

## WAYS OF IMPLEMENTING BIBLICAL AND THEOLOGICAL FOUNDATIONS FOR SPIRITUAL REVIVAL IN BAMBURI GREAT NEWS CHURCH

### Authors

Khamala E. Omburo<sup>(1)</sup> Tom Ogal<sup>(2)</sup>; Jongimpi D. Papu<sup>(3)</sup>; Jonathan Musvosvi<sup>(4)</sup>; Robert Osei-Bonsu<sup>(5)</sup>

Main author email: [omburo@yahoo.com](mailto:omburo@yahoo.com)

(1.2.3.4.5) Adventist University of Africa, Kenya.

### Article Citation (APA)

Omburo, K. E., Ogal, T., Papu, J. D., Musvosvi, J., & Osei-Bonsu, R. (2022). Ways of implementing biblical and theological foundations for spiritual revival in Bamburi great news church. *Journal of philosophy and religion*, 1(1), 1-16. <https://doi.org/10.51317/jpr.v2i1.66>



A publication of Editon Consortium Publishing (online)

### Article history

Received: 01.04.2022

Accepted: 04.05.2022

Published: 30.06.2022

Scan this QR to read the paper online



**Copyright:** ©2022 by the author(s). This article is an Open Access article distributed under the terms and conditions of the Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License (CC BY-NC-SA 4.0).



### Abstract

This study sought to determine the effective ways of implementing Biblical and theological foundations for spiritual revival in the church. The research methodology that was used here was the mixed method. Data was collected using random sampling. 10 people were interviewed. There were 2 youths, 3 elderly men and 5 women. Questionnaires were also used to corroborate the findings of the interviews. There were 17 electronic respondents and 25 verbal respondents; then the rest were hard copy respondents totaling to 148 people. The quantitative method was used to get important data involving figures and a general view of the church's position. The qualitative approach helped us analyse the responses collected from the questionnaire and gave us the required data that helped make informed conclusions. In conclusion, this implementation can benefit other churches that would like to grow and revive spiritually. It resulted in reaching out evangelism to neighbours and an increase in membership. This study recommended that church leaders be challenged to take responsibility for the church by committing themselves to spiritually feeding members.

**Key terms:** Theological foundations, spiritual revival, preaching.

## 1.0 INTRODUCTION

The Bamburi Great News SDA Church is one of the churches in Bamburi District. It is situated along the old Mombasa - Malindi road, approximately 2km. from the giant Bamburi Cement Company. It is constructed on a half-acre land owned by the Kenya Coast Field of the Seventh-day Adventist Church. With a membership of 570 in its official register, this local Church receives approximately 1,000 attendances during Sabbath worship. It is a cosmopolitan church. The majority of members are Women who constitute about 56 per cent, followed by the youths at 15 per cent, Men at about 10 per cent and children in plenty. The compound is shared by the church with the Kenya Coast Field Headquarters and a Primary school from kindergarten 1 to Standard 8. Due to the fear of antagonistic Muslim presence in the area, which discourages public evangelistic meetings, many members do not venture into evangelistic campaigns. There was a time they were even reported to the community chief for holding a crusade on a ground allegedly belonging to the Muslim community. Some church elders tend to dictate matters in church business, and allowing outside influences into the church discourages the youth and newly converted members. In addition, due to the high number of tourists frequenting the area, drug abuse and immorality among the youth have steadily increased.

The sacredness of God and His holy things are taken for granted. Consequently, many members do not have a close relationship with God. This has led to swindling of Church funds and low participation in church-related programs. Their average giving of tithe and offering ranges between 10 – 15 per cent of the membership. Due to the resulting low level of spiritual maturity, members often drift towards grouping themselves along tribal lines and fighting for leadership positions. This has reduced the church of God to a battlefield where people pursue self-interests. Some have even left the Adventist church to attend evangelistic churches where they claim there is better spiritual fulfilment. The spiritual climate of the church is cold and slow. The members come very late to church whereby during Sabbath School, only about 50 to 100 members (5% to 10%) start services on time. The majority arrive after the Sabbath School Bible study program. In the afternoons, the number of attendances drops drastically, whereby out of the 1000 attendance in the morning, only about 150 to 200 members (15% to 20%) turn up for planned programs in the afternoon. During the midweek prayer, about 30 to 50 members (3% to 5%) attend, and only around 100 (10%) or less attend on Friday sundown worship. From casual interactions with the members, it was discovered that some members attend the Sunday churches claiming to find revival there. The casual interactions further revealed that some members were holding animistic world views. Such members visit spiritualists, witchdoctors, herbalists, and traditional medicine men and women who use charms, divination, and invocation of the spirit world to seek solutions to their challenges. The result is low spirituality in the Bamburi Great News Church.

## 2.0 LITERATURE REVIEW

The ministry of John took place in the Judean desert where the river Jordan was situated. He was proclaiming revival and the baptism of penitence (repentance) for the forgiveness of sin. This implies that the nation had gone astray, and there was a need for them to be revived and come back to God. Therefore, the apostate nation people to their need for God's revelation" (Gaebelein, 1981). His function was to illuminate people or revive them in preparation for the coming Messiah.

