6:1-6 Rum. 16:1 1Tim. 3:8, 12	One who serves guests food and drink at table	Kutumikia wengine kwa njia za vitendo; Kufanya kazi duni katika Kanisa; Kukaribisha, kutumikia ushirika, au kuchukua sadaka katika ibada ya kanisa la mtaa.

There are many other gifts or ministries in the Church such as the ministry of a singer, musician, etc.

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ARUSHA - TANZANIA

SOMO: KANUNI ZA UONGOZI WA KIKRISTO

SOMO LA 3: WITO WA UONGOZI

MWALIMU WA KOZI: ASKOFU EKONG

Uongozi wa Kweli

Kudumishwa kwa uongozi wenyewe usawaziko usiokuwa wa kutawala kundi la Mungu bali huleta upatano kwa Kanisa ni muhimu sana. Kiongozi wa kweli wa Mungu ni dhabiti na mwenye nguvu, lakini hata hivyo hana ubwana juu ya au kutawala watu wa Mungu (*1 Petro 5:1-5*). Ni kiongozi wa uwongo ambaye hana usalama sana katika uhusiano wake na Mungu na pamoja na wengine hivi kwamba ni lazima afidie kwa utawala, udhibiti na udikteta usio wa kimaandiko juu ya watu wa Mungu. Bwana mwenyewe aliwafundisha mitume wake kwamba uongozi katika ufalme wa Mungu ni tofauti na ule wa ulimwengu (*Mathayo 20:20-28*). Maofisa wakuu na watawala wa ulimwengu huu huwatawala raia zao (mash. 25) ilhali viongozi wa Kikristo hutambuliwa kupitia unyenyekevu na utumishi wao. Kristo alipata ukuu kupitia utii, unyenyekevu na utumishi wake (*Mathayo 20:28; Wafilipi 2:5-11; Waebrania 5:8-9; 12:2*).

Kupenda na sio kutawala ni kipimo katika ufalme wa Mungu.

Onyo lingine dhidi ya kutawala na uongozi wa uongo linatoka katika *Ezekieli 34:1-16*.

Safu zifuatazo zinaonyesha kwa ujumla tofauti kati ya uongozi wa kweli na wa uongo. Viongozi wa kweli wanawapenda watu wa Mungu, huku viongozi wa uwongo wakitawala mamlaka yao juu ya watu.

Serial no.	True Leadership	False Leadership
1.	Huzingatia ushawishi kutoka NDANI kwa kutia moyo, kutia moyo na kutia moyo.	Inategemea udhibiti wa nje kutoka BILA, kwa kutumia vikwazo, sheria na kanuni.
2.	Unafurahia uhusiano mzuri na wafanyakazi wenzake, akionyesha heshima kwa mtu binafsi.	Hudhibiti wafanyakazi wenza kutoka kwa maoni ya "Mimi ni bora - wewe ni duni".
3.	Inafanya kazi na wafanyakazi wenza kufikia malengo ya masafa marefu, kwa kujali maendeleo ya wafanyakazi.	Inahitaji matokeo ya haraka, hata kama inaharibu uwezo katika mfanyakazi mwenza.
4.	Inalenga kujifanya kuwa sio lazima.	Huunda mazingira ambapo aliye chini anamtegemea kabisa.

5.	Maadili ya wafanyakazi binafsi; inahimiza na kusifu badala ya kuwashutumu.	Ana maoni ya chini ya wafanyakazi; sana
6.	Daima tayari kujadili maamuzi na sababu za maamuzi, isipokuwa hali haziruhusu.	Hufasiri maswali kama ukosoaji wa kibinafsi au ukosefu wa uaminifu.
7.	Huweka huru mtu binafsi, huhimiza mawazo na ushiriki, huandaa watu kutoa matokeo ya uhakika.	Inaweka mipaka ya uhuru wa mtu binafsi, inapendelea kufanya maamuzi yote, na haifundishi mtu mwengine yeoyote kufanya kazi kwa ufanisi.
8.	Yeye ni mtu wa 'moyo', akionesha kujali wengine kwa dhati	Yeye hujiona kuwa 'kichwa' na huonesha huruma kidogo au haoneshi huruma kabisa.
9.	Anajali na kujali wengine.	Anajishughulisha na yeye mwenyewe tu.

Ikiwa kiongozi anataka kimsingi kuwafanya watu wategemee uwepo wake (hivyo kumpa hisia ya uwezo) hatawahi kuwafundisha ipasavyo wale walio chini yake wanaotamani kutumiwa na Bwana. Mungu huweka umuhimu mkubwa kwa sababu na nia za kiongozi. Nia mbaya zitatia sumu kazi ya kiongozi, wakati nia sahihi na safi itashinda shida nydingi.

Kuna baadhi ya nia zisizofaa na za kimwili ambazo mtu anaweza kuwa nazo katika kutamani uongozi. Mifano ya nia hizo za kimwili ni:

- Tamaa ya utukufu wa huduma iliyotimizwa zaidi ya mchakato wa kukutana mahitaji ya kiroho ya watu;
- Tamaa ya madaraka, cheo, cheo cha heshima, au mamlaka iliyoongezeka huenda na ofisi;
- Tamaa ya kuwa mtu mbele ya chumba kutoa amri;
- Tamaa ya kupata nafasi ya kuangaza, kuthibitisha kuwa wewe ni bora, kufurahia na kusifiwa kwa uwezo wako na sifa zako;
- Tamaa ya kushikiliwa kwa idhini ya umma na kuhudumiwa na wengine.

Kwa upande mwengine, tuna nia ya kimungu na safi. Mifano ni:

- Nia ya kuwatumikia wengine na kukidhi mahitaji yao, kuwafanya wafanikiwe katika miito na huduma zao, kama Yonathani alivyomfanyia Daudi;
- Njaa ya kuonyesha upendo na huruma ya Mungu kwa wale wanaohitaji sana;
- Kujitolea kwa kina, kwa ukaidi kuwa waaminifu kwa mapenzi ya Mungu katika maisha yetu;
- Uharaka wa kuwaongoza wengine kwa Kristo;
- Uhitaji wa kuunganisha washiriki wa familia chini ya ukichwa wa Kristo;
- Msukumo wa kusaidia wagonjwa wa kiroho, maskini na wanaokandamizwa

Wito wa Uongozi

Wakati kila mtu ameitwa na Mungu, viongozi wameitwa au kuteuliwa kiungu kuongoza. Wito wa Mungu wa kuongoza ni hatua ya ufunuo, msingi wa kibinafsi wa huduma. Wito wa Mungu huweka nafasi yako katika Mwili wa Kristo, na ushindi katika huduma unategemea mwito huu wa kwanza kutoka kwa Mungu. Ni lazima kuwe na kukutana kiungu na Bwana kabla ya mtu kutumwa nje na Bwana. Mungu lazima amwite mtu huyo na kumpa vifaa kabla ya kwenda.

Kwa bahati mbaya, wengine wameingia katika huduma za cheo au za kiserikali kwa kimbelembale na bila kupokea mwito wa kimungu kutoka kwa Mungu. Wameingia ndani huduma kwa njia sawa na wangeingia katika taaluma nyingine yoyote duniani. Biblia imejaa watu wa namna hii amba walikwenda kwa hiari yao wenyewe bila Bwana kuwatuma na hawa wote walishindwa (*Yeremia 23:21, 31-32; 27:15; 29:9; Ezekiel 13:6-9*). Viongozi hawa waliojiteua wamewapotosha wengi na kuwafanya waamini uongo. Kwa hiyo watu wa Mungu wameteseka kwa sababu hiyo.

Kuna njia 3 ambazo mwanaume anaweza kuteuliwa katika ofisi:

- i) Mungu anaweza kumteua;
- ii) Mwanadamu anaweza kumteua;
- iii) Mtu anaweza kujiteua mwenyewe

Katika ulimwengu leo, kuna viongozi wengi wanaojiteua wenyewe au kuteuliwa na mwanadamu, na ni wachache walioteuliwa na Mungu.

1. Uongozi uliojiweka (*Hesabu 16; Yuda 1:4, 8-11*)

Kiongozi aliyejiteua anachukua juu yake mamlaka na wajibu wa ofisi ya kiroho ambayo hajaitwa ndani yake. Kora katika Agano la Kale ni mfano wa kawaida wa uongozi wa kujiteua (*Hesabu 16*). Viongozi wa namna hii ni wapenda ubinafsi na kimbelembale wanaotaka mamlaka ambayo hawajapewa. Kwa kawaida wanainuka dhidi ya uongozi uliowekwa na Mungu, kama Kora alivyofanya dhidi ya Musa.

2. Uongozi uliowekwa na mtu

Viongozi waliowekwa na wanadamu wanadai kupokea wito kutoka kwa Mungu, lakini wito huo ni kwa mamlaka ya vyombo vyakina ambavyo havisemi kwa kupakwa/upako wa Bwana. Uongozi uliowekwa na mwanadamu ni jambo la kawaida sana katika jamii yetu ya leo. Wengi wameitwa katika nafasi za mamlaka katika kanisa kwa msingi wa nguvu na uwezo wao, sifa zao za kitaaluma, mafunzo na elimu. Mambo haya ingawa ni mazuri, hayawezi kuchukua nafasi ya mwito wa Mungu, amba pekee huleta upako na mamlaka ya kweli ya Mungu juu ya maisha ya mtu binafsi.

Kiongozi aliywewekwa na mwanadamu amekusudiwa kuwaibia na kuwateka nyara watu wa Bwana. Yeye yuko nje kupata anachotaka na anachohitaji, kwa gharama ya

kondoo. Yeye hajali mahitaji ya kondoo bali anajali zaidi tamaa zake za ubinafsi. Hii ni picha ya mtu wa kuajiriwa, ambaye anaishi kutokana na kondoo kinyume na mchungaji wa kweli, ambaye atakufa kwa ajili ya kondoo.

3. Uongozi uliowekwa na Mungu

Biblia inatupa mifumo, miongozo na mifano ya uongozi uliowekwa na Mungu. Viongozi hawa waliteuliwa na Mungu kufanya kazi katika nafasi fulani. Wao ni chaguo la Mungu; Huduma za Mungu zilizowekwa na kuwekwa. Kuna njia kuu mbili ambazo Mungu huwaita au kuwateua watu katika uongozi:

- a) Kwa wito wa moja kwa moja - hii inaweza kuja kwa namna ya imani ya kibinafsi, maono au wito unaosikika kutoka kwa Bwana. Mifano ni Ibrahim (Mwanzo 12:1-4), Musa (*Kutoka 3:10- 12*), Samweli (*1 Samweli 3:4, 19-20*), mitume wa kanisa la kwanza (Luka 6:12-16), Paulo (Mdo. 9:1-6), Bezaleli (*Kutoka 31:1-5*), Nabii Isaya (*Isaya 6:8-10*), Nabii Yeremia (*Yeremia 1:4-10*).
- b) Kwa wito usio wa moja kwa moja kupitia kwa kiongozi aliyewekwa na Mungu - hii inaweza kuja katika mfumo wa maagizo au amri maalum kutoka kwa Bwana kwa unabii, maono au kusadikishwa na Roho Mtakatifu.

Mifano ya Biblia ni:

- a) Haruni kwa Musa (*Hesabu 3:10*);
- b) Mfalme Daudi kwa Samweli (*1 Samweli 16:1, 12-13*);
- c) Mfalme Sauli kwa Samweli (*1 Samweli 9:16-17*);
- d) Yoshua kwa Musa (*Hesabu 27:18-23*);
- e) Nabii Elisha na wengine na Eliya (*1 Wafalme 19:15-16*);
- f) Paulo kwa Anania (*Matendo 9:10-18*);
- g) Mtume Mathia na mitume wa kwanza (*Matendo 1:23-26*);
- h) Wazee kwa Tito (*Tito 1:5*);
- i) Mashemasi wa mitume wa kwanza kupitia waamini (*Matendo 6:1-7*); na
- j) Waumini wenye nia ya kutumikia (*1 Timotheo 3:1*)

Wito usio wa moja kwa moja ndio aina ya kawaida ya uteuzi wa kiungu katika uongozi leo. Hata hivyo, watu wengi wanaweza kusaidia kuendeleza huduma ingawa ni mchakato wa matayarisho, lakini lazima kwanza Bwana awaite watu kwa kazi Yake. Bwana ndiye anayeita na kutenganisha. Mungu anapoita, hutuma na utume au kazi maalum ya kutekeleza katika Kanisa.

Ni muhimu kutambua kwamba Mungu anaita katika huduma za kiserikali na za kusanyiko. Huduma ya msaada ni muhimu sawa na huduma ya mtume. Huduma ya ukarimu ni muhimu sawa na huduma ya nabii. Ingawa kuna miito tofauti katika Mwili, miito yote ni muhimu na ya lazima. Tofauti iko katika utendaji, sio umuhimu.

Hekima ya Mungu katika kuwaita tofauti kufanya kazi katika nyadhifa mbalimbali imepita ufahamu wa mwanadamu na sheria za kibinadamu. Mungu anaweza kumwita mtu yejote mahali pa huduma. 1 Wakorintho 1:26-29 inaweka wazi kuhusu aina ya watu ambao Mungu huwaita. Wito wa Mungu hauna ubaguzi au upendeleo kwa mtu yejote. Wito wake hautegemei hadhi ya mtu yejote au jinsi mtu alivyo na

hekima, mtukufu au hodari. Anaweza kuwaita waliodharauliwa, wanyonge, na watu ambao ulimwengu unawaona kuwa wapumbavu.

Wito wa Mungu

Ni muhimu kwa kila kiongozi kutambua wito wake kutoka kwa Bwana, vinginevyo mtu kama huyo hangeweza kujua ni wapi anaingia kwenye ajenda ya Mungu katika Kanisa. Chati ifuatayo itasaidia kutambua au kugundua mahali ambapo karama au wito wa kiongozi ulipo. Ni muhimu kusikia kutoka kwa Mungu ili kuthibitisha karama na miito ambayo tayari iko ndani ya kiongozi.

Mwitikio wa mwanadamu kwa wito wa Mungu

Kupokea wito wa Mungu ni tukio la kusisimua zaidi katika maisha ya mtu yejote. Baraka katika huduma huthibitisha wito, na husaidia kuanzisha imani ya kiongozi katika wito wake. Katika hali ya kushindwa na kukosolewa, kila kiongozi wa kweli wa Kikristo anarudishwa kwenye wito wake.

Kuna tofauti kati ya kuwa 'mtu wa Mungu' – jinsi wote wanavyoitwa kuwa, na kuwa 'Mtu wa Mungu' - mmoja aliyeitwa kwenye uongozi.

Kila mshiriki wa Mwili ana wito na kila mwito ni wa kipekee. Katika Biblia, tunaweza kuona mifano mbalimbali na tofauti kubwa katika njia ya Mungu ya wito. Viongozi huitwa kwa njia tofauti, kwa mfano:-

a) Wito wa enzi

- 1) Musa alichaguliwa na Mungu ambaye alizungumza naye kutoka kwenye kijiti kilichowaka moto (*Kut. 3:1-6*)
- 2) Samweli aliitwa na Mungu kwa sauti ya kusikika akiwa amelala (*1 Samweli 3:1-18*)
- 3) Isaya alikuwa akiabudu hekaluni alipoitwa na Mungu (*Isaya 6:1-9*)
- 4) Yusufu aliitwa na Mungu katika ndoto (*Mwanzo 37:1-10*)
- 5) Yakobo aliitwa na Mungu kupitia mkono wa Mungu tangu kuzaliwa (*Mwanzo 25:22-26*)
- 6) Paulo aliitwa na Mungu kwa kutembelewa na Bwana mfufuka (*Matendo 9:1-9*).
- 7) Ibrahimu aliitwa akiwa na umri wa miaka 70 kupitia neno la Bwana (*Mwanzo 12:1-5*)
- 8) Mitume waliitwa na Bwana Yesu Kristo (*Mathayo 4:18-22*)

b) Wengine wanaitwa kupitia wanaume

- 1) Samweli alikwenda kwa Daudi na kumpaka mafuta (*1 Samweli 16:1-14*).
- 2) Paulo alimwagiza Tito kuteua wazee katika makanisa ya Krete (*Tito 1:5*)
- 3) Haruni aliitwa na Mungu kupitia Musa (*Kutoka 3:13-17*)
- 4) Sauli aliitwa na Mungu kupitia nabii Samweli (*1 Samweli 10:1-2*)
- 5) Timotheo aliitwa na Mungu kupitia malezi ya familia yake na mkono wa Paulo (*1 Timotheo 1:2, 18; 2 Timotheo 1:2, 5, 9; 2:1*)

Mifano iliyo hapo juu inatuonyesha jinsi Mungu anavyowaita viongozi wake kwa njia tofauti. Kwa hiyo, watu hawapaswi kuhukumu njia za wito wa mwingine kwa sababu tu inaweza kuwa tofauti na wao wenyewe.

Katika historia yote, wanaume na wanawake wameitikia mwito wa Mungu kwa njia mbalimbali:

1. Jibu la kutostahili

Mfano hapa ni wa Musa ambaye hakujiona kuwa anastahili kuwatoa wana wa Israeli kutoka Misri (*Kutoka 3:11*). Hisia ya Musa ya kutostahili ilikuwa hisia ya kuwa hastahili, asiyefaa, asiyefaa na thamani na asiyefaa. Ingawa watu wengi walioitwa na Mungu wanahisi kutostahili wito huo, uwezeshaji na ulinzi wa Mungu huwafanya kuitikia kikamilifu mwito Wake, kama Musa hatimaye alivyofanya.

2. Jibu la woga na woga wa kukataliwa (*Yeremia 1:8-9*)

Kila aliyeitwa na Mungu hatakiwi kwenda kwa jina lake au nguvu zake isipokuwa kwa kufuatana na Mungu. Ujasiri wa kwenda mbele unategemea uhakikisho wa wito wa Mungu. Uwepo wa agizo la kimungu hufanya tofauti kubwa katika uzalishaji wa kiroho wa huduma. Ujasiri wa wito na jina la Mungu, hata hivyo, ni funguo za kumsaidia kiongozi kushinda woga wa kukataliwa.

3. Mwitikio wa kukosa ufasaha

Wengine wanaweza kuhisi kwamba hawana uwezo wa kusema (*Kutoka 4:10; Yeremia 1:6*). Mungu anataka mtu ambaye atatii neno lake na kumtegemea Roho wake. Anataka chombo ambacho kupitia hicho anaweza kuonyesha utukufu wake, si utukufu wa mwanadamu. Bwana atawapa viongozi wake wote maneno ya kunena na uwezo wa kuyanena, watakaponena kutokana na udhaifu wao, kwa utukufu wake (*Yeremia 1:7, 9*).

4. Mwitikio wa hali duni (*Waamuzi 6:15-17*)

Wengine watataka mtu mwingine kuchukua wito wa uongozi badala ya yao. Hii ni aina ya uduni. Mfano ulikuwa Musa (*Kutoka 4:13*) na Mungu ilimbidi kumtuma ndugu yake Haruni kumsaidia. Hisia hii ya kuwa duni ni ukumbusho wa mara kwa mara kwa viongozi wa kutofaa kwao wenyewe na hitaji lao kutegemea msaada na nguvu za Mungu kila wakati katika huduma yao.

5. Mwitikio wa vijana

Yeremia ni mfano wa mtu ambaye alitumia ujana wake kama kisingizio cha kukataa wito wa Mungu (*Yeremia 1:6*); vivyo hivyo na Gideoni (*Waamuzi 6:15*). Wengine wanaogopa watu ambao wamefikia umri zaidi, uzoefu na elimu kuliko wao. Ni muhimu kuweka kando kisingizio hiki cha ujana na kutii tu neno la Mungu. Mungu daima atatoa nguvu na hekima kuendana na wito wake.

Kiongozi lazima awe na jibu sahihi kwa wito wa Mungu ikiwa anataka kuwa na ufanisi katika huduma.

Kuna kanuni za kibiblia tunazohitaji kujua na kuzitumia ikiwa tunataka kuwa na ufanisi kama viongozi. Tutaangalia mifano fulani katika Biblia kwa mwongozo.

Kesi ya 1 - Wito wa Isaya (*Isaya 6:8-9*) - Hisia ya wito

'Tena nikasikia sauti ya Bwana, ikisema; "Nitamtuma nani, na ni nani atakayeenda

Sisi?" Kisha nikasema, "Mimi hapa! Nitumie." Naye akasema, "Nenda, ukawaambie watu hawa....."

Moja ya kazi ya Roho Mtakatifu ni kuwaita viongozi wacha Mungu katika Kanisa. Yesu aliwaambia wanafunzi wake katika Yohana 15:16, "Si ninyi mlionichagua mimi, bali ni mimi niliyewachagua ninyi; nami nikawaweka mwende mkazae matunda; na matunda yenu yapate kukaa; inaweza kukupa."

