

PROJECT ABSTRACT

Master Degree of Pastoral Ministry

Adventist University of Africa

Theological Seminary

TITLE: A STRATEGY FOR EQUIPPING ADVENTISTS AS WITNESSES
TO PENTECOSTALS IN LIBREVILLE

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While the Adventists in Libreville intend to witness to non-believers and to other denominations - including the fast growing Pentecostals, their evangelistic methods rather focus on Catholics. No specific strategy has been developed to reach the Pentecostals.

This research intended to develop a training programme for Libreville, aiming at increasing the number of informed Adventists who can fearlessly reach out to the group under scrutiny.

After a book review which intended to discover some equipping principles that could be useful for the study, and the general characteristics of these people, some surveys were conducted. The first were to check the recent trends of the growth of Pentecostals, as well as the cause that led people to join the movement, which may inspire Adventists. Another survey conducted among Adventists searched for how effective they reach these people and their need for equipping. Other questionnaires were addressed to Pentecostals of different denominations in non-ecclesiastic settings

to check what attracted them in their denominations. These surveys moved from an empirical (questioning individuals) to a quantitative (questionnaires) and qualitative research.

The book review revealed that centripetal and centrifugal approaches that may be taught in the disciple-making model. Reaching Pentecostals is that task of both the clergy and the laity in a collaborative work. Various witnessing approaches must be taught to members.

From the questionnaires it was observed that Pentecostals were fast growing due to promises and care taking done by their clergy. Adventists had Pentecostal friends (80.49%) but 46.7% affirmed that they were a bit afraid to encounter them. Only 24.4% actually shared their message with them and 84.4% claimed that they needed training to witness to them. Actually, Adventists did not know much about the Pentecostals' belief system.

The conclusions were that there was need to reduce the fear factor among Adventists, increase their knowledge of Pentecostals' belief system, through a seminar, and field training. The programme was implemented and knowledge of those equipped increased; the percentage of those witnessing to them increased by 50.6% and the fear factor was reduced by 26.7%.

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PENTECOSTALS IN LIBREVILLE

A project

presented in partial fulfillment

of the requirements for the degree

Master of Arts in Pastoral Theology

by

ABOMO ABOMO, Alexandre Le Petit

July 2013

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A STRATEGY FOR EQUIPPING ADVENTISTS AS WITNESSES TO
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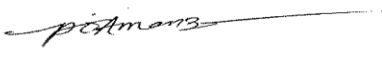
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Dedicated to my beloved wife Rebecca,
my daughter Michelle,
Dr. Paul Ikouba, and
my elder brother Mathurin Ngoulou Abomo

TABLE OF CONTENTS

LIST OF TABLES	vii
LIST OF ABBREVIATIONS	ix
ACKNOWLEDGEMENTS	x
CHAPTER	
1. INTRODUCTION	1
Background of the Problem	1
Statement of the Problem	2
Purpose	2
Justification of the Study	3
Definition of Terms	3
Delimitations	5
Methodology	5
2. THEORETICAL FOUNDATION	8
The Biblical Perspective of Equipping	8
Equipping in the Old Testament	8
Equipping in the New Testament	12
Ellen G. White and Equipping	16
Other Writers	23
Preparation, Foundations and Construction	23
Theory and Practice	24
Contextualized Discipleship	25
3. DESCRIPTION OF LIBREVILLE	29
Sociocultural and Economic Environment	29
Contextual adaptation	29
Economic Crisis and Promises	31
Growth of Pentecostals	34
General Trends	34
Statistical Survey	35
Factors of Rapid Growth	37
Adventism in Libreville	42
Training Programmes	42
Evangelistic Programmes	42
Relationship with Pentecostals	45

SWOT Analysis	52
Strengths	52
Weaknesses	53
Opportunities	54
Threats	56
4. PROGRAMME DEVELOPMENT	58
Design of Programme	58
Goal Setting	58
Setting Plans	59
Phases of implementation	60
First month	60
Second Month	62
Third Month	64
Evaluation of the Programme	64
Questionnaire	64
Interpretation	65
5. SUMMARY CONCLUSIONS, RECOMMENDATIONS	66
Summary	66
Conclusions	70
Recommendations	70
APPENDICES	73
A. Statistics Of Churches	73
B. Sample Sermon	74
C. Questionnaires	75
D. Outline Of The Seminar	78
E. Vocabulary of Pentecostals	80
BIBLIOGRAPHY	83
VITA	87

LIST OF TABLES

1. Percentages of church belongingness	36
2. Promises made to Pentecostals	37
3. Expectations of Pentecostal members	38
4. Fulfillments of expectations	39
5. Trustworthiness of speaking in tongues	40
6. Baptism and speaking in tongues	40
7. Adventists with Pentecostal friends	46
8. Detailed statistics of friendship	47
9. Comparative encounters	47
10. Easy contact and genders	48
11. Easy contact and social status	48
12. Fright factor	48
13. Bible studies given	49
14. Need of training	49
15. Knowledge of fire	50
16. Knowledge of “unction”	50
17. Knowledge of “vision”	50
18. Knowledge of “speaking in tongues”	51
19. Types of speaking in tongues	51
20. Valued in the Bible	52

LIST OF ABBREVIATIONS

PCC	<i>Pentecostal and Charismatic churches</i>
OT	<i>Old Testament</i>
NT	<i>New Testament</i>
SWOT	<i>Strengths Weaknesses Opportunities and Treats</i>
ATR	<i>African Traditional Religion</i>
Vol	<i>Volume</i>
Chap	<i>Chapter</i>
E G White	<i>Ellen Gould White</i>

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CHAPTER 1

INTRODUCTION

Background of the Problem

Before the end of the 1980s, Adventist evangelism in Libreville centred¹ on non-Christians and Catholics then regarded as the dominant church. Meanwhile, Pentecostalism which started in the 1930s experienced a rapid growth till the end of 1980s.² According to the psychologist Steeve Mve,³ their growth doubled in the 1990s, so that he regarded Gabon as a real religious “supermarket” with a constellation of Pentecostal and charismatic movements. According to him, each month, 5 to 6 new revival churches are added to the list of 1100 movements officially known in the year 2002 and to the multiplicity of revival prayer groups. Meanwhile, the population of Libreville is so small and was put at 797,003 in July 2012.⁴

While the Seventh-day Adventist Church believes to have a special message for all people (including Christians of other denominations), the number of charismatic and Pentecostal members they win is insignificant as compared to the Pentecostal

¹ From the Mission President who started to work in Gabon Mission a few years after the beginning of the Church in Libreville till now.

² Steeve MVE, "Le Guide Secret du Parfait Marchand de Dieu: Tous les Secrets dévoilés pour devenir" *P.D.-G. D'une PME religieuse* (Libreville: Editions les 4 Vérités, 2008), 2.

³ Ibid.

⁴ Stefan Helder, “Populations du monde” 2008, accessed August 17, 2013 <http://populationsdumonde.com/fiches-pays/gabon>.

exponential growth. Meanwhile, “the first item on the agenda of each church board meeting is to relate directly to the evangelization of the outreach (missionary) territory of the church.”⁵ This territory is becoming more and more revived.

To face this rapid growth of the Pentecostal or revived churches, the Catholic Church created the Renewal Charismatic Movement with almost the same characteristics. Their intent was to prevent their members from being attracted by outside revivalism, and to fulfill the need of some of their members who desired a Pentecostal pattern of worship.⁶ Likewise, some prominent evangelical churches have created revival movements within their churches. The Adventist Church of Libreville on the contrary rather prefers to encourage their membership to attract others than to copy their style of worship.

Statement of the Problem

The SDA members of Libreville feel unprepared to win Pentecostals. The percentage of Pentecostals won by the SDA is insignificant as compared to their rapid growth. Furthermore, no specific strategy has been developed to solve this problem of increasing their efficiency in reaching out to them.

Purpose

This study intends to develop a program which will train the SDA members to efficiently reach out to Pentecostals.

⁵ General Conference of Seventh-day Adventists, *Seventh-day Adventist Church Manual*. Revised 17th Edition. Silver Spring, MD: General Conference of Seventh-day Adventists, 2005), 91.

⁶ Ideas collected from Father Jean of the Renewal Charismatic Movement of Nkembo in Libreville.

Justification of the Study

The programme endeavors to increase the number of volunteers in the churches who would become potential evangelists, able to win Pentecostals into Adventist faith. It attempts to act as forerunner or precursor of a system of evangelism in which Pentecostals are reached out more efficiently. This will help to achieve maximum beneficial results in terms of evangelism so that the goals set by the higher institutions of the church will be met. By sharing the message to them, many will not be destroyed for lack of Knowledge (Hosea 4:6); The love of truth will be impacted to these Christians so that they will escape the delusions of the secret power of the lawless and they will not perish (2 Thessalonians 2: 7-10). While the general opinion holds that it is difficult to win Pentecostals and Charismatic into the Adventist message, the present research attempts to find out how these folks can be better known and adequately approached.

Definition of Terms

It seems necessary to clearly define the significance of Adventists and Pentecostals as well. This may help to understand the distinction between the two groups of believers.

Who are the Adventists?

Adventists are the people of a Christian denomination who believe that their mission is “to proclaim to all peoples the everlasting gospel in the context of the Three Angels' messages of Revelation 14:6-12, leading them to accept Jesus as their personal Savior and to unite with His church, and nurturing them in preparation for His soon

return.”⁷ Since they think the Bible to be God’s infallible revelation of His will, they endeavor to “present its full message, including the second advent of Christ and the continuing authority of His Ten Commandment law with its reminder of the Seventh-day Sabbath.”⁸ The name Seventh-day Adventist includes two particular beliefs as a church. Adventist reflects the “passionate conviction in the nearness of the soon return ('advent') of Jesus.”⁹ Seventh-day refers to the Biblical Sabbath which is regarded as the seventh-day of the week, or Saturday. Apart from these two, they also distinguish themselves from some other denominations by their teachings on foot washing, the literal second coming of Christ, the unconscious state of the dead or negation of the immortality of the soul, the ministry of Christ in the heavenly sanctuary, etc.

Who are the Pentecostals?

Pentecostals are the followers of Pentecostalism, a form of Christianity that includes many different churches.¹⁰ Some of these churches do not include Pentecostal in their name. Their common traits are in the areas of Spirit baptism, sanctification, healing and divine revelation. Their origin is traced back to “the cradle of the 1906Asuza Street Revival in Los Angeles and spreading from there to Europe and then to third-world countries.” Meanwhile, they are characterized by “total disregard and denial of the Sabbath (contrary to the law), rejection of the literal second coming

⁷ General Conference of Seventh-day Adventists Executive Committee Annual Council, “Mission Statement of the Seventh-day Adventist Church,” (Silver Spring, Maryland: October 13, 2009), (accessed March 6, 2012), <http://www.adventist.org/beliefs/statements/main-stat1.html>.

⁸ Ibid.

⁹ Seventh-day Adventist Church, “Mission Statement of the Seventh-day Adventist Church,” 2009 (accessed 1 January 2013), <http://www.adventist.org/beliefs/statements/main-stat1.html>.

¹⁰ BBC Religions, “Pentecostalism, Inspires Church, Sydney,” 2009, accessed 02 February 2009, http://www.bbc.co.uk/religion/religions/christianity/subdivisions/pentecostal_1.shtml.

of Christ; immortality of the soul resulting at death in either eternal life or eternal hell; Baptism of the Holy Spirit separate to conversion and evidenced by speaking in tongues; Following the secret rapture there will be a period of 7 years called the tribulation. After this period Christ will return and personally establish his rule over the nations for a thousand years period known as the millennial reign”¹¹ (contrary to the Scripture).

Delimitations

The objective of this paper is only to increase the number of Adventist members who can fearlessly reach out to them. It will focus on Pentecostal churches of Libreville (the capital city of Gabon in Central Africa). It will not study the Renewal Charismatic movements but only concentrate on those churches that the Gabonese population calls “Eglises reveillées” or Revival churches which seem to gain momentum. They are churches that emphasize the prosperity Gospel of health and wealth, the manifestations of the Holy Spirit as well as ecstatic worship. The research will not go into in depth studies of the practices of Pentecostals, but will concentrate on their major characteristics, their major beliefs and evangelistic methods, as well as equipping methods that can be used to reach out to them

Methodology

The second chapter of the present research is a theoretical foundation, a book review of what is written about equipping members. The research will not just be a book review, but quantitative and qualitative. This chapter attempts, in a critical way

¹¹ Lloyd Grolimund “Fire in the Church,” *Endtime Issues Newsletter*, no.114, accessed http://www.biblicalperspectives.com/endtimeissues/et_114.htm.

to investigate principles to be applied, adopted or adapted in the programme development. The Bible is consulted from the Old to the New Testament. The OT helps to discover how Ancient Israelites were taught to approach foreigners they came across so that Adventists can learn from them.

The NT helps discover the strategies that worked in the first centuries for soul winning as well as the ones that are recommended. Other literatures aid to comprehend the Bible, to bring out principles that would be relevant for the study so that some training principles can be drawn out and copied.

The third chapter which describes Libreville focuses on four articulations: (1) The socio-cultural and Economic environment; (2) The growth of Pentecostals; (3) Adventism in Libreville; (4) A SWOT analysis. The sociocultural aspect considers the contextual adaptation of Pentecostals in Libreville. The economy is considered in order to see its propensity to affect people's choices of denominations. The second part of the chapter investigates factors that contribute to their rapid proliferation. This is done by reviewing the general trends and by conducting a personal survey. The survey is preceded by an empirical research, followed by personal observations and questionnaires. These factors are studied to equip SDA members in order to help them approach in a better way the Pentecostal people. From personal observations and surveys, many hypotheses may be obtained, some of which can be tested through questionnaires. The analysis of questionnaires is done with the use of the SPSS software.¹²

¹² This software is used to analyze data of the questionnaires. It is published by SPSS Inc. We shall make use of SPSS for Windows 10, Standard Version, 1989-1999.

Adventism in Libreville is studied in order to see how they contrast with Pentecostals in evangelistic methods and in growth. A SWOT¹³ analysis concurs to make an analysis of the strengths and opportunities of Adventism on the one hand, its weaknesses and threats on the other hand. This helps to summarize the main evangelistic challenges the SDA Church faces in Libreville. It is to be used as a tool for the programme development.

In the fourth chapter, chapters 2 and 3 give room to a preparation of the programme, then a proposition of implementation is made. The evaluation that follows uses quantitative and qualitative information obtained in the previous chapters. This evaluation will be scheduled to see in a certain periodicity how effective the programme of witnessing to the under discussion category of people works in Libreville.

¹³ Acronym for “Strengths, Weaknesses, Opportunities, and Threats.”

