FREE SAMPLE OF THE COLLECTION

WAMI Ministry Leadership & Structure Library



WAMI · THREE-BOOK COLLECTION

Ministry Leadership & Structure Library

Structure, Spirit-led leadership and the missing links, together

Save when bought together

Selected pages from each title in this bundle. Wisdom O. Akinpelu

BOOK ONE

Developing Solid Structures and Strategies for Your Ministry

The opening pages and Chapter 1.

21ST-CENTURY MINISTRY GOES BEYOND
Energy and Effort · Homiletics and Hermeneutics

DEVELOPING SOLID STRUCTURES & STRATEGIES
FOR YOUR MINISTRY

Ministry Structure Workbook Series, Volume One
A Minister's Handbook

REV. WISDOM O. AKINPELU

DEVELOPING SOLID STRUCTURES & STRATEGIES FOR YOUR MINISTRY

This book is written to help gospel ministers discover and develop practical, solid, biblical structures and strategies that can be applied daily in the area of their calling, to ensure a successful and lasting impact in ministry.

Published by Life Connections and Company

Lagos, Nigeria

Copyright © 2017 Rev. Wisdom O. Akinpelu

Scripture quotations are taken from the King James Version and other versions of the Bible.

All rights reserved. Written permission must be secured from the publisher to use or reproduce any part of this book, except for brief quotations in critical reviews or articles.

Disclaimer

The views expressed in this book are those of the author. While every effort has been made to ensure that the information it contains is accurate at the time of publication, the author and publisher make no representation or warranty, express or implied, as to its completeness or suitability for any particular purpose, and accept no liability for any loss, injury or damage arising from reliance upon it.

Nothing in this book is intended as, or should be relied upon as, professional advice. Readers should seek qualified advice appropriate to their own circumstances before acting on anything set out here.

Scripture quotations are taken from the King James Version unless otherwise stated. Where the experiences of other people are described, names and identifying details have been changed to protect their privacy.

This book reflects the author's own experience and opinion. It is not financial, investment, tax, accounting or legal advice, and neither the author nor the publisher is authorised to give such advice.

All figures, prices, templates, business models and platform references are illustrative only. They were prepared at a particular time and for a particular market, and currencies, costs, regulations and market conditions

change. No representation is made that any result described can be reproduced, and no outcome is promised or guaranteed.

Readers must carry out their own research, verify all figures for their own country and circumstances, and obtain independent professional advice before committing money to any venture. Any business or investment decision taken after reading this book is the reader's own, and the author and publisher accept no liability for any financial loss arising from it.

A note on this edition. *This is a revised edition. The text has been edited for grammar, punctuation, consistency and clarity, and prepared for an international readership. Scripture references have been checked and corrected. The author's teaching, argument and voice are unchanged.*

Rev. Wisdom O. Akinpelu
www.wamiministries.org

Acknowledgements

I acknowledge my wife, Pastor (Mrs) Abiodun A. Akinpelu, and my children, Flourish, Treasure, Pearls and Chronicles Akinpelu, for weathering the storms of ministry with me over the last twenty years. May the Lord reward your labour of love, in the mighty name of Jesus.

Dedication

To every gospel minister who is willing to add structure to the anointing, and strategy to sincerity, so that the work of their hands may endure.

Assumptions

This book assumes that the reader is:

- A soundly converted believer, that is, born again in the order of John 3:3, having confessed his or her sins and believing in the heart that Jesus died and was raised from the dead by God.
- Baptised in the Holy Spirit and in water (Mark 16:16; Acts 19:1–6).
- A believer in the righteousness of God in Christ Jesus, understanding that we have been made righteous in Christ, with no guilty conscience and no consciousness of sin (2 Corinthians 5:21; Romans 8:1).
- In agreement that the Word of God is the final authority in all matters of ministry and life, living in holiness and good conscience towards God and towards other people (2 Timothy 3:16–17).
- Called by God, with that call evident to the people around them, and having attended, or planning to attend, a school of ministry or Bible college where the full, unadulterated Word of God is taught.