Jesus unfolds the gospel of the kingdom when he brings the beatitudes of the kingdom of Heaven in the sermon on the mountain. Then he went up on the mountain and sat down with the disciples. This must have been a call for revival for the disciples, preparing them for a greater work ahead. "Sitting down is the

typical position from which a teacher in Judaism taught ... Jesus teaching in this setting is directed primarily to the disciples, not the crowd. It can be designated in large part as training in discipleship" (Wilkins, 2002). Jesus going to the mountain may also be of certain significance. There are several occasions when Jesus does things on the mountain which has something to do with the revival of the spiritual life. "Since Mathew emphasizes mountains in special narratives usually with revelation, the mountain here functions as a literary device... may have in mind the parallel of Moses going up to Mount Sinai to receive the Law" (Hagner, 1993). Hagner links the mountain experience with a "Zion eschatology background, providing the scene for the Messiah's renewal of the Torah for his eschatological people." The beatitude is a way of proclaiming the kingdom in a way to come back to their Lord. "John's baptism is described as one of repentance for the forgiveness of sins" (Arnold, 2002). In Luke 3:4, "as it is written in the book of the words of Esaias the prophet, saying, the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight." John's prophetic ministry is seen as it is quoted from the book of Isaiah and refers back to the desert experience. Arnold makes this plain by saying that "the desert presents the return from the exile as a new exodus analogous to God's deliverance of his people from Egypt." When he calls for the preparation of the way again, Arnold aptly states that it "reflects Near Eastern imagery of cleaning the path for a royal figure ... it is metaphorical, referring to a people spiritually and morally prepared to welcome the Lord." This is the type of revival expected of the people of God. The preaching of John was preparatory to the coming of Christ. "John came to speak from a human level and awaken people to their need for God's revelation" (Gaebelein, 1981). His function was to illuminate people or revive them in preparation for the coming Messiah.

Jesus unfolds the gospel of the kingdom when he brings the beatitudes of the kingdom of Heaven in the sermon on the mountain. Then he went up on the mountain and sat down with the disciples. This must have been a call for revival for the disciples, preparing them for a greater work ahead. "Sitting down is the typical position from which a teacher in Judaism taught ... Jesus teaching in this setting is directed primarily to the disciples, not the crowd. It can be designated in large part as training in discipleship" (Wilkins, 2002). Jesus going to the mountain may also be of certain significance. There are several occasions when Jesus does things on the mountain, which has something to do with the revival of the spiritual life. "Since Mathew emphasizes mountains in special narratives usually with revelation, the mountain here functions as a literary device... may have in mind the parallel of Moses going up to Mount Sinai to receive the Law" (Hagner, 1993). Hagner links the mountain experience with a "Zion eschatology background, providing the scene for the Messiah's renewal of the Torah for his eschatological people." The beatitude is a way of proclaiming the kingdom in a new way from a different viewpoint. "The implicit demands of the Beatitudes are there for comprehensible only because of the new state of affairs the proclamation of the kingdom initiates, the insistence that Jesus has come to fulfil the Law and the prophets" (Carson, 1984).

After the great disappointment of the disciples following the crucifixion experience, they must have been highly discouraged and fearful of the future. The Pentecost Experience was a very important event in their lives because it brought special spiritual revival, "the Holy Spirit descended like a mighty rushing wind, and in the likeness of fiery tongues set upon them" (Clarke, 2009). Immediately after they were filled with the Holy Spirit and heard speaking in tongues, Peter gained courage from the spiritual revival and was able to speak boldly to the crowds that were gathered outside some quibble. "Confounded by Peter, who asserts that this work is of God; and that thereby a most important prophecy was fulfilled. He takes occasion from this to preach Jesus to them, as the true Lord and only Messiah." It was not only a spiritual revival for the

# Journal of Philosophy and Religion

disciples but also a spiritual revival for all the people who were gathered, and a great baptism was experienced. "The people are alarmed and convinced, and inquired what they shall do. He exhorted them to repent and be baptized in the name of Jesus so that they may receive remission of sins and the gift of the Holy Spirit. They gladly received his word; about three thousand are baptized and added to the church in one day."

Paul, in his writings, brings the issue of the spiritual gifts more often than any other person and in all cases; it was not to be used for personal benefit but the well-being of the entire body of Christ. The gifts included, among others, "prophecy, teaching, apostleship, evangelism, speaking in tongues and working of miracles" (Dederen, 2000). These gifts were to bring spiritual revival to the church and prepare them for the mission of God. "Serves to warn the world and edify believers." The purpose of the gift is to complete the mission of God and spiritually revive the believers to move with zeal in pronouncing the good news of the kingdom. "These ministries are to work together to nurture and up build (sic) the flock and proclaim the gospel to those outside the fold. Both clergy and Laity are to participate in these ministries." The above Spiritual gifts and others not mentioned are all given to bring spiritual revival to the children of God. Spiritual gifts are very important in the church. They motivate the church to engage in Christ inspired activities which bring about spiritual development. These spiritual gifts help every member be of service to the church and God and realize that everyone has a role in the community.

Antipas (2022) states that "one of the functions of the local church is to help believers understand who they are in Christ, and how to live the Christian life more fully. Focusing on spiritual gifts – what they are, who has them, how to discover one's giftedness, and how to use gifts most appropriately – could ignite a movement of service and influence, unlike anything we have experienced during our lifetime." We have what he terms "Motivational gifts, Ministry gifts and Manifestation gifts." These include all the gifts brought together to build the body of Christ. The motivation gifts include leadership which helps the church take the people where they need to be and would like to be, having the vision and the influence required. The gift of prophecy helps in proclaiming God's way to the world. Finally, the gift of giving ensures that the church's work and the needs of others are taken care of. Other gifts include the ministry of Apostles, Pastors, Prophets, Evangelists and Teachers. All are for the building of the body of Christ (Eph. 4:7-13). In the Manifestation gifts, we have the gifts of faith, wisdom, knowledge, miracles, discerning of the spirit, speaking in tongues, and interpretation of languages, all of which are there for the glorification of God and to testify of the Spirit and for the enriching of the community of faith and to amplify the body of Christ.