CHAPTER 2

THEORETICAL FOUNDATION

The Biblical Perspective of Equipping

In the Bible, this concept appears both in the Old Testament and in the New Testament. Therefore, it may be studied in the two areas consecutively.

Equipping in the Old Testament

The idea of equipping is conveyed in the Old Testament word h[*r*] (*raah*) which means to pasture or to feed the sheep (Genesis 29:7). It also refers to the spiritual feeding of human beings¹⁴ in Jeremiah 3:15. The story of the Moses and his father-in-law Jethro suggests that the church leader cannot do everything alone, and therefore needs to equip the membership in the work of the ministry (Exod 18:17-23).

Moses as a leader was instructed on some specific qualifications: “capable men from all the people- men who fear God, trustworthy men who hate dishonest gain” (Exodus 18:21). The pastor cannot work towards Pentecostals alone. He needs to select some church members who fear God, who are trustworthy and who hate dishonest gain.

Some principles are discovered in the Old Testament that the equipper may impact to the people he trains to witness to Pentecostals. A centrifugal and a centripetal approach are used as the curriculum for equipping Israel to witness to others.

¹⁴ Anna Galeniece, “Church Growth/Equipping Pastor” (lecture, Adventist University of Africa, Babcock University Campus, June 30 2011).

In the centrifugal approach, God prepared Israel to go and give His revelation for the salvation of all nations of the earth, and this approach is centrifugal (from the inside out). The story of the young slave Israelite girl of 2 Kings 5 who served Naaman's wife reveals the outcome of His training. She witnessed efficiently to Naaman through her mistress: "If only my master would see the prophet who is in Samaria! He would cure him of his leprosy" (verse 3). After her advice, Naaman, the great commander of the army of the king of Aram, went to Israel and got healed. Then Naaman went to testify in the presence of "all his attendants," he declared: "Now I know that there is no God in all the world except in Israel. Please accept now a gift from your servant" (verse 15). God taught them that the election of Israel is "not a call to privilege", but a "call to service." In Exodus 19:5, 6 we read the following:

Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation.' These are the words you are to speak to the Israelites.

One of the functions of the nation of Israel as stated in the above passage is to be "a kingdom of priests." This is a centrifugal ministry not just in favor of the Israelites, but also towards "all nations." "Israel was to be God's missionaries to the world - and thereby so are all who believe in this same gospel."¹⁵ Without the advice of this little girl taken captive in a foreign land, Naaman might not have discovered the power of the God of Israel. This story reveals that this approach can work for the youth. They may be included in the training program.

Today, since all believers consider themselves as a kingdom of priests, they may also win those who ignore their beliefs and make them God's children. They can

¹⁵ Walter C. Kaiser Jr., *Mission in the Old Testament: Israel as a Light to the Nations*, (Grand Rapids, MI: Baker Book House, 2000), 20.

do like the captive young girl of 2 Kings 5 who witnessed about the prophet of Israel to the commander of the army of the king of Syria.

In the Centripetal approach, the Israelites were to be both a special people and blessed to bless. In the equipping process presented in Exodus 19:5-6, the children of Israel are also trained to be God's "treasured possession" or God's "own possession"¹⁶. Every child of God is to be a jewel on the crown of God. Those who do not know God can admire them and come to God (See Malachi 3:17; 1Peter 2:9). They are also said to be "a holy nation." With the above named characteristics, just as a jewel attracts, they will attract other nations that do not know God and by so doing, witness to them more easily. Equipping demands that the Christian walk be regarded as an important soul winning tool. Likewise, the Apostle Peter would declare later on in the New Testament that unbelieving husbands who have Christian wives "may be won over without words by the behavior of their wives" (1 Peter 3:1). For the same reason, Christians are to let their light so shine among men, "that they may see your good deeds and praise your Father in heaven" (Matthew 5:16); or to "shine like stars," "blameless and pure" in a "crooked and depraved generation" (Philippians 2:15). Thus Adventists who intend to win Pentecostals must be more spiritual than they are; otherwise they would not shine as lights among them.

This centripetal approach of soul winning taught by God Himself also had to do with special consideration of the foreigners and sojourners among them through the Mosaic Law: "Do not mistreat an alien or oppress him, for you were aliens in Egypt" (Exod 22:21). Although the reason given here is that Israel was also alien in Egypt, God who gave this command is the very one who expects all nations to know Him.

¹⁶ Nichol, Francis D., *The Seventh-day Adventist Bible Commentary* (Washington, DC: Review and Herald Publishing Association, 1978).

As people who are blessed to bless, the Psalmist believes that God blesses His people so that His way may be known worldwide:

May God be gracious to us and bless us and make his face shine upon us, Selah that your ways may be known on earth, your salvation among all nations. May the peoples praise you, O God; may all the peoples praise you. May the nations be glad and sing for joy, for you rule the peoples justly and guide the nations of the earth. (Psalm 67:1-4)

Yet, the book of Deuteronomy reveals that the blessings of God are conditional to obedience to His laws (Deut 28:1-2). Thus as people become faithful to God's commands, He blesses them and those who do not know God will be drawn to Him. Adventists must be so obedient to God's commands that they often advertise that God will ultimately bless them, and they in turn would be a blessing to Pentecostals.

Solomon is an illustration of how the people of God can attract others when they are blessed by the Lord. It is written that "God gave Solomon wisdom and very great insight, and a breadth of understanding as measureless as the sand on the seashore... Men of all nations came to listen to Solomon's wisdom, sent by all the kings of the world, who had heard of his wisdom" (1 Kgs 4:29, 34). Thus the blessing of God drew people from afar so that they could be taught of the divine wisdom by Solomon.

Equipping in the OT was also based on a miracle performing approach. God intentionally performed miracles through His people among other foreigners so that they may praise Him. The one performed during the dedication of the golden image of the king Nebuchadnezzar in Babylon caused the mundane king to praise God. Daniel 3:2-3 reveals that the miracle was performed in the presence of "the satraps, prefects, governors, advisers, treasurers, judges, magistrates and all the other provincial officials" that the king summoned. The king expected all these people to bow down and worship his image but the three Hebrew boys who knew the prohibition of God to

worship images refused bow. They were then thrown into the blazing furnace and the king declared: “Look! I see four men walking around in the fire, unbound and unharmed, and the fourth looks like a son of the gods (verse 25).

As a result of this, Nebuchadnezzar blessed the God of Israel (verse 28). He also decreed that anybody who said anything bad against the three would be cut into pieces and his house would be destroyed (verse 29). He affirmed that “no other god can save in this way.” The revelation of the dream in Daniel 4 sounds as a worldwide pleasant proclamation of the greatness of God:

To receive the explanation of the dream, he refers to Daniel as the man of God (verse 9). After recovering his senses, the king glorified God and gave his testimony: “Now I, Nebuchadnezzar, praise and exalt and glorify the King of heaven, because everything he does is right and all his ways are just. And those who walk in pride he is able to humble” (Daniel 4:37). From the foregoing instances analyzed in the OT, it appears clearly that if SDA Christians were to behave like these OT characters, the same results may make their way.

Equipping in the New Testament

In the NT, what is actually practiced is discipleship with some specific strategies. Discipleship may be viewed as the method of equipping used by Jesus and the Apostle Paul in the New Testament. George Janvier defines this method¹⁷ in different ways. According to him, “discipleship is the type of relationship and educational activity that God designed to help all Christians to grow in the areas of knowledge, spiritual matters, and Christian activities.¹⁸” This training thus involves

¹⁷ George Janvier, *Evangelism and Discipleship Training in Africa* (Kaduna: Baraka Press Publishers, 2005), 59-62.

¹⁸ *Ibid.*, 61.

educational activities (to know the Bible), spiritual activities (to know God) and doing activities (to know evangelism designed to reach Pentecostals). According to the Commission of Christ, all Adventists are supposed to join this “non-formal apprenticeship programme:” “Therefore, go and make disciples of all nations” (Matthew 28:19). Discipleship is a program oriented to smaller groups as Jesus did or to individuals. Some lessons may be drawn from the two NT models for equipping.

Jesus had His own strategies of work. George Janvier remarks that, He had several circles of influences: The twelve (Luke 6:13); the seventy (Luke 10:1, 17); the multitudes or large crowds (Matt 8:1). Jesus was spiritually prepared and was accepted as the man of God by men and by God (Luke 2:52). Jesus also spent time in prayer, then He chose (Luke 6:12-13) and focused on the few that was chosen. Jesus had formal teaching times such as in Matthew 5-7 to build the inner life of the disciple for whom He had set Himself as a perfect example (Mark 1:25-26). He taught, interacted with His disciples and explained the Scriptures to the apprentice (Luke 4:20-21). His teachings had stories, illustrations from nature and from His context. Jesus challenged the accepted beliefs and norms of the day such as traditions (Matt 6:19), culture (Matt 5:21-28), false leaders (Matt 5:20), human desires (Matt 6:25), human nature (Luke 6:37).

Thus the equipper or discipler¹⁹ of today can teach the disciples to consider the different circles of influence they have with Pentecostals so that they can use evangelistic methods with them accordingly. He Himself can always choose methods he can use according to his different circles of influence.

He can prayerfully choose a group of people, train them to maturity, and then prays to select another group to be trained. His teachings may need illustrations from

¹⁹ Neologism used to designate the equipper who uses the discipleship program or methods of equipping.

Libreville environment, interactions with the disciples, as Jesus did. He must learn to know the norms and beliefs of Pentecostals, let His disciples be aware of them so that they will know how to challenge them tactfully.

Jesus Himself needed some special preparation for the great task ahead of Him. The Bible mentions His baptism of water and of the Holy Ghost (Matt 3:13-16), the fasting and prayer for 40 days (Matt 4:1-2). The Asbury Bible Commentary states that “Jesus' baptism and temptation serve to equip him for his ministry. The descent of the Spirit upon Jesus in 3:16 indicates that the entire ministry of Jesus is an expression of the power of the Spirit.”²⁰

The Apostle Paul also was prepared spiritually (Acts 22:6-21); He prayed boldly for his companions (Phil 1:4), and he did this all the times for the people in Thessalonica (1Thes 1:2); He was creative enough to teach differently the knowledge (knowing), activities (doing), and spiritual excellencies (being). Paul worked together with the people he trained or equipped and called them “companions” and “fellow workers” (Acts 13:13; 2Corinthiens 8:23). Paul also set Himself as an example and urged his followers to imitate him (1 Cor 4:16; 4:17). The Apostle allowed his disciples to pass through some difficult experiences (2 Cor 7:5).

An Adventist equipper can learn more from the above characteristics of Paul's discipling methods. He must always pray for the people he equips. He must teach not only the cognitive, but also some evangelistic activities directed towards Pentecostals and the development of their spirituality. The disciples he trains must be seen as his friends of coworkers but he must be their example although he makes them Disciples of Christ. Let the people he trains pass through some difficult experiences.

²⁰ *Asbury Bible Commentary, Part III: The New Testament* (accessed 14 January 2013) <http://www.biblegateway.com/resources/asbury-bible-commentary/person-jesus-messiah-god>.

Some strategies such as captivating attention and need fulfillment may be copied from Jesus.

There are instances in the New Testament of Jesus captivating people's attention before winning them through his message. He let Nathanael and the Samaritan woman discover that He knew them and could read their lives. Jesus saw Nathanael and said to him: "Behold an Israelite indeed, in whom is no guile!" When asked how Jesus knew him, Christ said: "I saw you while you were still under the fig tree before Philip called you." (John 1:48). The question of Nathanael "How do you know me?" shows that "Nathanael was startled to find that his life laid open like a book before Jesus."²¹ He then declared that Jesus was the Son of God, the King of Israel. This psychological gradual indirect approach also caused the Samaritan woman to say about Jesus in John 4: 19: "I can see that you are a prophet". Before then, Jesus had promised her better water and had revealed her marital life to her. This conversation which started from a discussion about water sent the woman back to the town and she attracted other people to Jesus (verses 28-29).

The prediction of prophet Isaiah on Christ's mission reveals a technique of witnessing that may be taught to church members today. As in Isaiah 61:1-3, through witnessing, Christians can "preach good news to the poor;" "bind up the brokenhearted;" "to proclaim freedom for the captives and release from darkness for the prisoners;" "comfort all who mourn;" "provide for those who grieve in Zion;" "to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and a garment of praise instead of a spirit of despair." Such approach focuses on fulfilling people's needs in order to witness to them.

²¹Nichol, Francis D., *The Seventh-day Adventist Bible Commentary* (Washington, DC: Review and Herald Publishing Association, 1978).

Ellen G. White and Equipping

Ellen G. White presents equipping as a work that is done in partnership between God and humans, with a whole curriculum for equipping. She believes that the success in the work relies on God's activity and human effort. "There is danger of our trusting in human plans and methods."²² She asserts that

The first thing to be learned by all who would become workers together with God, is the lesson of self-distrust; then they are prepared to have imparted to them the character of Christ. This is not to be gained through education in the most scientific schools. It is the fruit of wisdom that is obtained from the divine Teacher alone.²³

Those who equip others for Pentecostal evangelism should not pray less or to have less faith. They should feel their dependency upon God through constant and earnest prayer in the closet and in the church. Wrong habits would be removed through severe struggles to master self. She underlines, although in another context, that training is not supposed to be mechanical: "Many teachers are in danger of making their training mechanical."²⁴

With the help of the Holy Spirit, human instrument is not to do less.²⁵ The equipper must search the Scriptures for himself so that his/her spirit may be brought in close connection with God, and the faculties of the mind may be expanded and elevated.²⁶ The experience of the disciples after the Pentecost reveals that the power of

²² Review and Herald, July 4, 1893.

²³ Ellen White, *The Desire of Ages*, Complete Published Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 1998), 249- 250.

²⁴ Ellen White, *Counsels to Parents, Teachers and Students*, Complete Published Ellen White Writings, [CD ROM] (Silver Spring: MD, Ellen G. White Estate, 1913), 540.

²⁵ Ellen White, *Christian Service* Complete Published Ellen White Writings, [CD ROM] (Silver Spring: MD, Ellen G. White Estate, 1925), 94.

