

**THE INFLUENCE OF PENTECOSTAL PREACHING ON THE GROWTH OF FAITH  
AMONG CHRISTIAN YOUTH IN KAMPALA  
CITY-DIOCESE OF KAMPALA**

**BY**

**NSUBUGA BRIAN**

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## DECLARATION

I, **Nsubuga Brian** hereby declare that this dissertation is my original work and it has never been submitted to any University or higher institution for any award of Master's degree.



.....  
**Nsubuga Brian**

05/09/2023

.....  
**Date**

## APPROVAL

I certify that **Mr. Nsubuga Brian** carried out this research under my supervision and submitted it with my approval.

.....  .....

**Can. Moses Isabirye (PhD)**

**Supervisor**

..... 05/07/2023 .....

**Date**

## **DEDICATION**

To almighty father and my family members Ms Kabugho Violet, my wife, children, fellow pastors and the youths.

## **ACKNOWLEDGEMENT**

This has surely been a collective effort of work from many people who participated in this research. I therefore, sincerely acknowledge and appreciate all those who contributed either directly or remotely to this work.

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## **ABSTRACT**

The study assessed the influence of Pentecostal preaching on the growth of faith among Christian youth in Kampala city-diocese of Kampala. The purpose of the study was to assess spiritual growth in faith of youth based on true and genuine worship as established by the Bible. This was further achieved by the objectives of the study which were; to establish the nature of preaching in the Pentecostal churches, to analyze the effects (positive & negative) of Pentecostal Preaching to the youth and to assess the contribution of Pentecostal preaching to the growth of faith of the youths. This study was carried in the Diocese of Kampala and in some of the Pentecostal churches that are in Kampala city.

Research findings showed that a good number of pastors do not always refer to the scriptures. They refer to scriptures rarely or occasionally. That the nature of preaching is motivational, not necessarily on the kingdom of God because they have to make sure that the Christians are empowered economically. There are effects both positive and negative by these churches that; the churches have kept the youths involved in church and at least they are not involved in illegal activities as it would have been. On the other hand, The Pentecostal churches do not have a system of teaching and mentoring pastors so as to control hem just like the Anglican and Catholic Churches do. The Pentecostal type of preaching has made the youth to think that those praying in the Anglican or Catholic Church are not born again.

It was recommended that Traditional churches should create projects which will empower the youths so that they do not move to other churches because they may get a job there. That traditional churches should be involved fully in community empowerment. This would help the youths to be stable other than looking for miracles from other churches. That the Church should also respond to current needs of having a vibrant church that rhymes with scripture. They should blend so that the youth can feel embraced. That the interreligious council of Uganda should see that the Pentecostal churches at least have a theme running throughout the year so that it minimizes on preaching whatever everyone wants to deliver. And that the interreligious council should make sure that it is a must for pastors to go to a recognized institution for theological training so that they are equipped.

## CHAPTER ONE

### INTRODUCTION

#### 1.1 Introduction

This chapter contains the background of the study, statement of the problem, purpose of the study, objectives of the study, research questions, scope of the study and the significance of the study; scope and operational definitions of key terms and concepts.

#### 1.2 Background to the Study

Globally, there are many churches and denominations that preach about the existence of the earth and what exists on it. Different theories have been put across and also pointing to the origin of sin and salvation right from the day sin entered in this world. In Africa, the traditional churches have been experiencing a reduction of their parishioners who go to new churches that are coming up saying they are saved.

There new churches called the saved ones “Abalokole” as the local language puts it in Luganda language. This word is derived from the verb “Okulokoka” meaning to be saved. In Kampala now for example, some pastors tell their congregations that the people who pray in traditional churches are not saved. There contradictory expository preaching among the Pentecostal pastors which has impacted congregations understanding of the gospel. Yet these churches are supposed to be preaching from the same Bible. The way the gospel is preached in different pastors in the Pentecostal churches therefore has led to some youths to declare that in some churches, there is truth and then in other churches, there is no truth. The understanding of the term salvation seems to be different together with the understanding of the gospel. The Pentecostal movement is growing fast, we have seen a significant number of Christians and non-Christians changing from their religions to Pentecostal churches. The change in this matter is going far than just a matter of faith but saying that the churches where the Christians were, there is no salvation. Others report that there are churches which worship idols, others say that there are churches which have remained in the old way of worship yet all these churches are preaching salvation.

Over the years, most of the youths that come to universities in Kampala change from their original way of worship in their homes to Pentecostal churches in Kampala. In the end after the university, some totally change to Pentecostal churches. This is where the image of a salvage yard is somewhat

helpful. When a salvage yard reclaims a wrecked car, they take possession of it, change it substantially, and repurpose it. Though far less utilitarian, this is true of believers. Some people think of salvation as God cleaning our slates, offering forgiveness, and giving us a second chance. It is so much more than this. Salvation is not only being saved *from* something it is also being saved *to* someone. We are saved from sin and brought to God.