CHAPTER 1

Personal Matter: Know Yourself

Every organisation is the lengthened shadow of its founder, and your ministry is no exception. Your ministry will first be born in you before it is established in the physical realm. Your ministry is therefore a picture of the structure of your inner man. If your inner man is weak, your ministry will be weak, and the reverse is equally true.

God called you long before you were born. “Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations” (Jeremiah 1:5).

In the same way that God called you before you were born, the devil has also been waging war against your fulfilment of that call. “And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born” (Revelation 12:4).

To be successful in your ministry career, therefore, you must pay closer attention to certain personal matters from which the devil might fashion a time bomb to consume your ministry at its peak. “Lest Satan should get an advantage of us: for we are not ignorant of his devices” (2 Corinthians 2:11, emphasis mine).

You must understand that every person has his own desires. “But every man is tempted, when he is drawn away of his own lust, and enticed” (James 1:14). If this appetite is not properly dealt with, it can grow into a monster with the capacity to consume both you and your ministry. Avoiding that outcome is the reason for the questionnaire below.

You should also be aware that the most persistent struggles that have felled men of God in the past usually date back to childhood, with their roots hidden in

darkness. Due diligence on your part in dealing with these personal matters will help both you and your ministry. Had Samson dealt with his weakness earlier, his ministry would not have suffered shipwreck.

Here is the point. Calling and anointing aside, what is it that you are battling with? What is your weakness? Burying yourself in ministry work and pretending that these things are not there will not drive them away. At the same time, what is your strength? Balance is the word here.

With that in mind, kindly answer the questions below in order to assess yourself.

With that in mind, kindly answer the questions below in order to assess yourself. There may well be one or two things that need reinforcement, or that need to be addressed urgently, before you can launch or relaunch an impactful ministry.

A note on these questions. This questionnaire is a private exercise of self-examination before God. It is written for you alone. It is not a form to be collected, filed, reviewed by anyone else, or required of your staff or members, and it should never be used to question or expose another person. Where the questions touch on matters that trouble you deeply, speak with your mentor, your pastor, or a qualified counsellor.

Personal Matters for Your Attention as a Minister

i. Who are you? Describe yourself below in no more than seventy words.

---

ii. Are you saved? Tick one: No, I am not saved ..... Yes, I am .....

iii. How old are you spiritually? In other words, when were you born again?

---

iv. What is the highest level of education or exposure you have received?

---

v. What is your life assignment? Your answer must not exceed fifty words.

---

vi. Where were you born again?

---

vii. Who preached the message?

---

viii. What are three things you left behind because you gave your life to Christ?

---

ix. Are you living a holy life? If so, how? Explain below.

---

x. Are you married, divorced or single? Write your answer below.

---

xi. If married, have you slept with anybody outside your marriage? .....

xii. If yes, when and where?

---

xiii. If single or divorced, have you slept with anyone? .....

xiv. Where is that person now? Is he or she part of your ministry team? Have you repented? Have you told your mentor?

---

xv. How would you describe yourself sexually? Choose one:

Unstable ..... Fairly stable .....
Manageably stable ..... Solidly stable .....

xvi. If the occasion presented itself, could you lie?

---

xvii. How would you describe your conscience towards God?

A little clear ..... Not clear yet, but I am still praying .....

Clean, but ..... Clean and clear .....

xviii. How would you describe your conscience towards other people?

Full of offence ..... Void of offence .....

xix. Do you love the Lord? If so, how?

xx. Are you at peace with your neighbour? Describe your relationship with your current neighbour, or a previous one if you have none at present.

---

xxi. Write out Matthew 22:37–40 below and explain what you understand it to mean.

---

xxii. Are you ashamed of your past?

---

xxiii. Are you in any way troubled by it? .....

xxiv. If so, what is that past?

Reflection

Based on what you have read, what ideas or concepts can you put together for your ministry's structures and strategies? Note any green light (a strength) or red signal (a weakness). Write your observations down before you move on to the next chapter.