The Messages by Three Angels in Revelation 14:6-12 is a call for spiritual revival. Specifically, the entire universe is guilt-ridden about receiving the mark of the beast, and the principles of the church have been corrupted or compromised, yet the coming of Christ a second time is at hand. Therefore, the whole world must be prepared for this event which entails receiving the saviour of the world and the King of kings. God always sends a message to prepare His people for any major world events which affect their eternal destiny. Therefore, the three Angels' message, which is God's special message to prepare His people for the second coming of Christ, is an urgent end-time call found in the book of Revelation.

This calls for a great awakening or drastic spiritual revival to prepare the universe for this. The call-in revelation 14 is the initiation of God to revive his elect to be ready for this glorious day. "He has sent the first, second and third angels' messages. These angels represent those who received the truth, and with

power open the gospel to the world." Nichol (1995), regarding the first Angels message, observes that "When this message will be carried strongly as required, then there will be seen a very great Spiritual revival taking place, and a large number will accept the truth and turn from the devil's deception. The time of God's destructive judgments is the time of mercy for those who have no opportunity to learn what is truth. Large numbers will be admitted who in these last days hear the truth for the first time."

Revelation 14:6, 7 "shares with the rest of the New Testament the conviction that the gospel must be preached to all nations before the end comes (Mark 13:10; Matt.24:14). The eternal gospel of the last message is by definition good news for those who accept it." (Nelson, 1982) It is good news because Christ died for our sins on the cross so that we received salvation, forgiveness, mercy, and grace through His love (John 3:16) "For God so loved..." It is good news because Christ lived a perfect life and exchanged that perfect life as a ransom for our imperfect lives. (Romans 3:23) which had fallen "short of the glory of God." It is also good news because Christ rose from the dead, and He lives for us so that we can comfortably come to Him with all our shortcomings and weaknesses. (Romans 5:8) "...while we were still sinners, Christ died for us." Finally, it is good news because Christ ascended to the throne of God our Father and is seated at the right hand (Hebrews 8:1) "of the Majesty in the Heavens" as our High Priest.

The call is for obedience "Fear God and..." it is to reverence God, which is the whole duty of man (Eccl 12:13), and "give glory... Is a call to honour Him in all our lifestyle, as Paul says in 1 Corinthians 10:31. Worship Him..." is a call to worship the only one worthy of our worship (Revelation 4:11), the creator of Heavens and earth. The second angel pronounces the fall of Babylon "spiritual fall of Babylon... with the call to leave Babylon." A false doctrine through a false religious system is the one termed Babylon "She has made all the Nations drink from the wine of the wrath of her immorality." And God is calling His people to come out of her. The third angel is a warning against false worship that "will drink of the wine of the wrath of God." This is God's final judgment on those who worship the beast or its image and carry the beast's mark. Therefore, it is an appeal to surrender completely to our creator and GOD by following His truth.

One of God's uses to communicate with his people is prayer, which is the most popular and effective means God has set in motion. Copeland (2022) confirms this when he says, "Prayer is communication with God, believing and receiving what He has already given you in Christ Jesus. Everything you will ever need is in Jesus, and when you made Him Lord of your life, it was given to you. All that remains is for it to be received. It has to be brought from the spiritual realm to this natural, physical realm." He goes ahead to list five principles of prayers as: 1- God's Will Is Heaven on Earth - Prayer is... God's will is that heaven and earth run parallel to "Thy will be done in earth, as it is in heaven" (Matthew 6:10). 2- Live a Life of Prayer- Prayer is always available to everyone. No situation disqualifies anyone from prayer... Acts 2:21 states that "*whosoever* shall call on the name of the Lord shall be saved." 3- Come Boldly...Through Jesus... God is aware of all of you and also your situation. That is extremely important to your prayer life... You have a praying right and expect results. Jesus promises us: "Whatsoever ye shall ask the Father *in my name*, he will give it you" (John 16:23) 4- You Have a Right to Believing and Receiving... It does not matter whatever you have done or who you are, you have a right to believe... (John 3:16) 5- Always Start at the End ... Praying in Jesus' name, based on God's saying, puts you in a position of receiving from Him. It gives Him a license to function in your life. It is not based on feeling but on believing what God said—believing is the key. Staggs talking about prayers, states that "A whole church on its knees is irresistible. Revival always brings the church to its knees" (Staggs). Hence prayer is a key component of revival.

Ngwarati (2022) simply says that “prayer is communication with God. Real prayer expresses our devotion to our heavenly Father, inviting Him to talk to us as we talk to Him.” She further adds that “... certain basic elements should be included in our communication with God: Adoration, Confession, Thanksgiving, and Supplication (ACTS).” In her book, White (2002) states strongly that “—Prayer is the soul’s breath. It is the secret of spiritual power. No other means of grace can be substituted, and the soul’s health be preserved. Prayer brings the heart into immediate contact with the Wellspring of life and strengthens the sinew and muscle of the religious experience.” Gross gives evidence of the power of prayer “A frequent occurrence in the revivals chronicled in history is the practice of simultaneous audible prayer. This was a key feature of the Welsh Revival as evidenced in a little chapel that was packed out with some six hundred people.” He further says that a result was experienced in the Welsh Revival meeting “Prayer meetings multiplied in every place when news of the Welsh Revival reached other nations. There was mobilization for prayer in England, Scandinavia, Germany, North and South America, India, South Africa and beyond.” People discovered the power of prayer and how effective it was for revival.

Communion (2022) describes Preaching as “Preaching is the art of communicating God’s word to encourage, exhort, and correct (2 Tim. 4:2). It is generally based on Scripture, although in some cases, its basis may be hidden (e.g., Acts 17:22-29). The ultimate goal of preaching is to join Jesus in his ministry of bringing people into sharing the fellowship of the Father, Son and Spirit.” Preaching presents the gospel of what Christ has done for us and what He expects our response towards His grace. She further says, “It should help them receive biblical information and exhortations, and implement them in their lives. It should address their spiritual needs, including those they did not know they had.”