²⁶ Ellen White, *In Heavenly Places*, Complete Published Ellen White Writings, [CD ROM] (Silver Spring: MD, Ellen G. White Estate, 1967), 133.

success derives from the Holy Spirit.²⁷ People are to work under the influence of the Holy Spirit by making “efforts to live a new life in Christ.”²⁸

The disciples learned to do the ministry in association with their Master Jesus Christ. Thus the work of equipping can be done practically on the field of evangelism.²⁹ From the field, members can learn how to dispel darkness and deal with error. This can be done by ministers of churches. According to White, “The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others.”³⁰ Adventists pastors are to spend less time in preaching and more time in studying how to teach others to work.³¹ Jesus committed the work on earth to those who had received “the light of the Gospel.”³² Thus, members must be educated by pastors to win souls.³³ She adds that the work would be a failure if members are not taught how to reach people successfully.³⁴ But if pastors train them properly on the field of evangelism, the work would not ravel even in their absence.³⁵

The curriculum for equipping has to do with self training and some witnessing approaches. Each individual member of the church must be taught how the spiritual

²⁷ Ibid., 40,35.

²⁸ Ibid., 615.

²⁹ Ellen White, *Evangelism*, Complete Published Ellen White Writings, [CD ROM] (Silver Spring: MD, Ellen G. White Estate, 1946), 109.

³⁰ Ellen White, *Pastoral Ministry*, Complete Published Ellen White Writings, [CD ROM] (Silver Spring: MD, Ellen G. White Estate, 1995), 155.

³¹ Ibid., 156.

³² Ibid.

³³ Ibid., 157.

³⁴ Ibid.

³⁵ Ibid.158.

self -training must be taken up, “and the rubbish which has accumulated around the door of the heart must be removed.³⁶” They must be recommended (or even trained) to seek fresh supplies of God’s grace, so that “they will receive a miraculous fitting up for soul winning, they are yielding themselves daily to God, that He may make them vessels meet for His use.”³⁷ The value of one single soul must be uplifted,³⁸ as well as tact and wisdom³⁹ needed for soul winning. The love of Christ must stir up both the equipper and those that are equipped⁴⁰ so that they can impact the lives of Pentecostals. White asserts that “The worker and those worked for are touched with the love of Christ. Heart touches heart, and the blending of soul with soul is like the heavenly intercourse between ministering angels.”

They must also be taught the importance of closeness with Pentecostals as Christ did on earth to reach People⁴¹. Love must be taught and emphasized: “In His intercourse with others, He exercised the greatest tact, and He was always kind and

³⁶ Ellen White, *Testimonies for the Church, Vol. 4*, Complete Published Ellen White Writings, [CD ROM] (Silver Spring: MD, Ellen G. White Estate, 1876-1881), 612.

³⁷ Ellen White, *Acts of Apostles*, Complete Published Ellen White Writings, [CD ROM] (Silver Spring: MD, Ellen G. White Estate, 1911), 55.

³⁸ Ellen G. White, *God’s Amazing Grace*, Complete Published Ellen White Writings, [CD ROM] (Silver Spring: MD, Ellen G. White Estate, 1973), 109..

³⁹ Ellen White, *Christian Service*, Complete Published Ellen White Writings, [CD ROM] (Silver Spring: MD, Ellen G. White Estate, 1925), 231.

⁴⁰ Ellen G. White, *Gospel Workers*, Complete Published Ellen White Writings, [CD ROM] (Silver Spring: MD, Ellen G. White Estate, 1892), 43.

⁴¹ Ellen G. White, *Christian Service*, Complete Published Ellen White Writings, [CD ROM] (Silver Spring: MD, Ellen G. White Estate, 1925), 117.

thoughtful. He was never rude, never needlessly spoke a severe word, never gave unnecessary pain to a sensitive soul.⁴²

An evangelist is supposed to be “a lover of souls”⁴³. Since love is patient and kind (1Cor13:4), he should be patient enough to follow up souls until they mature and are definitely won. Results are not to be forced, “be careful not to ripen it off too suddenly.”⁴⁴ Half-hearted efforts may be inefficient⁴⁵ and the seed sown needs to be watered and cultivated.⁴⁶ Personal efforts are required to pray for families, visit them and love them without beginning with distinctive doctrines. The love of God must be lived and taught. Yet despite this love and in certain conditions, methods that are too costly must be avoided.⁴⁷ Messages should be short, and when going in twos, experiences should be sent out with inexperienced.

White affirms that “The way to dispel darkness is to admit light. The best way to deal with error is to present truth. It is the revelation of God's love that makes manifest the deformity and sin of the heart centered in self.”⁴⁸

Canvassing is another tool for reaching different categories of people. It may be done in offices as well as in homes.⁴⁹ The physicians must be taught the “countless” opportunities that they have for winning souls,⁵⁰ even Pentecostals.

⁴² Ellen G. White, *Steps to Christ*, Complete Published Ellen White Writings, [CD ROM] (Silver Spring: MD, Ellen G. White Estate, (1892, 1893), 12.

⁴³ Ellen G. White, *Evangelism*, Complete Published Ellen White Writings, [CD ROM] (Silver Spring: MD, Ellen G. White Estate, 1946), 116.

⁴⁴ *Ibid.*, 295.

⁴⁵ *Ibid.* 59.

⁴⁶ *Ibid.* 337.

⁴⁷ *Ibid.* 127.

⁴⁸ Ellen White, *Desire of Ages*, Complete Published Ellen White Writings, [CD ROM] (Silver Spring: MD, Ellen G. White Estate, 1898), 498.

Ellen G. White's Curriculum for Equipping also suggests multiform evangelism, a plurality of forms and occasions of evangelism. Tents may be pitched or portable tabernacles,⁵¹ halls may be hired to present the distinctive truths of Adventism so as to win others. Yet apart from public evangelistic campaigns often held by Adventists in Libreville, she suggests that "The presentation of Christ in the family, by the fireside, and in small gatherings in private houses, is often more successful in winning souls to Jesus than are sermons delivered in the open air, to the moving throng, or even in halls or churches."⁵² Varieties of talents are also needed. Singing for example is regarded as a soul saving instrumentality and serves as a "continual sermon."⁵³ By visiting, working in unity, souls may be won. The rich that join the church may support expensive forms of evangelism.

Adaptation is also recommended. As members are investigating multiple types of evangelism, they will need to adapt to new or unusual situations. White recalls the story of a church elder of her times to whom the Lord has granted "spirit of adaptability, with wisdom to plan and carry out his work, and He has blessed him in the bringing out of leaflets, notices, and charts that have aroused the interest of the people."⁵⁴ She also recommends "new methods" not only for awakening the interest of

⁴⁹ Ellen White, *Testimonies*, Complete Published Ellen White Writings, [CD ROM] (Silver Spring: MD, Ellen G. White Estate, 1900), 6:324.

⁵⁰ Ellen White, *Counsels on Health*, Complete Published Ellen G. White Writings [CD ROM] (Silver Spring, MD, Ellen G. White Estate, 1923), 361.

⁵¹ Ellen White, *Evangelism*, 76.

⁵² Ellen White, *Christian Service*, 122.

⁵³ Ellen White, *Evangelism*, 495.

⁵⁴ Ellen White, *Evangelism*, 689.

church members⁵⁵ and for reaching out to others.⁵⁶ God's people must adapt to "the necessities of the time in which they are living"⁵⁷ so as to avoid limiting the power of God. The Gospel must reach and win all classes of people. Yet, she recognizes that "In large cities there are certain classes that cannot be reached by public meetings."⁵⁸

Camp-meeting is a great opportunity for reaching Pentecostals. There are soul winning recommended approaches that are not generally used in Libreville. Ellen White states that camp meeting "is one of the most effective methods of arresting the attention of the people and reaching all classes with the gospel invitation."⁵⁹ By engaging in work at the camp-meeting, all may be learning how to work successfully in their home churches.⁶⁰

She also mentions medical missionary evangelism. According to her, "Medical missionary work is *the right hand of the gospel*. It is necessary to the advancement of the cause of God."⁶¹ She declares that workers should be trained for the medical missionary work for every city. Yet for the city of Libreville, no training has ever been done for that type of evangelism.

⁵⁵ Ibid. 106.

⁵⁶ Ibid. 689.

⁵⁷ Ibid. 80.

⁵⁸ Ellen White, *Gospel Workers*, Complete Published Ellen White Writings, [CD ROM] (Silver Spring: MD, Ellen G. White Estate, 1915), 364.

⁵⁹ Ellen White, *Testimonies for the Church*, Complete Published Ellen White Writings, [CD ROM] (Silver Spring: MD, Ellen G. White Estate, 1946), 6: 31.

⁶⁰ Ibid., 49.

⁶¹ Ellen White, *Testimonies for the Church*, Complete Published Ellen White Writings, [CD ROM] (Silver Spring: MD, Ellen G. White Estate, 1946), 7:59.

Often regarded by many as a way to make money, selling Adventist literature could be done as a “house-to-house work in places that have not yet heard the truth.”⁶² Meanwhile for the past years, books are not available for Gabon field, and literature evangelists have ceased to work in that area. This is due to the debt of the local library towards the Library of the higher institution. Also, trainings are not being offered to the prospective people who could do the work of literature evangelism. Ellen White sees literature evangelism as a “divine employment.” Thus people may earn their living by selling books and still witness to Pentecostal souls by so doing.

Ellen G. White recommends that the minister should train the laity for work. She recalls the example of Paul who, “after making a missionary tour, he and Barnabas retraced their steps and visited the churches they had raised up, choosing from them men whom they could train to unite in proclaiming the gospel.”⁶³ She also believes that experience workers, instead of carrying the burdens alone, should train younger workers for the work of witnessing.⁶⁴ Thus Adventist church members need to receive some training from their pastors on how to reach the Pentecostals.

Other Writers

Some other writers recommend some more equipping strategies. The first consider both the knowledge, the action and the change that must follow.

Preparation, Foundations and Construction

⁶² Ellen White, *The Publishing Ministry*, Complete Published Ellen White Writings, [CD ROM] (Silver Spring: MD, Ellen G. White Estate, 1983), 278.

⁶³ Ellen White, *Acts of the Apostles*, Complete Published Ellen White Writings, [CD ROM] (Silver Spring: MD, Ellen G. White Estate, 1925), 367.

⁶⁴ *Ibid.*, 368.

These t concepts of Sue Mallory⁶⁵ constitute the three steps on an equipping system applicable in a local church. Preparation refers to what you need to know; foundations refer to what you need to change; and construction what you need to do. In this system, pastors and leaders enable church members to do the ministry together.

The pastor is not supposed to win souls alone, but he customizes an equipping system and culture in his church.⁶⁶ “Pastors are not called to get people to assist them with their ministry; rather, the pastor is called to assist the people, the laity, with their ministry both in the church and in the world.”⁶⁷

Theory and Practice

In his book “Manual on Ministerial Training for Church Workers,” Gabriel Oluwasegun, an African author, refers to the pastor as the “Shepherd of the Royal Priesthood.”⁶⁸ He is not to do the ministry himself, as the “sheep reproduce the sheep.”⁶⁹ He asserts that mission and ministry belong to church members. The pastor is the trainer and the equipper of the members, acting as a playing coach. The biblical method he recommends is called “modeling,” to act as Jesus who set Himself as a model for the people.

⁶⁵ Sue Mallory, *The Equipping Church, Serving to Transform Lives* (Grand Rapids, MI: Zondervan Publishing House 2001).

⁶⁶ Ibid.

⁶⁷ Elton Trueblood, *The Company of the Committed* (San Francisco: Harper and Row, 1961) as quoted in *The Equipping Pastor*, 2.

⁶⁸ Gabriel Oluwasegun, *Manual on Ministerial Training for Church Workers*, (Nigeria: International Publishers, 2005), 54.

⁶⁹ Ibid.

He is to take the members and demonstrate how to win souls. The multiplication⁷⁰ of the ministry takes place when the pastor thus discipled the lay people, and they in turn become disciple makers. An Adventist pastor can copy this modeling example by coaching some of his membership for them to become true Disciples of Christ and then disciple makers.

About the training, disciple makers should therefore train the members “not only in theory, but also in practice.”⁷¹ Jesus showed them how, then He sent them out to try it on their own (Mathieu 10:5) and they returned to learn some more. Beside the knowledge and theory, the on-the-job theory could include:⁷²

1. A vision for the future: To act like the Apostle Paul in 2Timothy 2:2 Adventist disciplers may think to establish a permanent system of winning Pentecostals more often.
2. Communicating through “words” and “deeds,” being for example gentle, full of affection, sharing one’s own self as the Apostle Paul testifies in 1Thes 2:2-7.
3. Finding faithful people, members who because of their commitment to obey the Lord Jesus have the potential to be faithful to His calling to win souls. This supposes a work like that of Jesus who first chose twelve apostles whom He trained for witnessing. Thus disciples were learners and Jesus was their Master.

The discipleship program could be a one-to-one model as in the case of Paul and Timothy, or a group based program.

⁷⁰ Ibid.

⁷¹ Ibid., 53.

⁷² An adaptation of the Manual on pages 50-51.

Contextualized Discipleship

There must be an adaptation or change. Some authors remark that the context of industrialization, urbanization and secularization within which we engage in evangelism needs some adaptation or change in order to respond creatively to the new challenges and opportunities. Equipping the church for strategic evangelism will consider the fact that time pressures on people; individual freedom is highly valued leisure pursuits occupy more time, long-term and regular commitment to organizations is unpopular.⁷³

Walter Wink asserts that⁷⁴ the message of Paul does not so much galvanize the hearts as the human figure of Jesus. Thus “Christians should be more prepared to explain the spiritual life they have already begun to enjoy than to seek to persuade others of doctrinal truth.”⁷⁵ The equipper will ensure that he testifies before the trainees and recommend them to do likewise as they meet with Pentecostals, before sharing their doctrinal beliefs.

Murray suggests that equipping should recommend belonging before believing, more dialogue than monologue, and encounter before theological beliefs, narrative theology or storytelling in evangelism (individual and biblical), friendship before

⁷³ Stuart Murray, “Report of the Anabaptist Evangelism Council: Church Planting in a Postmodern Context” (London, England).

⁷⁴ Walter Wink, *Engaging the Powers* (Minneapolis: Fortress Press, 1992), 263.

⁷⁵ John Finney, *Recovering the Past* (London: Darton, Longman, and Todd, 1996), 43.

fellowship.⁷⁶ Research done in Britain confirms that “most new converts defined their faith in terms of an encounter with God rather than in terms of theological beliefs.”⁷⁷

Thus, “post-modern people are more likely to come to faith in Christ through spiritual experience which leads to understanding of doctrine than through prior intellectual assent.”⁷⁸ An “ecclesiological renewal and missiological creativity”⁷⁹ are also recommended.

Still with the view to contextualize discipleship, Wayne Cordeiro⁸⁰ suggests the idea of teamwork. He proposes three steps in the process of equipping the church: casting vision and creating teamwork mentally; identifying and developing spiritual gifts and passions, mastering the fine art of delegation.