BOOK TWO

Building and Leading Spirit-Led Ministries

The Introduction and Chapter 1.

BUILDING AND LEADING SPIRIT-LED MINISTRIES THROUGH PRACTICAL AND SYSTEMATIC THEOLOGY

By

Rev Wisdom O Akinpelu

Building And Leading Spirit-led Ministries Through Practical And Systematic Theology

ISBN: 978-1-9193951-4-2

Copyright © 2025 Wisdom O. Akinpelu

All rights reserved. No portion of this book may be reproduced or transmitted in any form or by any meansgraphic, electronic, or mechanicalwithout the prior written permission of the author, except for brief excerpts used in reviews or academic referencing.

Introduction

"The whole church taking the whole gospel to the whole world." This rallying cry from the Lausanne Movement encapsulates the heart of Christian mission. Yet too often, churches drift from this mission. We get comfortable maintaining programs and traditions while the world around us rapidly changes. This book is a personal call and practical guide for gospel ministers, pastors, and church leaders to refocus on our core calling: **to make disciples of Jesus in** all **of life, by the power of the Spirit, grounded in sound theology.**

I write as a fellow servant who has seen both the triumphs and troubles of ministry. Serving in pastoral leadership in Nigeria (and across Africa) has shown me vibrant faith and growth, but also painful divisions and derailments. My heart burns to protect the unity and purpose of the Church by strengthening our theological foundations and leadership structures. I've witnessed "every Tom, Dick, and Harry" with a platform teach errors or sow rivalry, destabilizing congregations. It doesn't have to be this way. When **clarity of doctrine meets the fire of the Holy Spirit**, the Church becomes unstoppable. Sound theology and Spirit-led ministry are not enemies; they belong together. This book will show how to build ministries that are both **biblically grounded** and **ablaze with the Spirit's power**.

At its core, our mission as the Church is about **restoration** healing all that was broken by the Fall (Genesis 3). Humanity's rebellion against God fractured three key relationships: our relationship with God, with one another, and with creation. The good news is that Jesus Christ came to restore **all three**. Therefore, authentic Christian mission must address each one. Emphasizing one aspect while neglecting others distorts our calling:

> **Restored relationship with God (Evangelism & Conversion):** Proclaiming the gospel so that people can be reconciled to God through faith in Christ. We call people to repentance and new birth, restoring the God-and-human relationship.
>
> **Restored relationships among people (Community & Compassion):** Breaking down social barriers in Jesus' name fostering love, justice, and reconciliation in families, churches, and societies. This includes caring for "the least of these" (Matt. 25:3540) feeding the hungry, welcoming the stranger, clothing the naked, visiting the sick and imprisoned. Such deeds of love are not optional add-ons; they are central to our witness. A church that is **truly discipled** in essence and practice will naturally **be discipling and serving others**. Until we embody Christ's love in action, we are not ready to experience supernatural expansion in ministry.
>
> **Restored relationship with creation (Creation Care & Stewardship):** Encouraging responsible stewardship of the environment and standing for justice in God's world. All creation groans for redemption (Rom. 8:1921). Our mission includes tending the garden of the earth and addressing issues of environmental and societal brokenness as part of God's redeeming work.

Building And Leading Spirit-led Ministries
Through Practical And Systematic Theology

Throughout these pages, we will revisit this holistic mission. The **Great Commission** (Matt. 28:1820) remains our mandate *"Go and make disciples of all nations"* but making disciples touches every aspect of life. Jesus is Lord of both soul and body, both Sunday worship and Monday work. The **whole gospel** is meant for **the whole person**, and every believer is called to participate in this mission.