Mizzi (2022) in his definition of preaching, says, “Preaching is the proclamation of the word of God to men by men under assignment from God. It is the ordained means for the transmission of the word of God to a lost world; it also serves as an official means of grace for the building up and strengthening of the church of Christ.” It is reaching out to the lost or the apostate world. He further explains that “...Preaching is truth on fire, radically different from a secular lecture or talk; through it, the power of God is revealed unto the salvation of souls ...leads to holiness; they are exhorted to seek God and his saving grace through Jesus Christ and His cross; they are rebuked because of error and sin; they are encouraged by the faithfulness of God presented to them in the covenant of grace.” When it leads to holiness, revival is experienced, and error which leads to sin is exposed. As a result, faithfulness to God is restored. He then concludes by stating that “Preaching is essential, a sine qua non for the church; without it, the people of God will languish. Where true biblical, systematic and expository preaching is present, the church will thrive.” Hence preaching is also a very important component of revival.

Torrey (2022) asserts strongly that “The great reservoir of the power that belongs to God is His own Word—the Bible.” The Bible carries all that God would want of us, and it has power which emanates from God Himself. He further states that “If we are to obtain fullness of power in life and service, we must feed upon the Word of God. There is no other food so strengthening. If we will not take time to study the Bible.” He goes ahead to list 11 things that the power of the Word can do: 1. To start with, the Word of God has the power to convict of sin. (Acts 2:37) ...2. The Word of God has power to regenerate. (1 Peter 1:23) ... 3. The word of God has power to produce faith. (Romans 10:17)... 4. The Word of God has power to cleanse. (Ephesians 5:25, 26) ... 5. The Word of God has power to build up. (Acts 20:32)... 6. The Word of God has power to make wise. (Psalm 119:130) ... 7. God’s Word has power to give an assurance to eternal life. (1 John 5:13) ... 8. God’s Word has the power to bring peace into the heart. In (Psalm 85:8) ... 9. God’s Word

has the power to produce joy. Jeremiah 15:16 ... 10. Patience, comfort, and hope also come through the Word of God. (Romans 15:4) ... 11. God's Word has power to protect from error and sin. (Acts 20:29-32)

Bull (2022) says, "The Bible tells about God. It shows his character and his greatness as well as his creative power and his immortality. It reveals God's interest in mankind as his children and his longing for their love and obedience. It confirms that he is the only God." As we read the Bible often, we grow to know Him better and build our faith in Him to become strong followers of Christ with deep grounding. Missions (2022) in his article state clearly that, "Daily Bible reading maintains our connection with God through his written Word. It reminds us of his character, promises, dependence on him, and our future together. It familiarizes us with and helps us grasp the whole story of Scripture; the whole counsel of God and it keeps our souls energized." Bible study connects us to God and keeps us closer to Him to remain in His counsel and become spiritually revived.

Drollinger (2022) explicitly explains that by studying the Bible, "the teachings of the Lord will turn back your soul. Said another way, God's Word has the power to revive the inner man and strengthen you in times of despondency. It will make you wise and learn from mistakes—so you will not repeat them over and over again." Talking about the great awakening in the Northampton in the AD 1735, Carson (2022) explicitly recognizes the work of the Holy Spirit "In any case, these developments were but the flowering of the religious societies of the early eighteenth century, in which the Spirit had prepared His people for a new understanding of the meaning of fellowship." Hey and Geoff (2022), talking about revival and the spirit, says, "It focuses on the work of the God's spirit in bringing fresh conviction, the experience of God, conversion, re commitment to God and his word and His mission." Indicating that the Holy Spirit is always involved for revival to take place.

Gross, in his observation about the characteristics of revival, asserts that "It's important in revivals to understand that this shift is a direct result of the outpouring of the Holy Spirit." Commenting on Acts, 8:5-8 Gross (2022) observes revival "expanded to many Samaritan villages through the preaching of Phillip followed by Peter and John who came to minister the Holy Spirit to the converts." Thus we see the activity of the Holy Spirit in the revival proses at all times.

Attenborough (2022) talking about the Holy Spirit, strongly believes that "What we need today more than anything else is to see God's glory falling on our nation as he fell on many occasions in the life of Israel in the Old Testament, and the Church in the New Testament, to restore them back to where they should be in their relationship with him; they were times when the glory of God descended to the amazement of the people. What we need today is a mighty manifestation of the glory of God in revival power with signs following! Revival is when God reveals himself in awesome holiness and irresistible power." The Holy Spirit was the one who drew the church to a deeper relationship with God. Haubeil (2022) believes strongly that spiritual decline is a result of the lack of the Holy Spirit. "Now, I believe that the same spiritual cause is behind many of our problems, specifically the personal problems in the local churches and the worldwide church. It is the lack of the Holy Spirit." Referring to the book of Luke 11:9-13, he says, "There is a particular Bible passage in which Jesus emphatically commands us to ask for the Holy Ghost. I know of no other passage where Jesus so lovingly urged us to take something to heart. These verses are found in His lesson on prayer in Luke 11. There He emphasized 10 times that we should ask for the Holy Spirit."

Haubeil also quotes a few writers who have an interest in the observation of the Holy Spirit. Dwight Nelson: "Our church has to the point of exhaustion developed admirable forms, plans and programs, but if we don't finally admit to our spiritual bankruptcy [lack of the Holy Spirit], which has overtaken many of us, ministers and leaders, then we will never be able to get out of our Pro-Forma-Christianity." 4 Garrie F. Williams: "It seems that the Holy Spirit largely plays a minor role, if at all, in the daily lives of many Adventists and church life. And yet this is the foundation for a joyful, attractive and fruit-bearing life in Christ." 5 A. W. Tozer: "If the Holy Ghost were taken away from our church today, 95 per cent of what we do would continue, and no one would notice the difference. If the Holy Ghost had withdrawn from the early church, 95 per cent of what they were doing would have stopped, and everyone would have noticed the difference."