The Scriptures speak of the many benefits of salvation. (John 8:36) helps us see that we have been set free. We are rescued from bondage and brought into freedom. (Romans 5:1) tells us that we were saved from wrath and brought into peace with God. The Bible consistently shows that where sin once brought havoc and wreckage, the gospel brings life. But of all the benefits of the gospel, the greatest one is that it brings us to God Himself. I appreciate these words of John Piper: "Indeed there are ten thousand gifts that flow from the love of God. The gospel of Christ proclaims the news that he has purchased by his death ten thousand blessings for his bride. But none of these gifts will lead to final joy if they have not first led to God.

### **1.2.1 Historical Background**

When Christianity came to Uganda, Missionaries first arrived at the court of Kabaka Muteesa in 1877, almost a century after the missionary impetus from Europe had begun. And yet within 25 years Uganda had become one of the most successful mission fields in the whole of Africa (Kevin Ward 1991). The people in Uganda therefore adopted a Christian faith to be carried on to the next generations.

The Anglican church missionary society (CMS) hastily assembled a band of enthusiastic missionaries. The first two representatives of this group arrived at the government of Muteesa on June 30<sup>th</sup> 1877 (Kevin Ward 1991) having traveled from Zanzibar on the route pioneered by the Swahili traders. These were later followed by a group of French catholic white fathers who arrived by the east coast route (Kevin Ward). Both protestant and catholic missionaries attracted a lively interest especially from the young pages at court who began to frequent the missionaries' compounds. These *Basomi* (readers as they were called) were baptized and began to form little groups of believers in different sections of the Lubiri.

The missionaries had an impact that led to the actions of faith like baptism and forming groups to pray and improve on their faith. Within thus decade therefore, the Muslims, Catholics and protestants had planted different types of faith that people had and followed. In the case of

protestants, they had many followers in their faith. The fact that Christianity through protestant and catholic churches became the religion of Buganda profoundly affected its spread to other parts of colonial Uganda.

In the year 1955, the glad tidings received a prophetic call during a weeknight service to take the gospel of power to Uganda. However, the British governor of Uganda denied them permission to enter the country to do the missions work because the religious leaders of that time did not want Pentecostals or full gospel churches in Uganda. In 1960, colonialists authorized the Pentecostal churches in Uganda to start operating in the country (joomlasupport January 21, 2010). The news of a new faith in Kampala spread like a world fire.

The Pentecostal movement has flourished in countless churches and a growing number of followers. These churches are bent to win many more people for Christ. The Pentecostal churches (faith) have even grown in influence both as the world's fastest growing branch of Christianity with a favor and sense of destiny that resonates in a grand name they have chosen, and as key players in the social and political fabric of Uganda's affairs. The Pentecostal movement has groomed and converted quite a large number of pastors. Nowadays, it is easier to start a church, and they are indeed many; mainly born-again Christians. Tiny and makeshift, these churches sprout up almost overnight. The Pentecostals have also ably managed to squeeze themselves in the bracket of the main stream religions of Uganda; Muslim, Roman Catholic, Anglican/protestant, orthodox and others. When someone is asked about the religion or denomination, they say they are born again. That means, today, being born again is also a religion.

### **1.3 Statement of the Problem**

In Uganda today, we have many churches. Some pastors have started churches on their own and have used the Bible to persuade people to be "saved" and pray with them in their churches. However, some are preaching that if one is not amongst them, he or she is not saved. They seem to have twisted the word so that it suits very well the situations of the people so that they can also believe because these people speak what seems to be real in their lives. This study therefore sought to establish nature of preaching in the Pentecostal churches, analyze the effects of this preaching and assess the contribution to the spiritual growth of youths.

#### **1.4 The Purpose of the Study**

The Purpose of the study was to assess spiritual growth in faith of youth based on true and genuine worship as established by the Bible.

#### **1.5 Objectives of the Study**

The following objectives guided this study;

- To establish the nature of preaching in the Pentecostal churches.
- To analyze the effects (positive & negative) of Pentecostal Preaching to the youth.
- To assess the contribution of Pentecostal preaching to the growth of faith of the youths.

#### **1.6 Research Questions**

The study was guided by the following Research questions;

- What is the nature of preaching in Pentecostal churches today?
- What are the effects of Pentecostal preaching on the youth?
- What is the contribution of Pentecostal preaching to the growth of faith of the youths?

#### **1.7 Research Hypotheses**

The study was guided by the following hypotheses.

The type of preaching in the Pentecostal churches has made the youths to move from main stream churches and now worship in the Pentecostal churches.

#### **1.8 Scope of the Study**

The scope covered time scope, content scope as well as geographical scope.