Kesi ya 2 - Jumla ya kujitolea iliyoonyeshwa na Paulo (*Matendo 26:19*) - Hisia ya utume

Baada ya kutoa ushuhuda wa kuongoka kwake na wito kwa Mfalme Agripa, Paulo alisema katika Matendo 26:19, "Basi, Ee Mfalme Agripa, sikuyaasi maono yale ya mbinguni.

Paulo alijitolea kabisa kwa wito wake wa kueneza injili na kuanzisha makanisa katika ulimwengu unaojulikana. Maisha yake yalionyesha dhana tatu za msingi za uongozi:

1. Alijitolea kwa malengo na roho ya wito wake (*Wafilipi 3:7-8*)
2. Alitafsiri malengo yake katika maisha ya wafuasi wake (*2 Timotheo 2:1-2*).
Pia alivumilia kwa ugumu wote uliohitajika katika kuufuata mwisho huo (*2 Wakorintho 4:8-11; 11:23-33*)
3. Alikuwa macho kubadilika. Alizoea mabadiliko ya kitamaduni, kijamii na kisiasa na hivyo hakupoteza umuhimu wake (*1 Wakorintho 9:19-22*).

Kesi ya 3 - Yoshua na Kalebu walipinga maoni ya watu wengi ambayo yalikuwa kinyume na mapenzi ya Mungu (*Hesabu 13*)

Kauli za Yoshua na Kalebu katika Hesabu 13:30; 14:6-9 ulikuwa ushuhuda wa imani yao kamilifu na imani katika Mungu ili kuwawezesha kumiliki Nchi ya Ahadi, hali zisizopendeza licha ya hayo.

Kama kiongozi, Yoshua alikabiliwa kila mara na chaguzi ambazo, mara nyingi, ziliwa kinyume na maoni ya wengi. Katika kila kesi hiyo, alitoa wito kwa watu kuweka imani yao kwa Mungu badala ya kuangalia hali isiyowezekana. Kiongozi lazima asiweke rufaa yake kwa hisia au hali ya nyakati bali kwa kusadiki neno la Mungu. Kusonga mbele kiroho kunahitaji imani, na kutoamini hakutaona zaidi ya magumu. Kutokuamini kunatazama vikwazo, 'miji yenye kuta na majitu', huku imani inamtazama Mungu.

Kesi ya 4 - Imani ya Ibrahimu (*Mwanzo 12*)

Mfano mwengine wa imani katika Mungu ni ule ulioonyeshwa na Abrahamu. Uwezo wake wa kuongoza ulijaribiwa katika maeneo matatu ya imani:

1. Imani ya kuhatarisha kila kitu na kufuata uaminifu wa Mungu kwa kujitosa mahali pasipojulikana (*Mwanzo 12:1-5*)
2. Kumtegemea Mungu kabisa kunakovuka ukweli hadi imani. Ibrahimu na Sara walikuwa, kwa kusema kibinadamu, zaidi ya uwezo wa kupata mtoto, lakini waliamini ahadi za Mungu kuhusu uzao (*Mwanzo 17: 1-27*).

3. Imani ya kutoa vitu vyote vya thamani ili kumpendeza Mungu. Ibrahimu alikuwa tayari kumtoa mwanawe wa pekee Isaka kuwa dhabihu kwa kumtii Mungu (*Mwanzo 22:1-19*).

Kesi ya 5 - Unyenyekevu ulioonyeshwa na Gideoni (*Waamuzi 6-8; Mathayo 18:1-4*)

Mtu mnyenyeketu ni yule asiye na kiburi na kujikweza, mtu ambaye amejisalimisha kwa hiari kwa Mungu na mapenzi yake. Gideoni anaonyesha sifa za uongozi wa kimungu na mnyenyeketu, kwa mfano,

1. Hakuwa tayari kuongoza isipokuwa Mungu amwite (*Mwanzo 6:36-40*)
2. Alimtegemea Mungu kwa kila hali (*Mwanzo 7:1-8*)
3. Alikuwa tayari kutumia karama alizopewa na Mungu kuwaongoza wengine na kuweka mifano (*Mwanzo 7:17*).
4. Alimpaa Mungu utukufu kabla na baada ya ushindi wake (*Mwanzo 7:15; 8:3,23*)
5. Kwa unyenyekevu aliwapa wengine sifa iliyokuwa mali yake (*Mwanzo 8:1-3*)
6. Alikataa kuanzisha nasaba baada ya kutimiza agizo la Mungu (*Mwanzo 8:22-23*). Viongozi wanaomcha Mungu hufanya mambo kwa njia ya Mungu. Kiongozi anayetaka kujinufaisha mwenyewe kwa gharama ya wengine yuko kwenye njia ya kuijangamiza. Mungu hahukumu viongozi si kwa kiasi gani wanatimiza, lakini juu ya kama wanafanya mambo kwa njia Yake.

Kesi ya 6 - Kusikia kutoka kwa Mungu kama Petro (*Mathayo 16:13-20*).

Mifano mingine ni Nuhu na safina, Musa na maskani. Mungu alitoa maagizo ya wazi kwa Nuhu jinsi ya kujenga safina (*Mwanzo 6:13-22*). Katika Mwanzo 6:22, imeandikwa kwamba Nuhu alifanya kulingana na yote ambayo Mungu alimwamuru na hivyo, aliokolewa kutoka kwa uharibifu wa gharika. Musa aliagizwa na Mungu kuhakikisha kwamba anajenga hema na samani zake sawasawa na jinsi alivyoonyeshwa mlimani (*Kutoka 25:40; Waebrania 8:5*). Chochote pungufu ya hilo haingekubalika kwa Mungu, kwa sababu ni lazima kiwe ni mfano halisi wa kile kilicho mbinguni.

Hakuna awezaye kujenga nyumba ya Bwana isipokuwa chini ya uongozi na nguvu za Roho Mtakatifu. Roho ndiye anayetufunulia nia ya Mungu kwa sababu yeze peke yake ndiye anayejua nia ya Mungu (*1 Wakorintho 2:9-16 SOMA*). Hii ndiyo sababu watu wanahitaji kujazwa na Roho kabla ya kuanza huduma yoyote kwa ajili ya Mungu. Hii imekuwa kesi kutoka nyakati za AK hadi sasa.

Kiongozi mcha Mungu ‘husikia’ kutoka kwa Mungu, yaani, roho yake inaelekezwa kwa msukumo na masomo ya Roho Mtakatifu. Jibu la Petro kwa swali la Yesu lilichochea jibu kutoka kwa Yesu kwa ukweli kwamba Petro alisikia kutoka kwa Mungu.

Inapaswa kusisitizwa hapa kwamba uongozi wa kanisa daima ungeongoza na usitegemee uwezo wa mwanadamu wa kusababu mambo kama vile utayari wake na usikivu wake wa kumsikia Mungu kuitia “maarifa ya ufunuo”, mambo ambayo Mungu hufunua kwa kazi ya Mungu. Roho takatifu.

Kesi ya 7 - Roho ya kufundishika iliyoonyeshwa na Mfalme Daudi (1 Samweli 13:14; Matendo 13:22)

Katika Matendo 13:22, imeandikwa kwamba Mungu alishuhudia kuhusu mvulana Daudi, "Nimemwona Daudi, mwana wa Yese, mtu anayeupendeza moyo wangu, atakayefanya mapenzi yangu yote." Mwanamume mmoja tu katika Biblia anafurahia sifa ya kuwa mwanadamu anayeupendeza moyo wa Mungu, yaani, Daudi. Kwa sura ya nje, Daudi anakumbukwa kwa urahisi zaidi kuwa mtenda dhambi mzito. Alifanya uzinzi, aliua, alidanganya, alifanya makosa makubwa katika hukumu, alikuwa meneja maskini, na hatimaye hakuweza kusimamia nyumba yake. Lakini Mungu alisema, "Nimemwona Daudi, mwana wa Yese, mtu anayeupendeza moyo wangu, ambaye atafanya mapenzi yangu yote."

Karibu kila mara tunaposoma kuhusu Daudi, alikuwa akifanya jambo baya, lakini Mungu aliusifu moyo wa uongozi wake. Je, tunaelezaje hili? Jibu ni katika ukweli kwamba kwa kila kosa, Daudi alitubu; na kwa umuhimu sawa zaidi, alijifunza kutokana na makosa yake. Sio tu kwamba alikuwa mnyenyeketu na mwenye kufundishika, aliwasikiliza wakosoaji wake na maadui zake pia; na, zaidi ya yote, aliwatii manabii wa Mungu.

Roho hiyo ya kufundishika ndiyo sifa iliyomfanya Mungu amtambue kuwa kiongozi bora zaidi wa Israeli.

Kesi ya 8 - Viongozi lazima wawe na sifa za tabia (1 Timotheo 3:1-13; Yakobo 3:1-2)

Katika kanisa la kwanza, watu binafsi walichaguliwa kwa msingi wa ukomavu uliothibitishwa na tabia ya kuongoza ili kanisa lote liweze kufanya kazi kwa ufanisi katika ibada, huduma, kufikia, na utimilifu wa karama za kiroho za kibinafsi.

Sifa zilizoainishwa katika kifungu hicho zinazingatia tabia ya kimaadili iliyothibitishwa na endelevu ya kiongozi. Kuna zaidi ya sifa kumi na mbili muhimu zinazotarajiwu, ambazo ni pamoja na utayari wa kiroho, kujitawala, neema ya kijamii, utaratibu wa nyumbani, na maisha matakatifu.

Msingi wa huduma endelevu ni kujitolea kwa tabia. Ikiwa kiongozi ataanguka kutoka kwa viwango hivi vya maadili, anapaswa kukubali kuondolewa kutoka kwa uongozi hadi msimu ufaao wa uthibitishaji upya wa tabia utakapotimia.

Viongozi duniani ni nadra kuhukumiwa kwa maisha yao binafsi. Viongozi katika kanisa, hata hivyo, hawahukumiwi sana kwa kile wanachotimiza bali kwa tabia wanayofichua - wao ni nani kabla ya kile wanachofanya. Kiwango hiki cha juu hakitumiki sana kwa mafanikio ya kiongozi kwa hali ya moyo na roho yake.

Inawezekana kuwa na mambo makuu lakini bado ukaonyesha roho isiyo na upendo na isiyomwogopa Mungu. Lakini ikiwa kwanza moyo wa kiongozi ni sawa, tabia ya kimungu itafuata daima na uongozi mzuri utadhihirika.

Kiongozi lazima aangalie hatari zifuatazo, ambazo zinatokana na nia mbaya. Hatari hizi zinaweza kulemaza kiongozi kutoka kwa njia yake ya utumishi, kwa mfano

- a) Ego au kiburi cha kibinagsi
- b) Kujiamini kupita kiasi
- c) Umaarufu na sifa
- d) Wivu
- e) Nguvu
- f) Kukatishwa tamaa, wasiwasi na mfadhaiko - haya si lazima yaje kutokana na nia mbaya.

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SOMO: KANUNI ZA UONGOZI WA KIKRISTO

SOMO LA 4: UPAKO NA TABIA

MWALIMU WA KOZI: ASKOFU EKONG

Upako wa Roho Mtakatifu (1 Wakorintho 2:1-5; 1:27-31)

Mafanikio ya kiongozi katika huduma yanategemea sana upako wa Roho Mtakatifu katika maisha yake. Bila upako wa Mungu kwenye huduma ya kiongozi, haitazaa matunda yoyote ya kudumu kwa ufalme wa Mungu. Mtazamo wa nje wa kiongozi sio suala la msingi, lakini uwezo wa Roho wa kutumia maisha yake kuleta mabadiliko katika maisha na tabia za wengine ni suala la msingi (1 Wakorintho 4:20; 2:4-5).

Kanisa siku hizi linahitaji sana kufanya kazi chini ya upako wa Roho Mtakatifu. Inahitaji kitu cha kimungu ili kuunda mafanikio yake (Yohana 6:63). Mwili hauwezi kujivunia uwepo wa Mungu (1 Wakorintho 1:27-29; 2Wakorintho 4:7) na mafuta matakatifu ya upako hayawezi kukaa juu ya mambo ya mwili.

Upako huzaliwa kutoka kwa moyo mnyenyekemu na uliovunjika mbele za Mungu. Mtu aliyetiwa mafuta ni yule aliyewekwa wakfu kwa Bwana. Kuwekwa wakfu kunamaanisha kujitolea kwa Mungu kwa makusudi yake; kufanya takatifu katika tabia na hivyo kufaa kwa matumizi ya kiroho na kutengwa kwa ajili ya utumishi wa Mungu.

Ufafanuzi wa upako (Yohana 7:37-39; 1 Wakorintho 3:6-7)

Upako wa Roho wa Mungu ni kufurika kwa uzima wa kimungu wa Mungu katika maisha ya mwanadamu ambayo yamewekwa wakfu kwa Mungu, ambayo yanaifanya kuwa tajiri kiroho na hivyo kuweza kutoa kwa ufanisi nuru na harufu ya neno la Mungu katika maisha ya wengine, likizalisha ndani yao. kuridhika kwa kina kiroho na kuzaa matunda dhahiri ya Kikristo.

Biblia inasema: "Musa alikuwa huko pamoja na BWANA siku arobaini mchana na usiku. Musa aliposhuka kutoka Mlima Sinai akiwa na zile mbao mbili za sheria ya agano mikononi mwake, hakujua kwamba uso wake ulikuwa unang'aa kwa sababu alikuwa amesema na Bwana. Haruni na Waisraeli wote walipomwona Musa...wakaogopa kumkaribia. Lakini Musa akawaita; basi Haruni na wakuu wote wa jumuiya wakamrudia, naye akasema nao...naye akawausia maneno yote ambayo BWANA amemwambia..' (Kutoka 34:28-32).

Waisraeli walipokuwa katika kundi la Musa, palikuwa na sura ya uso wake iliyowaambia kwamba alikuwa mbele za Bwana. Waliweza kuiona na kuhisi. Biblia inarejelea hili kama 'kupakwa mafuta' (1 Yohana 2:27).

Kwa lugha rahisi, upako ni Mungu kukuwezesha na kukuwezesha kufanikiwa katika kile alichokuitia kufanya. Uongozi uliotiwa mafuta kila wakati una sifa ya alama hizi nne:

- Wito - Watu wanapokuwa karibu na kiongozi aliyetiwa mafuta, wanaona kwamba Mungu amempa kipawa na kumkabidhi mtu huyo kutimiza kusudi fulani.
- Tabia - Watu huona asili ya Mungu katika kiongozi aliyetiwa mafuta, na matokeo yake wao waamini
- Umahiri - Kiongozi aliyetiwa mafuta ana uwezo wa kufanya kazi ipasavyo. The matokeo yanathibitisha wito wake.
- Kutiwa hatiani - Viongozi wapakwa mafuta si wa kutamani; wana maadili na uti wa mgongo wa kiroho na wanasimamia kile kilicho sawa.

Sifa hizi nne ni alama za uongozi unaoitwa na Mungu, na watu wanapoziona zikifanya kazi katika maisha yako, watakuftuata.

Mifano ifuatayo ya kawaida inaonyesha wakati upako wa Roho Mtakatifu unapoonekana:

- Mungu anapopita uwezo wa asili wa kiongozi au mwamini na kutoa uwezo usio wa kawaida wa kuhubiri, kufundisha au kushauri (*Kutoka 35:10, 30-35; 31:1-6; 36:1-2*);
- Wakati kiongozi anahubiri ujumbe mzima kwa hiari, kama alivyohuishwa na Roho, akitupilia mbali ujumbe wake aliopanga, na kusanyiko linasukumwa kiroho kwa namna ya pekee;
- Wakati hisia ya ufahamu ya uwepo wa Mungu wa kudumu na kusonga inaonekana (*2 Mambo ya Nyakati 5:13-14*);
- Wakati ujumbe wa muumini au kiongozi unaleta matokeo ya kiroho katika maisha ya wasikilizaji wake, ingawa hauwezi kufuata kanuni za sarufi, homiletics au uwasilishaji wa kitaalamu. (Hii haimaanishi kwamba mtu hapaswi kujifunza ujuzi wa kuzungumza).
- Nguvu ya Roho katika huduma ya mwamini au kiongozi wakati Mungu anaponya wagonjwa, kuwakomboa wenye dhambi, na kuonyesha nguvu zake kupitia chombo chake kilichotolewa;
- Muumini au kiongozi anapoinuliwa rohoni na kulitumikia neno la Mungu kwa nuru ya kinabii na kuzungumza moja kwa moja na mahitaji ya watu waliopo;
- Wakati mwamini au kiongozi anapohisi kupitia Roho mahitaji maalum ya kiroho au ya kimwili ya kusanyiko katika huduma ya kanisa, na kuwahudumia;
- Wakati nafsi nzima ya mwamini (roho, akili, mapenzi, hisia na mwili) hujibu vyema kusihi kwa Roho Mtakatifu.

Mifano iliyo hapo juu si kamilifu kwani Roho Mtakatifu husonga kwa njia kadhaa kulingana na hitaji la kusanyiko na kujisalimisha kwa kiongozi kwa maongozi yake.

Upako na Tabia

Viongozi wanapaswa kuelewa kwamba Mungu ana nia ya kuendeleza karama za Roho katika maisha yao kama vile kukuza tunda la Roho. Tabia ni muhimu sana ili kufurahia upako mkuu na baraka za Mungu. Mungu anatamani uwiano kati ya tabia (uadilifu) na uwezo (nguvu) katika huduma ya kila kiongozi. Tabia na upako (uwezo wa kiungu) ni muhimu ili kufanya huduma ya Bwana kwa ufanisi. Sifa mojawapo ya huduma ni tabia na uadilifu (*1 Timotheo 3:1-7; Matendo 6:3*). Wakati wowote mtu anapovuka miongozo ya kimaandiko kwa ajili ya tabia na mwenendo wa kimaadili, anajiondoa mwenyewe kutoka kwa huduma (*Yakobo 1:12-17*).

Hitimisho

Viongozi wengi leo wanatanga-tanga katika jangwa la kukata tamaa na kutozaa matunda katika njia yao ya kuelekea Nchi ya Ahadi. Maadamu Uwepo wa kila siku wa Mungu (nguzo ya wingu mchana na nguzo ya moto usiku) upo, uwe na uhakika kwamba uko njiani kuelekea utimizo na mafanikio. Unaweza kuwa unapitia magumu katika utumishi, lakini ukiwa njiani kutimiza utume wako kama kiongozi, kwa mfano, Daudi, Yosefu, n.k. Jambo kuu ni 'Je, Mungu yuko pamoja nawe? Je, unatembea Naye? Je, unafanya kazi ndani ya mapenzi Yake?' nk.

Watu wengi leo wanataka kuongoza bila kwanza kujifunza kufuata. Ni lazima tujifunze kumfuata Bwana mkuu na Bwana Yesu Kristo kwa unyenyekevu, unyenyekevu, imani, upendo na tabia kabla ya kuwaongoza watu wake.

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SOMO: MAOMBI NA MAOMBEZI

SOMO LA 1: UTANGULIZI

MWALIMU WA KOZI: ASKOFU EKONG

Utangulizi: Luka 11:1-13

Maombi ni kiini cha maisha ya Kikristo na ni damu ya maisha ya mwamini yeyote au Kanisa. Ni kiungo kikuu na namna ya mawasiliano kati ya mwamini na Mungu, bila ambayo hawezi kufanya kazi au kuwepo. Bwana wetu Yesu alianza huduma yake duniani kwa maombi (*Luka 4:1-2*) na kuimaliza kwa maombi (*Luka 23:46*). Baada ya kufufuka kwake kutoka kwa wafu na kupaa katika utukufu, anaendelea na huduma hii muhimu ya maombi na maombezi, na hasa kwa ajili yetu (*Waibrania 7:23-25*).

Umuhimu na thamani ya maombi yanajitokeza katika Biblia yote na mifano na amri nyingi za kuomba.

Hata hivyo, maombi yanaonekana kuwa mojawapo ya taaluma za Kikristo ambazo ni vigumu kuzifanya na waumini. Mara nyingi mtu anashangaa kwa nini hii ni kesi. Maswali basi ni:

- Maombi ni nini?
- Kwa nini tuombe?
- Je, ni faida gani za sala?
- Kwa nini ni vigumu kuomba?
- Ni nini kinachofanya iwe vigumu kusali na jinsi gani tunaweza kuishinda?
- Tunaweza kufanya nini ili kusitawisha mazoea ya kusali?

Wanafunzi wa Yesu Kristo walikuwa na tatizo katika idara hiyo na walikuja kwa mtu sahihi ambaye alitenda na uzoefu wa nguvu katika maombi. Walimwomba Bwana Yesu Kristo katika Luka 11:1, "Bwana, tufundishe kusali". Bwana alijibu kwa kuwafundisha mambo muhimu au mifumo ya maombi, kama katika "Sala ya Bwana". Hii ina maana kwamba sala inaweza kufundishwa.