In expressing the need for the Holy Spirit, Fleischmann et al. (2022) explicitly explains that "Another distinctive of a true revival is an extraordinary movement of the Holy Spirit ... The working of the Holy Spirit creates a clear understanding of 'Christ's willingness to save the whosoever,' and the awful state of the eternally lost in hell' ... During a revival, a pious churchgoer (without a true relationship with God) and the rebel will both be awakened to their eternal destination, leading to a call for Christ's mercy." He further asserts that "The Holy Spirit fosters a zeal to spread the gospel and God's kingdom, letting mission work flourish... Thereby, God's kingdom is extended as many turn to obedience in Christ. The preaching of God's undiluted Word with unction has an extraordinary effect on individuals and churches." Therefore, it is evident that the role of the Holy Spirit in Revival is very important and cannot be done away with if there must be a revival individually or cooperatively as a church. And that the intervention of the Holy Spirit is the major accelerator of revival.

The mission is another principle of Spiritual Revival. Always revival has a missionary implication. Smither (2010) confirms in his abstract that "It was not until the third period of revival – termed the Second Great Awakening which occurred in North America during the ... nineteenth century – that the connection between domestic and foreign mission work became apparent... by 1817, participation in missions had become a matter of conviction for evangelicals in North America... the Great Awakening in the nineteenth century propelled US missionaries to Latin America."

Dunca (2022) asserts that "A revival is not the mere appearance of a new version of Christianity but one that elicits massive attention and acceptance; it brings a new life to an old religion. A major characteristic is to accelerate the pace of expansion, determine the new direction of growth and reshape the religious landscape." Revival accelerates growth in that the work of mission brings great excitement, and it is certain that expansion is experienced. McGee (1988) talking about the Azusa Street revival stresses that "Spiritual awakenings and missionary zeal have long been associated on the American religious scene." He further quotes the reaction of some who attended, talking about the impact, saying that "God has solved the missionary problem sending out new-tongued missionaries" the attendees also believed that the revival that they witnessed could be compared to that of the apostolic, which was characterized by signs and wonder that moved the early Christians. Thus, the revival experience involves a special awakening and a zeal for mission work.

Fleischmann strongly asserts that "The influence of revivals on missions has been immense where the church advances God's kingdom strongly ... In this regard, the period of 1815–1914 is Transformation

marked as the 'great century of missions' ... which was propelled by Protestant revivals from the 17th to the mid-18th century."

Gauging the population of members that is increasing every day, it is expected that the work of God should have been finished on earth. Yet the pace is still staggering, and sometimes we hardly move despite the increase in membership. Cox (2022) believes that "along with many others, that there is almost unlimited potential for the growth of the church in Christ-centered, Spirit-led, well organized, and intentional small group ministry." He also feels that "small groups are a divinely ordained means which can help us to achieve these goals."

He gives the benefits of why we need small groups "... are needed to bring people - Christians and non-Christians - close enough to each other in order for warm and loving relationships to develop and for the sharing of the Gospel to take place." White (1925) wrote, "The formation of small companies as a basis of Christian effort has been presented to me by one who cannot err." She further says that "Time is short, and our forces must be organized to do a larger work." Various industries, sectors, and organizations utilise teams to collaborate as strategies for more effective outcomes. Sawyer (2022) categorically explains that "There has been a resurgence of interest in small group personality and social composition and their impact on group effectiveness."

### 3.0 RESULTS

#### Preparation for the Seminar

The program's implementation required some seminars to be held, which necessitated the researcher, to begin with, the church's leadership. The whole church was notified of sequences of revival meetings ahead of them, preparing each member for the events. I took those in leadership positions and briefed them on the assignments they would be involved in. It was important to involve these leaders because they were the ones who should own the project before involving the members.

What was expected was that when the leadership embraced the program, they would take the initiative of mobilizing the members to attend the seminars that were being prepared. The involved leaders included Elders, Deacons and Deaconesses, Youth leaders, and all departmental leaders. A venue was agreed upon, and a date was fixed for the leaders' seminar. The seminar took three days, starting from Friday to Sunday. The leaders who attended included 6 Elders, 8 Deacons, 5 Deaconesses, 2 Youth leaders, and 5 other Departmental Directors. In attendance were 2 pastors who helped in facilitating the program. The seminar started at 8 am and ended at 5:30 pm every day. A copy of the program can be seen in tables 1, 2, and 3 below.

**Table1: Day One of the Leaders Seminar**

| Activity     | Time               | Topics Covered for the Day |
|--------------|--------------------|----------------------------|
| Devotion     | 6:00am to 7:00am   |                            |
| Break Fast   | 7:00 am to 8:00 am |                            |
| Introduction | 8.00am to 8:15 am  |                            |

# Journal of Philosophy and Religion

|              |                       |                                  |
|--------------|-----------------------|----------------------------------|
| Lesson 101   | 8:15 am to 9:00 am    | Challenges of the church         |
| Lesson 102A  | 9:00 am to 9:45 am    |                                  |
| Lesson 102 B | 9:45 am to 10:30 am   | God's Mission                    |
| Break        | 10:30 am to 11; 00 am |                                  |
| Lesson 103   | 11:00 am to 11:45 am  | Disciplines in spiritual matters |
| Sermon       | 11:45 am to 12:50 pm  | Spiritual Formation              |
| Lunch Break  | 12:50 pm to 2:00 pm   | Spiritual Formation              |
| Lesson 105   | 2:00 pm to 2:45 pm    | Spiritual Gifts                  |
| Lesson 106   | 2:45 pm to 3:30 pm    |                                  |
| Lesson 209 A | 3:30 pm to 4:15 pm    |                                  |
| Lesson 207   | 4:15 pm to 5:30 pm    | Questions and Answers            |
| Games        | 5:30 pm to 6:30 pm    | Games and Recreation             |