Darrell L. Guder suggests the following steps of equipping: “guide people to identify God’s calling, to recognize the gifts and opportunities they have, to provide them the biblical and theological training to incarnate the gospel in their particular fields, and then to commission them to that ministry.”⁸¹ In the same vein, Sue Daley defines in a commentary on Eph 4:12, what discipleship should be: “discipleship is equipping others to share the gospel with their whole lives.”

⁷⁶ Stuart Murray.

⁷⁷ Cray, Graham, *Mission-shaped Church, Church Planting and Fresh Expressions of the Church in a Changing Context* (London: Church House Publishing, 2004), 18.

⁷⁸ John Finney, *Recovering the Past* (London: Darton, Longman, and Todd, 1996), 43.

⁷⁹ Stuart Murray.

⁸⁰ Wayne Cordeiro, *Doing Church as a Team* (Portland, OR: Regal Books, 2005).

⁸¹ Darrell Guder, *The Continuing Conversion of the Church* (Grand Rapids: Eerdmans, 2000), 178–9.

For a better implementation of the idea of teamwork, Pamela R. Smith⁸² proposes some techniques that help to alleviate tension in the working team and gives details about how this should function. According to her, the leader is supposed to be a person who has intimacy with God⁸³ and must have a teachable spirit.⁸⁴ He must always keep the clear vision in front of the team⁸⁵ so that all must know what is expected of them and should feel their individual responsibility. He recalls the 4 stages of team development model of Bruce Truckman, an educational psychologist:⁸⁶ (1) Forming; (2) Storming; (3) Norming; (4) Performing.

The first stage is characterized by a high dependency on the leaders. Therefore, there is still uncertainty and the roles of the people are unclear. In the second stage, there is resistance, with cliques and power struggle. In the third stage, there is constructive criticism with a sense of acceptance and relief. In the last and fourth stage, the leader delegates and team flows. Therefore, there is satisfaction and the team knows why it is doing what it is doing. This method is said to be inspired by Eph 4:16.

The pastor as a leader can follow these recommendations as he equips his members in a strategic soul winning program that aims at winning Pentecostals. In the first stage, church members will depend on him highly as they study the Pentecostal mind for example, and some techniques of sharing the Bible truths. In the second stage, he will expect the members to perform in a kind of experimentation what they have been taught. In the third stage, the team will sit down and debrief. They may

⁸² Pamela Smith, *Team Building in the Church Becoming One* (Bartlett, TN: Turning Point Publications, 2012).

⁸³ *Ibid.*, 90.

⁸⁴ *Ibid.*, 94.

⁸⁵ *Ibid.*, 89.

⁸⁶ Robert Kreitner and Angelo Kinicki, *Organizational behavior* (London: McGraw-Hill, 2001), 204-205.

discuss about the difficulties encountered, how to overcome them in order to perform better. In the last stage, the leader can send the members to definitely perform.

CHAPTER 3

DESCRIPTION OF LIBREVILLE

Sociocultural and Economic Environment

As Pentecostals are going in Gabon, there is need to check if their contextual adaptation of the population to the ongoing economic crisis is in tune with what the church offers.

Contextual Adaptation

Gabonese population is interested in their cultures and churches that adapt their practices to their cultural background may easily grow as a result. In fact, the former head of State recommended the Gabonese to dig deep into their traditions for economic success.¹ When asked in an academic research whether it was important to know his/her culture,² 93% of a sample of Gabonese replied “yes;” none of them said “no;” 7% of them said “not specially.”³ Obviously, the population may be seeking for a supernatural solution in traditional practices. Traditional religions are well organized, with many temples built in Libreville.

What people often expect from the ‘nganga’ (or the traditional priest) is often promised in Pentecostal churches: Social welfare, music with high pitch and dances, healings promised and advertised, visionaries that reveal past and future events,

¹ Bikoukoue-Bi-Youngah Jean Baptiste, “Media et Promotion de la Culture au Gabon,” (MA Dissertation, Université Omar Bongo, 2010), 48.

² Ibid.

³ Ibid., 75.

deliverance from all cases of misfortune, etc. In Bwiti religion, there are trances, visions and speaking in tongues.⁴ Among the seven major groups of Gabon (Pygmies, Fang, Bakota, Myene, Mbede, Okande, Punu),⁵ each has its own traditional religion.⁶ Yet, the Bwiti is becoming more widespread among different ethnic groups of Gabon. It is regarded as a religion by the anthropologist René Bureau in his book “*la Religion de l’Iboga*” (the religion of Iboga). These traditional religions⁷ in Gabon all practice rites of initiation. The Bwiti, the Mwiri, the Okukwè (for men), the Ndjembè, the Elombo (for women) etc. Hollenweger says that Pentecostals are ‘efficient evangelists’ because of ‘the power of their experience.’⁸ These traditional religions in general serve as a means to acquire higher knowledge of this world and other things such as, healing, social welfare, attraction, deliverance, protection, communication with ancestors.⁹

Harvey Cox affirms that that the great strength of what he terms the ‘Pentecostal impulse’ lies in ‘its power to combine, its aptitude for the language, the

⁴ This statement was made by Arnold Mouelly, formerly initiated in the Bwiti Religion in a seminar held in a Pentecostal church on the 15th March 2013 in Port-Gentil.

⁵ Jean-Louis Albert, “Carnet de Voyages au Gabon,” 2007, January 12 2007 (accessed April 3, 2012), <http://carnetsdevoyages.jeanlou.fr/page91/page91.html>.

⁶ The Bilombo is originally for the Punu; the Mbieri for the Fang; djembe (Myene); Bwiti (Fang; Eshira); etc.

⁷ Prisomarcelle, “Rites d’initiation au Gabon”, January 11, 2010 (accessed April 3, 2012), <http://prisomarcelle.centerblog.net/30-rites-initiations-au-gabon>

⁸ Allan Anderson & Walter J. Hollenweger (eds), *Pentecostals after a Century: Global Perspectives on a Movement in Transition* (Sheffield: Sheffield Academic Press, 1999), 190.

⁹ Ideas collected from Marc, a traditional priest called “Nganga” in Libreville.

music, the cultural artifacts, the religious tropes... of the setting in which it lives.¹⁰

While commenting on Pentecostals' worship Hollenweger asserts that "The most important element of these liturgies is the active participation of every member in the congregation."¹¹ This is typical to the Gabonese traditional religions listed above.

Pentecostalism in Gabon seems not to be an exception to this rule.

In a context like Libreville where the population is seeking solutions for their day-to-day problems, a message that promises solutions is easily welcome.

Pentecostal churches in Gabon in general seem to have contextualized and indigenized Christianity to suit the needs of the populations. There seems to be, as Cox would term it, "the African expression of the worldwide Pentecostal movement."

Economic Crisis and Promises

In order to know how to conduct the equipping ministry, it seems important to understand factors that must have contributed to the rapid growth of Pentecostalism. In fact, these factors may enable the church to understand the real needs of the population. While Gabonese living in Libreville are seeking solutions to the economic crisis they are passing through, Pentecostal churches come up with many promises.

"In Africa, preaching a message that promised solutions to present felt needs ..., Pentecostal missionaries (who were often local people) were heeded and their 'full gospel' readily accepted by ordinary African people. Churches were rapidly planted as a result."¹² The message that is often heard in Pentecostal churches of

¹⁰ Harvey Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century* (London: Cassell, 1996), 259.

¹¹ Hollenweger, *Pentecostalism*, 269-271.

¹² Allan Anderson, "Evangelism and the Growth of Pentecostalism in Africa," (University of Birmingham, Selly Oak).

Libreville which may attract the population is that of deliverance from “the demon of poverty¹³” and from many other cases of suffering often regarded as demonic.

The country of Gabon is experiencing economic crisis. Although the economy of Gabon “enjoys a per capita income four times that of most nations of sub-Saharan Africa,¹⁴” a big percentage of the population of the country remains poor¹⁵ and needs help. In fact, after Gabon had profited from the crisis¹⁶ which increased the price of petroleum between 1973 and 1979, oil production fell in 2001 and there were lower oil exports.

The decline of the production of the country affected other sectors of the economic activity negatively. Although the subsoil of Gabon is also enriched with manganese, uranium and gold,¹⁷ the population is not really enjoying the benefits of their working. The majority of the resources generated by the exportation of wood and precious metals are said to be shared among the minority of people.¹⁸

The incomes and cost of life indicate the hardship of life. Libreville was known in 1993 as the third most expensive city in the world after Tokyo and Bayreuth.¹⁹

¹³ This expression is used by some Gabonese televangelists and some preachers in the churches that I personally attended in Libreville.

¹⁴ Gabon Economy, “Cost of Living Review,” 1st January 2012 (accessed March 11, 2012), http://www.xpatulator.com/cost-of-living-review/Gabon-Libreville_78.cfm. The latest update is at 1st January 2012.

¹⁵ Ibid.

¹⁶ Ogandaga Evelyne: “Vécu psychologique des agents de maîtrise Gabonais de la C.F.G,” (M.A. Project, Université Omar Bongo, 1987), 20.

¹⁷ Ngoa Mboulou, “Relations entre les Facteurs Socio-culturels, économiques et le Sous-Peuplement du Gabon. Cas de Libreville,” (M.A. Project, Université Omar Bongo, 1993), 68.

¹⁸ Ibid., 69.

¹⁹ Ibid.

Despite the little change in 2010 that ranked the city 13th among the most costly in the world, the situation is still difficult for the majority of the population²⁰. Libreville in Gabon is currently ranked 116th overall out of 950 places (rank 1 is most expensive: rank 950 is least expensive). In terms of the hardship people are likely to experience, assessed in global terms, “Libreville in Gabon is ranked as extreme hardship with a hardship index of 40%.”²¹

There is a high-income inequality, and a 1997 International Monetary Fund (IMF) report on Gabon criticized the government of “overspending²²” and failing to meet structural reform schedules. Furthermore, the devaluation of the CFA (Communauté Financière Africaine) in 1994 did not stimulate local production nor discourage imports as expected. It was thought that privatization of many enterprises would solve the problem.

Privatization has not worked for the betterment of the expected. The law on privatization passed by the government in January 1996 did not reduce poverty. Instead, many employees were discharged as some companies were sold to foreigners. The electricity and water monopoly (SEEG) in 1997 was sold to a French firm. The International Telecommunications Office (OPT) was also sold, and the dismissal payment was not reinvested by the employees, still resulting in the increase of poverty.

²⁰ Employment Conditions Abroad (ECA), May 2010, New York (accessed March 11, 2012), <http://www.ECA-international.com>.

²¹ Gabon Economy, “Cost of Living Review,” January 1st 2012 (accessed April 14, 2012), http://www.xpatulator.com/cost-of-living-review/Gabon-Libreville_78.cfm.

²² Timothy L. Gall, "Gabon," *Worldmark Encyclopedia of Nations*, 12th ed., January 22, 2012 (accessed January 10, 2012), <http://www.encyclopedia.com/doc/1G2-2586700099.html>.

In a research²³ conducted on the psychological effect of privatization of the wood company C.F.G, it is revealed that the crisis generated misery in Libreville for a great number of families now crying for help. It suspects some cases of suicide as it was during the economic crisis of 1929. There is anguish and fear, due to the loss of a job and the uncertainty of tomorrow. Yet, the Pentecostals came up with many promises and hope which may fascinate the population.

Similarly, Matthews Ojo, who writes extensively on Nigerian new Pentecostal churches, says that they “are increasingly responding to the needs and aspirations of Nigerians amid the uncertainty of their political life and the pain of their constant and unending economic adjustments.”²⁴ Likewise in Gabon, by responding to the aspirations of the suffering population, growth is facilitated.

Growth of Pentecostals

To study the growth Pentecostals, it is necessary to consider both the general trends and some statistical survey.

General Trends

Although the population of Gabon is only 1500,000, there were 1,100 officially known Pentecostal and Charismatic churches in the country. Besides, they had a multiplicity of unidentified prayer groups²⁵ which function as churches. As earlier

²³ Ogandaga Evelyne, “Vécu Psychologique de la Crise Economique Actuelle des Agents de Maîtrise Gabonais de la C.F.G,” (M.A. Project, Université Omar Bongo, Libreville, 1987), 20.

²⁴ Matthews A.Ojo, ‘The Church in the African State: The Charismatic/Pentecostal Experience in Nigeria,’ *Journal of African Christian Thought*, 1:2 (1998), 25.

²⁵ Steeve MVE: *Le Guide Secret du Parfait Marchand de Dieu: Tous les Secrets dévoilés pour devenir P.D.-G. d’une PME religieuse* (Libreville : Editions les 4 Vérités, 2008), 2-3.

mentioned in the introduction, their growth, we are told, is such that each month, 5 to 6 Pentecostal churches are established. In view of the lack of recent statistics from the ministry of interior, there is need to have an idea of the present trends. Considering also the rise into prominence of Pentecostals as observed since the 19th Century,²⁶ and their ‘central missiological thrust’ which makes no difference between ‘church’ and ‘mission,’²⁷ one may ask if Gabon could really be an exception. The third world is said to beat the record of their growth²⁸ and Gabon is part of it. To have an approximate picture of the trends of this growth, there is need to conduct a survey.

Statistical Survey

Although it is often believed that most Christians in Libreville are Catholics, it seemed necessary to do a survey in order to check if the tendency has not been reversed over the years. A questionnaire was addressed to a random sample of the population comprised of 140 people in public places. The questionnaire can be seen in Appendix A. The people were asked which church they belonged to (Catholic, Pentecostal, Protestant, Muslim or others).

To ensure that they were actually members of the denomination they claimed to belong to, they were asked if they actually attend church services of that persuasion and if they had received their baptism. Although the questionnaire was typed on a paper, it was done in an oral form to ensure that questions would be properly understood by the people interviewed.

²⁶ M.A. Dempster, B.D. Klaus & D. Petersen, *Called and Empowered: Global Mission in Pentecostal Perspective* (Peabody: Hendrickson, 1991), 207.

²⁷ Willem A. Saayman, “Some reflections on the development of the Pentecostal mission model in South Africa,” *Missionalia* 21:1 (1993), 42, 51.

²⁸ David Barrett, ‘Statistics, Global,’ Stanley M Burgess & Gary B McGee (eds.), *Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids: Zondervan, 1988), 810-830.

This survey revealed that those claiming to be Catholics were only 25% of the sampled population. Furthermore, only 37.14% of them actually attended their church services. One cannot claim to be Catholic without attending Catholic Church services. Yet, 62.85% of those claiming to be Catholics were baptized into this religion. While considering the fact that Catholicism practices infant baptism, one can suspect that many people claim to be Catholics only because their parents got them baptized into this religion.