Yet, many ministers struggle to actualize this grand vision. Why? Often, it's not overt sin or Satanic opposition that hinders us (though those are real). More commonly, we are hindered by our **assumptions, habits, and blind spots**. In other words, we get in our own way. We assume we're doing "what God wants" when we may be following man-made traditions or personal comfort. We may focus on fighting the enemy "out there" while ignoring the *internal issues*like

shallow theology, poor planning, or lack of lovethat quietly stunt our ministry. This book will help you identify those hindrances and break out of any self-imposed limitations or “ignorance masquerading as confidence.” It's time to move our ministries **beyond assumption and maintenance, into divine alignment and impact.**

What You'll Learn: By journeying through these chapters, you will discover how to build a ministry that is both **theology-driven** and **Spirit-led**. We will explore the power of systematic theology in shaping stable, fruitful ministries. We will learn why **assumptions (not always Satan) are often what hold us back** and how to replace them with truth. You'll learn to **prioritize theology properly** in your decision-making and avoid the trap of “zeal without knowledge.” We'll discuss how to embrace *Spirit-led innovation* without abandoning biblical truthleading change with both **clarity and fire**, where sound doctrine and the Spirit's guidance converge. You will be challenged to mature in your doctrinal foundations for long-term resilience, and to lead with humility, integrity, and Holy Spirit empowerment. In short, this book will equip you to build a ministry that is **resilient, Spirit-filled, and scripturally sound** in the face of 21st-century challenges.

Each chapter includes practical steps, personal reflections (from my own journey and others'), and questions to help you apply what you learn. I invite you to read prayerfully and thoughtfully. Let the Holy Spirit speak to you as you read. May this be a journey of *re-learning and rebuilding*a spiritual reset to align your ministry with biblical precision and Holy Spirit power.

It's time to **rekindle the mission**, restore the foundations, and lead with both courage and wisdom. With the whole Church working together, empowered by the Spirit and guided by the Word, we can truly take the whole Gospel to the whole world. Let's begin!

Chapter 1
THE CHURCH'S MISSION IN A CHANGING WORLD FROM MAINTENANCE TO MISSION

“Why is my church not growing?” Many discouraged pastors have whispered this question. Perhaps you have poured your heart into preaching and pastoring, yet the pews remain sparsely filled or spiritually stagnant. It's easy to blame external forces: an increasingly secular society, an indifferent community, even demonic opposition. But what if one major obstacle to growth is more subtle and *internal*? In many cases, churches plateau or decline because they operate in **maintenance mode** instead of **mission mode**. We get stuck preserving the status quo running programs for our own people rather than **advancing outward in evangelism and discipleship**.

Consider a tale of two churches in the same city: Church A focuses mostly on keeping its members comfortable. The calendar is full of committee meetings, internal fellowship events, and endless maintenance of facilities. Outreach is an afterthought left to a small evangelism team. Church B, down the road, has a different heartbeat. Its leaders constantly ask, “Who in our community hasn't heard about Jesus? How can we **serve our neighbors** and demonstrate Christ's love?” Members of Church B are equipped and encouraged to live out their faith in their families, workplaces, and neighborhoods. They regularly invite others to explore faith. Over time, which church impacts more lives? Which one experiences growth in depth and number? The answer is no mystery. **Mission-mode churches** grow and bear fruit; **maintenance-mode churches** eventually wither.

Mission Mode vs. Maintenance Mode

Let's clarify the difference. **Maintenance mode** mindset treats the church like a club that exists primarily to meet the needs of its current members. The goal is to keep things running smoothly often clinging

to familiar routines and traditions. Change is resisted. Outreach and innovation are minimal. Success is measured by *inward* markers (like maintaining attendance, keeping budget, avoiding conflict) rather than outward impact.

In contrast, **mission mode** mindset sees the church as a *launch pad* for God's kingdom work. The church exists not for itself but for **God and His mission**. Every program and tradition is held loosely, evaluated by whether it helps fulfill the Great Commission. A mission-mode church equips its people to reach the lost and serve the community. It measures success by *outward* markers: new disciples made, lives transformed, communities blessed in Jesus' name.

Shifting from maintenance to mission often requires confronting our assumptions and fears. It's uncomfortable. It may mean reallocating funds from internal comforts to evangelism efforts, or changing beloved routines to connect with outsiders. But this realignment is exactly what Jesus calls us to. **"Go therefore and make disciples of all nations… teaching them to obey everything I have commanded you"** (Matt. 28:1920). We cannot "go" if we are busy sheltering in place.