**Table 2: Day two of the Leaders Seminar**

| Activity         | Time                  | Topics Covered for the Day |
|------------------|-----------------------|----------------------------|
| Devotion         | 6:00am to 7:00am      |                            |
| Break Fast       | 7:00 am to 8:00 am    |                            |
| Introduction     | 8.00am to 8:15 am     |                            |
| Lesson 201 A & B | 8:15 am to 9:00 am    | Spiritual growth           |
| Lesson 202       | 9:00 am to 9:45 am    | Spiritual growth           |
| Lesson 203       | 9:45 am to 10:30 am   | Spiritual growth           |
| Break            | 10:30 am to 11; 00 am |                            |
| Lesson 204       | 11:00 am to 11:45 am  |                            |
| Sermon           | 11:45 am to 12:50 pm  |                            |
| Lunch Break      | 12:50 pm to 2:00 pm   |                            |

# Journal of Philosophy and Religion

|              |                    |                       |
|--------------|--------------------|-----------------------|
| Lesson 205   | 2:00 pm to 2:45 pm | Personal Ministry     |
| Lesson 206   | 2:45 pm to 3:30 pm | Personal Ministry     |
| Lesson 208   | 3:30 pm to 4:15 pm | Personal Ministry     |
| Lesson 209 B | 4:15 pm to 5:30 pm | Questions and answers |
| Games        | 5:30 pm to 6:30 pm | Games and Recreation  |

**Table 3: Day Three of the Leaders Seminar**

| Activity         | Time                  | Topics Covered for the Day  |
|------------------|-----------------------|-----------------------------|
| Devotion         | 6:00am to 7:00am      |                             |
| Break Fast       | 7:00 am to 8:00 am    |                             |
| Introduction     | 8.00am to 8:15 am     |                             |
| Lesson 301       | 8:15 am to 9:00 am    | Priesthood of all believers |
| Lesson 302 & 309 | 9:00 am to 9:45 am    | Priesthood of all believers |
| Lesson 303       | 9:45 am to 10:30 am   |                             |
| Break            | 10:30 am to 11; 00 am |                             |
| Lesson 304 & 310 | 11:00 am to 11:45 am  |                             |
| Sermon           | 11:45 am to 12:50 pm  |                             |
| Lunch Break      | 12:50 pm to 2:00 pm   | Small groups ministry       |
| Lesson 305       | 2:00 pm to 2:45 pm    |                             |
| Lesson 306 & 308 | 2:45 pm to 3:30 pm    | Nature and retention        |
| Lesson 307       | 3:30 pm to 4:15 pm    | Nature and retention        |
| Lesson 209 C     | 4:15 pm to 5:30 pm    | Way forward                 |
| Games            | 5:30 pm to 6:30 pm    | Games and Recreation        |

## Implementation and Seminar Outcome

From the Leaders' resolution for all who were in the seminar that took three days, they proposed to have the leaders divide themselves into groups of two as indicated in Table 4 as follows:-

**Table 4: Distribution of Leaders into 13 Groups**

| No | 1 <sup>st</sup> leader | 2 <sup>nd</sup> leader | Number of members per group |
|----|------------------------|------------------------|-----------------------------|
| 1  | Elder                  | Deacon                 | 39                          |
| 2  | Elder                  | Youth                  | 39                          |
| 3  | Elder                  | Youth                  | 39                          |
| 4  | Elder                  | Departmental Head      | 39                          |
| 5  | Elder                  | Departmental Head      | 39                          |
| 6  | Elder                  | Departmental Head      | 39                          |
| 7  | Deacon                 | Deaconesses            | 39                          |
| 8  | Deacon                 | Deaconesses            | 39                          |
| 9  | Deacon                 | Deaconesses            | 39                          |
| 10 | Deacon                 | Deaconesses            | 39                          |
| 11 | Deacon                 | Deaconesses            | 39                          |
| 13 | Deacon                 | Deaconesses            | 39                          |
|    | Total                  |                        | 507                         |

After dividing themselves into two, it formed a set of thirteen (13) pares and in each divided the members so that each group had approximately 39 members.

As we implement this project, we focus mainly on three (3) issues which should be addressed.

- The issue of Spiritual Growth focuses on how to revive members' spirituality.
- The issue of Nurture focuses on the maintenance of membership and growing a strong fellowship group.
- The issue of the church's Mission whereby God's plan in the church should be given priority. (Evangelism)

In the first section, we want to have a membership which gives priority to the Spiritual practices where prayer ministry is encouraged at all times and in a more concentrated manner, adapting the practice of

# Journal of Philosophy and Religion

Bible study in a way that members find it a priority and a way of life-enriching communion with God, Setting time to fast and meditate on matters to do with spiritual nourishment.

The second section is to have members who emulate Jesus Christ as their example and form a strong fellowship of being our "brother's keeper" and leadership to serve and meet the people's needs by providing an environment of belonging. This would include visitation, which shows that people are interested in serving fellow members and sharing their challenges.

The third section deals with leading members to evangelism, whereby the 28 Fundamental beliefs of the Adventist church should be taught, and members understand the call of the church and individual call to reach the world. Here they will also realize their role as priests to intercede for others inside and outside the church, knowing that they have been chosen generation as accounted for in the book of Deuteronomy (Deut 7:6).