##### **1.8.1 Time Scope**

This study covered a period of five (5) years (2017 – 2021). This period was critical for the faithful in Uganda because of numerous challenges, it was a period when we had general elections that polarized the population. It was also the unprecedented period of COVID-19 that tested the faith of most Christians. Furthermore, there were significant increases in the volume of youth who drifted away from the traditional places of worship to the new churches.

##### **1.8.2 Content Scope**

This study was concerned with the relationship between Pentecostal preaching among different Pentecostal churches (Independent variables) and its influence on the growth of the faith in Diocese of Kampala. One's faith was therefore either strong, weak or look warm, (Dependent variables).

### **1.8.3 Geographical Scope**

This study was carried in the Diocese of Kampala in Kampala city. The researcher therefore carried out this research in some of the Pentecostal churches that were in Kampala city.

### **1.9 Justification of the Study**

The world is a global village; there was growing need for love, compassion and moral ethic to make a world a peaceful place to live in and therefore a growing need of growth in faith for Christian. Christians in church would need to up their faith to match these growing challenges facing our communities. The church, has an obligation to preach salvation to bring healing and hope to the suffering and those yearning for salvation.

There was need to preach the true gospel in order to reduce and alert the people of God about false prophets and teaching them the true doctrine. This is because many people were being deceived because they were saying I pray in pastor so and so church and many others which is not biblical. In fact, Paul talked about it (1 Cor. 1:12)

### **1.10 Significance of the study**

The research findings were intended to help the youth and Church ministries management and other readers to appreciate that the doctrine of preaching salvation was crucial for growth in faith of congregants and the church at large. Therefore, a keen interest was put in unifying preaching the Gospel to maximize on the role of the church and religion to transform moral of the faithful. This study contributed on how this would be achieved.

As preaching salvation became more diverse; the methods, where preaching was done through various platforms and by anyone who chose to preach, there was a serious need to regulate who preached and what they preached to ensure alignment and conformity to true and genuine worship as guided by the Bible. The challenges that the traditional churches are facing included; globalization, cross-border crimes, need for rapid response to crises, the digital work place and increasing diversity (Daft, 2010). The Anglican church in Uganda had not been exempted from these challenges and threats were no exemption from these challenges.

This research was done to help all people of categories to understand and benefit from it. The new converts, the pastors and so many other people who would wish to go to heaven.

## **1.11 Definition of Terms as used in this study**

### **(i) Preaching**

This means humans presentation through the Holy Spirits' power. Preaching is God's ordained method for communicating the Gospel to the world and for equipping the saints for ministry. It is a way through which the world knows the truth about God.

### **(ii) Salvation**

This is one of the key concepts of God's revelation to humanity. This means the rescue from danger, harm or even death of an individual, group, or nation. Most specifically salvation is the rescue from sin and death. Second is the renewing of the spirit. The written Word of God makes clear that salvation restores one's relationship with God in both the Old and New Testaments. It does not mean that one moves from one church to another.

### **(iii) Faith**

In this study faith referred to the trustful human response to God's self-revelation via his words and His actions. God initiates the relationship between Himself and human beings. He provides evidence of His trustworthiness by acting in the external world to make Himself knowable to people who need Him. Thus, biblical faith is a kind of limited personal knowledge of God. It will also refer to the apostolic teachings.

## **1.12 Theological Reflection**

The theological reflection is from 1 Corinthians 1:10-17

one of the most important things that Christians need to have as treasure is to be one in spirit. God is one and wants His people to be one like Him. Paul asked the people of Corinth whether Christ is divided. Therefore, even today, if other people say they pray at a pastor's church and believe that is where they must go and nowhere else, think that if others do not go there, they are not saved, then that means Christ is divided and the doctrine of oneness is lost. Jesus Himself prayed for the disciples and the people who would come after them to be one.

## **1.13 Conclusion**

Christians need to be careful when changing from one faith or church to another. They should read and study the bible with others, join the bible study fellowships and be enriched.

## CHAPTER TWO

### LITERATURE REVIEW

#### **2.0 Introduction**

This chapter contains the literature on The Influence of Pentecostal Preaching on the Growth of Faith Among Christian Youth in Kampala City. The study will analyze the nature of preaching in the Pentecostal churches and the effects of this preaching on the youth, it will also assess the contribution of preaching salvation to the growth of faith of the youths. The literature search will be guided through the theoretical review and conceptual framework. It presents a detailed review of the theoretical and empirical studies globally published in journals including those studies that used different terms but substantively addressing Pentecostal preaching.

#### **2.0.1 Theoretical Review**

This study was carried out under the guidance of three models; the vicarious satisfaction model by Anselm. This model states that sin violates God. According to Anselm, he uses the notion of honor to convey this. Sin has the effect of disordering the universe God has created. This is to say that, the death of a sinless human being is an offering to God, but the infinite offense that humanity has committed requires an act of infinite value, so Jesus, as the God-Man makes satisfaction for our sins. Although it had a shortcoming, it had also its strength. Anselm introduced a “theoretical” approach to soteriology, but both his search for the necessity of the incarnation and his focus on the death of Jesus limit its value. Also, the social setting for his theory raised questions, as did the minimal role played by conversion.