Pentecostals were more numerous than the Catholics (36.43% of the sampled population). Protestants were 25% of the sampled population while the rest of believers were only constituted 2.14%. Those belonging to none of the above religions were 9.29% of the sample. The results of the questionnaire are summarized in Table 1.

Table 1. Percentages of church belongingness

	Church attendance	Baptized	Total	Percentage
Catholics	13	22	35	25 %
Protestants	23	12	35	25 %
Muslims	-	-	3	2.14 %
Revival (Pentecostals)	28	23	51	36.43 %
Others	-	-	3	2.14 %
Without	4	9	13	9.29 %
Total	88	66	140	100 %

These results tend to indicate that Pentecostals have become the majority group among all believers in Libreville. Obviously, there has been a shift over the years for the statistics given some years ago by the Ministry of Interior. Therefore, more emphasis on strategies of evangelism must be put on sharing distinctive doctrines with Pentecostals rather than with Catholics alone.

Factors of Rapid Growth

Equippers may need to discover the real needs of the Pentecostal population. While attending many Pentecostal services, I noticed that so many promises were often made to the Gabonese audience by the pastors. Gabonese televangelists also promised welfare in most of their TV presentations. Meanwhile, I thought it was necessary to check from a questionnaire the impact of the promises made on Pentecostals, the expectations of the members, and their motivation to comply with the offers of Pentecostal preachers. The questionnaire was addressed outside the churches, in public places, where Pentecostals of different church affiliations could be gathered. They were filled by Pentecostals alone. The results are shown in Table 2.

Table 2. Promises Made to Pentecostals

	Does the church promise jobs?	Does the church promise healing?	Does the pastor promise solutions to witchcraft problems?	Does the church promise happiness?	Does the church promise deliverance?	Does the church promise peace?	Does the church promise marriage?
	Number and percentage	Number and percentage	Number and percentage	Number and percentage	Number and percentage	Number and percentage	Number and percentage
yes	31 (79.4%)	36 (92.3%)	37 (94.8%)	33 (84.6%)	37 (94.8%)	39 (100%)	31 (79.4%)
no	8	3	2	6	2		8

As seen in Table 2, the people are being promised job opportunities, healing, solutions against witchcraft and sorcery, happiness, deliverance from demonic forces, peace, and marriage opportunities. The percentage of those who attested that these promises were being made ranged from 79.4% to 94.8%.

Table 3 shows the Pentecostal members' expectations towards their leaders. It appears that although many believe that their pastors can solve problems of celibacy

(30.6%), marriage (41.7%), sterility (57.1%) and poverty (36.1%). Their expectations are lower than the promises being made. This may suggest that the promises made are not really fulfilled. They range from 30.6% to 57.1% as seen in Table 3.

Table 3. Expectations of Pentecostal members

Are you a Gabonese?								
Yes					no			
	Can a pastor solve problems of celibacy?	Can a pastor solve problems of marriage?	Can a pastor solve problems of sterility?	Can a pastor banish poverty?	Can a pastor solve problems of celibacy?	Can a pastor solve problems of marriage?	Can a pastor solve problems of sterility?	Can a pastor banish poverty?
yes	11 30.6%	15 41.7%	20 57.1%	13 36.1%	1	1		1
no	25 69.4%	21 58.3%	15 42.9%	23 63.9%	2	2	3	2

Table 4 shows what Pentecostal members think about the fulfillment of the promises being made to them. It appears that more than half of the respondents believe that the Pentecostal pastor actually grants health and hope (68.6% and 52.8%). Less than half believe that the pastor can change the condition of poor people or give jobs (47.2% and 40%).

Table 4. Fulfillment of Expectations

										Are you a Gabonese?										
										Yes					No					
										Does a pastor give jobs?	Does the church change the condition of poor people?	Does a pastor give health?	Does a pastor give hope?	Does a pastor give jobs?	Does the church change the condition of poor people?	Does a pastor give health?	Does a pastor give hope?	Does the church change the condition of poor people?	Does a pastor give health?	Does a pastor give hope?
yes	14 40%	17 47.2%	24 (68.6%)	19 (52.8%)	1	1		1	3	2	2	3	2							
no	21	19	11	17																

From the tables above, it is observed that the promises made to Gabonese are very high. Meanwhile, the fulfillment of these promises is not considered as being met by more than half of church attendants, except for the cases of sterility, health and hope. Yet, a great percentage of the attendees of Pentecostal Churches still believe that the church could solve problems of poverty (47.2%), celibacy (30.6%), or marriages (41.7%).

Since the President of Pentecostal and Charismatic Churches affirmed that the particularity of these churches is the belief in the power of the Holy Spirit, observable through speaking in tongues and miracles, other questions were added. These questions were wondering if people who attend Pentecostal churches actually believed in speaking in tongues as coming from God. A cross tabulation helped to check if the results obtained depended on whether the respondents were already baptized or not. It was observed that 19.5 % did not respond to the question, meaning that they were not sure whether it came from God or not. The results of those who responded are given in Table 5.

Table 5. Trustworthiness of Speaking in Tongues

Observations	valid data		No answer		Total	
	N	Percentage	N	Percentage	N	Percentage
Is speaking in tongues from God?	33	80.5%	8	19.5%	41	100.0%

Out of the rest who responded, the issue of speaking in tongues was highly believed to come from God. Yet, those who were not yet baptized tended to believe in it more than those who were actually baptized in Pentecostal faith. These results are observed in Table 6.

Table 6. Baptism and Speaking in Tongues

	Are you baptized?		Total
	Yes	No	
Is speaking in tongues from God?	12	18	30
	2	1	3
Total	14	19	33

The questionnaire went further to assess how much love was manifested in the church. Since love cannot be measured, the questionnaire used a grading system ranging from 1 to 5, with 5 being the biggest grade to assess love in the church. The X-axis shows the grades that were attributed to love, while the Y-axis shows the number of people who attributed those grades. Figure 2 which was drawn by the French version of the SPSS software shows that the great majority actually believed

that there was love in the church. Those who thought love to be very high were in great number.

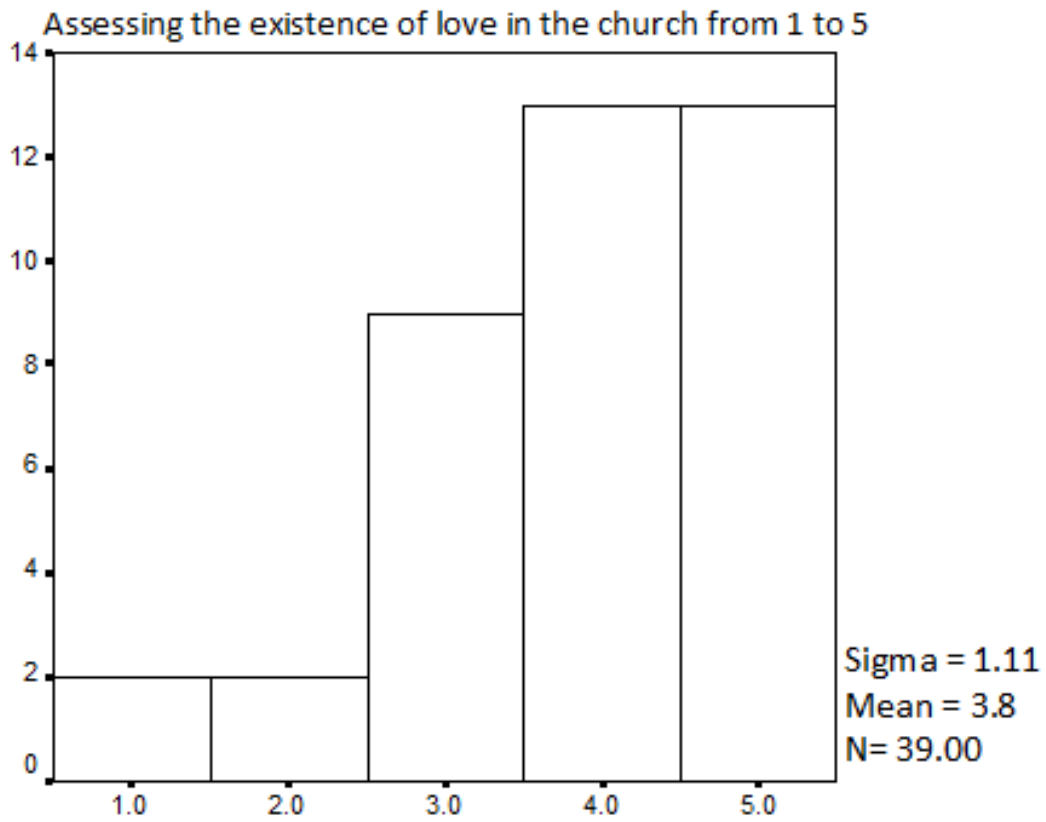


Figure 2. Adventism in Libreville

Adventism in Libreville

The Adventist church in Libreville has been conducting some training programmes, some evangelistic activities and there is need to study their relationship with Pentecostals.

Training Programs

Seminars in Adventist churches of Libreville are not very frequent. At the District level (the whole city of Libreville), very few people attend the seminars and training programs that are held. The most recent training program aimed to foster evangelism through “small groups.” Hence, a recent survey of the director of Personal Ministries and Sabbath School Department Ndong Abessolo Brilland revealed that very few small groups were actually functioning, while many have ceased to meet.

The strategy of these small groups was to gather church members of the same locality so that they can reach the people of their proximity by inviting them to attend their programs. Other training experiences are supposed to be offered by Personal Ministries Directors of local churches. Yet, very few are really equipped to do so, and they rely on personal evangelistic actions of church members and on evangelistic campaigns of their churches. The few training programs that take place focus on the books used as manuals, irrespective of people that are often met on the field of evangelism.

Evangelistic Programmes

The major evangelistic method frequently used among Adventists in Libreville is public campaigns. The field is first prepared by church members who give Bible studies in the vicinity of the site chosen. The members are encouraged to sympathize with their prospects so that they in turn must accept to attend to our campaign. Those

who attend the meetings and who respond to the appeals are baptized and they join the Adventist church. Generally, deep rooted Pentecostal members are not interested.

Beside these methods of evangelism, one particular approach of a remarkable church member, Mouelly Arnold by name, is noted in Libreville.

Mouelly Arnold is a former Pentecostal member who accepted the Adventist message. For his evangelistic endeavor, he uses specific approaches to reach out to Pentecostals. With certain knowledge of the way they operate, he adapts his evangelistic programs accordingly. He uses the Pentecostal style of preaching in his evangelistic effort. For public lectures in which he presents Adventist doctrines, he labels them “seminars” instead of “evangelistic campaigns.” He argues that Pentecostals believe the later is meant for those who still seek the salvation that they already have.

To be more efficient in evangelism, Mouelly received some courses on Greek, Hebrew, Hermeneutics and Exegesis with a theology teacher of Cosendai University. He learned English in order to read the Seventh-day Adventist Bible Commentary and to use the English Bible software.

During his two week evangelistic campaigns or seminars, he spends the whole first week on developing the audience’s love for Jesus and the impact of true Christianity on day-to-day life. During the second week, he presents distinctive doctrines in an approach which is Christocentric in a Pentecostal rhetoric. For example, Pentecostals in Gabon are fond of using numbers as having a cabalistic meaning in their interpretation of the Bible, so, Mouelly takes this understanding as a springboard to preach to them. He quotes the Bible both exegetically and homiletically (as Pentecostals do). He dramatizes stories to defend his teachings and gives many testimonies within the preaching about miracles performed. He actually has the gift of

miracles. He is a man of prayer and often begins his seminars with a 3 days fasting and prayer program during which he refuses any distraction such as responding to phone calls, watching TV, conversing with people, etc. He continues the fasting program throughout the 2 weeks of the seminar.

As a person who knows Pentecostalism, he tactfully unmask the dangers behind the often tolerated practices that are not biblically sound. The distinctive doctrines of Adventists are clothed under the topics that fascinate Pentecostals such as miracles, prosperity, God's blessings, marriage, dimensions of spirituality, self-preservation, financial security, etc. He establishes himself as an authority in their midst by preaching topics that sound as being beyond the beliefs of Pentecostals. Since he knows for example their interest on the fourth dimension taught by Paul Yongui Show, he would preach the fifth dimension of spirituality. The sermon on prosperity which aims to advertise the law of God would be based on 1Kgs 2:3 as a secret of Solomon's prosperity. His notoriety gives him the opportunity to preach the Adventist message from Pentecostal pulpits. He moves from churches to churches to preach the Three Angels' Message. At times, the Pentecostal pastors in Libreville would gather and invite him to preach to them. The summary of such a sermon on the Mark of the Beast is recorded in Appendix B, which caused twenty five of them to promise that they would prevent their members from receiving the mark of the beast. Many Church members of some congregations took the resolution not to speak in tongues again.

Once, Mouelly was nearly denied to preach in a certain Pentecostal church where he was invited by the local leader. The church members asked him to speak in tongues to prove that he actually had the Holy Spirit. Then he recited Genesis 1:1-2 in Hebrew version that he had learned from the Biblia Hebraica. He then presented the Hebrew language as the best speaking in tongues, since it is closer to the language

Jesus himself spoke. He was then granted to preach to that congregation authoritatively. As he preaches, he uses Bible Dictionaries and explains some Hebrew meaning of certain meaningful words used in the Bible. He then sounds more authoritative than those pastors who know very few about Hebrew.

Thus as Mouelly preaches the Adventist message in a Pentecostal language, he does not appear as a threat to many Pentecostals pastors in Libreville. He even shows respect to them and introduces himself as a mere church elder. Every week, he preaches to many Pentecostals and audiences sometimes amount to five hundred people.

Relationship with Pentecostals

In order to assess the relationship between Adventists and Pentecostals, I started from an empirical research so that I would know how to frame the questions of my questionnaire. It was to know if Adventists really knew the Pentecostals, and if they were close to those people they intend to witness to. While testing how much they knew the Pentecostals' vocabulary, theology, the way they worship and their evangelistic methods, I had the impression that Adventists in Libreville did not know much about them. Then I wrote the questionnaire that had to be filled by forty-five members of one of the Adventist churches of Libreville called Genesis. Analytical statistics teach that this number is greater enough to apply the laws of probability.

This Adventist church was chosen because it has different age groups, different social statuses, both genders, and the church was big enough to make an adequate sample for research purposes. Also, this church had members who came from different corners of the city.

Since Ellen G. White stated above that love is important for soul winning, I started my questionnaire by assessing how close Adventists were with Pentecostals.

The research at this level was quantitative because it aimed to determine whether the predictive generalizations of my theory hold true. The copy of my questionnaire is in appendix C, exhibit B. The French original copy is exhibit C.