As agreed from the leaders' seminar on dividing the leaders into pares, we decided to hold a joint seminar for all members to set the stage for the leaders to have them form the groups effectively. 1<sup>st</sup> the names of registered members were obtained from the church clerk and then divided into thirteen groups. Each leader was to be conversant with the members assigned to them.

We then announced a seminar which was to take 5 days, and all members were encouraged to attend. The leaders were assigned to follow up with their group members and ensure that they attended the seminar.

On the 14<sup>th</sup> of January 2018, we started the seminar in which I and some of the leaders who attended the first seminar took lessons to present to the members who attended. In turn, we presented the topics mainly dealing with the 28 Fundamental Beliefs of the Seventh-day Adventist church. On this day being a Sunday, the attendance was very nice from morning till evening. Our list of attendance indicated that 120 members were in attendance. On this day, we ran them over fundamental beliefs number 1 to 7.

On the second day, the number reduced drastically, whereby we had 35 members in attendance in the morning. In the afternoon, the number increased to 55; then, by the time we were closing in the evening, the number had swelled to 100 attendees. This was because of the weekdays on which most people had to go to work in their respective places and could not get permission to attend the seminar. On this day, we went through Fundamental beliefs numbers 8 to 12.

On the third day, there was an improvement in the number of attendees when we started in the morning with 58 members, then when it reached the afternoon, they increased to 82 members, and by the time we were closing, the number had reached 110 members. For this day, we run through fundamental beliefs number 13 to 17.

On the fourth day, being a Wednesday, we started with 65 members in the morning, 91 members in the evening, and we closed with 130 members. All this time, the group members we had formed were doing the follow up of their group member's attendance and encouraging them to come in numbers. On this day, we took them through the fundamental beliefs number 18 to 23.

On the last day, we covered all the 28 Fundamental beliefs, and members were as if these things were being taught for the first time in their lives. The morning attendance was very impressive in that 84

members came in, and by the time we were starting in the evening, the number had reached 103 members; we closed that day with 156 members in attendance. On this last day, we took them through fundamental beliefs number 24 to 28.

The following day being a Friday, we met as a team of leaders who attended the 1<sup>st</sup> seminar and got the feedback this seminar in; which the leaders were impressed with the outcome, and now we started to plan for the church program for the whole quarter as we had agreed to pair up and lead small groups which we had already divided among the leaders and in each group the assignment was the same, which was to revive the church members by taking action of leading in the Spiritual growth, Nurture and Mission. So this was to take place, and each group was to give feedback on their group progress.

## 4.0 CONCLUSION AND RECOMMENDATIONS

**Conclusion:** The result of this program is that it has proved successful and, if implemented, can benefit other churches that would like to grow and revive spiritually. It resulted in reaching out evangelism to neighbours and an increase in membership. They have a strong culture of Bible study, intercessory prayers, intermediation, and fasting. Members have been acquainted with the 28 fundamental beliefs of the Seventh - day Adventist church and are now well established in the church and mission, and there is a deeper renewal of commitment to God.

**Recommendations:** New members in the church must be given special study groups to mould and establish their faith and help them be well conversant with the mission of the church. Church leaders should be challenged to take responsibility for the church by committing themselves to feed members spiritually. Small group's ministry should be encouraged to enhance fellowship closer to the members.

## 5.0 REFERENCES

1. Arnold, C. E. (2002). *Zondervan Illustrated Bible Backgrounds Commentary, Luke*. Zondervan.
2. Attenborough, D. (2022). *Preparing Our Hearts for Revival*. (<https://www.baptist.org.uk/Publisher/File.aspx?ID=164869>).
3. Bull, M. (2022). *The Bible- The Word of God*. [http://www.christadelphia.org/pamphlet/p\\_bible.pdf](http://www.christadelphia.org/pamphlet/p_bible.pdf).
4. Carson, D. A. (Ed.) (1984). *The Expositor's Bible Commentary: With the New International Version, Mathew, Mark, Luke*. Zondervan.
5. Carson, H. (2022). *The Holy Spirit and Revival*. ([https://biblicalstudies.org.uk/pdf/churchman/078-02\\_081.pdf](https://biblicalstudies.org.uk/pdf/churchman/078-02_081.pdf)).
6. Clarke, A. (2009). *The New Testament of our Lord and Saviour Jesus Christ: Including Marginal Reading and Parallel Texts with a Commentary and Critical Notes, 1, Mathew to Acts*. Abingdon-Cokesbury Press.
7. Communion, G. (2022). *Principles and Practices of Preaching*. [https://learn.gcs.edu/pluginfile.php/4798/mod\\_page/content/4/CPL%20essay.pdf](https://learn.gcs.edu/pluginfile.php/4798/mod_page/content/4/CPL%20essay.pdf).
8. Communion, G. (2022). *Principles and Practices of Preaching*. [https://learn.gcs.edu/pluginfile.php/4798/mod\\_page/content/4/CPL%20essay.pdf](https://learn.gcs.edu/pluginfile.php/4798/mod_page/content/4/CPL%20essay.pdf).
9. Copeland, K. (2022). *Five Principles of Prayer*. <https://blog.kcm.org/5-principles-of-prayer>.