Ask yourself honestly: *Is my ministry more focused on preserving what is, or on reaching who is not yet here?* Do we spend more energy catering to insiders or pursuing the lost and least? It might be revealing to audit your church calendar and budget through this lens. For example, if a large percentage of resources go into building maintenance, endless conferences, or internal programs that have no evangelistic component, it's a sign of maintenance mode. There is nothing wrong with caring for members and facilities those are necessary. But when they consume us to the neglect of **seeking and saving the lost** (Luke 19:10), our priorities are misaligned.

The Great Commission: Back to Our Core

To recalibrate on mission, we must let Jesus' Great Commission ring

loudly in our ears again: **"All authority in heaven and on earth has been given to me,"** Jesus declared. **"Therefore go and make disciples of all nations, baptizing them…and teaching them to obey everything I have commanded you"** (Matt. 28:1820). This is not merely a verse to quote at missionary conferences; it's the North Star for *every* local church. Making disciples not just converts or churchgoers, but **whole-life followers of Jesus** is the core reason the Church exists.

If disciple-making is our core mission, then evangelism (introducing people to Christ) and discipleship (helping them grow and obey Christ in all of life) must be central in our ministry strategies. We should evaluate every activity by how directly or indirectly it contributes to those purposes. A community picnic, for example, can be a mission activity if planned with prayer and intentionality to build relationships with unchurched neighbors. A Sunday school class is mission-focused if it not only edifies current believers but also trains them to reach others. We realign by *infusing missionary purpose into everything we do*.

One hindrance here is the assumption some have that "evangelism is not my gift" or that discipleship is the job of pastors. The Great Commission is given to **all disciples**. As leaders, our role is to equip **every believer** to play their part in God's mission. In Ephesians 4:1112, we see that pastors and teachers are given to the church *"to equip the saints for the work of ministry."* The work of ministry is not meant for a professional few, but for every saint! When we empower our members to see themselves as missionaries in their daily lives, the church's reach multiplies exponentially.

The Whole Gospel for the Whole World

Mission-mode churches also embrace a **holistic gospel** vision. In the past, some ministries have fallen into a *false dichotomy*: choosing either evangelism *or* social action, personal salvation *or* community transformation, preaching *or* charity. Biblical mission is not either/or;

it's both/and. It's taking *the whole gospel* (in word and deed) to *the whole world*.

What does "whole gospel" mean? It's the good news that Jesus redeems **every part** of fallen creation:

> **Spiritually** (saving souls and reconciling us to God),
>
> **Socially** (tearing down walls of prejudice, injustice, and isolation among people),
>
> **Physically** (meeting practical needs, healing, caring for the sick, feeding the hungry),
>
> **Environmentally** (restoring creation, as faithful stewards of the earth God made).

The gospel of the kingdom that Jesus preached and demonstrated was holistic. He forgave sins *and* healed diseases. He preached repentance *and* fed multitudes. He welcomed outcasts and confronted social injustice (like hypocrisy among leaders). Likewise, He sends us to **make disciples of all nations** which includes baptizing (spiritual incorporation into God's family) and teaching them to obey *everything* He commanded (which covers love, ethics, compassion, etc., not just religious activities).

The **Lausanne Cape Town Commitment (2010)** affirmed this balance well: *"God commands us to love him with all our heart and soul and mind and strength, and to love our neighbor as ourselves.* Evangelism and compassionate social action *are both parts of this dual love-command.* Emphasizing one while neglecting the other leads to a distortion of Christ's mission. We have seen this historically: some churches focused on preaching but ignored the cry of the poor (leading to accusations of hypocrisy), while others focused on charity but stopped calling people to repentance (leading to a social club without the saving gospel). **Jesus calls us to do both.**

One African pastor put it this way: *"A hungry belly has no ears."* If we

ignore practical needs, our preaching may fall on deaf ears. Conversely, another saying goes: *"What's the point of providing a full belly that still goes to hell?"* If we never share the message of salvation, our social work, though helpful, doesn't address people's deepest need. Therefore, a mission-driven ministry will **minister in both word and deed**. Feed the hungry and share *why* because of Jesus' love. Educate children and also introduce them to the God who gave them purpose. Fight injustice and invite people into the community of the just King.