The second model was; penal substitution model by Luther Calvin. Luther says sin is a violation of divine law. The sanction for such violation is death. That is, Christ takes our place. Christ also dies so that human beings do not die. This approach emphasizes the complete gratuity of God’s salvation, but also makes God the origin of Jesus’ suffering although it is not clear what role conversion has in the approach.

The third model was; moral exemplar by Abailard and Julian of Norwich. This explains that sin is a failure to love God above all. It results from and also causes us to forget God’s love for us. The cross is therefore a sign of God’s love for us. It calls us to remember God’s love and turn away from sin. Abailard and Julian focus on the love of God, the teachings of Jesus, and the importance of conversion.

## **2.1 The nature of preaching in Pentecostal churches.**

### **2.1.1 Salvation**

Salvation is a very important aspect of religion. This stems from the fact that the quest for salvation is at the heart of all religions (Adelakun 2011). This study agreed with Goring (1995:455) that salvation relates to ‘the deliverance of human kind by religious means from sin or evil, the restoration of human beings to their truest state and attainment of eternal blessedness’. This understanding is hung on the belief that all religions strive towards restoring humans to their truest state which leads to eternal blessedness. This restoration could be a ‘saving’ from all things that constrain both the human body and soul in forms of poverty, physical dangers, sicknesses, sin and its effect, hell and any other thing that militates against the well-being of humans in the present life and the life to come. The usages of *sōteria* in the New Testament therefore have multifaceted meanings (Marshall 2004).

In this regard, the Christian religion has the message of salvation littered in its Holy Book. In Christianity, especially the New Testament, the message of salvation is at the heart of its theology. In the New Testament, salvation is referred to as *sōteria* (Alland et al. 1993). *Sōteria* is a Greek word that is mostly translated as ‘salvation’ in the English language and in its most accepted usages in the New Testament connotes deliverance, preservation, safety and salvation (Alland, Alland, Karavidopoulos et al. 1993).

Moses talked about salvation in exodus 15:2 that God is his salvation. God had delivered Moses from the Pharaoh and had defeated pharaoh. In this case; salvation means deliverance from slavery and also bondage. When therefore the Pentecostals talk about salvation, do they talk about deliverance from bondage of Satan? This research seeks to know the nature of this kind of preaching.

## **2.2 The effects of Pentecostal churches today**

### **2.2.1 Christian Faith**

Spirituality, religion, and faith are interchangeably used in the literature with a limited scope (Yeşilçınar, Acavut, İyigün, & Taştan, 2018). However, these concepts are different in their definition and meaning (Barber, 2019). Spirituality is often misunderstood because of its deep association with religion (Jones, 2018).

Literature has ample evidence of the influence of faith and spirituality in coping with life crises, illness, health, and well-being. Spirituality helps and copes in difficult times (Barber, 2019; Tate, 2011). Faith is the powerful factor for promoting hope (Fowler, 2017; Fryer, 2005; Hage, 2006; Magura et al., 2003; Nedderman, Underwood, & Hardy, 2010) and is a key concept in holistic nursing (Benefiel, Fry, & Geigle, 2014; Miller & Ewest, 2013). The literature review consistently reveals the holistic concept of nursing on the healing of body, mind, and spirit (Florczak, 2010; Lavorato Neto et al., 2018; Sawatzky & Pesut, 2005) and affirmed the need for maintaining hope (Koehn, O'Neill, & Sherry, 2012; Magura et al., 2003; Mattison, 2006; Swanson, 1991; Watson, 2007). It is also noted that spiritual interventions and faith help maintain hope (Fryer, 2005; Hage, 2006; Mattison, 2006; Nedderman et al., 2010; Scammell, 2017; Timmons, 2012).

Within Christianity, faith, in one sense, is often discussed in terms of believing God's promises, trusting in his faithfulness, and relying on God's character and faithfulness to act. Some denominations believe in the New Covenant and in the doctrine of salvation by faith alone (*sola fide*). According to most Christian traditions and denominations, Christian faith requires a belief in the resurrection of Jesus, and the Agony in the Garden which Jesus states is the plan of God the Father.