Tutaangalia baadhi ya kanuni za msingi na mifumo ya maombi tunapopitia kozi hii.

Maombi ni nini?

1. Maombi ni mazungumzo tu au mawasiliano na Mungu (*Kutoka 33:7-11; Mathayo 14:22-23*)
2. Inaweza kuonyeshwa kwa sifa, shukrani, maombi na maombezi (*1 Timotheo 2:1-4*)
3. Ni njia ambayo kwayo tunatafuta rasilimali zisizo na kikomo za mbinguni ili kukidhi mahitaji ya watu walio na mipaka (*Wafilipi 4:19; Yohana 16:23-24*)
4. Ni vita vya kiroho (*Waefeso 6:10-13, 18-20; 2 Wakorintho 10:3-6*)

Maombezi ni nini?

1. Ni kumsihi mtu kwa niaba ya mwingine (*Kutoka 32:11-14; Waebrania 7:23-25*)
2. Ni kutenda kama mpatanishi, mpatanishi, mpatanishi, msuluhishi au mtetezi wa mtu mwingine (*1 Yohana 2:1-2; Waebrania 2:14-18*).
3. Ni kusimama katika pengo kati ya hukumu na rehema (*Zaburi 106:23; Ezekiel 22:23-31*)
4. Ni kusaidia kubeba mzigo wa mwingine ili kuwapunguzia mateso na maumivu (*Warumi 8:26-27*).

Kipindi cha Maingiliano

Jadili vizuizi vya vitendo vya maombi na maombezi.

Je, tunashinda vipi vikwazo na matatizo haya?

- Uchovu
- Uvivu
- Woga na woga wa watu
- Ukosefu wa muda
- Ukosefu wa maslahi
- Kukosa maarifa au ufahamu

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SOMO: MAOMBI NA MAOMBEZI

SOMO LA 2: MTAZAMO WA MAOMBI

MWALIMU WA KOZI: ASKOFU EKONG

Utangulizi: Luka 18:1-17; 1 Yohana 5:14-15

Katika Somo la 1, tulichukua somo letu kutoka kwa Luka 11 ambapo Bwana Mwenyewe alitupa mifumo ya maombi. Katika somo hili, tutaangalia mitazamo ya maombi - mitazamo nzuri na mbaya. Kuna mifano kadhaa katika Biblia lakini tutakuwa tukiangalia baadhi ya kanuni za msingi, ambazo zikitumiwa kwa usahihi zitatusaidia sana katika maisha yetu ya maombi.

Maombi na Uhusiano na Mungu

Jinsi tunavyoomba na ufanisi wa maombi yetu itategemea kiwango cha ukaribu na uhusiano ambao tumekuza na Mungu.

Kiini cha maombi ni mawasiliano na Mungu. Mawasiliano ya mara kwa mara pamoja Naye huimarisha kifungo chetu cha uhusiano au ushirika Naye, ufahamu wetu Kwake, na kujitolea kwetu kwa kweli. Ndiyo inayojenga imani yetu na ujasiri wetu wa kukabiliana na changamoto za maisha na za nguvu za mapepo na nguvu za giza (*Yakobo 4:7-8; Yohana 11:39-44; Ufunuo 12:11*).

Maombi ya dhati yanatokana na uhusiano mzuri na Mungu na kamwe hayapaswi kuwa kama fomula au dawa ya kichawi ambayo tunapaswa kurudia kwa njia fulani, tukiwa na matumaini kwamba tunaweza kupotosha mikono ya Mungu ili kukidhi mahitaji yetu (*Mathayo 6:7*).

Tunapofikia hatua ambapo uhusiano wetu na Mungu ni wa kina, maombi yanakuwa yenye ufanisi sana (*Yohana 15:7*). Si ujanja kwa sababu unategemea uhusiano, kujua na kuelewa mapenzi ya Bwana ni nini (*1 Yohana 5:14-15*). Hatulazimishi mapenzi yetu dhidi Yake bali tunafanya kazi kwa ushirikiano na mapenzi yake yaliyofunuliwa. Tunapojuia mapenzi ya Bwana ni nini, tunaweza kuwa na uhakika katika imani tukijua kwamba atajibu kwa sababu ameahidi kwamba atafanya (*Hesabu 23:19*).

Tunachokabiliana nacho kila siku si changamoto za asili tu bali ni za kimbunguni. Kwa hiyo, tunahitaji rasilimali zisizo na kikomo zinazopatikana kwa Mungu (hekima yake, mwongozo, ulinzi, nguvu, maandalizi, uhakikisho, upendeleo, baraka, na mengine mengi) ili kusaidia kukidhi mahitaji yetu.

Tathmini ya Luka 18

Kuna watu (waumini na wasioamini) wametafuta ushirika na Mungu wakashindwa, na wengine wamefanikiwa. Biblia inatupa mifano kadhaa ya jinsi tunapaswa kuomba na jinsi ya kutoomba, vikwazo vya kujibiwa maombi, aina mbalimbali za maombi.maombi, misimamo na mitazamo katika maombi. Tutazingatia haya katika masomo yanayofuata.

Tunaweza kujifunza mambo machache kutoka kwa kifungu katika Luka 18 kuhusu mitazamo ya maombi:

1. Kudumu katika maombi na kutokukata tamaa (*Luka 18:1, 7-8, 35-43; 11:5-8*)
2. Imani katika Mungu kujibu maombi na kutokuwa na shaka (*Yakobo 1:5-8; Waebrania 11:6*)
3. Maombi kulingana na mapenzi ya Mungu (mwanamke alitafuta haki) (*Luka 18: 3; 1 Yohana 5:14-15; 3Yohana 2; Warumi 8:27; Yakobo 4:1-3*) Mapenzi ya Mungu ni matamanio ya Mungu na kile kinachompendeza – haki, haki, upendo na imani.
4. Epuka kujiona kuwa mwadilifu au kujivutia mwenyewe (*Luka 18:9-12; Isaya 64:6; Waebrania 10:19-22; Waefeso 2:8-9*)
5. Maombi si lazima yawe marefu. Inaweza kuwa fupi na moja kwa moja kwa uhakika (*Luka 18:13; Mathayo 6:5-8*)
6. Usijaribu kumdanganya Mungu katika maombi kwa kutumia njia za mkato na kanuni. Omba sawasawa na mapenzi na ahadi zake naye atakusikia (*Luka 18:12; 1 Yohana 5:14-15*).
7. Unyenyekevu na uaminifu katika maombi (*Luka 18:13; 1 Petro 5:5-6; Yakobo 4:6-10; 2 Nyakati 7:14; Mika 6:8*)
8. Njooni mbele za Bwana kwa heshima na heshima ya kweli (*Zaburi 89:7; Mithali 14:27; Waebrania 12:28-29*)

Katika masomo mawili yanayofuata, tutashughulika na misimamo katika maombi, vizuizi vya kujibiwa maombi, na viwango mbalimbali vya maombi.

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SOMO: MAOMBI NA MAOMBEZI

SOMO LA 3: MIKAO KATIKA MAOMBI

MWALIMU WA KOZI: ASKOFU EKONG

Utangulizi:

Swali ambalo watu huuliza kila mara ni kama ni muhimu ikiwa tunaketi, kusimama, kutembea, kuendesha gari, kupiga magoti au kulala chini ili kuomba. Je, tufunge macho yetu, tufumbue macho, tuinamishe au tuinue vichwa vyetu, tukunjane au tuinue mikono juu katika maombi? Je, kuna njia inayokubalika au ya Kibiblia ya kusali au tuchague inayotufaa?

Ni lazima tuwe waangalifu hata hivyo kwamba katika kutafuta kutumia uhuru wa kuchukua misimamo tofauti katika maombi, tusiwahi kutumia misimamo ya Dini zingine kama vile Ubudha, Uhindu, Uislamu, n.k au zile zinazotumika katika kutafakari kama vile yoga, n.k.

Ingawa sala ni jambo linalofanywa kutoka moyoni, mkao wa kimwili ni sehemu muhimu ya sala. Ikiwa maneno ni yale unavyosema katika maombi, basi mkao ni kama vile unavyosema. Mkao wa kimwili husaidia kuweka mioyo na akili zetu tunapoomba.

Biblia inatupa mifano kadhaa na aina mbalimbali za mikao katika maombi. Tunaweza kuchukua chochote kinachotufaa au kuchagua mchanganyiko wa mifano ya Kibiblia. Wakati mwagine watu huchukua mikao fulani kwa silika, na ambayo inahusiana moja kwa moja na hali zao za kiroho wakati huo. Hakuna matumizi ya kuwa wa kidini kuhusu dini au kuzingira imani yetu na matambiko, lakini kutafuta kuchunguza njia mbalimbali tunazoweza kumwendea Baba yetu wa mbinguni kwa upendo, unyofu, imani na kiroho.

Mifano mingi katika Maandiko ya misimamo mbalimbali inayotumiwa katika sala hutuambia kuhusu uhuru wa kujieleza unaopatikana kwetu kutumia.

1. Kusimama na mikono iliyo inuliwa na kufunguliwa, vichwa na macho vimeinuliwa juu (*Yohana 17:1; Luka 9:28-32; 1 Timotheo 2:8; Ayubu 30:20*)

Huu ndio mkao wa zamani zaidi wa maombi. Kwa kuomba kwa njia hii, muumini anakiri Mungu kuwa wa nje na wa juu na mlengwa wa ibada yetu. Tunaponyoosha mikono yetu hasa katika ibada, inaashiria kujitoa kwetu kwa Bwana.

Mikono iliyo inuliwa juu na kufunguliwa ni mkao wa kupokea. Tunajiweka sisi wenyewe kupokea kile ambacho Mungu anataka kuwapa watu wake - upendo wake, neema isiyostahiliwa, amani, furaha, uponyaji, nk.

Mkao huo hutumiwa zaidi kwa shukrani, baraka, baraka, na maombi ya jumla.

2. Kusimama huku mikono ikiwa imeshikana kifuani na kichwani (*Luka 18:10-13; 1 Wafalme. 8:22; 1 Samweli 1:26; Marko 11:25*)

Mkao huu ni wa maombi ya kunyenyeka, maombi ya maombezi na maombi ya toba.

3. Kupiga magoti aidha kwa kuinua vichwa, macho na mikono kuinuliwa na kufunguliwa au kukiwa na vichwa chini, macho yakiwa yamefumba na kushikana mikono (*Mathayo 18:26; Luka 22:41-44; Danieli 6:10*).

Huu ni mkao wa kitamaduni wa kuomba upendeleo kutoka kwa mfalme. Ni mkao wa kimapokeo wa maombi ya toba au dua.

Mkao wa kupiga magoti, pamoja na moyo mnyenyeketu ni nafasi yenyen nguvu zaidi duniani. Unyenyekevuu humheshimu Mungu na Mungu huheshimu unyenyekevuu.

Vifungu vingine vya Biblia vya kusoma ni *1 Wafalme 8:54; 2 Mambo ya Nyakati 6:13; Ezra 9:5; Matendo 9:40; 20:36; 21:5; Waefeso 3:14*.

4. Kulala sakafuni au kitandani (*Zaburi 4:4; 63:6*)

Inatumika wakati mtu ni mgonjwa kitandani au amelala kitandani wakati wa usiku kutafakari
Bwana.

5. Kusujudu au kurukuu chini, au kuinama chini

Huu ndio wakati watu huweka miili yao kikamilifu chini na nyuso zao juu yake na kwa mikono iliyoinuliwa.

Ni mkao wa kuabudu, onyesho la heshima na utii kwa Mungu (*2 Mambo ya Nyakati 20:18; Mwanzo 24:52; Hesabu 20:6*).

Pia ni mkao wa kimapokeo wa maombi ya kukata tamaa, toba na maombezi (*Mathayo 26:38-39; Marko 14:35*).

6. Kuketi, vichwa chini na mikono iliyopigwa au kukunjwa (*Waamuzi 20:26; Nehemia 1:4*)

Katika *2 Samweli 7:18*, Mfalme Daudi aliketi kuomba. Huu sio mkao wa kawaida sana lakini unakubalika. Ni mkao wa mtu anayetafuta maagizo kutoka kwa Bwana au kuititia kwa nabii wake (*2 Fal. 4:38; Ezekiel 8:1; 33:31*).

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SOMO: **MAOMBI NA MAOMBEZI**

SOMO LA 4: **VIWANGO VYA MAOMBI**

MWALIMU WA KOZI: **ASKOFU EKONG**

Utangulizi: (*Mathayo 7:7-11; Luka 11:5-13*)

Mungu anakaribisha maombi na anataka tuombe, tuongee naye. Hii ndiyo njia pekee ambayo kwayo tunaweza kuwasiliana na Mungu na kujenga uhusiano naye.

Maombi pia ni njia iliyowekwa na Mungu ili sisi kupokea kile tunachohitaji kutoka Kwake.

Sio maombi yote yanafanana katika asili yake ya kimsingi. Kifungu tulichosoma katika Mathayo 7:7-11 kinatueleza viwango 3 vya maombi. Wakati fulani tunaomba, wakati fulani tunatafuta na wakati mwingine maombi yetu ni kama kubisha hodi kwenye milango ya mbinguni.

Yesu anatuuliza Tuombe, Tutafute na Kubisha. Katika lugha ya Kigiriki, maneno hayo ya Yesu yanamaanisha tu kuendelea kuomba, kuendelea kutafuta, na kubisha hodi mlangoni. Hii ina maana kwamba maombi yanahitaji kudumu (Luka 11:5-8).

Maombi machache hujibiwa mara ya kwanza tunapoyaombea. Kuchelewa kwa Mungu haimaanishi kwamba hajali. Tunapaswa kuuliza, kuuliza, na kuendelea kuuliza. Tunapaswa kutafuta, kutafuta, na kuendelea kutafuta. Tunapaswa kubisha, kubisha na kuendelea kubisha. Tukifanya hivyo, tutapokea, tutapata, na mlango utafunguliwa kwetu.

Ahadi ya Mungu (*Mathayo 7:7-11; Luka 11:9-13*)

Tunawezaje kuwa na uhakika kwamba tunapoomba, kutafuta, na kubisha kwamba tutapokea, kupata, na mlango kufunguliwa kwetu? Yesu anasema kwamba tumaini letu katika maombi halitegemei sisi wenyewe au katika uwezo wa kufikiri chanya, bali katika tabia halisi ya Mungu ambaye ni Baba yetu mkuu wa mbinguni. Kila ngazi ya maombi inafungamana na ahadi ya Mungu ya kujibu.

Mungu anataka kujibu maombi yetu lakini si lazima maombi yetu yajibiwe mara moja. Itahitaji kuipeleka kwenye ngazi inayofuata au kuendelea kuuliza. Katika Mathayo 7:9-11, Mungu anatupa uhakikisho wa maombi yaliyojibiwa kwa kuuliza swalii la maadili. Akina baba wema hawangewapa watoto wao jiwe badala ya mkate au nyoka badala ya samaki. Ikiwa hawawezi kufanya hivyo, ingawa ni waovu katika asili, ni zaidi gani Mungu ambaye anapenda kwa asili. Mara nyingi tunajibu 'Hapana' kwa watoto wetu wanapotuuliza mambo kwa kutojua, hata

wanapong'ang'ania au kusisitiza. Tunawakana si kwa sababu tunawachukia bali kwa sababu tunawapenda. Mara nyingi tunamwomba Mungu mambo ambayo hayatatusaidia ingawa yanaonekana kuwa mazuri kwetu (*Mithali* 21:2; 16:2). Mungu huona maombi yetu na anajua kama yatatudhuru au kututendea mema (*Mithali* 16:1-3, 9, 33; 19:21).

Mungu anajua mengi kuliko sisi. Mungu anajali zaidi kuliko sisi.

Kiwango cha 1 - Kuuliza (*Mathayo* 7:7-8)

"Ombeni, nanyi mtapewa Kwa maana kila aombaye hupokea".

Kuuliza ni nini ombaomba au watoto hufanya. Kwa kawaida ombaomba huwa na ujasiri wanapoomba pesa na wakati mwengine ujasiri wao unaweza kuudhi na unalazimika kutoa ili kuwaondoa. Ikiwa tunapaswa kuwa katika nafasi ya ombaomba, pengine tungkuwa na ujasiri wa kudai wale walio na zaidi kuliko sisi.

Kuuliza ni aina ya maombi ya kiwango cha 1 ambapo maombi yanahusisha ombi la mahitaji ya msingi ya maisha kama vile chakula, pesa, mwongozo, ulinzi, n.k. Wafilipi 4:6 inatuhimiza kufanya maombi yetu yajulikane kwa Mungu.

Kuuliza ni hali ya kutokuwa na uwezo au kutokuwa na uwezo ambapo unahitaji mtu mwengine kukusaidia kutatua tatizo. Watoto wadogo hawawezi kufanya mambo fulani na kwa hiyo wangeomba usaidizi au maandalizi kutoka kwa wazazi wao au kwa watu wazima (*Waerania* 5:13; 1 *Wakorintho* 13:11).

Hakuna ubaya katika kiwango hiki cha maombi isipokuwa tusogee ngazi inayofuata. Hatari ya kukaa katika kiwango hiki ni kwamba ikiwa hatuoni matokeo ya haraka katika maombi, tunachoka na kuvunjika moyo na maisha yetu ya maombi hutoweka baada ya muda.

Kiwango cha 2 - Kutafuta (*Mathayo* 7:7-8)

"Tafuteni, nanyi mtapata.... Naye atafutaye huona".

Kutafuta kunamaanisha kutamani kitu cha thamani zaidi, au kutafuta ufahamu wa kina. Inaweza kuwa kutafuta suluhu, jibu, au kile unachotamani hadi ukipate. Unakuwa hauridhiki na ulichonacho au unachokijua halafu unaamua kupanga upya vipaumbele vyako ili uweze kutafuta kile unachotamani. Inachukua muda na jitihada (*Luka* 15:3-10). Inaweza hata kuhusisha kufunga (*Mathayo* 17:19-21; 2 *Mambo ya Nyakati* 20:3-4; *Danieli* 10:1-3, 10-13).

Wakati fulani wakati hatuelewi kwa nini mambo hutokea au sababu za majaribu tunayokabili, tunatafuta uelewaji wa kina zaidi. Paulo, kwa mfano katika 2 *Wakorintho* 12:7-10, alimwomba Bwana mara 3 aondoe mwiba katika mwili wake na mara 3 Bwana alisema 'Hapana'. Alifuata ngazi ya kwanza, na wakati hilo halikufaulu, alienda ngazi ya pili kwa kumtafuta Bwana. Kisha akaelewa sababu ya

jibu la 'Hapana', ambalo alisema waziwazi katika sehemu ya kwanza ya mstari wa 7. Alitosheka na jibu la Mungu kama katika mstari wa 9 & 10. Alipata ufahamu wa kiroho katika makusudi ya Mungu kwa ajili Yake.

(*Marejeo mengine ya Biblia: Isaya 55:6; Yeremia 29:12-14; 1 Mambo ya Nyakati 16:10-11; 28:9; 2 Mambo ya Nyakati 7:14*)

Kiwango cha 3 - Kubisha (*Mathayo 7:7-8*)

"Bisheni, nanyi mtafunguliwa Naye abishaye atafunguliwa".

Kubisha kunamaanisha, kusimama mlangoni na kurap mara kwa mara kwa mikono yako au kwa kitu.

Mlango ni kama kizuizi, lango lililofungwa au mlango, upinzani, ambao huzuia ufikiaji. Una uhakika na kile kilicho upande wa pili wa mlango na umedhamiria kuwa nacho bila kukata tamaa. Unaendelea kuomba kwa shida na upinzani mpaka mlango unafunguliwa.

Hii inaweza kulinganishwa na vita vya kiroho ambapo unajitahidi au kupigana mweleka hadi vita vishinde (k.m. Paulo katika Warumi 15:30-32 na Yakobo katika Mwanzo 32:22-29).

Kiwango hiki cha maombi kinaweza kuelekezwa kwa Mungu wakati wa kutafuta kibali chake au kwa milango iliyofunguliwa ya huduma, mabadiliko ya moyo wa mpendwa au kwa wokovu wa roho zilizopotea. Wakati fulani inahitaji kumkumbusha Mungu kutimiza ahadi zake kama zilivyofunuliwa katika neno lake na kushikilia mpaka litimie.

Kiwango hiki cha maombi kinaweza pia kuelekezwa dhidi ya shetani na majeshi yake ya pepo kwa kuchukua mamlaka juu ya shughuli zao au kubomoa ngome zao za upinzani au upinzani dhidi ya Mungu na watu wake (2 Wakorintho 10:3-6; Waefeso 6:10-13; Ufunuo 12:10-11; Luka 10:19).

Kufunga mara nyingi huhusishwa na kiwango hiki cha maombi, ingawa haiwezi kuhitajika ikiwa uhusiano thabiti umeanzishwa na Bwana.