Finally, the "whole world" means our vision should be as global as God's. No corner of the earth, no people group or sector of society is outside the scope of the Great Commission. Your local church is part of a global mission. We must care about reaching our local community *and* the nations. For some, that will mean going or sending missionaries across cultures. For others, it means supporting global missions in prayer and giving. It also means being open to reaching people from different backgrounds right where you are (perhaps there are immigrants or internationals in your city who have never heard the gospel). A mission-mode leader is always asking, *"Who else needs to hear, and how can we go to them?"*

Breaking Out of Comfort Zones

Perhaps you sense the Holy Spirit stirring you as you read: a mix of excitement and discomfort. That's good. Moving into mission mode will challenge us. It might challenge your church's traditional way of doing things. You might face resistance from those who prefer comfort. Here are a few common **"modes" that hinder the Church** today, which we must intentionally break out of:

> **Religion Mode:** Going through religious motions with no expectation of change. The church in religion mode is more like the Pharisees preoccupied with rituals, rules, and appearances, but missing the heart of God for people. We combat this by refocusing on our **relationship with God** and

genuine worship that transforms lives, rather than empty traditions.

Consumer/Capitalist Mode: Treating the church like a business or consumers' club. In this mode, success is defined by numbers, offerings, and keeping customers (members) happy. Ministry becomes performance and programs. To break this, we must refocus on **servanthood and sacrifice** measuring success by faithfulness to Christ's mission rather than human metrics. The church is a family and an army, not an entertainment venue or profit center.

Legalistic Mode: Emphasizing rules, control, and human effort over grace and the Spirit. A legalistic church is fear-driven, obsessed with avoiding mistakes, and often judgmental. This stifles mission because it makes church unattractive and Christians joyless. We break this by re-embracing the **gospel of grace** remembering that it's God's love that saves and changes people, and our role is to share that love, not to play Holy Spirit in someone's life. A grace-filled community will naturally draw people toward Christ.

Shifting out of these modes requires intentional prayer and teaching. Preach on the Great Commission and the mission of God regularly. Celebrate stories of outreach and changed lives in your congregation. Perhaps start small initiate one new outward-focused ministry and invite members to join. For example, begin a weekly evangelistic Bible study in a cafe or a service project in your town. As people see the fruit, their mindsets will begin to change.

Most importantly, lead by example. If you as a leader step out of your comfort zone perhaps by knocking on doors, or striking up spiritual conversations in public, or volunteering at a community charity your flock will take notice. A pastor in mission mode is contagious. Your passion will ignite others. Remember, Jesus promised **"I am with you always"** as we go on mission. The presence of Christ and the power of the Holy Spirit accompany us when we take risks for the sake of the gospel.

Building And Leading Spirit-led Ministries
Through Practical And Systematic Theology

Reflection and Action Steps Chapter 1

Inventory Your Priorities: List your current ministry activities. Which ones clearly serve the Great Commission (evangelism, discipleship, compassionate service)? Which ones seem to exist "just because we've always done them"? Pray over this list and identify one or two changes that could shift more energy toward mission.

Community Eyes: Take a prayer walk or drive around your community this week. Ask God to open your eyes to the needs and people outside your church walls. Who is Jesus calling you to reach or serve? Note any insights or names that come to mind.

Start One Missional Step: Identify one practical step to move your church toward mission mode. It could be launching a small-group outreach, planning a community service day, training members in personal evangelism, etc. Write down this step and share the vision with at least one other leader or your team to begin implementing it.

Personal Check: Are you, as a leader, modeling a missionary lifestyle? In the coming month, commit to initiating at least one gospel conversation and one act of service outside your church circle. Lead from the front and watch others follow.