The result of the questionnaire revealed that most Adventists in Libreville have Pentecostal friends whether they were Pentecostal before or not. Table 7 is a cross tabulation of the number of Adventists having Pentecostal friends whether they were Pentecostals before or not.

Table 7. Adventists with Pentecostal Friends

		Do you have Pentecostal friends?		Total
		Yes	No	
Pentecostal before?	Yes	7 87.7%	1 12.5%	8
	No	26 78.79%	7 21.21%	33
Total		33	8	41

Only 17.7% were Pentecostals before being Adventists. They claim to have more Pentecostal friends than Adventists. Therefore, they may be more prone to their former brothers in Christ than do the Adventists who never attended these churches. In general, Adventists seem to be very close to Pentecostals and these is a real advantage for sharing their distinctive message. Witall Adventistes, we have Table 8.

Table 8. Detailed Statistics of Friendship

	Frequency	Percentage	Valid Percentage	Accrued Percentage
Answered	Yes	8	17.8	19.0
	No	34	75.6	81.0
	Total	42	93.3	100.0
No answer	3	6.7		
Total	45	100.0		

The questionnaire went further as to determine whom between Catholics and Pentecostals do Adventists encounter more easily for sharing their doctrines. Table 9 which summarizes the results obtained reveals that Adventists claimed to encounter Pentecostals more easily than Catholics, 52% against 28%. I had some doubts about these two numbers in view of the fact that a greater percentage of the respondents did not answer (20 out of 45).

Table 9. Comparative Encounters

	Frequency	Percentage	Valid Percentage	Accrued Percentage
Answered	Catholic	7	15.6	28.0
	Pentecostal	13	28.9	52.0
	both	5	11.1	20.0
	Total	25	55.6	100.0
No answer	20	44.4		
Total	45	100.0		

The fright factor was once again tested in the questionnaire by asking them if the respondents were “a bit afraid to evangelize them”. Then following figures were obtained. Cross tabulations were used to assess if the results encountering Pentecostals more easily depended on gender or on social status. The results in Table 10 showed that males found no difference in sharing their faith with Pentecostals or Catholics.

Meanwhile, females were the ones who professed to encounter Pentecostals more easily. Therefore, a special training should focus on the Adventists Men Association.

Table 10. Easy Contact and Gender

		Whom do you encounter more easily?			Total
		Catholic	Pentecostal	both	
Your sex	Male	5	5	3	13
	Female	2	8	2	12
Total		7	13	5	25

Table 11 shows that pupils and jobless were the ones who affirmed they could encounter Pentecostals more easily. Therefore, the training should focus on workers.

Table 11. Easy Contact and Social Status

		Whom do you encounter more easily?			Total
		Catholic	Pentecostal	both	
Your social Status	pupil		3		3
	student	2	2	2	6
	worker	5	4	2	11
	jobless		4	1	5
Total		7	13	5	25

To the question “are you a bit afraid to evangelize them?” 46.7% of the respondents affirmed that they were a bit afraid to evangelize the Pentecostals as seen in table 12. Notice that everybody responded at this level, showing more sincerity on the answers. Therefore, the training should include eliminating or at least reducing the fright factor.

Table 12. Fright Factor

		Frequency	Percentage	Valid percentage	Accrued percentage
Answered	Yes	21	46.7	46.7	46.7
	No	24	53.3	53.3	100.0
Total		45	100.0	100.0	

Then another question tried to check how many of them actually gave Bible Studies to Pentecostals as often taught in Genesis church (See Table 13).

Table 13. Bible Studies Given

		Frequency	Percentage	Valid percentage	Accrued percentage
Answered	Yes	11	24.4	24.4	24.4
	No	34	75.6	75.6	100.0
Total		45	100.0	100.0	

Table 13 shows that only 24.4% actually gave Bible studies to them, against 75.6%. This means that Adventists of Genesis church in particular and in Libreville in general mostly have Pentecostal friends. Almost half are afraid to evangelize them, and only few share their beliefs with them. When asked if they needed training to witness to them, 84.4% in Table 14 responded “yes”, while 13.3 % responded “no.”

Table 14. Need of Training

		Frequency	Percentage	Valid percentage	Accrued percentage
Answered	Yes	38	84.4	86.4	86.4
	No	6	13.3	13.6	100.0
	Total	44	97.8	100.0	
No answer		1	2.2		
Total		45	100.0		

What is Pentecostalism? From my own experience in visiting these churches in their services, I discovered that they had a particular vocabulary that Adventists may not understand. Hence, there was a need to include some interrogations in the questionnaire that could assess their knowledge of Pentecostalism. When asked if they knew what Pentecostals call “fire”, the noes were 73.3% while the “yes” were only 24.4%.

Table 15. Knowledge of "fire"

		Frequency	Percentage	Valid percentage	Accrued percentage
Answered	Yes	11	24.4	25.0	25.0
	No	33	73.3	75.0	100.0
	Total	44	97.8	100.0	
No answer		1	2.2		
Total		45	100.0		

When asked if they knew what they call “unction”, the noes were 64.4% while the “yes” were only 26.7% as seen in Table 16 below. Notice that 8.9% did not respond, probably because they were ashamed to say “no”.

Table 16. Knowledge of "unction"

		Frequency	Percentage	Valid percentage	Accrued percentage
Answered	Yes	12	26.7	29.3	29.3
	No	29	64.4	70.7	100.0
	Total	41	91.1	100.0	
No answer		4	8.9		
Total		45	100.0		

When asked if they know what they call “vision”, the noes were 57.8% while only 31.1 responded positively. Notice in Table 17 that the number of those who did not respond was 11.1% which might suggest the fear to be seen as ignorant.

Table 17. Knowledge of "vision"

		Frequency	Percentage	Valid Percentage	Accrued Percentage
Answered	Yes	14	31.1	35.0	35.0
	No	26	57.8	65.0	100.0
	Total	40	88.9	100.0	
No Answer		5	11.1		
Total		45	100.0		

As observed in Table 18, when asked if they knew what Pentecostals term as “speaking in tongues”, 60% were able to say “no”, while 31.1% said “yes”. Besides, 8.9% doubted as they did not respond to that question. Table 18 shows the statistical reports.

Table 18. Knowledge of "speaking in tongues"

		Frequency	Percentage	Valid Percentage	Accrued Percentage
Answered	Yes	14	31.1	34.1	34.1
	No	27	60.0	65.9	100.0
	Total	41	91.1	100.0	
No Answer		4	8.9		
Total		45	100.0		

To ensure that the 31.1% actually knew, another question was asked if Pentecostals had only one form of speaking in tongues. At this level, 33.3% responded positively while the Pentecostal pastors themselves identified more than one form of the phenomenon. Table 19 shows the results.

Table 19. Types of speaking in tongues

		Frequency	Percentage	Valid Percentage	Accrued Percentage
Answered	Yes	12	26.7	33.3	33.3
	No	24	53.3	66.7	100.0
	Total	36	80.0	100.0	
No Answer		9	20.0		
Total		45	100.0		

To test if they knew that Pentecostals focused much in what they call “gospel” in the Bible. They regard it, according to Frenado Canale as the “timeless” truth of the Bible, while the rest is being considered by many as “a wrapping paper” or as “history”. The results seen in the Table 20 show that they thought the New Testament

was more important for them. The question asked was: “what is more important for them?” and 62.9% responded that it was the New Testament.

Table 20. Valued in the Bible

		Frequency	Percentage	Valid Percentage	Accrued Percentage
Valid	Gospel	13	28.9	37.1	37.1
	NT	22	48.9	62.9	100.0
	Total	35	77.8	100.0	
No answer		10	22.2		
Total		45	100.0		

To know if Adventists in Libreville are aware of how Pentecostals evangelize a question was asked about the duration of their evangelistic campaigns. The questionnaire also revealed that only 36.7% found that their campaigns only lasted for less than a week.

SWOT Analysis

This Analysis will be evaluative. It will check how effective are Adventists to witness to Pentecostals in Libreville. The strengths, weaknesses, opportunities and threats will be considered.

Strengths

While the Pentecostals claim to take some doctrinal teachings²⁹ more seriously than the Catholics and Protestants, Adventists do more. In fact, the teachings such as the biblical baptism by immersion and the recognition of the power of the Holy Spirit (that they advertise) are known by Adventists. Apart from that, Adventists have more

²⁹ They affirm for example that their baptism is biblical while Catholics' and Protestants' own is not. They affirm that Catholics and Protestants do not put much emphasis on the role of the Holy Spirit.

doctrines to share with them such as the Sabbath, laws about eating, the sanctuary, the millennium, foot washing, the message of the three Angels of Revelation 14, etc.

These place Adventism on a vantage point with their ability to sound more authoritative in terms of doctrinal teachings.

Most pastors from Pentecostal churches of Libreville never attended theological schools, while all Adventist pastors did. Although many of them are now taking some courses in the theological high school of Libreville, their level of knowledge is still lower than that of their Adventist colleagues.

Adventists have two uncommon tools of evangelism: The health message and the literature evangelism. While the first can attract Pentecostals who are in search of health and longevity, the second can reach the unreachable among Pentecostals. Books may be sold or shared everywhere even in their homes.

Weaknesses

Although love has often been preached, there is still some form of tribalism and xenophobia which characterizes some of church members in Libreville churches. This seriously hinders the work of evangelism which demands, as stated above by Mrs. White, love. Likewise, Jesus stated in John 13:35 that "By this all men will know that you are my disciples, if you love one another." Pentecostals are people of different origins and therefore, to win them would require that members put aside all forms of tribal or ethnic discrimination in their evangelistic strategy.

While Pentecostals are used to hear pastors preaching financial prosperity and miracles, Adventists do not do so. In the mean-time, prosperity is not always common among Adventist members and their leaders of Libreville. Pentecostals are taught from pulpits and TV programs that prosperity is a sign of true belongingness to God. To them, being the light might signify being a model of prosperity. Thus many of those

Adventists who are not prosperous in Libreville may be regarded with disdain in the sight of Pentecostals whom they intend to witness to.

Another weakness has to do with the insignificant number of pastors - as equippers - available in Libreville Adventist church. In fact, there are only two pastors working for the District: The Mission President and the District Pastor who happen to be busy with other administrative roles. Each of them is in charge of five churches, and the distances between the churches are very long. To equip the churches of Libreville could be very difficult if it should be done by the two pastors alone.

There is also doubtful spirituality among many church members. To witness to someone would at least presuppose that you are more spiritually fit than him. Meanwhile, there are some serious Pentecostals who have done away with many sins. To find Adventists still struggling over these sins or not struggling at all could hinder the propagation of their message among Pentecostals.

Opportunities

Pentecostal Pastors have much respect for Ministers of other denominations. They consider them as colleagues or as coworkers in the vineyard of the Lord. During my visits in their Sunday worship services, I sometimes introduced myself as a pastor, and they often honored me by giving me a special seat in front of the congregation. Some even invited me to preach from their pulpits. Through simple friendship, they can allow an Adventist Pastor to preach from their pulpit.

Another opportunity is that new teachings on evangelism have been taught in our churches of Libreville these past years. Although they are still difficult to implement, they may be helpful as additional evangelistic tools. One of them is based on small groups which are already working in certain churches. Another one which teaches that it is good to be loveable is yet to be implemented. It states that church

members may be efficient soul winners by being loveable and loving. By befriending Pentecostals – for example- they may win them to their faith.

The teachings of the former Secretary of Ministerial Association of the West Central African Division were based on the spirituality of the ministers, and lay people as well. The prayer ministry he suggested to elders and pastors has yielded many fruits over the past years. Many miracles are being performed through the prayer ministry of elders in Libreville church. The latest miracle was a dumb Pentecostal woman whose tongue was delivered at the Adventist camp meeting of Libreville after prayers were offered.

The program of the General Conference entitled “Revival and Reformation for the Mission” is designated to develop the spirituality of the individual members so that they can share their beliefs to other people, irrespective of their church affiliation. If it becomes a success, then the spirituality of Adventists may be lifted higher than that of Pentecostals, offering them the opportunity to witness to them more efficiently.

The church of Genesis is using CD evangelism which consists on inviting people to their beautiful church and then distribute to them video CDs of sermons preached by selected Adventist preachers. The sermons present Adventist distinctive doctrines.

There is a radio station for Adventists in Libreville which broadcasts 24 hours a day. An internet website is soon going to be opened for Adventists in Gabon by Krisler Ondo, the Director of communication of the Mission. These mass communication tools can help the church increase its visibility, its notoriety and to publish its doctrinal teachings. An Adventist journal is soon going to be published that can also help the church to be known. The local church of Patmos has the project of

presenting a weekly program on TV so that their message can be heard by many people of the city every blessed week.

Threats

Despite all these opportunities, there are also some threats. There is a risk to concentrate much on evangelizing Pentecostals and thus forsake the rest of the population which does not necessarily have a Pentecostal mind. The difficulty would be to find some types of balanced evangelistic methods that can be suitable to all categories of people in Libreville, irrespective of their religious affiliation and still increase the number of Pentecostals that are won simultaneously. Equipping Adventist members of Libreville must be able to consider that particular aspect which will require that the members be able to use balanced approaches of evangelistic methods.

Another problem is the fear of change often noticed among members of Libreville churches. They are often reluctant to change and they are used to certain methods of evangelism. For the last two years for example, they have been taught the importance of small groups of evangelism and the urgency to implement it as recommended by higher institutions of the church. Yet, the implementation of this new approach has faced some resistance that is still difficult to overcome.

Another threat is that, much of the materials often used by the churches of Libreville have become obsolete for some, and completely damaged and non-existent for others. The public address systems often used for public evangelism are no more available. Evangelistic campaigns were often held under tents. Today, all the tents of the Mission do not exist again. Therefore, churches are hiring tents at a hirer cost to preach in public. Small groups which are the alternative suggested, due to their lower costs, are not regularly functioning. An attempt has been made to evangelize people from their private homes, but Adventists are often assimilated to be Jehovah Witnesses

and this confusion may hold back some church members who want to share their distinctive doctrines with Pentecostals.

CHAPTER 4

PROGRAMME DEVELOPMENT

In order to work with Adventist church members and resources to accomplish our goal we will consider the SWOT analysis done above as well as the information obtained from the theoretical foundation and the description of Libreville. The first step endeavors to design the program through a planning and organizing process¹. In view of the current situation of Adventism in Libreville, there is need to anticipate the future and deciding what types of major actions, strategies will be needed to achieve the District's goal of efficiently witnessing to Pentecostals.

Design of Programme

The design of the programme will be composed of settings goal on the one hand, and setting plans on the other hand.