Since the Protestant Reformation of the 16th century the meaning of the term "faith" has been an object of major theological disagreement in Western Christianity. The differences have been largely overcome in the Joint Declaration on the Doctrine of Justification. The precise understanding of the term "faith" differs among the various Christian traditions. Despite these differences, Christians generally agree that faith in Jesus lies at the core of the Christian tradition, and that such faith is required in order to be a Christian. Some of the definitions of faith in the history of Christian theology have followed the biblical formulation in Hebrews 11:1: "the assurance of things hoped for, the conviction of things not seen".<sup>[4]</sup>

The word "faith", translated from the Greek *πιστις* (*pi'stis*), was primarily used in the New Testament with the Greek perfect tense and translates as a noun-verb hybrid; which is not adequately conveyed by the English noun. The verb form of *pi'stis* is *pisteuo*, which is often translated into English versions of the New Testament as 'believe'. The adjectival form, *pistos*, is

almost always translated as 'faithful'. The New Testament writers, following the translators of the Septuagint (Greek Old Testament) rendered words in the Hebrew scriptures that concerned 'faithfulness' using *pi'stis*-group words. The *pi'stis*-group words are most appropriately translated into English by a range of words, depending on the context in which they occur. In both the New Testament and other Greek texts, *pi'stis* describes connections of *firmness* that can form between a wide variety of entities: people, traditions, practices, groups, purposes, facts or propositions. The appropriate English translation is often evident from the relationship between the two entities connected by *pi'stis*. The *pi'stis*-group words in the New Testament can thus be interpreted as relating to ideas of faithfulness, fidelity, loyalty, commitment, trust, belief, and proof. The most appropriate interpretation and translation of *pi'stis*-group words in the New Testament is a matter of recent controversy, particularly over the meaning of *pi'stis* when it is directed towards Jesus.<sup>15</sup>

In the Bible, Paul talked about faith. He wrote; “the Spirit clearly says that in later times, some will abandon the faith and follow deceiving spirits and things taught by demons.” (1 Timothy 4:1) He had instructed that deacon; that means also church servants, pastors must keep hold of the deep truths of faith with a clear conscience. (1 Timothy 3:9). This faith is the apostolic teachings! Do these churches really follow the apostolic teachings?

### **2.2.2 Lifestyle and the growth of youths' faith.**

So many pastors in the Pentecostal churches have preached about lifestyle of their congregants. Other Pentecostal churches in Kampala have organizations which give jobs to the youths of that church. I applied in one of them but one of the qualifications of getting the job was becoming one of them. So, it was like I cannot work there if I have not joined them. These pastors want to change the life style of the people. The preaching is that when you believe in Jesus Christ, you will be changed. The old has gone and the new has come.

When someone preaches that believe and you are going to have a visa, a job outside Uganda and also many more promises; that you are going to buy a car, construct a house and so on; all this is to change the lifestyle of the people of God. And really this is very good! But what did Jesus say about lifestyle?

Jesus addressed His disciples about their lifestyle. In Matthew 6:25-34; Jesus was telling the disciples the heart of the matter in salvation that it is “the kingdom”. He told them not to worry after all worrying could not add any single minute to their life. They are candidates of death. They

must therefore focus on the kingdom most. Because He said that their father already knows what they need. Jesus' approach on lifestyle is "first seek the kingdom of God, and all these things will follow you". The pagans' lifestyle is like they run after these things, but they have no happiness when they get them. God's people therefore, much as they need them, they should first seek the kingdom of God and these things will follow them.

### **2.2.3 The New Testament Writings:**

Our preaching should not only focus on Matthew 5 which largely deals with our inability and Christ's fulfillment of the law on our behalf for salvation. But we must also focus on Matthew 6 – 7 which speaks of our "acts of righteousness" and dependence on God for both salvation and "our daily bread". In other words, we ought to keep central the preaching of salvation by faith, but also flesh out, draw from and uphold the Ten Commandments with their implications for our lives. How else would we explain or begin to answer the myriad of complex questions concerning the land issue, inequality, and what is ultimately at the heart of Adam Catzavelos' racist remarks?

As a matter of fact, the New Testament writers spoke into the socio-political complexities of their time applying the gospel as well as God's law to help the church to ethically navigate itself through those times. I am particularly thinking of the epistles of Peter, James and John the writer of Revelation. The shape which most of the New Testament epistles take includes a clear explanation of the gospel and its practical implications for our lives based on God's commandments. Therefore, as the Lord Jesus admonishes us; we ought to concern ourselves with the spiritual, but not neglect "the more important matters of the law – justice, mercy and faithfulness." He said, "You should have practiced the latter, without neglecting the former" (Matt.23:23).

### **2.2.4 Considering Those Who Were Faithful**

I have found the Prophets particularly helpful in showing us just how faithful preaching ought to look in finding a balance between preaching for salvation and matters related to justice. We should not forget that the church is after all "built on the foundation of the Apostles and the Prophets..." (Ephesians 2:19-20). The Prophet Hosea for example made the observation that when "there is no love, no acknowledgement of God in the land... cursing, lying, murder, stealing, adultery, lawlessness and bloodshed" follows (4:1-2). He goes on to say that "because of this the land mourns, and all who live in it waste away, [including the animals]" (4:3). The prophet is essentially saying that the fundamental problem of our natural world is spiritual separation from God. But he

also affirms that this has bearing on our lived experience on earth. By implication, his answer to the problem is that we be spiritually restored to God as well as that we live for God by obeying His law. This will ensure that the land and all who live in it will prosper.