Waombezi au mashujaa wa maombi hufanya kazi katika kiwango hiki cha maombi. Wanajua jinsi ya kuomba na nini cha kuombea. Kiwango cha juu cha ukomavu wa kiroho, hekima na ufahamu wa Bwana na wa neno lake kinahitajika ili kufanya kazi katika kiwango hiki cha maombi.

Hitimisho

Bwana na atusaidie kukua katika viwango vyote vya maombi hadi tuweze kuhisi uwepo Wake, kusikia sauti Yake na kupata uhusiano wenye nguvu na wa kunufaisha pande zote mbili Naye. Amina!

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SOMO: **MAOMBI NA MAOMBEZI**

SOMO LA 5: **KUFUNGA NA KUOMBA**

MWALIMU WA KOZI: **ASKOFU EKONG**

Utangulizi: (*Isaya 58:1-12; Mathayo 6:14-18; Yoeli 2:12-19*)

Kufunga ni kipindi cha kujinyima au kujinyima chakula chochote au vitu maalum. Kufunga sio lishe, mgomo wa njaa, njaa au juhudzi za kupunguza uzito.

Diting ni kukataa mwili kwa madhumuni ya kimwili.

Kufunga ni mchakato wa kuleta nidhamu ya kiroho na kimwili katika maisha ya mtu kwa kuukana mwili na kulisha roho. Ni wakati uliowekwa kando wa kuomboleza au kuomba bila maandalizi ya chakula cha kawaida au mahitaji ya tafrija. Mara nyingi inarejelewa, katika Biblia, kuwa 'kuitesa nafsi', 'kujikana nafsi' au 'kuomboleza' (*Zaburi 35:13; 69:10; Yoeli 2:12*).

Kufunga ni tendo lililo kinyume na lile tendo la kwanza la dhambi katika jamii ya wanadamu, ambayo ilikuwa ni kula kile kilichokatazwa. Kufunga ni kukataa kula kinachoruhusiwa!

Kufunga ni nidhamu ya kiroho yenye nguvu zaidi kati ya taaluma zote za Kikristo. Kupitia kufunga na maombi, maisha ya mtu yanaweza kubadilishwa na nguvu ya ajabu ya Mungu kutolewa kwa kuwezeshwa na Roho Mtakatifu (*1 Samweli 7:9-12; Mathayo 17:19-21; Marko 9:25-29*).

Kwa bahati mbaya, kufunga ni mojawapo ya mawaidha ya kiroho yaliyopuuzwa. Inatarajiwa kwamba kupitia utafiti huu, tunaweza kuanza kuchunguza na kupata uzoefu wa manufaa makubwa ya mifungo ya kawaida.

Sababu kuu ya kufunga ni kwa ajili ya uamsho wa kibinagsi, uamsho kwa taifa letu, kwa ulimwengu na kwa utimilifu wa Agizo Kuu. Lakini kuomba kwa ajili ya mahitaji yetu wenywewe na kuwaombea wengine pia ni sababu muhimu za kufunga na kuomba. Unaweza kuleta mahitaji yako ya kibinagsi mbele za Bwana; ombea wapendwa wako, marafiki zako, kanisa lako, mchungaji wako, jumuiya yako, taifa lako, na ulimwengu. Kwa maombi yako ya unyenyekevu, unapofunga, utasaidia Agizo Kuu kutimizwa.

Hata hivyo, usijishughulishe sana na kujiombea wewe na wengine hata ukasahau kumstahi na kumsifu Mungu. Mfungo wa kweli wa kiroho unamlenga Mungu. Weka utu wako kamili Kwake, mitazamo yako, matendo yako, nia yako, matamanio, na maneno. Hili linaweza kufanyika tu ikiwa Mungu na Roho Wake Mtakatifu wako

katikati ya usikivu wetu. Ungama dhambi zako kadri Roho Mtakatifu anavyokuletea usikivu wako na endelea kumtazama Mungu na Mungu pekee ili maombi yako yawe na nguvu na matokeo.

Ukweli muhimu wa kuzingatia kuhusu kufunga:

Kupokea baraka za Mungu kutoka kwa mfungo kunahitaji kujitolea thabit. Kupanga wakati maalum kila siku na Mungu ni muhimu kabisa katika kupata ushirika wa karibu na Baba. Ni lazima ujitee katika kuutafuta uso wa Mungu, hata (na hasa) nyakati hizo ambazo unahisi dhaifu, kuathirika, au kukasirika. Soma Neno Lake na uombe wakati wa chakula. Mtafakarini unapoamka usiku. Mwimbieni sifa kila unapotaka. Mzingatie Baba yako wa Mbinguni na ufanye kila tendo kuwa la sifa na ibada. Mungu atakuwezesha kupata uzoefu wa agizo lake la "kuomba bila kukoma" unapotafuta uwepo wake.

Unapoingia wakati huu wa ibada ya kiroho iliyoimarishwa, fahamu kwamba Shetani atafanya kila awezalo kukuondoa kwenye maombi yako na wakati wako wa kusoma Biblia. Unapohisi adui anajaribu kukukatisha tamaa, nenda kwa Mungu mara moja kwa maombi na umwombe akuimarishe azimio lako katika kukabiliana na magumu na majaribu.

Adui anakufanya kuwa shabaha kwa sababu anajua kwamba kufunga ndiyo njia yenye nguvu zaidi ya nidhamu zote za Kikristo na kwamba Mungu anaweza kuwa na kitu cha pekee sana cha kukuonyesha unapomongoja na kuutafuta uso wake. Shetani hataki ukue katika imani yako, na atafanya lolote kuanzia kukufanya uwe na njaa na kinyongo hadi kuleta matatizo katika familia yako au kazini kukuzuia. Fanya maombi kuwa ngao yako dhidi ya mashambulizi kama hayo.

Ukaribu mpya na Mungu na usikivu mkubwa zaidi kwa mambo ya kiroho kwa kawaida ni matokeo ya mfungo. Usikate tamaa ikiwa huna "uzoefu wa juu ya mlima," kama wengine. Watu wengi ambao wamefaulu kumaliza mifungo mirefu husimulia juu ya kuhisi ukaribu na Mungu ambao hawajawahi kuujua hapo awali, lakini wengine ambao wameutafuta uso Wake kwa uaminifu hawaripoti matokeo fulani ya nje hata kidogo. Kwa wengine, mfungo wao ulikuwa wa kimwili, kihisia, na kiroho, lakini walijua walikuwa wameitwa na Mungu kufunga, na walikamilisha saumu Kwake kama tendo la ibada; Mungu aliheshimu ahadi hiyo.

Nia yako katika kufunga lazima iwe kumtukuza Mungu, si kuwa na uzoefu wa kihisia, na si kupata furaha ya kibinagsi. Nia zako zinapokuwa sawa, Mungu ataheshimu moyo wako unaotafuta na kubariki wakati wako pamoja Naye kwa njia ya pekee sana.

Mifano ya Agano la Kale:

1. Mambo ya Walawi 23:27-32 - Siku ya upatanisho, inapaswa kufuatwa kwa ujumla na kwa ukamilifu.
2. Yoshua 7:6 - Yoshua akiinama mbele ya sanduku wakati wa kushindwa huko Ai

3. Waamuzi 20:26-28 - Makabila 11 ya Israeli katika vita vyao dhidi ya kabilia la Benyamini.
4. 1Samweli 7:6-14 - Waisraeli waliposhinikizwa na Wafilisti
5. Kutoka 34:28 - Musa kwenye Mlima Horebu kwa siku 40 mchana na usiku.
6. 1Wafalme 19:7-8 - Eliya akisafiri kwenda Mlima Horebu kwa siku 40 mchana na usiku.
7. Danieli 9:1-4 - Danieli katika maombezi kwa ajili ya Israeli

Mifano ya Agano Jipy:

1. Luka 2:36-37 – Nabii Ana katika hekalu
2. 2Wakorintho 11:27; Matendo 14:23 – Mtume Paulo alizoea kufunga mara kwa mara
3. Mathayo 4:1-2 - Bwana wetu Yesu Kristo jangwani kwa siku 40 mchana na usiku.
4. Matendo 10:30-31 – Kornelio alijizoeza kufunga
5. Luka 5:33-35; Mathayo 6:16-18; 1Wakorintho 7:5 – Yesu alitarajia wafuasi wake wafanye hivyo haraka na kuwa mkweli kuhusu hilo

Kwa nini tufunge?

Kufunga ni muhimu na yenyewe nguvu, na hapa kuna mambo muhimu sana:

- Kufunga ilikuwa nidhamu inayotarajiwa katika zama za Agano la Kale na Agano Jipy. Kwa kwa mfano, Musa alifunga angalau vipindi viwili vilivyoandikwa vya siku arobaini. Yesu alifunga siku 40 na kuwakumbusha wafuasi wake kufunga, "mnapofunga," si kama mkifunga.
- Kufunga na kuomba kunaweza kurejesha upotevu wa "upendo wa kwanza" kwa Bwana wako na kusababisha uhusiano wa karibu zaidi na Kristo.
- Kufunga ni njia ya kibiblia ya kujinyenyekenza kweli mbele za Mungu (*Zaburi 35:13; Ezra 8:21*). Mfalme Daudi alisema, "Najinyenyekenza kwa kufunga."
- Kufunga humwezesha Roho Mtakatifu kufunua hali yako ya kweli ya kiroho, na kusababisha kuvunjika, toba, na maisha yaliyogezuwa.
- Roho Mtakatifu atalihuisha Neno la Mungu moyoni mwako na ukweli wake utafanya kuwa na maana zaidi kwako!
- Kufunga kunaweza kubadilisha maisha yako ya maombi kuwa tajiriba na uzoefu wa kibinagsi zaidi.
- Kufunga kunaweza kusababisha uamsho wa kibinagsi wenye nguvu katika maisha yako mwenyewe, na kukufanya njia ya uamsho kwa wengine.
- Kufunga na kuomba ni taaluma pekee zinazotimiza mahitaji ya 2 Mambo ya Nyakati 7:14 BHN - "*Ikiwa watu wangu, walioitwa kwa jina langu, watajinyenyekesha, na kuomba, na kunitafuta uso, na kuzaicha njia zao mbaya, basi, nitasikia kutoka mbinguni na kuwasamehe dhambi yao na kuiponya nchi yao.*"

Kufunga kunakunyenyekenza. Utagundua muda zaidi wa kuomba na kuutafuta uso wa Mungu. Na anapokuongoza kutambua na kutubu dhambi ambayo haijaungamwa, utapata baraka maalum kutoka kwa Mungu.

Tufunge kwa namna ipi?

Unapoanza kufunga, unapaswa kulinda afya yako. Kufunga kunakofanywa ipasavyo, hakutakuwa na baraka ya kiroho tu, bali ni baraka za kimwili pia.

Kabla ya kuanza kufunga, hasa kwa muda mrefu, huenda likawa jambo la hekima kutafuta ushauri wa kitiba ikiwa una tatizo la kimwili, ambalo linaweza kufanya kufunga kusiwe kwa hekima au hatari. Pia, ikiwa uko chini ya aina yoyote ya dawa, hakikisha unazungumza na daktari wako kabla ya kubadilisha utawala wako. Busara na tahadhari zipo katika mpangilio.

Licha ya usalama kamili na faida za kufunga, kuna watu fulani ambaao wanapaswa KAMWE usifunge bila uangalizi wa kitaalamu. Kwa mfano:

- Watu waliokonda sana kimwili au waliodhoofika
- Wale ambaao wanakabiliwa na udhaifu au upungufu wa damu
- Watu ambaao wana uvimbe, vidonda vya damu, kansa, magonjwa ya damu, au ambaao wana ugonjwa wa moyo
- Wale ambaao wana matatizo ya kudumu ya figo, ini, mapafu, moyo, au viungo vingine muhimu
- Watu wanaotumia insulini kwa ugonjwa wa kisukari, au wanakabiliwa na tatizo lingine lolote la sukari kwenye damu
- Wanawake ambaao ni wajawazito au wanaonyonyesha

Je, ni aina gani mbalimbali za kufunga na aina sahihi za kufuata?

Hakuna "formula haraka" au njia pekee "sahihi". Kufunga ni kuhusu hali ya moyo, sio idadi ya siku.

Ni vizuri kuanza polepole. Funga kwa mlo mmoja kwa siku, siku moja kwa wiki, au wiki moja kwa mwezi. Jenga misuli yako ya kiroho ili uwe tayari katika kipindi cha miezi kadhaa kufunga kwa muda mrefu kama vile kwa siku 7 au siku 40.

Biblia Inasimulia Kimsingi Aina Mbili za Mfungo

Kufunga kwa sehemu kunafafanuliwa katika kitabu cha Danieli. Ingawa mfungo wa maji ulionekana kuwa desturi ya nabii, kulikuwa na kipindi cha majuma matatu ambapo alijiepusha tu na "vila vitamu," nyama, na divai (*Danieli 10:3*).

Aina mbili kuu zilizotajwa katika Biblia ni mifungo ya "kamili" na "kabisa isiyo ya kawaida". Hizi ni saumu za jumla - hakuna chakula (imara au kioevu) na hakuna maji. Paulo alifunga mfungo kwa siku tatu kufuatia kukutana kwake na Yesu njiani kuelekea Damasko (*Matendo 9:9*). Musa na Eliya walijishughulisha na kile ambacho lazima kihesabiwe kuwa ni mfungo usio wa kawaida wa siku arobaini (*Kumbukumbu la Torati 9:9; 1 Wafalme 19:8*).

Kwa mfungo mrefu, ni muhimu kuongozwa na Bwana.

Mfungo wa maji pekee unaodumu kwa zaidi ya siku kadhaa unahitaji kufanywa kwa mapumziko kamili na chini ya uangalizi wa matibabu. Kufunga kwa maji na juisi kunapendekezwa kwa kufunga kwa muda mrefu.

Linapokuja suala la kufanya uamuzi wako wa mwisho kuhusu aina gani ya mfungo ni sawa kwako, ushauri bora ni kufuata uongozi wa Roho Mtakatifu. Atauongoza moyo na akili yako katika lipi lililo bora kwako. Kumbuka, jambo kuu la kuzingatia katika kufunga ni nia yako. Kwa nini unafunga? Kutafuta kitu kibinafsi kutoka kwa mkono wa Mungu au kutafuta uso Wake katika ibada, sifa na shukrani?

Jinsi ya kudumisha mwili wakati wa kufunga:

Muda gani unafunga, aina ya kufunga unayofanya, na jinsi unavyorekebisha ratiba yako ya kazi inategemea zaidi kazi yako. Watu walio na kazi za ofisini, wachungaji, au walezi wa nyumbani wanaweza kupata urahisi wa kuendelea na kazi zao na kufunga kwa muda mrefu zaidi. Ingawa kuna wengi ambaو wanajishughulisha na kazi ngumu ya kimwili na wamefurahia kufunga kwao kwa muda mrefu. Ikiwa umechumbiwa hivyo, unaweza kutaka kufunga siku moja au zaidi ya juma, ukijiwekea kikomo kwenye mfungo wa sehemu. Au unaweza kutazama wikendi kuwa wakati mkuu wa kujiepusha na chakula. Kumbuka pia, kufunga wakati wa likizo kuu sio wazo nzuri kila wakati. Huenda familia zikawa na usumbufu, na vishawishi vyta kula vinaweza kulemea.

Sababu za marekebishesho ya ratiba, haswa wakati wa kufunga kwa muda mrefu, ni mara mbili:

Ya kwanza ni ya kimwili. Katika mfungo wako wote, unaweza kuhisi dhaifu kwa kiasi fulani kuliko kawaida. Katika siku chache za kwanza, unaweza kuhisi uchovu na hasira. Kupunguza mzigo wako wa kazi na kupunguza mazoezi magumu itakuwa wazo nzuri sana kudumisha afya yako na ari yako.

Sababu ya pili ni ya kiroho. Kufunga sio kujinyima chakula tu, bali ni kubadilishana mahitaji ya mwili wa mwili kwa yale ya kiroho. Nyakati ndefu za maombi na kusoma Neno la Mungu zitakuwa muhimu sana ikiwa unataka kuingia katika ushirika wa karibu zaidi na Mungu ili kudumisha mfungo wako hadi ukamilisho wake. Ukiwa umefunga, ukitumia nguvu zako kwa shughuli nyingi au kazi nyingi kwa kupuuza kutumia wakati maalum pamoja na Mungu, utakufa njaa kimwili na kiroho. Utajikuta unakata tamaa na kukatishwa tamaa na mfungo wako badala ya kufaidika na kuinuliwa na kubarikiwa.

Kadiri unavyotumia muda mwangi pamoja na Mungu katika ushirika, kumwabudu, na kumwabudu, na kadiri unavyosoma na kutafakari Neno Lake, ndivyo ufanisi wako utakavyokuwa mkubwa katika maombi na ndivyo mfungo wako utakavyokuwa wa maana zaidi.

Madhara ya Kimwili ya Kufunga:

Ingawa kufunga kunaweza kuwa baraka isiyoelezeka, si rahisi kila wakati kwa kila mtu. Katika wakati huu wa nidhamu, kujitolea na kutafakari, usishangae ikiwa unapata usumbufo wa akili na kimwili.

Kuanza, unaweza kupata mzozo wa ndani unapojinyima raha ya kula chakula kitamu. Mfungo wa aina yoyote wakati mwingine unaweza kukuacha ukiwa na papara na kuudhika. Wakati wa mfungo wa siku 3, pambano hili linaweza kuongezeka hadi mwisho wa siku ya pili. Huo unaonekana kuwa wakati unaopendwa zaidi kwa "ubinafsi" kuinuka na kusema, "Hii ni sehemu ninayotaka kwenda. Nimefanya vya kutosha."

Ifuatayo ni mifano michache ya athari za kimwili za kufunga:

1. Maumivu ya Njaa: Haya huwa makubwa zaidi katika siku tatu za kwanza za mfungo.
Mwili wako unajirekebisha kutokana na kutumia chakula kwenye njia yako ya usagaji chakula (ambacho kinabaki takriban siku tatu) kutumia mafuta yaliyohifadhiwa.
2. Ubaridi, harufu mbaya ya kinywa na kuongezeka kwa harufu ya mwili, mabadiliko ya kuondoa (kuvimbiwa au kuhara), kichwa chepesi, mabadiliko ya mifumo ya kulala na kuota, maumivu na maumivu.
3. Maumivu ya kichwa au tumbo inaweza kuwa matokeo ya chumvi, sukari, au kafeini kuacha.
4. Maumivu ya chini ya nyuma yanaweza kuonyesha kwamba unapunguza maji mwilini. Kunywa vinywaji zaidi.
5. Kizunguzungu kinaweza kusababishwa na mabadiliko ya ghafla ya msimamo, kama vile kupanda ghafla kutoka kwa kiti. Acha kwa sekunde moja au mbili, kisha urejeshe. Sogea polepole.
6. Usumbufo mdogo wa kufunga

Wakati wa mfungo wako, unaweza kuwa na mapambano yako, usumbufo, ushindi wa kiroho, na kushindwa. Asubuhi unaweza kujisikia kama uko juu ya ulimwengu, lakini ifikapo jioni unaweza kuwa unashindana na nyama - unajaribiwa sana kuvamia jokofu na kuhesabu siku ngapi zaidi zimesalia katika mfungo wako. Hii ni kweli hasa ikiwa wewe ni mpya katika kufunga. Kwa kukabiliana na majaribu kama haya, chukua muda wa ziada na Bwana ili kuwa na Mungu. Toka nje kwa hewa safi na matembezi ya wastani ya maili moja au mbili, na zungumza na Bwana unapotembea. Na katika mchakato huo daima endelea kunywa maji au juisi mara kwa mara wakati wa saa zako za kuamka.

Jinsi ya kukamilisha mfungo:

Wataalamu wote wanakubali kwamba "kufungua" ni awamu muhimu ya kufunga. Wakati mwili wako uko katika hali ya kupumzika, tumbo lako husinyaa na matumbo yako kuwa mvivu, kwa hivyo chakula kigumu lazima kianzishwe tena polepole sana ili kuzuia kushindwa kwa figo au shida ya kusaga chakula. Inapendekezwa kuwa baada ya mfungo wa siku 40, unapaswa kufanya mabadiliko

ya uangalifu kwa angalau siku tatu kabla ya kurudi kula nyama au mafuta au vyakula vyaa kawaida.

Zaidi ya hayo, ukimaliza mfungo wako hatua kwa hatua, matokeo ya manufaa ya kimwili na kiroho yatadumu kwa siku nyingi. Lakini ukikimbilia kula vyakula vizito, unaweza kupoteza hisia zako nyingi za amani na kupata matatizo ya kimwili kama vile kuhara, magonjwa, kuzirai, na kusema ukweli hata kifo katika baadhi ya matukio, kutokana na mshtuko!