Goal Setting

Goals may be viewed as the targets or ends to be reached, while plans could be viewed as actions or means that are intended to be used to achieve goals. In other words, there will be planning, or "specifying the goals to be achieved and deciding in advance the appropriate actions needed to achieve those goals²".

¹ Thomas S. Bateman and Scott A. Snell: *Management, the New Competitive Landscape*, International Edition, 6th Edition, (New-York: The McGraw-Hill Companies, 2004), 15.

² Ibid.

There will be a twofold goal with the same purpose. On the individual basis, each member will fearlessly add Pentecostal prospects on his list of evangelistic contacts. Therefore, the percentage of people giving Bible studies to Pentecostals must increase and the number of those who are afraid to encounter them must decrease. At the District level, the notoriousness and visibility of the church must increase and Adventists' message must be known also.

Setting Plans

Plans are set with a certain number of small objectives with a common goal: increasing the number of those who are working to win Pentecostals. These objectives consist in:

1. Reducing the fear factor which hinders Adventists from evangelizing Pentecostals by:
 2. Increasing their knowledge about Pentecostals
 3. Exposing Adventist members to an experience of evangelizing a Pentecostal.
 4. Enabling Adventists in Libreville to discover the limits of Pentecostal knowledge.
 5. Teaching Adventists the Pentecostal language.
 6. Teaching different witnessing approaches that could work with Pentecostals, thus allowing all the members to choose each one the method that is more convenient for him or her. To prepare the members to encounter Pentecostals, there will be a seminar in which they will learn to know them more.

The three major modules of the seminar will be:

1. A brief history of Pentecostals
2. The theology and language of Pentecostals
3. Evangelistic Methods of Pentecostals

The members will also be given some equipping sessions. Our equipping program will be both theoretical and practical

Phases of Implementations

The phases of implementation will follow a quarterly schedule. Meanwhile, each of the 3 months will have specific tasks to be accomplished.

First Month

During the first month, the first phase of implementing the programme takes place. A seminar entitled “witnessing among Pentecostals” is held by the District Pastor with the help of other people who have an experience on the matter of evangelizing Pentecostals. The seminar will have three chapters. As an introductory chapter, the vision is cast before the people so that they can identify God’s calling. The outline of the whole programme is Appendix D.

The next chapter entitled “knowledge of Pentecostalism” briefly presents their history, their simplified theology and their vocabulary. Members will also learn how Pentecostals go about evangelizing. Some doctrinal issues that they need to discover will be discussed so that the members can learn how to avoid criticizing and how to be Christocentric in teaching. They will be recommended to learn how to appreciate, how to show love and kindness how to offer help and prayer, the necessity of a prayer life, how to give a testimony, etc.

The third chapter which discusses the witnessing approaches will study the how of the one-to-one approach and house-to-house evangelism in twos. At this level, they are being taught how to be accepted in homes. An example is: “we are the members of the Personal Ministries and we would like to sit for 5 minutes to quickly

explain our mission.” The people learn the different forms of visitations that may be formal or informal, and how to hold a Bible study. The chapter reviews:

1. The way to conduct “small group” evangelism in a way that will attract Pentecostals. They may need to call them “brother”, “sister”, “my friend” and must be regarded and treated as such. There is a teaching on the role of each member in the preparation of an evangelistic campaign which will aim at winning more Pentecostals: Communication management, kindness, the expressions “evangelistic campaign” or “crusade” replaced by “Seminar.” Prayers must be offered during the crusades. Finally, the chapter will present various evangelistic approaches so that each person can choose which one he or she may use to reach out to Pentecostals:
2. CD evangelism: Simply collecting video CDs from the church that have sermons preached by great Adventist preachers and encourage the prospects to listen to them.
3. Printed Bible studies evangelism: Some Bible studies are already prepared that any church member can distribute to prospective Pentecostals and the correction can be done by the church member.
4. Literature evangelism: This is a way to enter doors that are difficult to open. Since are literatures can be sold in offices of Libreville, as the evangelist colporteurs present our books, they will seize the opportunity to present their distinctive doctrines simultaneously
5. Health evangelism: A discussion takes place with the workers of our medical center about the different ways they can approach Pentecostal patients in order to them.

6. Teaching evangelism: The course entitled “Philosophy of Adventist Education” is given to the teachers of the Adventist school to know how to move from the course to evangelism.
7. Sabbath-School evangelism: This chapter discusses the way to evangelize through the Sabbath School departments of local churches as recommended by Mrs. White.

Second Month

There is a selection of the people to be trained according to some specific characteristics. During this second month, the second phase of our programme takes place. As Moses was recommended by his father-in-law, there is selection of special people. These people are chosen to become disciple makers and evangelists.

Therefore, they are expected to have special characteristics:

1. They must have an intimacy with God so that they can be lifted spiritually higher than Pentecostals they intend to win. The local elders select some of the church members who hold their morning devotion daily; meditate the Word of God daily, and have at least one day of fasting per week as taught in the District. They must be people who have a good reputation even in the community.
2. They must have a teachable spirit to adapt their methods of evangelism to the changing society;
3. They must be vision-minded.

These people will have an important role to play in the evangelical strategy of the church.

The Seminar on field equipping will cover the following seven chapters:

1. Setting the vision before them: once again, the people are going to be reminded, mobilized and motivated to follow their evangelical call with special mandate to win more Pentecostals.
2. Spiritual preparedness: They will have to exercise in fasting and prayer together with the District Leader so that this will in turn affect their prayer life positively. Tremendous importance of meditation and a prayerful life.
3. Testimonies of changes in life: In view of the fact that Pentecostals are impressed by testimonies, the people will be taught how to testify about their spiritual life by telling what they were before knowing Jesus, how they had their first encounter with Jesus, and what changes Jesus has made in their life. Testimonies will be offered in personal contacts, in public crusades, in prayer ministry, in friendship, in counseling even in radio and television programmes.
4. Disciples making with three elements, “knowing, doing and being.” Knowing supposes that they must be recommended to become life long apprentices or learners; doing will suppose that they must be doing the will of God, that is evangelizing all, even Pentecostals; Being supposes that they must be models in terms of character.
5. Friendship management: Since most Adventists affirm that they have Pentecostal friends, a discussion takes place in which we identify together how to move from friendship to apprenticeship. As you prepare to invite someone to visit your church, you may have to visit his own.
6. Being loveable and loving: The members are recommended to always have an attitude which those around them can appreciate. A climate of comradeship surrounds them which cause many Pentecostals to love their teachings.

7. Field training: A demonstration and practical applications are done by the Pastor and the members simultaneously on the fields of evangelism. The learner to open door, conduct a Bible Study, Preach a crusade sermon, etc. The pastor does and the apprentice watches; then the two do it together; the apprentice does and the pastor watches; finally, the apprentice does and the pastor spends time equipping others.

Third Month

During the third month, there will be an evaluation of the programme to see how effective it has been. This evaluation will make use of questionnaires which will be analyzed. Different situations may occur. If the evaluation reveals that the programme has some defects, there will be some correction. If the programme reveals that the programme is working, the leadership of the church will keep on motivating the church members to continue to work.

Evaluation of the Programme

The evaluation used a questionnaire and an evaluation of the results.

Questionnaire

After the programme was implemented, another questionnaire was addressed to a sample population of Adventists to see if it had worked or not. Out of the 45 who gave their opinion before the programme was started and who helped us to discover Adventists' relationship with Pentecostals, only 40 were present to fill in the last questionnaire. The questions that were asked were to see between Pentecostals and Catholics, whom they thought could be won more easily; if they were actually going to evangelize them; how many of them were a bit afraid to evangelize them (See Appendix C Exhibit D).

The answers were as follows:

- Number of those who thought that Pentecostals were easier: 22 or 73.33% of the valid percentage while before, they were 52%.
- The number of those who thought that Catholics were easier: 8 or 26.67% of the valid percentage, while before, they were 28% of the valid percentage.
- Those whose engaged to evangelize them were 30, making 75% of the respondents, while they were 24.4% before the programme.
- Those who were still afraid to encounter Pentecostals were 8, making 20% of the respondents, while they were 46.7% before the programme was started.

Interpretation

These results reveal that the fright factor had reduced by 26.7% and that 21.33% more people were added to those who thought that Pentecostals were easier to encounter than Catholics. Therefore, those who were going to give Bible studies to Pentecostals had increased by $75\% - 24.4\% = 50.6\%$ of the Adventist population. Thus it is possible to conclude that the programme has worked.

CHAPTER 5

SUMMARY CONCLUSIONS, RECOMMADATIONS

Summary

So far, it has been observed that Pentecostals are growing rapidly. The growth is such that Adventists evangelistic methods, often concentrated on Catholics should endeavor to be adapted according to the new context of Pentecostalism. Adventists cannot react like Catholics by creating a Pentecostal movement in their midst. Instead they may find new ways to present their distinctive doctrines.

The OT, the NT, the writings of Ellen G. White and other literatures give many teachings concerning equipping. The Old Testament suggests that there should, as in the case of Moses, a selection of people with certain capabilities who may be equipped for the task of winning souls, including Pentecostals. The centrifugal approach of winning souls would suggest that Adventists are intended to go and meet Pentecostals to present their distinctive doctrines.

The Centripetal approach of the Old Testament teaches that Adventists ought to be special people and must be trained to shine like stars among Pentecostals so that they in turn can follow them. They are supposed to have a closer relationship with God than Pentecostals. Thus as God blesses them or performs wonders in their midst, Pentecostals will know that Adventist are the true servants of God and may come and learn their teachings.

In the New Testament, equipping is being presented on the form of disciple making. To equip someone for soul winning means to disciple him as Jesus did with

the disciples. A pastor can disciple many people at a time like Jesus. The Apostle Paul's example of discipling involves the character, some work to do and some knowledge to acquire. The New Testament also teaches that there is need to captivate people's attention by one way or the other if you want to win them. Witnessing to Pentecostals can also involve preaching, healing and helping the brokenhearted as Jesus did.

Ellen G. White also says much about equipping that can be helpful for Adventists on the field of evangelism. She states that success in the work is a combination of man's effort and God's power. Thus equipping should not just strive to impart human knowledge, but seek the power of the Holy Spirit. This assignment should be done practically on the field of evangelism by pastors. Church members must be taught the spiritual self-training, the love of Christ, and the importance of closeness, tactfulness, kindness and patience in soul winning. Apart from pastors, the inexperienced must go out with the experienced.

According to Mrs. White, there must be a variety of forms of evangelism. Public evangelistic campaigns alone cannot suffice. Thus she suggests canvassing as an efficient tool for winning non Adventists, including Pentecostals. Adaptability is therefore recommended so that different methods can be used according to the context and the people to reach. Therefore, to win Pentecostals may require innovative methods that will work with them. Camp-meeting, medical missionary work and other approaches such as literature evangelism may be successful.

Apart from the Bible and Ellen G. White, other writers also taught about equipping. Sue Malorry suggests a three steps approach which includes what people need to change, what they need to do and what they need to know in the equipping

system. The pastor, as a trainer, must master the three and must impart them to the membership he equips to do the ministry.

Other writers believe that equipping for evangelistic purposes must be adapted to the new context of industrialization, urbanization and secularization of the modern world. People are not so much interested in doctrinal truth as in the benefits of the church that proclaims the truth. Equipping should recommend belonging before believing. Let Pentecostals encounter God in Adventism and they may join the church. Let them see the beauty of God through the beauty of the church and they may join.

Unlike the previous authors who entrust the work of equipping to the pastor alone, others think that the pastor discipled people so that they in turn should become disciple makers. This should be done in theory and in practice so that they can move from a vision, communicate through words and action and train a group of those who are committed to obey.

The training job should be done in a teamwork pattern. It starts from being highly dependent upon the equipper, and progressively the dependency is reduced until they themselves become autonomous - in witnessing to Pentecostals – for example.

The description of Libreville has revealed that Pentecostals are growing. Statistics of the size of Christian religions of the Ministry of Interior must have changed over the years, due to this increase. This phenomenon can be explained by the promises made by their ministers to the population need of economic, sanitary and social welfare. Furthermore, their message is centered on the needs of the population. The members actually believe in the truthfulness of the Pentecostal practice called speaking in tongues. Love is being emphasized in those churches.

Adventists on the contrary are very few in number as compared to Pentecostals. Their major evangelistic tool is public campaigns. Other methods such as small groups of evangelism and personal evangelism have not yet gained ground. The fact that the majority of members affirm that they need training may suggest their inefficiency on the matter of evangelism.

Furthermore, they do not know much about Pentecostals' theology, the way they worship and how they evangelize. Yet, the great majority of Adventists have Pentecostal friends whether they themselves were Pentecostal before or not. Surprisingly, they claimed to encounter Pentecostals more easily than Catholics. Meanwhile, it was observed that between the jobless, the students, the pupils, and the workers, the jobless were the ones who were more prone to encounter Pentecostals (100%), while the workers preferred the Catholics (66%). Yet, 46 % of all respondents confessed that they were a bit afraid to evangelize the Pentecostals. This reveals that many only have Pentecostal friends, but are not bold enough to share their doctrine with them.

The experience of Arnold Mouelly suggests that the preaching of Adventist Message in Pentecostal language could yield fruits. Telling them about what they like to hear is a way to captivate their attention. The positive impact of our doctrines in day-to-day life may be a tactful approach to present Adventist beliefs to Pentecostals. Christ must be much lifted up during the first week of the two-week evangelistic campaign.

To assess the propensity of Adventists to reach their objective in Libreville, they have many truths to share with Pentecostals. Adventist Pastors are more learned and may preach using mass media. Although they are less numerous, they can use the members to do the ministry. Yet the spirituality of the members which is sometimes

doubtful can increase through the practice of spiritual exercises. Many evangelistic tools that are being innovated in Libreville must be implemented.

Conclusions

The growth of Pentecostalism in Libreville cannot be neglected in the context where the distinctive teachings of Adventists are supposed to be preached to everybody. Every Adventists in Libreville is not supposed to do a selective type of evangelism in which he focuses on a certain category of people. Instead their evangelism should be holistic, encompassing all people whatever be their belief system, including Pentecostals.

Adventists are not supposed to be given complex when they deal with Pentecostals. Instead, they must boldly present their distinctive doctrines to them. They have to preach the doctrines that interest them such as the Holy Spirit, prosperity in the Biblical way. The language they use when they meet Pentecostals must suit their presuppositions to remove all barriers. It is possible to increase the number of Adventists who give Bible studies to Pentecostals. It is also possible for Adventists to increase the number of Pentecostals that they win. This only demands a proper equipping system in which each member knows and does what he should do.