The Prophet Zechariah makes a similar judgment. He affirms that without an acknowledgment of God (7:13) and His law (7:11-12), we and the land will suffer (7:14). He explains that our acknowledgment of God is not merely an appearance of outward religiosity or simply recognizing God's existence (7:4-6). No, it's the result of an inward transformation of the heart and a renewed sense of awareness and desire to want to live a holy life for God (7:8-10). Such a life ought to "administer true justice; [and] show mercy and compassion to others..." (7:9). Zechariah attributes this work of transformation solely to God (8:1-11), who in response requires us to live just and God-fearing lives (8:14-17). And again, he reminds us of the blessings that will follow when we are spiritually restored to God through preaching that speaks holistically. He promises a restored relationship with God (8:1-3); and that "the city streets will be [safe again]" (8:4-5); that our "law courts" where justice ought to be most visibly seen will structurally function better (8:16); human life will flourish as most people will do their bit because they will "love truth and peace" (8:19); "the vine will yield its fruit, the ground will produce its crops" (8:12); and the whole world would be affected as this will have a knock-on effect on others (8:20-23). We can draw many more examples from Isaiah, Ezekiel, Daniel and all the rest.

But in effect, what the prophets are saying is that when we faithfully preach the whole counsel of God, with much prayer, we can look forward to seeing our churches, homes, neighborhoods, and cities transformed by the gospel. We can almost expect Jonah chapter 3 to happen in our own cities. And even if that doesn't happen, we can confidently look forward to heaven's glory where these things will be possible. 1 Peter 1:10-11 after all reminds us that the Prophets never lost sight of looking forward to Christ's coming and the future glories.

### **2.2.5 Finding a Balance:**

Faithful preaching which is proclaiming both salvation and justice consistently is in fact gospel preaching. Concerning ourselves with social justice is not a call to be political, but a call to love our neighbor. The Prophets were concerned with their hearer's love for God and for their neighbor (Matthew 7:12; 22:40). Romans 3:21 beautifully captures our relationship to the Law in regards to salvation, "to which the Law and the Prophets testify". It argues that the Prophets preached

salvation by faith alone and not by works of the law. But they never dismissed the Law either. The Apostle Paul said he and the other Apostles sought not only to evangelize the nations, but “continued to remember the poor” (Gal.2:10). That is, “the more important matters of the Law – justice, mercy and faithfulness” (Matthew 23:23).

### **2.2.6 Guarding the Gospel and Our Hearts:**

I fear that unless we meaningfully reflect on these matters that we may have a generation of younger ‘woke’ Christians who have no clear or even biblical foundation of what the Church’s mission is. Also, I found that too many ‘woke’ Christians are not exegetically strong in their position. As a result, too many ‘woke’ believers sound too much like the world when talking about justice. But I also fear that we may have a generation of older Christians who are disillusioned with social justice for fear of ‘losing the gospel’. Not realizing that they might not be “acting in line with the truth of the gospel” (Gal.2:14). Biblical justice is after all a reminder to love as Christ loved. James’ primary concern wasn’t with doctrine but a skewed theology which did not concern itself with justice (see James 2:5-9; 2:14-17; 5:1-6).

Such Christians were among those who had “wander[ed] from the truth” (Jam.5:19). Friends, we’ve witnessed slavery, colonialism, Apartheid and Jim Crow Laws advocated for and approved by many churches and theologians because the Church kept silent as a consequence of a skewed theology of justice and our mission in the world. We’ve also seen a departure from the gospel with the emergence of the social gospel because ‘Christians’ were not immersed in the foundational doctrines of the gospel and the Church’s mission. We need to guard both ourselves and the gospel from these two extremes. But praise God that we’ve seen and in fact have Scriptural evidence of faithful preachers who consistently and faithfully proclaimed both justice and justification by faith. May we follow their example.

### **2.3 Contribution of Pentecostal preaching to the growth of faith of the youths.**

Some preachers in the Pentecostal churches have preached that even if you do not confess, Jesus has done it all for you. So, it’s no longer about your body but your spirit. In other words, what you do in your body cannot affect your spirit! What then does that bible teach about this? It is written in 2 Corinthians 5:10 that; for we must all appear before the judgement seat of Christ, that each one may receive what is due him for the things done while in the body, whether good or bad. Christians are God’s temple; and God’s temple is sacred, and the Christians are that temple. (1 Corinthians 3:17).

1 John 2:23 states: ...whoever denies the son does not have the Father, the one who confesses the Son has the Father. This means that world's religions do not constitute many paths on the one God. For all, except the Christian faith refuse to confess that Jesus is God's Son. Do these youths confess in their lives? What takes them from their churches to the Pentecostal churches?