Wataalamu wengi wanakubali kwamba ni bora kuvunja chakula na mboga mboga, ama kwa mvuke au mbichi. Tumbo lako ni ndogo sasa, kwa hivyo kula kidogo. Acha kabla ya kujisikia kamili. Kaa mbali na wanga kama vile pasta, viazi, wali, au mkate kwa angalau wiki. Pia, epuka nyama, bidhaa za maziwa, na mafuta au mafuta yoyote kwa wiki moja au zaidi. Watambulisse polepole sana na kwa kiasi kidogo.

Saumu zilizopanuliwa sio funga pekee, ambazo zinahitaji kumalizika kwa tahadhari. Hata kufunga kwa siku 3 kunahitaji tahadhari zinazofaa. Ni busara kuanza na supu kidogo -- kitu chembamba na chenye lishe kama vile supu ya mboga mboga na matunda mapya kama vile tikiti maji na chungwa.

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SHULE YA HUDUMA
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SOMO: **KARAMA ZA KIROHO**

SOMO LA 1:

MWALIMU WA KOZI: **ASKOFU EKONG**

Utangulizi: 1 Wakorintho 12:1

Karama za kiroho ni muhimu sana kwa Mwili wa Kristo, ambao ni kanisa. Bila hivyo kanisa haliwezi kuwepo wala kufanya maendeleo.

Inakusudiwa kuwa baraka kwa familia ya waumini na kwa ufanisi katika uenezaji wa injili.

Kila mwamini ni kiungo muhimu cha Mwili wa Kristo.

Mungu humpa kila mshiriki karama, ambazo hutofautiana kati ya mtu na mtu.

Vipawa hivi vinatolewa kwa ajili ya utendaji kazi mzuri wa Mwili.

Kristo ndiye Kichwa na Mwili lazima uhusiane nayo ikiwa ni kuwa na shughuli ya maana (*Waefeso 1:22-23; 4:15-16, 5:23; Wakolosai 2:19*).

Kichwa bila mwili ni bure kama mwili usio na kichwa.

Kama vile miili yetu ya kimwili ina viungo vingi, ambavyo hutofautiana kutoka kwa kila mmoja kwa sura na kazi, vivyo hivyo kila kiungo cha mwili wa Kristo ni cha pekee katika kazi na uwezo wake. (1 *Wakorintho 12:14; Warumi 12:5*)

Chombo, ambacho hakina washiriki wake wote, kina kikomo katika kile kinachowenza kufanya. Kwa mfano, mtu mwenye mguu mmoja tu hawezi kukimbia mbio; kipofu hawezi kusoma; mtu asiyе na mikono hawezi kupanda mti; na kadhalika.

Kila kiungo katika mwili wa Kristo ni muhimu kwake (1 *Wakorintho 12:27*)

Kila kiungo cha mwili hakina matumizi sawa.

Kila mwanachama ana kazi yake au uwezo maalum au wajibu, kwa mfano, kazi ya jicho ni kuona.

Macho hayawezi kufanya kazi ya masikio ingawa yote ni muhimu sawa. Bila kidole, mwili hauwezi kudumisha usawa na utajikwaa kwa urahisi.

Bila kidole gumba, mkono hauwezi kushika na mwili wote unateseka kwa sababu ya ukosefu wa kidole gumba.

Mungu aliweka kila kiungo katika mwili pale anapoona inafaa. Macho hayapo kwenye miguu na hivyo pia masikio hayako kwenye tumbo. Ndio ambapo wangeweza kufanya kazi kwa ufanisi zaidi.

Kwa hiyo hatuwezi kulinganisha karama kwa sababu kila karama inafaa kwa kila mtu (*Warumi* 12:5). Kama vile viungo vyta mwili ni tofauti kwa kila mmoja katika utendaji, ni bure kulinganisha mdomo na masikio. Wote wawili hutumikia mwili vizuri sana.

Vipaji na karama za Kiroho

Vipaji ni uwezo ambao watu huzaliwa nao.

Watu tofauti wana uwezo tofauti wa asili.

Watu wengi wasioamini wana talanta, kwa mfano, katika muziki, hotuba, sanaa, nk.

Hizi sio karama za kiroho.

Zawadi ya Kiroho hutoka kwa Mungu pekee (*Yakobo* 1:17)

Kila karama ya kiroho inakusudiwa kwa faida ya mwili wa Kristo na lazima itumike:

(a) Kwa kusudi lililokusudiwa na si kwa faida ya ubinafsi (*1 Wakorintho* 4:2; *1 Petro* 4:10)

(b) Katika upendo (*Wagalatia* 5:6)

1.1 - Hujamiliki karama za Mungu

Imani ni kiini cha karama zote za kiroho na matumizi yake

Imani inatolewa kupitia ujuzi wa Biblia, na hivyo ujuzi wa karama za kiroho (*Warumi* 10:17; *1 Wakorintho* 12:1)

Wanafunzi wa Efeso hawakuwa au kusikia juu ya ubatizo wa Roho Mtakatifu na kwa hiyo hawakuwa na uzoefu wake (*Matendo* 19:2).

Kupitia mafundisho ya Paulo, walipokea maarifa na kisha imani kwa kupokea na kutambua karama, na pia kwa matumizi yao ya ufanisi.

Bila ujuzi wa karama za kiroho, haitakuwa na nafasi katika maisha yetu na huduma ambayo Mungu alikusudia wawe nayo.

Elimu pia inatawala imani, yaani, inaipa hisia ya mwelekeo na kuweka mipaka yake.

Kwa hiyo maarifa lazima yawe kamili na ya kweli vinginevyo yanaipa imani msingi wenye kasoro.

Kwa mfano, mtu akifundishwa kwamba karama ya kunena kwa lugha si ya siku zetu, basi hataweza kuipokea karama hii mpaka irekebishwe.

Imani haiwezi kubeba mtu yejote zaidi ya ujuzi wake. Maarifa pia huamua uzoefu. Tukifuata utaratibu huu, yaani, (1) Maarifa, (2) Imani, (3) Uzoefu, tuna ufahamu bora wa thamani ya maarifa.

Mpaka tujue kuhusu karama za kiroho, hatuwezi kuamini kwa imani ndani yao. Hadi tuamini katika karama za kiroho, hazitakuwa sehemu ya uzoefu wetu.

Kujua ukweli kuhusu karama hizi hutuongoza kwenye uzoefu wenye matunda zaidi katika matumizi yake.

1.2 - Vikundi vya Karama (*Soma 1 Wakorintho 12:4-6*)

Kuna makundi matatu tofauti ya karama za kiroho, yaani,

- (1) Karama za Huduma
- (2) Zawadi Nyingine za Huduma
- (3) Karama za Roho

Biblia haitoi orodha kamili chini ya kila kikundi cha karama za kiroho, na wakati mwingine vikundi vinaendeshwa pamoja.

Inaonyesha kwamba karama zote za kiroho zina uhusiano wa karibu, na wakati mwingine zinaweza kuingiliana.

Hii haipaswi kusababisha shida yoyote kwa sababu karama zote zinatoka kwa Mungu na kwa kusudi moja, ambalo ni

- (a) Kujengwa kwa mwili wa waumini
- (b) Kwa utukufu wa Mungu.

Karama za Huduma - (*Waefeso 4:7-8, 11*)

Hawa ni waamini ambao Kristo anawapa Kanisa kuwa viongozi wake

Wameorodheshwa kama:

- 1. Mitume
- 2. Manabii
- 3. Wainjilisti
- 4. Wachungaji
- 5. Walimu

Wachungaji na Walimu wakati mwingine ni mtu mmoja na wanaweza kuitwa Mchungaji-Mwalimu.

Karama hizi zimetolewa ili kuwatayarisha watu wote wa Mungu kwa ajili ya kazi ya huduma ili kuujenga mwili wa Kristo (*Waefeso 4:12*)

Karama Nyingine za Huduma - (*Warumi 12:6-13; 1 Wakorintho 12:28*)

Karama hizi zinapatikana kwa waamini wote.

Wameorodheshwa kama:

1. Kuhudumia
2. Kufundisha
3. Kuhimiza
4. Kutoa
5. Utawala (Serikali)
6. Kuonyesha huruma
7. Husaidia

Karama za Roho - (*1 Wakorintho 12:7-10*)

Hizi ni zawadi tisa, ambazo Mtakatifu huwapa waumini kama apendavyo

Wameorodheshwa kama:-

1. Neno la Hekima
2. Neno la maarifa
3. Imani
4. Karama za uponyaji
5. Kufanya miujiza
6. Unabii
7. Kupambanua roho
8. Karama ya lugha
9. Tafsiri ya lugha

Karama hizi ni za asili kwa namna ya pekee. Wana chanzo chao kwa Mungu na nguvu zao zinatoka kwa Mungu.

Vipawa hivi haviwezekani kwa uwezo wa kibinadamu na hakuna uwezo wa kibinadamu unaoweza kuzaa tena.

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SOMO: **KARAMA ZA KIROHO**

SOMO LA 2: **KARAMA ZA HUDUMA**

MWALIMU WA KOZI: **ASKOFU EKONG**

2.0 - Karama za Huduma (Waefeso 4:7-16)

Katika kila zawadi, pande mbili zinahusika: (1) mtoaji na (2) mpokeaji.

Katika hali hii tunatambua kwamba Kristo ndiye mtoaji wa karama za Huduma (Waefeso 4:7-11)

Aliwapa watu binafsi katika mwili kwa faida ya mwili wote.

Kama mtoaji wa zawadi na kama Kichwa cha Mwili, kusudi lake ni kwamba mwili ukue kwa kila njia kwake (Waefeso 4:15).

Kila kitu kinachofika mwilini kinatoka kwa kichwa. Hii inajumuisha karama za huduma na lishe ya mwili.

Chini ya utawala wa Kristo mwili wote unalishwa na kushikanishwa pamoja kwa viungo na mishipa yake, na hukua jinsi Mungu anavyotaka ukue - (Wakolosai 2:19).

Kichwa chetu cha asili hufanya kazi tatu za jumla:

- (a) Inajua mahitaji ya mwili
- (b) Inahakikisha kwamba mahitaji ya mwili yanatimizwa
- (c) Hutawala mwili

Kazi sawa zinatumika kwa Kristo kuhusiana na karama za huduma.

1. Kristo anajua mahitaji ya Mwili. Yeye pekee ndiye anayeweza kuamua ni viungo gani vya Mwili Wake vinaweza kuhudumia mahitaji hayo. Washiriki wanaweza kusaidiana, lakini hawawezi kutoa karama za kiroho.

Hakuna sehemu nyingine ya mwili wetu inayojua mahitaji ya mwili kama kichwa na kwa hiyo hatuwezi kuchukua jukumu la kuchagua viungo fulani kuwa mitume, manabii, wainjilisti, wachungaji, au walimu.

2. Kristo anahakikisha kwamba mahitaji ya Mwili yanatimizwa.

Ikiwa miili yetu inahitaji maziwa zaidi kwa sababu mifupa yetu huvunjika kwa urahisi sana, kichwa kitajua na kuhakikisha kwamba hitaji hilo linatimizwa.

3. Kristo anatawala Mwili kama vile vichwa vyetu vinavyotawala miili yetu. Inatoa mwelekeo kwa kila sehemu ya mwili.

Kila sehemu ya mwili huchukua maelekezo kutoka kwa kichwa hadi kuhudumu hadi kuyahudumu mahitaji ya mwili

Vivyo hivyo, Kristo, baada ya kutoa zawadi kwa mwili wake, anatoa mwongozo kwa wao

2.1 - Mitume

Karama ya huduma inayojulikana kama mtume ni moja ya ofisi muhimu sana katika mwili.

Zawadi imeorodheshwa kwanza, labda kwa sababu inahusiana na kuanzisha na kusimamia (*1 Wakorintho 12:28*).

Mtume maana yake ni ‘kupeleka mbali’ au ‘kutuma’.

Inaelekeza kwenye kazi ya mmisionari, ambayo ni aina maalum ya kazi. Hata hivyo, si wamisionari wote ni mitume.

Kwa hiyo mtume ni mtu ambaye ametumwa na Bwana kupeleka injili katika maeneo mapya, kupanua kazi ya Kanisa na kufungua mashamba kwa injili.

Kazi yake ni kuweka msingi wa sehemu mpya ya Mwili. Pia inajumuisha kazi ya kuujenga Mwili na kuusimamia Mwili.

Inatupasa kuelewa kwamba ni Bwana anayemchagua mtu binafsi na kumpa mtu huyo wito na uwezo maalum wa kuwa mtume - (kama vile Paulo - Matendo 22:14-15; Mitume kumi na wawili - Luka 6: 12-16). Hakuna mtu anayeweza kujitwika mwenyewe kufanya hivyo.

Kuna aina mbili za mitume:

- (a) Mitume kumi na wawili wa Kristo pamoja na kuchukua mahali pa Yuda Iskariote (*Matendo 1:21-26*)
- (b) Wengine wenyewe karama hii ya huduma iliyotolewa kwa kipindi chote cha ujenzi Kanisa

Mitume 12 wanachukua nafasi maalum katika Mwili wa Kristo, ambayo haiwezi kurudiwa. Walikuwa na sehemu katika kuanzishwa kwa kanisa ulimwenguni. Kuta za jiji la Yerusalemu Mpya zitajengwa juu ya mawe 12 ya msingi, ambayo juu yake yataandikwa majina ya mitume hawa 12 (*Ufunuo 21:14*).

Kwa hiyo baadhi ya watu wanadai kwamba hakuna haja ya mitume baada ya wale kumi na wawili, lakini mitume daima watakuwa muhimu katika mchakato wa ujenzi wa Kanisa.

Wengine wanadai kuwa mitume wakati sio (*Ufunuo 2:2; 2 Wakorintho 11:12-14*). Wengine wameteuliwa na wanaume na si lazima wawe mitume hata kidogo.

Wale ambao ni mitume wa kweli wanaweza hata wasijue. Huenda kamwe wasijifikirie kwa njia hiyo.

2.2 - Manabii

Karama ya huduma inayojulikana kama nabii ina kazi kuu mbili.

- (1) Utabiri, unaomaanisha “kusema juu ya tukio kabla halijatukia”
- (2) Kutabiri, ambayo ina maana ya “kutangaza, kusema waziwazi”.

Kutabiri maana yake ni sawa na kutabiri matukio. Manabii wa Agano la Kale mara nyingi walitabiri au kutabiri matukio kabla hayajatokea. Pia walitoa maana ya ujumbe kutoka kwa Mungu kwa watu.

Kutabiri kunahusisha kusema kama mtu anavyopuliziwa na Roho Mtakatifu. Huu ni msukumo.

Manabii wa Agano la Kale ni tofauti kwa kiasi fulani na manabii wa Agano Jipy.

1. Maneno ya manabii wa Agano la Kale hayakupatikana kwa kawaida katika neno la Mungu tayari imetolewa. Mara kwa mara tu ananukuu kutoka kwa rekodi iliyoandikwa. Nabii wa Agano Jipy, hata hivyo, mara nyingi huleta changamoto na kutia moyo kulingana na kweli ambazo tayari zimepokelewa (*Matendo 15:32*).

2. Huduma ya nabii wa Agano la Kale ilikuwa zaidi ya utabiri, kutabiri baadaye. Huduma yao mara nyingi hujaribiwa na usahihi wa utabiri wao (*Kumbukumbu la Torati 18:22; Yeremia 28:9*). Kuna mifano michache ya manabii wa Agano Jipy ambao alitabiri wakati ujao, kwa mfano, Agabo (*Mdo 11:27-30; 21:10-11*).

Nabii ana kipawa cha kipekee chenye utambuzi wa matukio yajayo.

Ana ujumbe maalum unaolenga kiungu kwa kanisa au kwa ulimwengu.

Nabii hunena kwa uvuvio anapopuliziwa na Roho Mtakatifu (*2 Petro 1:19-21*).

2.3 - Wainjilisti

(a) Kazi kuu ya mwinjilisti inaeleweka kutokana na maana ya neno mwinjilisti.

- Mwinjilisti maana yake ni "anayetangaza habari njema".
- Habari njema au habari njema ni injili (*1 Wakorintho 15:1-4*)

(b) Kazi nyingine ya mwinjilisti ni kuwatayarisha watu wa Mungu kwa ajili ya kazi ya Huduma ya Kikristo (*Waefeso 4:12*)

- Kila mwamini anapaswa kufundishwa kueneza injili na ni wajibu wa mwinjilisti kuhakikisha kwamba ndivyo hivyo (*Marko 16:15-16; Mathayo 28:20*).

Wainjilisti wana karama maalum ya kuhubiri au kushuhudia kwa njia ambayo inawaleta wasioamini katika uzoefu wa wokovu.

Karama ya mwinjilisti hutenda kazi kwa ajili ya kuanzisha kazi mpya huku wachungaji na waalimu wakifutilia ili kupanga na kudumisha.

Kimsingi, karama ya mwinjilisti hufanya kazi kuwaanzisha waongofu na kuwakusanya kiroho na kihalisi katika mwili wa Kristo.

Kulikuwa na watu waliochaguliwa na mitume na kanisa kuwa mashemasi au mawakili lakini wawili kati yao walikuja kuwa wainjilisti, yaani, Stefano na Filipo (*Mdo 6:2-10; 21:8*).

Wale waliochaguliwa na Kristo kuwa wainjilisti wanachaguliwa kwa sababu kadhaa ambazo ni pamoja na uaminifu, kujazwa na Roho Mtakatifu, kujaa hekima, kujaa imani, na kujaa nguvu (*Matendo 6:3, 8*).

Wakati fulani Mungu anaweza kumwita kijana kuwa mwinjilisti kabla ya mtu huyo au mtu mwingine yejote kujua anazo sifa zinazohitajika, k.m. Wito wa Samwel na Yeremia kuwa manabii - (*1 Samwel 3; Yeremia 1:4-10*)

Mwamini anayepokea zawadi ni yule ambaye Mungu anajua kuwa ana sifa, au ambaye Mungu atastahili, kwa kazi hiyo.

Tunaweza kujifunza zaidi kuhusu kazi ya mwinjilisti kupitia maisha ya Stefano na Filipo katika vifungu vifuatavyo - **Filipo** (*Matendo 8:5-6, 8, 12, 26-40*); **Stefano** (*Matendo 6:8; 10, 15; 7:2-53, 60*)

Karama za uponyaji au kufanya miujiza mara nyingi huwa katika huduma ya wainjilisti kwa sababu hii huwavutia watu kuisikia Injili (*Matendo 5:12-14*).

Kama karama nyingine zote, karama ya uinjilisti inahitaji kukuzwa kikamilifu ili kufikia manufaa yake kamili.

2.4 Mchungaji - Mwalimu

Inakubalika kwamba karama za Mchungaji na Mwalimu zinatumika kwa huduma moja. Kwa hiyo tutajifunza karama hizi kama huduma moja.

Neno 'Mchungaji - Mwalimu' maana yake ni mchungaji mwenye huduma ya kufundisha.

Katika karama ya huduma, Mchungaji - Mwalimu ndiye anayejulikana zaidi. Kuna Wachungaji-Walimu wengi kuliko Mitume, Manabii, na Wainjilisti. Sababu ni kwamba kuna uhitaji wa wengi wao katika Mwili kwa sababu wana uwezo wa kukidhi mahitaji mengi ya Mwili.

Neno 'Mchungaji' linatokana na mzizi wenyewe maana ya 'kulinda', ambapo tunapata neno 'mchungaji'

Inamaanisha kazi ya mchungaji/kiongozi kulea, kufundisha, na kutunza mahitaji ya kiroho ya Mwili.

Vitabu vingi vya Agano Jipyta ni vya Wachungaji hasa na hivi vinaitwa Nyaraka za Kichungaji. Orodha hiyo inajumuisha nyaraka mbili za Timotheo na waraka kwa Tito.

Sifa za Mchungaji-Mwalimu ni uaminifu, hekima, imani, ujazo wa Roho Mtakatifu, na nguvu. Anapaswa pia kuwa na sifa ya kupenda na kujali watu. Hii ndiyo sababu mara nyingi wanaitwa wachungaji (*Matendo 20:28-29; 1 Petro 5:2-4*)

Mtoaji wa zawadi hii mwenyewe ndiye Mchungaji Mkuu wa kondoo. Mchungaji-Walimu lazima pia wawe na sifa za upendo na kujali kama Mchungaji Mkuu.

Wajibu wa Mchungaji-Mwalimu

1. Anaokoa kutoka kwa ujinga. Ujinga ndio kizuizi kikubwa cha imani.

- Mwalimu hutoa maarifa ili kuchukua njia ya ujinga, ambayo inazuia imani katika Mwili.

2. Anaokoa kutoka kwa ubinafsi.

- Anafanya hivi kwa kuwaongoza washiriki wa Mwili katika maisha yanayomtegemea Kristo.