BOOK THREE

The Missing Links in Pentecostal Practice

Chapter One, in full.

CHAPTER ONE

A Decade in the United Kingdom: Personal Journey, Disillusionment, and Awakening

I arrived in the United Kingdom nearly a decade ago, carrying with me the passion, convictions, and theological assumptions shaped by my years of ministry in Africa. I preached widely and encountered something I was not expecting: a persistent criticism of African Pentecostal ministers. Everywhere I turned—church gatherings, academic circles, social settings—I heard accusations of materialism, exploitation, and prosperity-driven theology.

I defended these ministers relentlessly. I believed—and still believe—that the majority of Pentecostal ministers in Africa serve sacrificially. I knew them personally. I belonged to their denomination. I had witnessed their hard work, their passion for evangelism, and their dedication to spiritual formation. Many had given their lives to reach the unreached, living simply and faithfully.

My own conversion was a direct result of their ministry. Over thirty years earlier, I had been brought into the faith by one of these Pentecostal congregations—what we often called “Orthodox” in Nigeria, though I later learned in the UK that “Orthodox” actually refers to an entirely different tradition. Through their discipleship, my life was transformed, and I remain indebted to their gospel work.

This personal experience made it painful to hear the sweeping generalisations that labelled all Pentecostal ministers as manipulative or materialistic. I knew these accusations applied to a very small minority—less than five percent—who misused the gospel for personal gain. Yet the criticisms painted with a broad brush, ignoring the sacrificial 95 percent who quietly laboured behind the scenes.

I could not understand why the world did not see this. Why were the good overshadowed by the few who erred? Why was the entire movement caricatured?

Little did I know that the pain I felt whenever Pentecostalism was criticised was pointing me toward a divine assignment—one I would only understand years later.

A Surprising Turn: Theology in the UK

I always knew I would pursue further training, but I never imagined it would be in theology—or that it would be in the United Kingdom. After nearly 27 years in ministry, I enrolled in theological studies expecting it to be a "walk in the park," with little new to discover.

I was wrong.

As I immersed myself in theological study—both as an art and a science—my eyes opened. I began to see that many practices in my tradition were shaped not by Scripture alone but by:

- cultural assumptions,
- inherited customs,
- incomplete theological frameworks,
- and unexamined leadership structures.

The term church tradition, which I had never applied to my denomination, suddenly made sense. Every denomination, including mine, carries a tradition—whether acknowledged or unacknowledged.

I learned that congregations across the world emerge from different theological streams: Reformed, Anglican, Methodist, Catholic, Pentecostal, Baptist, and more. Each has its own history, structures, doctrines, strengths, and weaknesses.

Discovering the Missing Links

It did not take long to identify the missing link responsible for much of the criticism targeted at Pentecostal churches: the absence of social action and whole-life discipleship.

I discovered that:

- Nearly 80% of churches in Africa are heavily invested in evangelism.
- But fewer than 20% were intentionally involved in social action.
- And nearly none had a structure for whole-life discipleship.

Most churches practiced evangelism consistently, discipleship occasionally, and social action rarely. And where social action did occur, it was often an annual ritual, not an integral part of the church's mission.

The consequence? A spiritually passionate movement with limited societal impact, accusations of materialism, shallow discipleship, confusion between "Christian" and "disciple," and a sacred–secular divide that crippled mission.

Europe's Dilemma and a Warning

In the UK and much of Europe, I saw another problem: churches were not evangelising aggressively, but they were far ahead in social action. Yet many were empty.

Why? Because discipleship had not been intentionally passed to the next generation. The result was a continent filled with churches whose buildings remained but whose congregations had disappeared.

This became a warning to me: a church that does not intentionally disciple will eventually decline.

END OF THE FREE SAMPLE

WAMI Ministry Leadership & Structure Library

Three books, read as one argument: what a ministry is built on, how it is led, and what it has inherited and forgotten.

Start free: take the Church Health Snapshot at yourchurchhealthcheck.com.

Get the collection: payhip.com/b/edjhQ