All the blessings which God hath bestowed upon man are of his mere grace, bounty, or favour; his free, undeserved favour; favour altogether undeserved; man having no claim to the least of his mercies. It was free grace that "formed man of the dust of the ground, and breathed into him a living soul," and stamped on that soul the image of God, and "put all things under his feet." The same free grace continues to us, at this day, life, and breath, and all things. For there is nothing we are, or have, or do, which can deserve the least thing at God's hand. "All our works, Thou, O God, hast wrought in us." These, therefore, are so many more instances of free mercy: and whatever righteousness may be found in man, this is also the gift of God.

Wherewithal then shall a sinful man atone for any the least of his sins? With his own works? No. Were they ever so many or holy, they are not his own, but God's. But indeed, they are all unholy and sinful themselves, so that every one of them needs a fresh atonement. Only corrupt fruit grows on a corrupt tree. And his heart is altogether corrupt and abominable; being "come short of the glory of God," the glorious righteousness at first impressed on his soul, after the image of his great Creator. Therefore, having nothing, neither righteousness nor works, to plead, his mouth is utterly stopped before God.

If then sinful men find favor with God, it is "grace upon grace!" If God vouchsafe still to pour fresh blessings upon us, yea, the greatest of all blessings, salvation; what can we say to these things, but, "Thanks be unto God for his unspeakable gift!" And thus, it is. herein "God commends his love toward us, in that, while we were yet sinners, Christ died" to save us "By grace" then "are ye saved through faith." Grace is the source, faith the condition, of salvation.

## **2.4 Theological reflection**

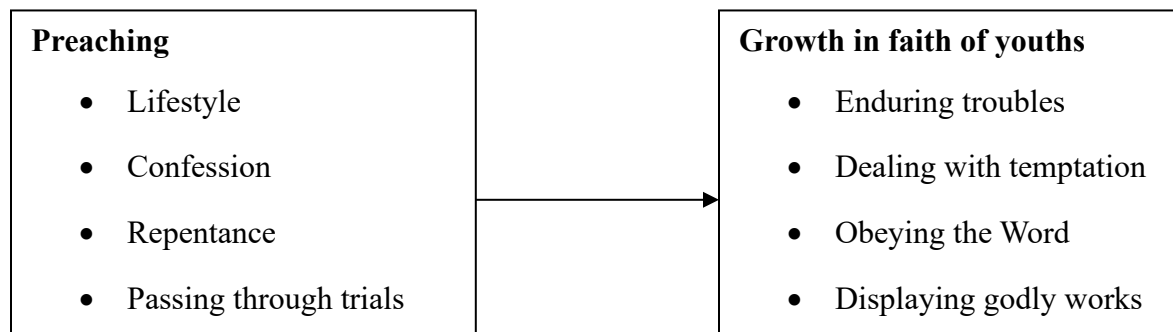
To all the pastors and any other person leading God's flock. The most important thing is in 2 Timothy 2:14-15. Different pastors have collided with their fellow pastors on the matter of preaching and the flock, the doctrine and many issues. But these verses remind us as pastors; "Keep reminding God's people of these things. Warn them before God against quarreling about words; it

is of no value, and only ruins those who listen. Do your best to present yourself to God as one approved, a worker who does not need to be ashamed and who correctly handles the word of truth.” Therefore, much as there are effects and contributions of different types of preaching, pastors and the congregants must take caution on this. This is because, those who listen may be ruined because of these types.

Not all preaching qualifies as biblical or effective in fulfilling God’s purposes. Some of the people have found their way of riches through twisting preaching to their own motives and have really achieved. But are they taking or directing these people to God (Jesus Christ)? People should avoid some types of preaching and preachers. While some of these types of preaching may appear to be successful, they depart from God’s main intention for this ministry. There are some types of bad preaching one writer gave as follows; the therapeutic pulpit, human potential motivational pulpit, prosperity gospel, the opinion pulpit, political pulpit among others (Dr. Jerry Rueb, 2016).

**2.5 Conceptual Framework**

The study found out the impact of Pentecostal preaching on the growth of faith among Christian youth in Kampala, Uganda as shown below in figure 1.0.



**Fig. 1.0 Conceptual Framework**

Figure 1.0: Shows how the growth in faith is a function of preaching salvation

The conceptual framework showed the relationship between the variables. It suggested that preaching salvation related to one’s strength in faith. In this study preaching salvation was conceived as the independent variable (IV) and while growth in faith(faith) was the dependent variable (DV). Preaching salvation was considered under the dimensions of life style doctrine, confession and repentance and growth in faith as was measured as strong, weak and look warm.

## CHAPTER THREE

### METHODOLOGY

#### **3.0 Introduction**

This chapter presents the steps of the methodology that were used through the research process. In particular, the research design that was used specified, the area of study, the population involved, the sampling methods and sample size determination, the research procedure followed, the methods used in collecting data, how data was analyzed and presented, data quality issues and measurement of variables.