3. Yeye, kama Mchungaji, anawapenda kondoo wake na yuko tayari kuutoa uhai wake kwa ajili yao (*Yohana 10:11-15*)

- Mchungaji-Mwalimu anaweza kufanya kidogo kwa ajili ya kundi lake mpaka kwanza awapende.

- Upendo ndio msingi wa kazi yenye matunda ya karama zote za kiroho.

4. Akiwa mchungaji, analisha kundi (*Yohana 21:15-16; 1 Petro 5:2*).

- Chakula lazima kiwe cha aina ambayo wana-kondoo na kondoo wanaweza kula.
- Maziwa ya neno la Mungu lazima yaye kwa wana-kondoo, yaani, waamini wapya (*1 Petro 2:2; Waebrania 5:13*).
- Chakula kigumu kiwe cha kondoo au waamini waliokomaa (*1 Wakorintho 3:1-2; Waebrania 5:14*)
- Anapaswa kufundisha na kuwahimiza waamini kwa uvumilivu wote (*1 Timotheo 6:12; 4:11; 2 Timotheo 2:2, 24*).

6. Akiwa mchungaji, anapaswa kuwa kiongozi wa kundi lake (*Yohana 10:4*)
 - Anapaswa kuwa kielelezo kwa kundi lake (*1 Petro 5:3; 1 Timotheo 4:12*)
 - Kiongozi mzuri huwatangulia wale wanaomfuata, na kuwa mfano wao.
7. Mchungaji analinda kundi lake (*Yohana 10:11-12; Matendo 20:28-29*)
 - Ulinzi bora ambao Mchungaji-Mwalimu anaweza kuwapa kundi lake ni imara ufahamu wa neno la Mungu
8. Mchungaji analenga uzazi (*Yohana 10:16; 2 Timotheo 4:5*)
 - Anataka kondoo wake wazae kondoo wengi zaidi.
 - Mengi ya anayofanya yanatawaliwa na kusudi hilo.
 - Wakati Mchungaji-Mwalimu anafanya kazi kama mwinjili, mambo mawili hutokea:-
 - (a) Analeta washiriki wapya katika Mwili wa Kristo.
 - (b) Yeye, kwa kielelezo chake, pia hufundisha kundi lake jinsi ya kuleta washiriki wapya katika kundi. - Kusudi la kuzaa ni ujenzi wa mwili wa Kristo (*Waefeso 4:13-16*).
 - (a) Wanajitaabisha kuuleta mwili wa waamini kwenye umoja wa imani, yaani, kwa kuwafanya waamini mambo yale yale yanayofunuliwa katika Biblia. Hii inaweza kupatikana tu kwa umoja wa Roho (*Zaburi 133:1*)
 - (b) Wanajitaabisha kuwaleta waaminio kumjua Kristo. Huu sio ujuzi juu ya Kristo lakini kumjua yeye binafsi na kwa undani (*Waefeso 4:13; Wafilipi 3:10*).
 - (c) Wanafanya bidii kuwafikisha kwenye ukomavu au ukamilifu. Marejeleo yao ni kipimo cha kimo cha utimilifu wa Kristo (*Waefeso 4:13*)
 - Mwili wenyewe afya, uliokomaa hujizalisha wenyewe.
 - Waumini wanapokomaa, washiriki wapya wataongezwa kwenye Mwili.
 - Kusudi kuu la Mungu ni kuwa na wana wengi wenyewe sura yake Mwana katika Utukufu (*Warumi 8:28-30*).

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SHULE YA HUDUMA
KENYA, TANZANIA

SOMO: KARAMA ZA KIROHO

SOMO LA 3: KARAMA NYINGINE ZA HUDUMA

MWALIMU WA KOZI: ASKOFU EKONG

3.0 - Karama Nyingine za Huduma

Kuna takriban karama zingine saba za huduma zilizoorodheshwa katika Biblia mbali na zile tano zilizotajwa hapo awali katika Somo la 2. Zinafafanuliwa na kufafanuliwa kama ifuatavyo:

3.1 - Karama ya Utumishi (Warumi 12:7)

Karama ya kuhudumu kwa ujumla inahusiana na kuhudumia mahitaji ya wengine.

Hii pia inaweza kuwa na matumizi mapana kwa maana kwamba inashughulikia matumizi ya karama nyingine zote za kiroho (*Mathayo 20:25-28*).

Hasa, karama hii itazingatiwa kama inavyohusiana na kuhudumia mahitaji ya kimwili ya wengine (*2 Wakorintho 9:1; 8:3-4; Matendo 9:36-41*).

Karama hii pia inaonyesha kazi na ofisi ya shemasi.

Mfano wa mtu mwenye karama hii ni Dorkasi (*Matendo 9:36-41*)

- Alitumia talanta yake ya kutumikia kuhudumia mahitaji ya maskini na wahitaji.

Mwenye kipaji cha asili cha kuimba anaweza kutafsiri kipawa hiki kuwa kipawa cha kuhudumu ikiwa mtu huyo amejazwa na Roho Mtakatifu.

Njia moja ya ufanisi zaidi ya kuwaleta watu kwa Kristo ni, kwanza, kupitia kuhudumia mahitaji yao.

Yesu Kristo ni mfano mzuri wa mtu aliye na karama hii, kwa mfano, kulisha Watu 5000, uponyaji wa vipofu, n.k. Kutokana na kuhudumiwa kwao, waliweza kuamini ujumbe wa Kristo (*Yohana 9:35-36*).

3.2 - Karama ya Kufundisha (Warumi 12:7)

Tofauti kati ya Mchungaji-Mwalimu na karama ya kufundisha ni kwamba karama ya Mchungaji-Mwalimu inahusiana na huduma ya uongozi, ambapo, karama ya kufundisha haiko kwa viongozi fulani wa kanisa pekee.

Kufundisha maana yake ni a) Kufundisha b) kutoa maarifa c) kuwa mfano na d) Mafunzo.

Kwa hiyo karama ya kufundisha ni uwezo usio wa kawaida wa kueleza na kutumia kweli zilizopokelewa kutoka kwa Mungu kwa ajili ya kanisa.

Mchungaji-Mwalimu pia ana karama hii ya kufundisha.

Kipawa cha kufundisha hutoa uwezo wa kufanya ukweli wa kimungu wazi kwa waumini. Maarifa ndio msingi wa imani. Kwa hiyo, wale watoao elimu kwa kufundisha kunawezesha imani.

Maarifa, ambayo mwalimu anapaswa kutoa lazima yatokane hasa na neno la Mungu. Mwalimu anatoa maana ya neno la Mungu.

Kipawa cha kufundisha kinaweza kufanya kazi wakati mzazi anapofundisha neno la Mungu kwa watoto.

Inaweza kufanya kazi wakati mwalimu wa Shule ya Jumapili au mwalimu wa Shule ya Biblia anafundisha darasa.

Inaweza pia kufanya kazi wakati mwamini yeoyote anapofundisha rafiki au kikundi cha marafiki.

3.3 - Karama ya Kuhimiza (Warumi 12:8)

Neno 'kutia moyo' lina maana ya kutia moyo.

Kwa maana pana, inamaanisha kusihi, kufariji, au kufundisha (*Matendo 4:36; Waembrania 10:25*).

Kila mwamini anaweza kuwa na karama hii. Wale walio na karama tano za huduma wana karama hii pia.

Kusudi la zawadi hii ni

- (a) Kuwaita waumini kwenye matembezi ya karibu na Mungu, au kuwaita kwenye kusudi fulani la Mungu.
- (b) Kuwaita waumini kutenda jambo ambalo litawasaidia wao na wengine katika kutembea kwao na Mungu.

Matumizi ya karama hii yanaweza kuonekana katika vifungu vifuatavyo:

Waamini wanaitwa

- (a) Kuwa mwaminifu na mwaminifu kwa Bwana - Matendo 11:23
- (b) Kudumu katika imani - Matendo 14:22
- (c) Kufanya kazi fulani – 2 Wakorintho 9:5
- (d) Kuongezeka zaidi na zaidi katika kumpendeza Bwana – 1 Wathesalonike 4:1
- (e) kuwaonya walio waasi, kuwafariji walio dhaifu, kuwategemeza wanyonge, kuwa na subira kwa watu wote, kutolipa baya kwa baya, na kufuata lililo jema – 1 Wathesalonike 5:14-15
- (f) Kufanya kazi na kula mkate wao wenyewe – 2 Wathesalonike 3:12
- (g) Kufanya dua, sala, na maombezi kwa ajili ya watu wote – 1 Timotheo 2:1

(h) Kuwa na akili timamu - Tito 2:6

(i) Kushindana kwa imani - Yuda 3

Yeyote anayeweza kuwavutia waumini katika yote yaliyotajwa hapo juu, ana kipawa cha kuhimiza.

Tunapaswa kuhimizana kila siku - Waebrania 3:13

3.4 - Karama ya Kutoa (Warumi 12:8; 2 Wakorintho 8 & 9)

Zawadi ya kutoa inahusiana na pesa zetu, lakini pia inahusiana na vitu kama vile wakati wetu, nguvu na talanta.

Hii ni zawadi ya Mungu, ambayo inamwezesha mwamini kutoa kwa uhuru na ukarimu wa kile anapaswa kukidhi mahitaji ya watu wengine na ya kazi ya Mungu.

Zawadi hii inatokana na kuunganisha uwezo wa mwanadamu na uwezo wa Mungu. Uwezo wa mwanadamu ni mdogo lakini uwezo wa Mungu hauna kikomo. Zawadi hii inakuzwa wakati uwezo mdogo wa mwanadamu na uwezo mkuu wa Mungu hukutana.

Mifano zaidi ya jinsi zawadi hii inavyopaswa kuonyeshwa inaweza kupatikana katika

2 Wakorintho sura ya 8 na 9 na pia 1 Wafalme 17:8-16.

Katika 1 Wafalme 17, mjane aliweza kutoa mwisho wa kile alichokuwa nacho hata wakati wa njaa, na Mungu akambariki kwa tendo lake la imani.

Msingi wa karama ya utoaji huwekwa tunapotoa.

Ili kupokea zawadi hii, ni lazima tujifunze kutoa na kuwa watiifu tunapoitwa kufanya hivyo.

Kipawa cha kutoa kinapofanya kazi jinsi Mungu anavyotaka, utoaji wetu hautawaliwi tu na uwezo wetu wa kutoa lakini kwa uwezo wa Mungu.

Kipawa kinapaswa kutekelezwa bila kujionyesha kwa nje au kiburi, na kwa ukarimu (2 Wakorintho 1:12; 8:2-3; 9:11, 13)

Ili kuweza kutumia karama hii jinsi Mungu apendavyo, ni lazima kwanza mtu ajitoe kikamilifu Mungu (2 Wakorintho 8:5). Kusudi la zawadi ni

(a) Kukidhi mahitaji ya Mwili wa Kristo

(b) Kuwezesha chombo kutekeleza kazi yake

3.5 - Karama ya Utawala (Warumi 12:8)

Karama ya Kutawala pia inaweza kurejelea karama ya serikali au uongozi au utawala.

Ni zawadi inayotolewa kwa baadhi ya washiriki wa Mwili kwa lengo la kuweza 'kusimama mbele' au 'kusimama mbele' au kuusimamia Mwili kama katika uongozi.

Imetolewa ili kuuelekeza Mwili, kuusimamia na kuukuza Mwili wa Kristo. Ni zawadi yenye uwezo maalum wa kujipanga, kusimamia na kuongoza.

Serikali ndani ya Mwili wa Kristo ni muhimu. Ikiwa hakuna mtu wa kuongoza au kwa

moja kwa moja, hakuna serikali.

Bila serikali na karama ya kutawala, Mwili wa Kristo ni dhaifu na hauwezi kufanya kazi yake.

Madhumuni ya zawadi hii kwa hiyo ni kutoa umaja na nguvu kwa Mwili, ili uweze kutimiza kusudi lake duniani.

Karama hii inapaswa kutumika kwa bidii (*Warumi 12:8*)

3.6 - Karama ya Kuonyesha Rehema (*Warumi 12:8*)

Rehema inamaanisha huruma au kuhisi na au kwa mwingine. Inamaanisha pia kuhurumia.

Kwa hiyo, zawadi ya kuonyesha rehema ni zawadi ya kuwaonyesha wengine kwamba unajisikia ukiwa nao na kwa ajili yao.

Ni kuhusiana na wengine kwa huruma, heshima, na uaminifu.

Zawadi hii inahitajika kwa sababu kutakuwa na nyakati ambapo watu watakuwa na huzuni, wapweke na huzuni. Watakuwa na hitaji kubwa la mtu kusimama kando yao na kuwahurumia.

Yesu Kristo ni mfano mzuri wa mtu mwenye karama hii (*Mathayo 9:36; 14:14; 20:34; Marko 1:41; 8:2; Luka 7:13*)

Yesu alikuwa na hisia za kina na watu na kwa ajili ya watu.

Hakuwa na huruma tu juu yao bali alifanya kila aliloweza kuwasaidia kwa kuhudumia mahitaji yao kwa njia za vitendo (*Yakobo 2:15-16*).

Barnaba ni mfano mwingine mzuri wa mtu mwenye karama hii (*Matendo 9:27; 11:25-26; 15:37-39*). Zawadi hii inapaswa kutekelezwa kwa wema na uchangamfu, na si kama jambo la kawaida wajibu (*Warumi 12:8*).

3.7 - Zawadi ya Usaidizi (*1 Wakorintho 12:28*)

Usaidizi unamaanisha 'msaada au usaidizi'.

Karama ya usaidizi ni ile karama ambayo mwamini huwezeshwa na Roho Mtakatifu kumsaidia au kumsaidia mwingine kwa matendo ya kusaidia.

Mwanachama yejote anaweza kuwa na karama ya usaidizi lakini wengine wamejaliwa kuwa wasaidizi.

Wanatekeleza karama hii kwa kuutumikia Mwili.

Wakati fulani wanaitwa shemasi au mashemasi - ``1

Kuna mifano michache ya watu waliotumia karama hii katika Biblia na hii inaweza kupatikana katika Matendo 18:27; Warumi 16:9 na Wafilipi 4:3.

Msaada au usaidizi unaweza kutolewa kwa kutembelea, maombi, usaidizi wa nyumbani n.k.

Kazi ya karama ya msaada ni kuwapa waumini uwezo wa kuwasaidia viongozi na kanisa kwa ujumla na kazi zao.

Kusudi la zawadi ni kusaidia kufanya kazi halisi ya kupanua ya Mungu ufalme.

Mtu anaweza kuwa na uwezo wa pekee wa kuomba, lakini hatalitendea kanisa jema lolote mpaka atumie kipawa chake cha kusaidia kwa kuomba.

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SOMO: **KARAMA ZA KIROHO**

SOMO LA 4: **KARAMA ZA ROHO MTAKATIFU**

MWALIMU WA KOZI: **ASKOFU EKONG**

4.0 - Karama za Roho (1 Wakorintho 12:7-11)

Kundi la mwisho la karama, ambalo ni karama za Roho zinatolewa na Roho Mtakatifu.

Hakuna kati ya karama hizi inayowezekana kupitia uwezo au talanta ya mwanadamu; wao ni wa ajabu. Inaweza tu kudhihirika baada ya ubatizo katika Roho Mtakatifu.

Ni muhimu kwamba sisi sio tu kujua kuhusu karama hizi lakini pia kutaka kuziona zikifanya kazi.

Vipawa vinakaa ndani ya Roho Mtakatifu na vinaonyeshwa na Roho kupitia mwamini. Kila karama itumike kwa ajili ya kulijenga kanisa (1 Wakorintho 14:26).

Zawadi wakati mwingine huunganishwa tena katika vitalu vya watatu kwa mfano.

(a) Karama za Ufunuo

- Neno la hekima
- Neno la maarifa
- Kupambanua roho

(b) Karama za Nguvu

- Imani
- Utendaji wa Miujiza
- Karama za uponyaji

(c) Karama za Matamshi

- Unabii
- Aina mbalimbali za lugha
- Ufafanuzi wa lugha

4.1 - Neno la Hekima (1 Wakorintho 12:8)

Hekima ni uamuvi mzuri unaotegemea maarifa.

Neno (Logos) la hekima linazungumza juu ya sehemu ndogo ya hekima isiyio na kikomo ya Mungu iliyotolewa kwa mwamini kusemwa kwa wakati wake.

Mtu hapati zawadi hii kwa sababu asili yake ni mtu mwenye busara.

Haiji kwa njia ya mafunzo au uzoefu bali tu na Roho Mtakatifu.

Mfano wa usemi wa karama hii unaweza kupatikana katika Matendo 15:5-27 wakati wa mkutano wa baraza la kanisa kujadili tatizo muhimu. Yakobo alinena neno la hekima katika mistari 13-21 na hili lilikubaliwa kwa kauli moja kama katika mistari ya 22-29. Kauli zake zilisaidia kutatua shida ngumu.

Karama hii inaweza kuonyeshwa wakati wa kuhubiri kama katika mahubiri ya Petro (*Matendo 2:16-36*) na katika mahubiri ya Stefano (*Matendo 7; 6:10*)

Tunaweza pia kuiona ikionyeshwa wakati wa mateso (*Matendo 5:26-33; Luka 12:12; 21:15*)

Inaweza kuonyeshwa wakati watu wana matatizo ya kibinagsi (*Mdo 5:1-11*).

Kwa ujumla neno la hekima limetolewa kwa madhumuni yafuatayo:-

- (a) Ni mtazamo usio wa kawaida ili kuhakikisha njia za Mungu za kukamilisha Mapenzi ya Mungu katika hali fulani.
- (b) Ni uwezo uliotolewa na Mungu wa kufaa angalizo la kiroho katika kutatua matatizo.
- (c) Inatoa hisia ya mwelekeo wa kimungu.
- (d) Inaongozwa na Roho Mtakatifu kutenda ipasavyo katika mazingira fulani.
- (e) Ni maarifa yanayotumika ipasavyo. Hekima hutenda kwa mwingilio na maarifa na utambuzi.

4.2 - Neno la Maarifa (1 Wakorintho 12:8)

Maarifa maana yake ni kujua.

Roho Mtakatifu ana uwezo wa kufikia hazina kubwa ya maarifa ya Mungu, ambayo inaelezwa kuwa Mwenye kujua yote (maarifa yasiyo na kikomo – Anajua yote).

Neno la maarifa kwa hiyo ni kuweza kunena au kufichua kidogo ya Mungu ujuzi usio na kikomo.

Mungu humwezesha mwamini kusema mambo asiyoyajua kwa njia yoyote kwa kutumia uwezo wake mwenyewe.

Katika kitabu chote cha Matendo, tunaona maonyesho ya neno la ujuzi. Katika kila moja ya mifano katika Matendo, mwamini alizungumza kitu ambacho hakuwa na njia ya kujua isipokuwa kwa Roho.

- (a) Petro alijua Anania na Safira walikuwa wamemdanganya Roho Mtakatifu (*Matendo 5:1-10*)
- (b) Petro alijua Simoni alikuwa na vivu mchungu na dhambi moyoni mwake (*Matendo 8:23*).
- (c) Anania alijua mambo kadhaa kuhusu Sauli, kwa mfano, mahali Sauli alipokuwa, ambapo alikuwa akiomba; alijua kwamba Sauli alikuwa na maono, alikuwa chombo kiteule cha Bwana, na angeteseka kwa ajili ya Bwana (*Matendo 9:1-18*).

(d) Petro alijua kwamba wanaume watatu walikuwa wamekuja kumwona kwa niaba ya Kornelio (*Mdo. 10:19*)

(e) Paulo alijua kwamba mabaharia ndani ya meli iliyokuwa ikirushwa na dhoruba wangeweza kuokolewa isipokuwa wangekaa ndani ya meli (*Mdo. 27:13-14*)

Yesu alisema neno la maarifa katika Yohana 4:16-19.

Neno la maarifa sio kusoma akili.

Sio mawazo ya akili ya mtu, ambayo yanaweza kudanganya.

Neno la maarifa mara nyingi hufanya kazi pamoja na neno la hekima. Kwa mfano, Yesu alimwambia mwanamke Msamaria juu ya maisha yake ya zamani kwa njia ya neno la ujuzi, na kutoa suluhisho kwa tatizo lake kwa neno la hekima.

Mfano mwingine, hasa katika Agano la Kale ni ule wa Yusufu na tafsiri juu ya ndoto za Farao na pia ushauri aliopewa Farao (*Mwanzo 41:1-36*).

Ikumbukwe kwamba nyakati fulani watu waovu, kama vile waganga, wanaonekana kuwa na uwezo wa kujua mambo kwa njia ya ajabu. Hiki SI karama ya neno la maarifa bali uaguzi. Hii ni bandia ya shetani. Shetani anajua baadhi ya mambo ambayo watu waovu hawayajui kwa uwezo wao wenyewe. Hata hivyo, Shetani hajui kila kitu, lakini Mungu anajua mambo yote.