Recommendations

With a view to increase the notoriety of the church, the District of “Estuaire” and the Mission must endeavor to present programs on TV. These programmes must teach the doctrines of the church and enable the church to be known. Programmes may consider the advice of Ellen G. White to dispel darkness by shedding light and to deal with error by presenting the truth; doctrinal issues where Adventists think that Pentecostals are erring should be presented aright without criticism. The basis of the

debate may be established at the beginning of each presentation as being exclusively biblical, and the reason why may be given. Other mass media such as Internet, the Adventist radio may serve as tools to make the church known.

Adventist pastors need to befriend Pentecostal pastors and visit their churches to increase their knowledge. As equippers of members, they should first equip themselves as they exercise in evangelizing Pentecostals. Starting from the one-to-one evangelism method, they can discover the techniques that they can share with their church members in the training process.

The language of Adventists on the field of evangelism may change to suit the presuppositions known among Pentecostals. The word and expression “Bible lectures” or “Seminars” may be used instead of “evangelistic campaign” or “crusade.” Also, the needs of the population must be studied and if possible, met: Prayer for the sick, visitation, care for the broken hearted may be an integral part of evangelism.. Since God said in Isaiah 40:1, “Comfort, comfort my people” should be implemented through the use of Bible promises in evangelism and Bible studies.

It is not enough to win people, but to retain them also. Membership retention must be studied in another research to see how to keep the new converts who come from Pentecostal movements. This may demand a study of their needs, and the leadership can motivate them accordingly so that they can enjoy the church and remain in it.

A regular evaluation must be scheduled. This evaluation is designed to support pastors and elders of the District in evaluating the progress of church members who evangelize Pentecostals. In case of discrepancy or unsatisfying results, there should be corrective actions. The role of the missionary coordinator at the local church level must be very important. In fact, he or she will ensure that the records of the prospects

of different church members carry their church affiliation. Thus they may be sent to the Director of evangelism of the District for perusal, evaluation and transmission to the hierarchy.

Every quarter, the results will be analyzed by the Director of Evangelism of the District and be presented at the District Committee. Constructive discussions may be done at this level that will help the District make some corrective actions or some suggestions to the churches under the supervision of the District Pastor, or the board of vice-presidents who lead the District in the absence of the District Pastor.

At the church level, during the quarterly business meetings, the progresses or discrepancies (that will need some corrections) will be discussed in the presence of the whole membership of the church. This meeting will also ensure that evangelism should reach the objectives set by the Mission. It should also see that the work should be balanced in such a way that there will not be too much focus on Pentecostals alone.

Every year, on December, there should be a celebration of the efforts made by the churches on the matter of evangelism. The local church committees will meet to see how to get funds for that celebration according to their means. The elders of the local churches will seize this opportunity to remind the church members of our great responsibility towards those who do not have the light Adventists bear.

APPENDIX A

Statistics of churches

	Your Religion				Do you attend church services?	Are you baptized?
	Catholic	Pentecostal	Protestant	other		
1						
2						
3						
4						
5						
6						
7						
8						
9						
10						
11						
12						
13						
14						
15						
16						
17						
18						
19						
20						
21						
22						
23						
24						

APPENDIX B

Introduction of Arnold Mouely's sermon on the Mark of the Beast: Rev 1:10-17

Today's preaching will introduce to you Jesus, the way you have never heard Him. John sees the person with whom he spent years together, but now falls down when He turns to look at him. This is higher spirituality. The splendor of Jesus is better than all the best clothes and shoes the greatest prosperity can offer. This happens in a special day: "The day of the Lord". Since we are in the year 2013, we have to preach Revelation 13. In this chapter, we are going to discover "the Mark of the Beast". By understanding the day of the Lord, we'll come to know what the mark of the beast is.

Notice that he starts by captivating people's attention: "...Jesus, the way you have never heard Him." He advertises spirituality, - which Pentecostals are found of, although they link it to visions, speaking in tongues, trances, etc- He also advertises prosperity, one of the common themes in the preaching of Pentecostals. He also pretends to interpret dates and numbers as Pentecostals often do. The outcome of the sermon was that almost twenty-five Pentecostal pastors confessed that they will strive to prevent their membership from getting the mark of the Beast.

APPENDIX C

QUESTIONNAIRES

[Exhibit A: Promises of Pentecostal Pastors]

Anonymous questionnaire for Pentecostals : Do not write your name

(Think the suitable answer)

Are you baptised ? Yes No Do you go to church on Sundays ? yes No Are you Gabonese ? Yes No

Do you think that a pastor can solve problems of celibacy? Yes No of marriage ? Yes No of barrenness ? Yes No ; of poverty ? Yes No ; of employment ? Yes No .

The name of your church :

1. Do you think that the church can:
 - Change the condition of poor people? Yes No .
 - Heal people ? Yes No
 - Guarantee social advancement ? Yes No
 - Give hope to the desperate ? Yes No
2. Does your church promise healing? Yes No job opportunities ? Yes No happy life Yes No , Peace ? Yes No ; protection against sorcerers ? Yes No ; deliverance ? Yes No ; marriage ? Yes No .
3.
 - Do you think that many people move from one church to another? Yes No
 - Can you attend the meetings of bishops of other Pentecostal churches ? Yes No
 - Do you think that truth can be found in another church ? Oui Non
 - Can a christian be initiated to the bwiti cult? Yes No
 - Are you initiated to a traditional cult ? Yes No
 - Should a Christian always be positive? Yes No
 - Do you think that many Christian offer false testimonies in the church? Yes No
 - Is your church best in the world ? Yes No
4.
 - Were you well received during your first visitation in the church? Yes No .
 - Do you think that the church cares much about the sick ? Yes No
 - DO you think that the pastor takes very good care of church members? Yes No
 - Do you think that church members are kind towards new comers Yes No
 - Is there love in the church ? Yes No
 - What do you like much in your church?
5. Give a mark from 1 to 5 by assessing how well these things work in your church

	1	2	3	4	5
music					
protection					
Hope of success in life					
deliverance					
Hope for marriage in the church					
Love between church members					

	1	2	3	4	5
Testimonies					
prayer					
Counseling					
Friendship in the church					
Visitation among church members					
Mutual help among members					

- Do you think that speaking in tongues comes from God ?
 - Are Pentecostal pastors always prosperous ? Yes No
- NB : If you missed one question, please come back to it.

[Exhibit B: Survey of notoriousness translated]

Survey of notoriousness

Good day. This questionnaire aims at evaluating the notoriety of Pentecostal churches. Please, answer honestly.

Preliminary questions (Tick the correct answer)

1. Your gender is masculin / feminin
2. You belong to which age-group? 10-19 /20-29 /30-39 /40-49 /50-59 /60-69
3. Your social status : Pupil / Student / worker / jobless
4. Have you ever been a member of Pentecostal church ? yes / no

Familiarity with Pentecostals

1. Do you have friends with Pentecostals? Yes / no
2. Do you give Bible studies to Pentecostals? yes / no
3. Do you need training to evangelize them? yes / no
4. Honestly, are you a bit afraid to evangelize them? yes / no

Theology and evangelism

1. Do you know Pentecostals ? yes / no . If yes, answer the following questions:
2. Are you sure you know waht they call « fire » ? yes / no ; « unction » ? yes / no ; « Ministry » ? yes / no ; « vision » ? yes / no ; « speaking in tongues » ? yes / no ; « gospel » ? yes / no
3. Do they have only one for of speaking in tongues ? yes / no ; of ministry ? yes / no
4. What is more important for them ? « gospel » ; New Testament ; Old Testament
5. Mention another method by which they win souls
6. Their evangelistic campaign last how many weeks ?? 1. ; 2. ; moins de 1 .

[Exhibit C: Survey of notoriousness in French]

Enquête de notoriété

Bonjour. Ce questionnaire vise à évaluer la notoriété des églises dites éveillées. Veuillez répondre avec honnêteté SVP

Questions Préliminaires (Cochez la case vraie)

1. Vous êtes de sexe masculin / féminin
2. Vous appartenez au groupe d'âge 10-19 /20-29 /30-39 /40-49 /50-59 /60-69
3. Votre statut social : Elève / Etudiant / salarié / Sans emploi
4. Avez-vous appartenu à une église éveillée avant ? oui / non

Familiarité avec les éveillés

1. Avez-vous des amis parmi les éveillés ? oui / non
2. Donnez-vous souvent des études bibliques aux éveillés ? oui / non
3. Désirez-vous recevoir une formation pour les évangéliser ? oui / non
4. Honnêtement, avez-vous un peu peur de les évangéliser ? oui / non

Théologie et évangélisation

1. Connaissez-vous les éveillés ? oui / non Si oui, répondez aux questions suivantes :
 2. Etes-vous sûr de savoir ce qu'ils appellent « feu » ? oui / non ; « onction » ? oui / non ; « Ministère » ? oui / non ; « vision » ? oui / non ; « parler en langues » ? oui / non ; « Évangile » ? oui / non
 3. Ont-ils une seule forme de parler en langues ? oui / non ; de ministère ? oui / non
 4. Ce qui est plus important pour eux c'est « L'Évangile » ; le Nouveau Testament ; l'Ancien Testament
 5. Citez une autre de leur méthode de gain d'âmes en dehors des campagnes
.....
 6. Leurs campagnes d'évangélisation durent combien de semaines ? 1. ; 2. ; moins de 1
-

[Exhibit D: Survey of the Programme]

Anonymous questionnaire

Please, answer these questions with honesty by ticking the suitable ones.

1. Whom do you think is much easier to win in evangelism? Catholics ;
Pentecostals .
2. Are you really going to evangelize the Pentecostals? Yes I don't know
.
3. Are you a bit afraid to evangelize them? Yes ; may be

APPENDIX D

OUTLINE OF THE SEMINAR

First Month

- Casting the vision before people
 - Help people identify God's calling
- Knowledge of Pentecostals
 - History of Pentecostals
 - Their simplified theology
 - Vocabulary of Pentecostals (See appendix E)
 - Doctrinal issues that they need to discover
 - How they worship
- General rules: No criticism, appreciation, love and kindness, etc
- Witnessing Approaches
 - One-to-one evangelism
 - Home evangelism in twos
 - Door opener and types of visitations
 - Bible study
 - Small group evangelism
 - Crusade Preparation
 - Other approaches
 - CD evangelism
 - Printed Bible studies evangelism
 - Literature evangelism
 - Health evangelism
 - Teaching evangelism: Philosophy of Adventist Education
 - Sabbath-School evangelism

Second Month

- Selection of disciple makers and evangelists (intimacy; teachable; vision minded)
- Seminar on field equipping
 - Setting the vision before them
 - Spiritual preparedness: Fasting, prayer life, elder's intercession ministry, meditation
 - Testimonies of changes in life
 - Disciple making: Knowing, doing and being
 - How to create contacts
 - Loving and loveable according to ...
 - Effects of testimonies in personal contacts, in public crusades, in prayer ministry, in friendship counseling in radio and television programs.
 - Field training
 - 4 Steps of Galieniece
 - In the course "the Equipping Pastor"
- Leadership training –

Before this training of individual church members, the leaders themselves (Pastor, elders, Personal Ministries Director) may need to learn and practice.

Third Month

- Questionnaires
- Assessment of fear factor in evangelizing Pentecostals
- Assessment of those actually giving them Bible studies

APPENDIX E

Selected Vocabulary of Pentecostals

Faith: Positive thinking; trusting in oneself.

Miracle: Miracles are sometimes attributed to things that do not have extraordinary character such as the obtainment of a job, a husband or healing while belonging to the church.

The law: The Old Testament which is regarded as outdated with its laws.

Grace: Favor of God which causes Him to disregard breaking of some laws such as the fourth commandment which forbids work on the Sabbath-day.

Vision: Clairvoyance of some church members which predicts some events pertaining to the life of a church member, or to simply reveal to him the cause of his (or her) sufferings, disease, etc.

Visionary: Any church member of the PCC who has a spirit which enables Him (or her) to see through the life of other church members, or to predict some events concerning their church.

Fire: the power that descends in churches during services which causes people to fall down and to have trances. This power is often referred to as the working of the Holy-Spirit. It can be distributed or commanded by the pastor or Bishop.

Fire: The supernatural feeling of heat and manifestation prorogued by the invocation of it. The manifestations are trances for the deliverance of those possessed, and the reception of the Holy Spirit by those in needs.

Apostle: A pastor of the Pentecostal Churches who chooses to bear the title and who is thus regarded as more important than other common pastors.

Worship in Spirit: For some of them, the ability to go come out of your physical body to go to the so called spiritual world whereby battles could be won against poverty, sicknesses, blockings, etc.

Ministry: A church not to be regarded as such which is specialized in one particular gift such as healing, evangelism, etc.

Prayer of authority: Prayer done with shouting so that demons are supposed to obey more easily.

Prophet: A person who can predict some future event.

Prophetic word: Sayings of a prophet supposed to come directly from God which can be given more credit than the words of the Bible itself.

Speaking by revelation: Words of a member which he or she thinks to derive directly from God. This can occur within a preaching. The words themselves are said to be prophetic.

Bishop: A pastor of the Pentecostal churches who has chosen to take the title and has thus invited some pastors from Nigeria or abroad for a spectacular laying of hands.

Apostle: Any member of a Revival church who decides to bear that title in order to feel superior to other common pastor.

Prophet: Any person in a revival church who has a spirit which enables him or her to predict some future events or some hidden information related to people. The spirit speaks directly to the person and he alone can hear the voice.

Miracle: Anything that is being regarded as a manifestation of divine power, including things like obtaining a husband; bearing a child; passing an examination successfully; etc.

Mama-pastor: The wife of a pastor who can replace the pastor himself in his absence.

Speaking by revelation: Words pronounced by the pastor, which are said to derive directly from God. Therefore, they may be taken more seriously than the biblical words themselves.

The law: Selected teachings of the Bible which are believed to be outdated because of their Old Testament origin such as laws of impurity (see Isaiah 66: 17-20; Leviticus 11), the Sabbath commandment of Exodus 20:8-11, etc.

Baptism in the Spirit: An event supposed to occur in the life of a Pentecostal or charismatic member in which he begins to experiment some supernatural experiences such as speaking in tongues, having visions, etc.

Deliverance: Rescue from anything that is regarded as a demon, the laying of hands that is followed by trances.

Demon: Anything that is thought to be abnormal in the life of an individual such as poverty, celibacy, sickness etc. in which cases it is called the demon of poverty, the demon of celibacy, the demon of sickness etc. This goes from the presupposition that Christ guarantees happiness and prosperity to all people.

Spiritual Battle: From the French “combat spirituel” refers to prayers, which may include entering the fourth dimension – going beyond the natural world-.

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