10. Cox, D. (2022). *Think Big Think Small Groups- Building Christian Community*. (<https://www.sabbathschoolpersonalministries.org/02-small-group-ministries-in-the-local-church-textbook.pdf>).
11. Dederen, R. (Ed.) (2000). *Handbook of Seventh-day Adventist Theology*. Review and Herald.
12. Drollinger, R. (2022). *Fifteen Benefits of Consistent Bible Study*. (<https://capmin.org/wp-content/uploads/2019/06/15-Benefits-of-Consistent-Bible-Study-by-Ralph-Drollinger-Capitol-Ministries-2021.pdf>).
13. Dunca, G., Ogbu U. K. (2022). *Revival Movement and indigenous Appropriation in Africa (Chapter 11)*. [https://repository.up.ac.za/bitstream/handle/2263/21579/012\\_Chapter11\\_p278-308.pdf?sequence=13&isAllowed=y](https://repository.up.ac.za/bitstream/handle/2263/21579/012_Chapter11_p278-308.pdf?sequence=13&isAllowed=y).
14. Fleischman, E., Ignatius W. F., & Francois, M. (2022). *Protestant Revivals (Awakenings) and Transformational Impact: A Comparative Evaluation Framework Applied on the Revival among the Zulus in South Africa*. [https://www.researchgate.net/publication/353154754\\_Protestant\\_Revivals\\_Awakenings\\_and\\_Transformational\\_Impact\\_A\\_Comparative\\_Evaluation\\_Framework\\_Applied\\_on\\_the\\_Revival\\_among\\_the\\_Zulus\\_South\\_Africa](https://www.researchgate.net/publication/353154754_Protestant_Revivals_Awakenings_and_Transformational_Impact_A_Comparative_Evaluation_Framework_Applied_on_the_Revival_among_the_Zulus_South_Africa).
15. Gaebelein, F. E. (1981). *The Expositor's Bible Commentary: with the New International Version, 9, John and Acts*. Zondervan.
16. Gross, M. D. (2022). *Revive Us Again- Revival Fire Igniting New Fires Around the World*. <https://storage.snappages.site/WC6555/assets/files/resources-leaders.revival.pdf>. (pp. 24).
17. Gross, M. D. (2022). *Revive us Again- Revival Fire Igniting New Fires around the World*. <https://storage.snappages.site/WC6555/assets/files/resources-leaders.revival.pdf> (pp. 12)
18. Hagner, D. A. (1993). *Word Biblical Commentary vol. 33A, Mathew 1-13*. Thomas Nelson.
19. Haubeil, H. (2022). *5 Steps to Personal Revival – Being Filled with the Holy Spirit*. ([https://www.gcyouthministries.org/wp-content/uploads/Steps\\_to\\_Personal\\_Revival1.pdf](https://www.gcyouthministries.org/wp-content/uploads/Steps_to_Personal_Revival1.pdf)) (pp. 7).
20. Hey, S., & Geoff, W. (2022). *The Holy Spirit Movement through History*. [https://www.academia.edu/39654461/Holy\\_Spirit\\_Movements\\_through\\_History\\_Study\\_Guide](https://www.academia.edu/39654461/Holy_Spirit_Movements_through_History_Study_Guide).
21. McGee, G. B. (1988). *The Azura Street Revival and Twentieth-Century Missions*. <https://journals.sagepub.com/doi/abs/10.1177/239693938801200203?journalCode=ibmc>.
22. Missions, L. M. C. (2022). *The Importance of Bible Study*. <https://lmcglobal.org/wp-content/uploads/2020/04/18-The-Importance-of-Bible-Study.pdf>.
23. Mizzi, P. (2022). *Truth for Today*. <http://www.tecmalta.org/tft274.htm>.
24. Nelson, T. (1982). *S. L. Minister's Bible New King James Version*. Editorial Safeliz.
25. Ngwarati, R. (2022). *What is Prayer?* [https://www.academia.edu/28088904/What\\_is\\_Prayer](https://www.academia.edu/28088904/What_is_Prayer).
26. Nichol, F. D. (Ed.) (1995). *Seventh day Adventist Bible Commentary, 3*. Review and Herald.
27. Sawyer, W. (2022). *Christian Spirituality and Small Group Effectiveness: A Socio-rhetorical Analysis of Acts 6:1-7*. <https://www.regent.edu/acad/global/publications/elj/vol8iss1/1ELJ-Sawyer.pdf>.

28. Smither, E. L. (2010). *The Impact of Evangelical Revivals on Global Mission: The case of North American Evangelicals in Brazil in the Nineteenth and Twentieth Centuries*.  
[https://www.researchgate.net/publication/47410948\\_The\\_Impact\\_of\\_Evangelical\\_Revivals\\_on\\_Global\\_Mission\\_The\\_Case\\_of\\_North\\_American\\_Evangelicals\\_in\\_Brazil\\_in\\_the\\_Nineteenth\\_and\\_Twentieth\\_Centuries](https://www.researchgate.net/publication/47410948_The_Impact_of_Evangelical_Revivals_on_Global_Mission_The_Case_of_North_American_Evangelicals_in_Brazil_in_the_Nineteenth_and_Twentieth_Centuries).
29. Torrey R. A. (2022). *The Power of The Word of God*.  
<https://www.biblesnet.com/RA%20Torrey%20The%20Power%20of%20the%20Word%20of%20God.pdf>  
Antipas L. H. (2022). Understanding the Purpose and Power of Your Spiritual Gifts.  
<https://antipasharris>.
30. Torrey R. A. (2022). *The Power of the Word of God*.  
<https://www.biblesnet.com/RA%20Torrey%20The%20Power%20of%20the%20Word%20of%20God.pdf>.
31. White, E. G. (1925). *Pastoral Ministry*. Ministerial Association General Conference of Seventh-day Adventist.
32. White, E. G. (2002). *Prayer*. Silver Spring MD. <http://www.centrowhite.org.br/files/ebooks/egw-english/books/Prayer.pdf>.
33. Wilkins, M. J. (2002). *Zondervan Illustrated Bible Backgrounds Commentary, Mathew*. Zondervan