Mifano ya udhihirisho kama huo iko kwenye Luka 8:28 na Matendo 16:16-18.

Aina hii ya udhihirisho inaweza kuitwa roho ya uaguzi.

Kwa ujumla, neno la maarifa ni

(a) ufunuo usio wa kawaida wa mapenzi na mpango wa kimungu

(b) utambuzi au ufahamu usio wa kawaida wa hali au ukweli fulani kwa njia ya ufunuo.

(c) ufahamu wa kina na wa juu zaidi wa matendo ya Mungu yaliyowasilishwa.

(d) ufahamu wa kimakusudi kuhusu mambo ya kimungu katika majukumu ya mwanadamu.

4.3 - Kupambanua roho (1 Wakorintho 12:10)

Huu ni uwezo usio wa kawaida wa kutofautisha kati ya maonyesho yanayotoka kwa Roho Mtakatifu na yale ambayo hayatokani.

Ni nguvu ya utambuzi wa kiroho - ufunuo usio wa kawaida wa mipango na makusudi ya shetani na majeshi yake.

Pia ni uwezo usio wa kawaida wa kutambua ulimwengu wa roho na shughuli zao.

Kuna roho tatu zilizopo; roho ya mwanadamu, pepo wachafu na Roho wa Mungu.

Kupambanua roho pia ni uwezo wa kujua ni roho ipi kati ya hizo tatu inadhihirishwa.

Shetani ni mghushi mkuu na anajaribu kuiga yale Roho Mtakatifu anafanya kupitia udanganyifu.

Wanadamu pia wanaweza kunena kutoka kwa roho zao wenyewe, ambayo inaweza kuonekana kana kwamba Roho Mtakatifu anazungumza.

Kwa hiyo karama ya kupambanua roho imetolewa ili kusaidia kuulinda Mwili dhidi ya udanganyifu na hatari na pia kutoekana na mafundisho ya uwongo.

Katika huduma ya Yesu, aliweza kutambua pepo wazuri na wabaya, kwa mfano, Yohana 1:47; Luka 9:55; 13:12.

Mifano mingine katika kanisa la kwanza inaweza kupatikana katika Matendo 5; 8:23; 16:17-18; 19:11-17.

Karama ya kupambanua roho wakati mwininge hupishana au kufanya kazi bega kwa bega na karama ya neno la maarifa.

4.4 - Karama ya Imani (1 Wakorintho 12:9)

Kwa ujumla, imani ni uwezo wa kuamini. Karama ya imani ni zaidi ya imani ya kawaida.

Ni imani maalum inayotolewa na Roho Mtakatifu ili kukidhi hitaji maalum.

Ni sehemu ndogo ya imani kamilifu ya Mungu iliyotolewa na Roho Mtakatifu kwa mwamini.

Kwa kawaida, mambo matatu yanapodhihirika karama ya imani:-

- (a) Hali isiyowezekana au hali ipo.
- (b) Zawadi ya imani inatolewa
- (c) Suluhisho linaonekana.

Mfano unaonekana katika kisa cha Petro na kilema katika Matendo 3:1-11.

Ni muhimu kwamba waumini wanapaswa kuthubutu kutenda kama Petro wakati Roho Mtakatifu anapodondosha karama hii miyoni mwao. Mara nyingi waumini wanaogopa kutenda, na kisha imani haiwezi kufanya kazi.

Zawadi ya imani inaposhuka ndani ya roho ya mtu, kuna usadikisho wenyewe nguvu kwamba Mungu atafanya jambo fulani. Muumini anajua ndani yake kwamba Mungu atatenda.

Kwa ujumla, karama ya imani ni

- uwezo usio wa kawaida wa kumwamini Mungu bila shaka
- uwezo usio wa kawaida wa kupambana na kutoamini
- uwezo usio wa kawaida wa kukabiliana na hali mbaya kwa uaminifu katika ujumbe wa Mungu na kazi.
- usadikisho wa ndani unaochochewa na wito wa dharura na wa juu zaidi.

4.5 - Utendaji wa Miujiza (1 Wakorintho 12:10)

Huu ni uwezo usio wa kawaida wa kufanya mambo, ambayo vinginevyo haiwezekani.

Mungu ni muweza wa yote na hii ni kidogo ya uwezo wa Mungu usio na kikomo katika utendaji.

Nyakati fulani, si rahisi kusema ni kazi gani kuu ni muujiza na ni zawadi gani ya uponyaji. Hii haileti tofauti kwa sababu wanatiririka kutoka kwa Roho yule yule.

Kuna mifano ya Agano la Kale kama katika Kutoka 17:1-6; Yoshua 3:15-17; 10:12-13; 1Wafalme 18:37-38; 2Wafalme 6:1-7.

Katika huduma ya Yesu Kristo:-

- (a) Aligeuza maji kuwa divai (*Yohana 2:1-11*)
- (b) Alituliza bahari yenye dhoruba (*Mathayo 8:25-26*)
- (c) Yeye na Petro walitembea juu ya maji (*Mathayo 14:22-31*)
- (d) Alilisha watu wengi kwa mikate miwili na samaki watano (*Yohana 6:5-14*)
- (e) Alimfufua Lazaro kutoka kwa wafu (*Yohana 11:1-44*).

Pia kulikuwa na mifano katika kanisa la kwanza:-

- (a) Kutoroka gerezani (*Matendo 5:17-20; 12:5-17*)
- (b) Wafu wanafufuliwa (*Matendo 9:36-44*)
- (c) Adui wa Mungu amepofushwa (*Matendo 13:6-11*)
- (d) Kutoumia kwa kuumwa na nyoka (*Matendo 28:1-6*)

Miujiza kamwe isitumike kwa makusudi ya ubinafsi (*Luka 9:54-56*) bali kwa ajili ya kulijenga kanisa.

Miujiza pia husaidia kuondoa vikwazo, vinavyozuia injili (*Matendo 5; 13:6-11; 12:1-5*).

Kadiri zawadi inavyotumiwa kwa kusudi hili, miujiza zaidi itaonekana.

Karama hii inafanya kazi kwa ukaribu na karama ya imani na uponyaji, kuleta mamlaka juu ya dhambi, Shetani, magonjwa na nguvu zinazofunga za wakati huu.

4.6 - Karama za Uponyaji (1 Wakorintho 12:9)

Huu ni uwezo usio wa kawaida wa kuponya magonjwa, magonjwa na udhaifu.

Karama ni wingi ambayo ina maana kwamba kuna zaidi ya karama moja ya uponyaji.

Vipawa hivi vina uwezekano wa kudhihirishwa mara nyingi zaidi kupitia viongozi wa kanisa kwa sababu maisha yao yote yametolewa kuwashudumia watu. Pia wana mawasiliano zaidi na watu wanaohitaji.

Wazee wa kanisa wanaweza pia kuhudumu kwa karama hii (*Yakobo 5:14*)

Hii haimaanishi kwamba Roho Mtakatifu hatamtumia mwamini ye yeyote mwenye karama bali kwamba hii inatumika zaidi na viongozi wa kanisa.

Mifano ya udhaifu inaweza kuwa kilema (*Matendo 3:2; 8:7; 14:8-10*), upofu (*Matendo 9:17-18*), kupooza (*Matendo 9:33*).

Mifano ya magonjwa ni ugonjwa (*Matendo 5:16*), homa (*Matendo 28:8*). Mifano ya magonjwa ni kuhara damu (*Matendo 28:8*), nk.

Kwa hiyo, hakuna ugonjwa, ugonjwa au udhaifu usioweza kuponywa kwa karama za vichwa.

Watu wengine wanaweza kuwa na vipawa vyta kuponya magonjwa tu, au udhaifu au magonjwa. Uponyaji unaweza kuwa wa kimwili, kisaikoloja au kihisia.

Zawadi inaweza kutekelezwa kwa kugusa mkono, kazi ya kuzungumza au amri. Njia ya kawaida ya uponyaji iliyorekodiwa katika maandiko ni kupitia neno lililonenwa.

Hata hivyo, karama za uponyaji hudhihirishwa kupitia waamini jinsi Roho Mtakatifu anavyoongoza.

Kusudi la karama za uponyaji ni kukidhi mahitaji ya kimwili ya kanisa, na kusaidia kuwaleta watu kwa Yesu.

Zawadi hiyo huwawezesha washiriki kuwa na afya njema na vyema kimwili. Mwili mzima wa waamini husaidiwa huku washiriki mmoja mmoja wakifanikiwa kimwili.

4.7 - Unabii (1 Wakorintho 12:10)

Unabii ni usemi ulioongozwa na roho na upako. Ni tangazo lisilo la kawaida katika lugha inayojulikana.

Kujidhihirisha ni kwa Roho wa Mungu na si kwa akili za kibinadamu. Ni matokeo ya asili ya kujazwa na Roho (*Matendo 19:6; 1 Petro 4:11*)

Unabii unahuisha **kufuatiza ulichosikia na kutabiri**.

Kufuatiliza ulichosikia kunamaanisha kusema au kutangaza ujumbe wa Mungu jinsi mtu anavyopuliziwa kwa Roho Mtakatifu.

Huenda ikamjia mhubiri wakati wa mahubiri.

Kutabiri kunamaanisha kutabiri au kusema jambo kabla halijatokea. Mungu anajua kila kitu kilichopita, cha sasa na cha wakati ujao na anaweza kupitia unabii kufichua mambo machache yatakayotokea wakati ujao.

Watu waovu wakati mwingine hutabiri yajayo na wanaitwa wabashiri (*Matendo 16:16*). Chanzo cha uwezo huu ni kutoka kwa Shetani. Mbinu ya Shetani ni kuiba, kuua na kuharibu (*Yohana 10:10*) na waumini lazima kwa hiyo wakae mbali na mawakala kama hao wa shetani (*Kumbukumbu la Torati 18:9-12*).

Mshiriki yejote wa Mwili wa Kristo anaweza kutabiri. Hata hivyo, si wote wanaotabiri wana cheo cha nabii bali nabii atatabiri daima.

Kusudi la karama ya unabii ni kwa ajili ya kulijenga, kulitia moyo na kulifariji kanisa (*1 Wakorintho 14:3*).

Unabii lazima utekelezwe kama ifuatavyo:

- (a) Lazima iwe kulingana na imani tulio nayo (*Warumi 12:6*)
- (b) Lazima iwe na mipaka na kuhukumiwa (*1 Wakorintho 14:29*). Usiendelee na kuendelea kutabiri; toa muda kwa wengine kuhukumu.
 - Kila unabii lazima upatane na neno la Mungu; vinginevyo, ni uongo. Baadhi unabii unaweza kutoka kwa roho ya mtu au kutoka kwa roho mbaya.
 - (c) Kila mtu anaweza kutoa unabii (*1 Wakorintho 14:5, 24, 31*)
 - (d) Wale walio na unabii wa kutoa si lazima waseme. Lazima kuwa na wakati sahihi wa kufanya hivyo na chini ya utii kwa yejote ambaye ni kiongozi (*1 Wakorintho 14:32-33*)
 - (e) Wale walio na karama ya unabii lazima wawe tayari kupokea mafundisho na kurekebishwa (*1 Wakorintho 14:37*).

4.8 - Aina mbalimbali za Lugha (*1 Wakorintho 12:10*)

Hili ni tamko lisilo la kawaida katika lugha zisizojulikana kwa mzungumzaji. Inaweza kuwa lugha ya malaika au ya wanadamu (*1 Wakorintho 13:1*).

Hiki ndicho kipawa cha kawaida kati ya karama zote na ni ushahidi na ishara ya kukaa ndani na kufanya kazi kwa Roho Mtakatifu.

Zawadi inaweza kuonyeshwa wakati wowote, mahali popote na katika hali yoyote ya maisha.

Lugha ni lugha ya Roho na hutuwezesha kuzungumza na Mungu vizuri zaidi kuliko tunavyoweza kwa uwezo wetu wa kibinadamu. Kumbuka kwamba Mungu ni Roho.

Lugha ni ushahidi wa ubatizo wa Mtakatifu (*Matendo 2:4; 8:14-17; 9:17; 10:44-47; 19:1-6*). Kwa hiyo, kila mtu ambaye amebatizwa katika Roho Mtakatifu atanena kwa lugha.

Kunena kwa lugha humjenga mwamini kiroho (*1 Wakorintho 14:4; Yuda 20*).

Kuzungumza siku zote kunapaswa kuelekezwa kwa Mungu na si kwa wanadamu (*1 Wakorintho 14:2-3, 14-17; Matendo 2:11; 10:46*).

Tunapoomba kwa lugha, tunaweza kuomba kwani hatuwezi kuomba kwa jinsi ya asili (*Warumi 8:26*)

Matumizi ya kunena kwa lugha ni kama ifuatavyo:-

- (a) Ni lazima isipewe umuhimu sana bali posho itolewe utendaji wa karama nyingine katika ibada ya hadhara (*1 Wakorintho 14:6, 26*).
- (b) Inapaswa kupunguzwa kwa matamshi mawili au matatu katika utumishi wa umma (*1 Wakorintho 14:27*).
- (c) Ni lazima kufasiriwa (*1 Wakorintho 14:27*).
- (d) Mwenye kunena kwa lugha lazima anyamaze ikiwa hakuna wa kufasiri (*1 Wakorintho 14:28*). Pia wanapaswa kuomba ili waweze kufasiri (*1 Wakorintho 14:13*).
- (e) Kunena kwa lugha kusikatazwe (*1 Wakorintho 14:39*) (f) Kunena kwa lugha si kuleta machafuko (*1 Wakorintho 14:40*).

4.9 - Ufafanuzi wa Lugha (1 Wakorintho 12:10)

Huu ni uweza usio wa kawaida wa kudhihirisha maana ya lugha.

Haitumiki kama tafsiri bali ni tamko la maana - mfasiri kamwe haelewi lugha anayoifasiri.

Ni jambo lisilo la kawaida na la miujiza.

Tafsiri ina maana ya 'kusema kitu kimoja katika lugha nyingine'.

Kusudi la karama hii ya kufasiri ni kutoa maana ya kile kinachonenwa kwa lugha, na hivyo kuujenga mwili, na washiriki wanaweza kuelewa kile kilichonenwa katika lugha ngeni.

GRACE BIBLE TRAINING CENTRE (GBTC)
SHULE YA HUDUMA
KENYA, TANZANIA

SOMO: DODOSO LA KARAMA ZA KIROHO

SOMO LA 5:

MWALIMU WA KOZI: ASKOFU EKONG

Dodoso/ hojaji ya Karama za Kiroho
(*Browning - Wagner/Houts Iliyobadilishwa*)

HATUA YA 1

Pitia orodha ya kauli 105 kwenye dodoso. Kwa kila moja, weka alama ni kwa kiwango gani usemi huo ni wa kweli wa maisha yako: Sana (3), Kiasi (2), Kidogo (1), au Sivyo kabisa (0).

HATUA YA 2

Ukimaliza, weka alama kwenye dodoso kwa kutumia Chati ya Alama.

HATUA YA 3

Baada ya kujaza alama zako hamishia majina ya karama za kiroho kwenye Ukurasa wa Muhtasari wa karama na ukamilishe mazoezi.

Alama ya Swali

Sana (3), Kiasi (2), Kidogo (1), Sivyo (0)

1. Nina hamu ya kuzungumza jumbe za moja kwa moja kutoka kwa Mungu zinazojenga au kuhimiza au kufariji wengine.
2. Nimefurahia kuhusiana na kundi fulani la watu kwa muda mrefu, nikishiriki kibinafsi katika mafanikio na kushindwa kwao.
3. Watu wameniambia kwamba nimewasakiya kujifunza ukweli fulani wa Biblia kwa njia ya maana.
4. Nimetumia kweli ya kiroho ifaavyo kwa hali fulani maishani mwangu.
5. Wengine wameniambia kwamba nimewasakiya kutofautisha mambo muhimu na muhimu ya maandiko.
6. Nimewahimiza kwa maneno wanaoyumba-yumba, wenye matatizo au waliokata tamaa.
7. Wengine katika kanisa wameona kwamba niliweza kuona kupitia simulizi kabla ya kuwa dhahiri kwa watu wengine.
8. Ninaona ninasimamia pesa vizuri ili kutoa kwa ukarimu kazi ya Bwana.
9. Nimewasakiya viongozi wa Kikristo kuwasaidia kwa kazi yao muhimu.

10. Nina hamu ya kufanya kazi na wale walio na matatizo ya kimwili au ya kiakili, ili kupunguza mateso yao.
11. Ninajisikia vizuri kuhusiana na makabila na watu wachache, na wanaonekana kunikubali.
12. Nimewaongoza wengine kwa uamuzi wa wokovu kupitia imani katika Kristo.
13. Nyumba yangu iko wazi kila wakati kwa watu wanaopita ambao wanahitaji mahali pa kukaa.
14. Nikiwa katika kikundi, mara nyingi mimi ndiye mtu ambaye mara nyingi hunitazamia kwa ajili ya maono na mwelekeo.
15. Ninapozungumza watu wanaonekana kunisikiliza na kukubaliana.
16. Kikundi nilichomo kinapokosa mpangilio, huwa naingia na kujaza pengo.
17. Wengine wanaweza kuelekeza kwenye matukio hususa ambapo maombi yangu yametokeza miujiza inayoonekana.
18. Katika jina la Bwana, nimetumiwa kuponya magonjwa mara moja(papo hapo).
19. Nimenena kwa lugha.
20. Wakati fulani mtu anaponena kwa lugha, ninapata wazo kuhusu kile ambacho Mungu anasema.
21. Ninafurahia kuitwa kufanya kazi maalum kuzunguka kanisa.
22. Kupitia kwa Mungu, nimefunua mambo maalum, ambayo yatatokea wakati ujao.
23. Nimefurahia kuchukua jukumu la ustawi wa kiroho wa kundi fulani la Wakristo.
24. Ninahisi ninaweza kueleza mafundisho ya Agano Jipyä kuhusu afya na huduma ya mwili wa Kristo kwa njia inayofaa.
25. Ninaweza kupata suluhu za matatizo magumu kwa kiasi kikubwa.
26. Nimekuwa na umaizi wa ukweli wa kiroho ambao wengine wamesema umesaidia kuwaleta karibu na Mungu.
27. Ninaweza kuwahamasisha watu kwa ufanisi kushiriki katika huduma inapohitajika.
28. Ninaweza "kuona" Roho wa Mungu akiwa juu ya watu fulani mara kwa mara.
29. Rekodi zangu za utoaji zinaonyesha kwamba ninatoa zaidi ya asilimia 10 ya mapato yangu kwa kazi ya Bwana.
30. Watu wengine wameniambia kuwa niliwasaidia kuwa na ufanisi zaidi katika huduma zao.

31. Nimewajali wengine wanapokuwa na mahitaji ya kimwili.
32. Ninahisi ningeweza kujifunza lugha nyingine vizuri ili kuwahudumia watu wa utamaduni tofauti.
33. Nimeshiriki kwa furaha jinsi Kristo amenileta Kwake kwa njia ambayo ni ya maana kwa wasioamini.
34. Ninafurahia kusimamia karamu za kanisani au mikusanyiko ya kijamii.
35. Nimemwamini Mungu kwa yale yasiyowezekana na nimeona yanatendeka kwa njia inayoonekana.
36. Wakristo wengine wamefuata uongozi wangu kwa sababu waliniamini.
37. Ninafurahia maelezo ya kupanga mawazo, watu, rasilimali na wakati kwa ajili ya huduma yenye ufanisi zaidi.
38. Mungu amenitumia mimi binafsi kufanya ishara na maajabu yasiyo ya kawaida.
39. Ninafurahia kuwaombea wagonjwa kwa sababu ninajua kwamba wengi wao wataponywa kutokana na hilo.
40. Nimezungumza ujumbe wa mara moja wa Mungu kwa watu wake katika lugha ambayo sijawahi kujifunza.
41. Nimefasiri lugha na matokeo kwamba mwili wa Kristo ulijengwa, kuhimizwa, au kufarijiwa.
42. Sina ujuzi mwingi maalum, lakini ninafanya kile kinachohitajika kufanywa karibu na kanisa.
43. Watu wameniambia kwamba nimewasiliana kwa wakati na jumbe za dharura ambazo zimetoka kwa Bwana moja kwa moja.
44. Ninahisi kutoogopa kutoa mwongozo na mwelekeo wa kiroho katika kundi la Wakristo.
45. Ninaweza kutumia muda mwingi kujifunza kweli mpya za Biblia ili kuziwasilisha kwa wengine.
46. Mtu anapokuwa na tatizo, mara kwa mara ninaweza kumwongoza kwenye suluhisho bora zaidi la Kibiblia.
47. Kupitia masomo au uzoefu, nimetambua mikakati au mbinu kuu ambazo Mungu anaonekana kutumia katika kuendeleza ufalme wake.
48. Watu hunijia katika dhiki au mateso yao, na wameniambia kwamba wamesaidiwa, wametulizwa na wameponywa.
49. Ninaweza kusema kwa uhakika wa hali ya juu sana mtu anapopatwa na pepo mchafu.

50. Ninaposukumwa na ombi la kutoa kwa kazi ya Mungu, huwa napata pesa ninazohitaji kuifanya.
51. Nimefurahia kufanya kazi za kawaida ambazo ziliongoza kwenye huduma yenye matokeo zaidi na wengine.
52. Ninafurahia kutembelea hospitali na/au nyumba za kustaafuli, na kuhisi ninafanya vyema katika huduma kama hiyo.
53. Watu wa jamii au utamaduni tofauti wamevutiwa nami, na tumesimulia vizuri.
54. Wasio Wakristo wametambua kwamba wanajisikia vizuri wanapokuwa karibu nami, na kwamba nina matokeo chanya kwao kuelekea kukuza imani katika Kristo.
55. Watu wanapokuja nyumbani kwetu, wanaonyesha kwamba “wanajisikia wakiwa nyumbani” pamoja nasi.
56. Watu wengine wameniambia kwamba nilikuwa na imani ya kutimiza yale ambayo yalionekana kutowezekana kwao.
57. Ninapoweka malengo, wengine huonekana kuikubali kwa urahisi.
58. Nimeweza kufanya mipango madhubuti na ifaayo ya kutimiza malengo ya kikundi.
59. Mungu mara kwa mara anaonekana kufanya mambo yasiyowezekana katika maisha yangu.
60. Wengine wameniambia kwamba Mungu aliwaponya na tatizo la kihisia nilipowahudumia.
61. Ninaweza kuzungumza na Mungu katika lugha ambayo sijawahi kujifunza.
62. Nimeomba ili niweze kufasiri mtu akianza kunena kwa lugha.
63. Wengine wametaja kwamba ninaonekana kufurahia kazi za kawaida na kuzifanya vyema.
64. Wakati mwingine nina hisia kali ya kile ambacho Mungu anataka kuwaambia watu katika kukabiliana na hali fulani.
65. Nimewasaidia waamini wenzangu kwa kuwaongoza kwenye sehemu zinazohusika za Biblia na kusali pamoja nao.
66. Ninahisi ninaweza kuwasilisha kweli za Biblia kwa wengine na kuona mabadiliko yanayotokea katika ujuzi, mitazamo, maadili, au mwenendo.
67. Baadhi ya watu huonyesha kwamba nimetambua na kutumia kweli ya Biblia kwa mahitaji maalum ya waamini wenzangu.
68. Ninasoma na kusoma kidogo sana ili kujifunza kweli mpya za Biblia.
69. Nina hamu ya kuwashauri vyema waliochanganyikiwa, walio na hatia au waraibu.

70. Ninaweza kutambua kama mafundisho ya mtu yanatoka kwa Mungu, kutoka kwa Shetani, au ya asili ya kibinadamu.
71. Nina hakika kwamba Mungu atanitimizia mahitaji yangu ninayompa kwa dhabihu na mfululizo.
72. Ninapofanya mambo nyuma ya pazia na wengine kusaidiwa, nina furaha.
73. Watu huniita niwasaidie wale wasiojiweza.
74. Ningekuwa tayari kuacha mazingira ya starehe kama yangeniwezesha kushiriki Kristo na watu wengi zaidi.
75. Mimi huchanganyikiwa wakati wengine hawaonekani kushiriki imani yao na wasioamini kama mimi.
76. Wengine wamenitajia kuwa mimi ni mtu mkarimu sana.
77. Kumekuwa na nyakati ambapo nimehisi hakika nilijua mapenzi mahususi ya Mungu kwa ukuaji wa siku zijazo wa kazi Yake, hata wakati wengine hawakuwa na uhakika sana.
78. Ninapojiunga na kikundi, wengine wanaonekana kurudi nyuma na kutarajia nichukue uongozi.
79. Nina uwezo wa kutoa maelekezo kwa wengine bila kutumia ushawishi ili watimize kazi fulani.
80. Watu wameniambia kuwa nilikuwa chombo cha Mungu, ambacho kililetu mabadiliko yasiyo ya kawaida katika maisha au hali.
81. Nimewaombea wengine na uponyaji wa kimwili umetokea.
82. Ninapotoa ujumbe wa hadhara kwa lugha, natarajia ufasiriwe.
83. Nimefasiri lugha kwa njia ambayo ilionekana kuwabariki wengine.
84. Napendelea kuwa na bidii na kufanya jambo badala ya kukaa tu kuzungumza au kusoma au kusikiliza mzungumzaji.
85. Wakati fulani mimi huhisi kwamba ninajua hasa kile ambacho Mungu anataka nifanye katika huduma kwa wakati maalum.
86. Watu wameniambia kwamba nimewasaidia kurejeshwa katika jumuiya ya Kikristo.
87. Kusoma Biblia na kushiriki ufahamu wangu na wengine kunaniridhisha sana.
88. Nimehisi uwepo wa Mungu usio wa kawaida na ujasiri wa kibinafsi wakati maamuzi muhimu yanahitajika kufanywa.
89. Nina uwezo wa kujivumbua ukweli mpya kupitia kusoma au kujionea hali.
90. Nimewahimiza wengine kutafuta suluhu la Kibiblia kwa taabu au mateso yao.

91. Ninaweza kujua kama mtu kunena kwa lugha ni mtu wa kweli.
92. Nimekuwa tayari kudumisha kiwango cha chini cha maisha ili kufaidi kazi ya Mungu.
93. Ninapomtumikia Bwana, sijali ni nani anayepokea sifa.
94. Ningefurahia kukaa na mtu mpweke, aliyefungiwa ndani au mtu aliye gerezani.
95. Zaidi ya wengi, nimekuwa na shauku kubwa ya kuona watu wa nchi nyingine wakivutwa kwa Bwana.
96. Ninavutiwa na wasioamini kwa sababu ya shauku yangu ya kuwavuta kwa Kristo.
97. Nimetamani kufanya nyumba yangu ipatikane kwa wale walio katika huduma ya Bwana wakati wowote inapohitajika.
98. Wengine wameniambia kuwa mimi ni mtu wa maono yasiyo ya kawaida na ninakubali.
99. Ninapoongoza, mambo yanaonekana kwenda sawa.
100. Nimefurahia kubeba jukumu la kufaulu kwa kazi fulani ndani ya kanisa langu.
101. Kwa jina la Bwana, nimeweza kupatia kipofu kuona kwa vipofu.
102. Ninapowaombea wagonjwa, ama mimi au wanahisi hisia za kuwashwa au joto.
103. Ninaposema kwa lugha, naamini ni kuujenga mwili wa Bwana.
104. Nimefasiri lugha kwa njia ambayo ujumbe ulionekana kuwa moja kwa moja kutoka kwa Mungu.
105. Ninajibu kwa furaha ninapoombwu kufanya kazi, hata kama inaonekana kuwa duni.

Alama za chati

Jumla

A. 1=	22=	43=	64=	85=	_____ Unabii
B. 2=	23=	44=	65=	86=	_____ Uchungaji
C. 3=	24=	45=	66=	87=	_____ Kufundisha
D. 4=	25=	46=	67=	88=	_____ Hekima
E. 5=	26=	47=	68=	89=	_____ Maarifa
F. 6=	27=	48=	69=	90=	_____ Kuhimiza
G. 7=	28=	49=	70=	91=	_____ Utambuzi
H. 8=	29=	50=	71=	92=	_____ Kutoa
I. 9=	30=	51=	72=	93=	_____ Husaidia
J. 10=	31=	52=	73=	94=	_____ Rehema
K. 11=	32=	53=	74=	95=	_____ Misheni
L. 12=	33=	54=	75=	96=	_____ Uinjilisti
M. 13=	34=	55=	76=	97=	_____ Ukarimu
N. 14=	35=	56=	77=	98=	_____ Imani
O. 15=	36=	57=	78=	99=	_____ Uongozi
P. 16=	37=	58=	79=	100=	_____ Utawala
Q. 17=	38=	59=	80=	101=	_____ Miujiza
R. 18=	39=	60=	81=	102=	_____ Uponyaji
S. 19=	40=	61=	82=	103=	_____ Lugha
T. 20=	41=	62=	83=	104=	_____ Ufafanuzi
U. 21=	42=	63=	84=	105=	_____ Kuhudumia

Muhtasari wa Karama

1. Kwa kutumia matokeo kutoka kwa Chati ya Alama kwenye ukurasa uliotangulia, weka hapa chini katika sehemu ya "Yenye kutawala" karama zako tatu zilizokadiriwa zaidi. Kisha ingiza katika sehemu ya "Iliyo saidizi" karama tatu zinazofuata za alama za juu zaidi. Hii itakupa tathmini ya majaribio ya mahali ambapo karama zako zinaweza kukaa. Kama ilivyo kwa mambo yote, haya yanapaswa kuthibitishwa na Bwana na wengine wanaokuju.

Yenye kutawala:

1. _____
2. _____
3. _____

Iliyo saidizi:

1. _____
2. _____
3. _____

2. Je, ni huduma gani unafanya sasa (rasmi au isiyo rasmi) katika Mwili?

3. Je, kuna huduma zozote kati ya hizi ambazo huna karama hasa? Mungu anaweza kuwa anakuita ufikirie mabadiliko.

4. Katika nuru ya nguzo ya karama yako ni baadhi ya mifano ya huduma au majukumu gani yanafaa kwako? Je, ni majukumu gani mahususi katika mwili wa Kristo ambayo Mungu anaweza kukupa kipawa?

Maelezo ya Karama

- A. **Unabii.** Karama ya unabii ni uwezo maalum ambao Mungu huwapa baadhi ya washiriki wa mwili wa Kristo kupokea na kuwasilisha ujumbe wa haraka wa Mungu kwa watu wake. (*1 Wakorintho 12:10, 28; Waefeso 4:11-14; Warumi 12:6; Luka 7:26; Matendo 15:32; Matendo 21:9-11*)
- B. **Uchungaji.** Karama ya uchungaji ni uwezo maalum ambao Mungu huwapa washiriki fulani wa mwili wa Kristo kuchukua jukumu la kibinafsi la muda mrefu kwa ajili ya ustawi wa kiroho wa kundi la waumini. (*Waefeso 4:11-14; 1 Timotheo 3:1-7; Yohana 10:1-18; 1 Petro 5:1-3*)
- C. **Kufundisha.** Karama ya kufundisha ni uwezo maalum ambao Mungu huwapa washiriki fulani wa mwili wa Kristo ili kuwasilisha habari muhimu kwa afya na huduma ya mwili na washiriki wake kwa njia ambayo wengine watajifunza. (*1 Wakorintho 12:28; Waefeso 4:11-14; Warumi 12:7; Matendo 18:24-28; Matendo 12:20-21*)
- D. **Hekima.** Kipawa cha hekima ni uwezo maalum ambao Mungu huwapa washiriki fulani wa mwili wa Kristo kujua nia ya Roho Mtakatifu kwa njia ya kupokea ufahamu wa jinsi ujuzi uliotolewa unaweza kutumika vizuri zaidi kwa mahitaji maalum yanayotokea katika mwili. ya Kristo. (*1 Wakorintho 2:1-13; 1 Wakorintho 12:8; Matendo 6:3, 10; Yakobo 1:5-6, 2 Petro 3:15, 16*)
- E. **Maarifa.** Karama ya maarifa ni uwezo maalum ambao Mungu huwapa washiriki fulani wa mwili wa Kristo kugundua, kukusanya, kuchambua, na kufafanua habari na mawazo, ambayo ni muhimu kwa ustawi wa mwili. (*1 Wakorintho 2:14; 12:8; Matendo 5:1-11; Wakolosai 2:2-3; 2 Wakorintho 11:6*)
- F. **Mawaiidha.** Karama ya kuhimiza ni uwezo maalum ambao Mungu huwapa washiriki fulani wa mwili wa Kristo kuhudumu maneno ya faraja, faraja, faraja, na ushauri kwa washiriki wengine wa mwili kwa njia ambayo wanahisi kusaidiwa na kuponywa. (*Warumi 12:8; 1 Timotheo 4:13; Waefeso 10:25; Matendo 14:22*)
- G. **Utambuzi.** Karama ya kupambanua roho ni uwezo maalum ambao Mungu huwapa washiriki fulani wa mwili wa Kristo kujua kwa uhakika kama tabia fulani inayodaiwa kuwa ya Mungu kwa kweli ni ya kimungu, ya kibinadamu, au ya kishetani. (*1 Wakorintho 12:10; Matendo 5:1-11; Matendo 16:16-18; 1 Yohana 4:1-6; Mathayo 16:21-23*)
- H. **Kutoa.** Karama ya kutoa ni uwezo maalum ambao Mungu huwapa washiriki fulani wa mwili wa Kristo kuchangia mali zao kwa kazi ya Bwana kwa ukarimu na uchangamfu. (*Warumi 12:8; 2 Wakorintho 8:1-7; 2 Wakorintho 9:2-8; Marko 12:41-44*)

- I. **Masaidiano.** Karama ya msaada ni uwezo maalum ambao Mungu huwapa washiriki fulani wa mwili wa Kristo kuwekeza talanta walizonazo katika maisha na huduma ya washiriki wengine wa mwili, na hivyo kuwawezesha wale wengine kuongeza ufanisi wa kiroho wao wenyewe. karama. (1 Wakorintho 12:28; Warumi 16:1-2; Matendo 9:36; Luka 8:2-3; Marko 15: 40-41)
- J. **Rehema.** Karama ya rehema ni uwezo maalum ambao Mungu huwapa washiriki fulani wa mwili wa Kristo kuhisi huruma ya kweli na huruma kwa watu binafsi (Wakristo na wasio Wakristo) wanaoteseka kwa matatizo ya kimwili, kiakili, au kihisia, na kutafsiri kwamba huruma katika matendo yaliiyofanywa kwa furaha ambayo yanaakisi upendo wa Kristo na kupunguza mateso. (Warumi 12:8; Marko 9:41; Matendo 16:33-34; Luka 10:33-35; Mathayo 20:29-34; 25:34-40; Matendo 11:28-30)
- K. **Misheni.** Karama ya umisheni ni uwezo maalum ambao Mungu huwapa washiriki fulani wa mwili wa Kristo kuhudumu karama nyingine zozote za kiroho walizonazo katika utamaduni wa pili. (1 Wakorintho 9:19-23; Matendo 8:4; 13:2-3; 22:21; Warumi 10:15)
- L. **Mwinjilisti.** Karama ya mwinjilisti ni uwezo maalum ambao Mungu huwapa washiriki fulani wa mwili wa Kristo kushiriki injili na wasioamini kwa namna ambayo wanaume na wanawake wanakuwa Yesu! wanafunzi na viungo vinavyowajibika vya mwili wa Kristo. (Waefeso 4:11-14; 2 Timotheo 4:5; Matendo 8:5 – 6; 8:26 – 40; 14:21; 21:8)
- M. **Ukarimu.** Karama ya ukarimu ni uwezo maalum ambao Mungu huwapa washiriki fulani wa mwili wa Kristo ili kutoa nyumba ya wazi na ukaribishaji wa uchangamfu kwa wale wanaohitaji chakula na malazi. (1 Petro 4:9; Warumi 12:9 – 13; 16:23; Matendo 16:14-15; Waebrania 13:1-2)
- N. **Imani.** Karama ya imani ni uwezo maalum ambao Mungu huwapa washiriki fulani wa mwili wa Kristo kutambua kwa ujasiri wa ajabu mapenzi na makusudi ya Mungu kwa kazi yake. (1 Wakorintho 12:9; Matendo 11:22-24; 27:21-25; Waebrania 11; Warumi 4:18-21)
- O. **Maongozi.** Karama ya uongozi ni uwezo wa pekee ambao Mungu huwapa washiriki fulani wa mwili wa Kristo kuweka malengo kulingana na kusudi la Mungu la wakati ujao na kuwasilisha malengo haya kwa wengine kwa njia ambayo kwa hiari na kwa upatani hufanya kazi pamoja ili kutimiza. malengo haya kwa utukufu wa Mungu. (1 Timotheo 5:17; Matendo 7:10; 15:7-11; Warumi 12:8; Waebrania 13:17; Luka 9:51)
- P. **Utawala.** Karama ya usimamizi ni uwezo maalum ambao Mungu huwapa washiriki fulani wa mwili wa Kristo kuelewa kwa uwazi malengo ya mara moja na marefu ya kitengo fulani cha mwili wa Kristo na kupanga na kutekeleza mipango madhubuti kwa kutimiza malengo hayo. (1 Wakorintho 12:28; Matendo 6:1-7; 27:11; Luka 14:28-30; Tito 1:5)

- Q. **Miujiza.** Karama ya miujiza ni uwezo wa pekee ambao Mungu huwapa washiriki fulani wa mwili wa Kristo kutumikia kama wapatanishi wa kibinadamu ambao kupitia kwao inampendeza Mungu kufanya matendo yenye nguvu ambayo yanaonekana na watazamaji kuwa yamebadilisha kawaida ya mwenendo wa asili. (*1 Wakorintho 12:10, 28; Matendo 9:36-42; 19:11-20; 20:7-12; Warumi 15:18-19; 2 Wakorintho 12:12*)
- R. **Uponyaji.** Karama ya uponyaji ni uwezo maalum ambao Mungu huwapa washiriki fulani wa mwili wa Kristo kutumika kama waamuzi wa kibinadamu ambao kupitia kwao inampendeza Mungu kuponya magonjwa na kurejesha afya mbali na matumizi ya njia za asili. (*1 Wakorintho 12:9, 28; Matendo 3:1-10; 5:12-16; 9:32-35; 28:7-10*)
- S. **Lugha.** Karama ya lugha ni uwezo maalum ambao Mungu huwapa washiriki fulani wa mwili wa Kristo (a) kuzungumza na Mungu katika lugha ambayo hawajawahi kujifunza na/au (b) kupokea na kuwasilisha ujumbe wa haraka wa Mungu kwa Wake. watu kwa njia ya kimungu - lugha ya upako ambayo hawajawahi kujifunza. (*1 Wakorintho 12:10, 28; 14:13-19; Matendo 2:1-13; 10:44-46; 19:1-7; Marko 16:17*)
- T. **Ufafanuzi.** Karama ya kutafsiri ni uwezo maalum ambao Mungu huwapa washiriki fulani wa mwili wa Kristo ili kujulisha katika lugha ya kienyeji ujumbe wa mtu anenaye kwa lugha. (*1 Wakorintho 12:10, 30; 14:13; 14:26-28*)
- U. **Huduma.** Karama ya utumishi ni uwezo maalum ambao Mungu huwapa washiriki fulani wa mwili wa Kristo kutambua mahitaji ambayo hayajatimizwa yanayohusika katika kazi inayohusiana na kazi ya Mungu, na kutumia rasilimali zinazopatikana ili kukidhi mahitaji hayo na kusaidia kutimiza matakwa. matokeo. (*2 Timotheo 1:16-18; Warumi 12:7; Matendo 6:1-7; Tito 3:14; Wagalatia 6:2, 10*)

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SHULE YA HUDUMA
ARUSHA - TANZANIA

AWAMU YA 1

JUNI 2022 – OKTOBA 2022

MUDA WA MUHADHARA – JEDWALI

MUDA	JUNI / JULAI / AUGOSTI 2022		SEPTEMBA / OKTOBA 2022	
	SIKU ZA JUMATATU	SIKU ZA JUMANNE	SIKU ZA JUMATATU	SIKU ZA JUMANNE
3.00 – 3.30 jioni	USAJILI SIFA & KUABUDU MAOMBI & SHUHUDA		USAJILI SIFA & KUABUDU MAOMBI & SHUHUDA	
3.30 – 4.30 jioni	MAFUNDISHO YA MSINGI YA KIKRISTO	MAOMBI NA MAOMBEZI	MAFUNDISHO YA MSINGI YA KIKRISTO	KARAMA ZA KIROHO
4.30 – 4.45 jioni	MAPUMZIKO MAFUPI		MAPUMZIKO MAFUPI	
4.45 – 4.50 jioni	MUDA WA KUSIFU & SADAKA YA HIARI		MUDA WA KUSIFU & SADAKA YA HIARI	
4.50 – 5.50 jioni	TABIA YA KIKRISTO / UTAFITI WA BIBLIA	KANUNI ZA UONGOZI WA KIKRISTO	MBINU ZA KUJIFUNZA BIBLIA	UINJILISTI NA UANAFUNZI WA KIKRISTO
5.50 – 6.00 jioni	KUFUNGA KWA MAOMBI		KUFUNGA KWA MAOMBI	

MKUU NA MHADHIRI:

Askofu E. S. Ekong

MRATIBU: Rev Kavishe Eligibre

Kauli mbiu: Kuendeleza na kudumisha utimilifu wa Neno la Mungu

(2Timoteo 1:13; 2:1-2, 15; 3:14-17)

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