#### **3.1 Research Design**

The study used a cross sectional design that focused on collecting data from different categories of respondents to analyze relationships between variables of interest (Bryman, 2004). This type of design allowed the researcher to save time and financial constraints as the researcher covered a big population within a minimum possible time (Håkansson, A. (2013).). The study however involved quantitative approach for easy analysis using questionnaires and qualitative approach to allow deeper interaction with the respondents through one to one interview. Håkansson, A. (2013) agrees that the triangulation of the two methods; qualitative and quantitative will yield a good and comprehensive result. According Glaser & Strauss, (2006) the qualitative research method leads one towards getting a clear picture of the meaning of respondents' everyday lives from their own perspective.

#### **3.2 Population of study**

This study had a total population of 249 respondents from a population size of 700 Christians in the area of study using the formula in 3.5.1. These included priests, Pentecostal pastors, Christians in the Pentecostal churches because the researcher wanted to establish the nature of preaching, to analyze the effects of Pentecostal preaching and contribution to the growth of faith of the youths.

#### **3.3 Sample size and Selection procedure**

##### **3.3.1 Target Population**

The consulting team proposed to have different categories of respondents at different levels because the researcher wanted to have different opinions from different levels in the churches the researcher went to so that he would not be biased. The proposed respondents included:

- Households  
(Youth respondent)
- 6 Churches named in chapter four.  
(Priests and pastors of Pentecostal churches)
- Church Administrators

All these were met in the community. To understand the specific churches or even whether they were Christians, the researcher asked a question, which church do you go to?

### 3.4 Sampling Design

The sample frame for Diocese of Kampala Christian population was 2020 Population estimates. A total of 100 sampling units was allocated among the different domains, and for each domain, stratified random sampling based on a systematic sampling approach.

### 3.5 Sample Size Determination

The primary sampling unit was households and churches. A two-stage cluster sampling method was used where a simple random sample of clusters was selected and then a simple random sample was selected from the units in each sampled cluster.

The following equation was used; (Yamane 1967)

$$n = \frac{N}{1 + N(e)^2}$$

A 95% confidence level and  $P = 0.5$  are assumed from the Equation above where  $n$  was the sample size,  $N$  was the population size, and  $e$  was the level of precision or exponential.

Where:

$n$  = sample size

$N$  = Population size

$1$  = constant,  $e$  = exponential  $P$  = error margin estimated at  $\pm 0.5$ .

Using the above formula, the table below shows the minimum sample size for the population of study.

**Table 1: Sample Size of Christian Households in Kampala**

Respondent Category	Population	84% Christian prevalence	Total Sample Size
Households	833	700	249

**Source: Uganda bureau of statistics 2014.**

**Table 2: Sample Size Determination**

Sample for Households
$n = N / [1 + N(e)^2]$ $n = 700 / (1 + 700(0.05^2))$ $= 249$

### 3.6 Sample size determination – Quantitative Data

- **A semi-structured Key Informant Interview (KII) guide**

A template was developed that provided guidance for 14 conversations with a range of selected church priests. The following individual KIIs were proposed in table 3.

**Table 3: Sample Size of Key Informant Interview**

No	Category	Number of Interviews
1.	Anglican church priests	5
2.	Pentecostal pastors	5
3.	Roman Catholic Christians	1
4.	Youth leaders in the three denominations	3
	<b>Total</b>	<b>14</b>

- **Focus Group Discussions (FGDs)**

Focus group discussions were undertaken across host Christian communities for the youths in Diocese of Kampala. Real-time adaptation occurred to cater for the context and target group, the tools utilized were open-ended time charts, issue prioritization, and response-attribution tables.

**Table 4: Sample size for Focus Group Discussions (FGDs)**

<b>Respondent Category</b>	<b>Number of FGD</b>
Youth	12
<b>Total</b>	<b>12</b>

FGDs stratified according to age and genders were conducted. A total of 12 FGDs were conducted i.e., the researcher conducted three FGDs in the four churches selected. The youths were selected by age because of common understanding within them. The researcher had 15-19, 20-32 and an FGD for 20-32 of female group only in order to be free with the interviewer.

### **3.7 Source of data**

#### **3.7.1 Primary Data**

Primary data was proposed to be collected as follows from the following categories of stakeholders. Pentecostal churches, church of Uganda and Roman Catholic churches. This is because the researcher wanted to get views from all Christian aspects and get a better stand and view of what was happening.

#### **3.7.2 Secondary data**

Secondary data was proposed to be collected in the form of a desk review. This was undertaken as critical entry point into the study. The project documents to be reviewed included: 2019 Report on International Religious Freedom: Uganda.

The findings from desk review enabled understanding of the context and current structural and ‘enabling environment of preaching salvation among the population in Uganda. In addition, it complemented the quantitative and qualitative data that was collected from selected churches.

### **3.8 Validity and Reliability**

For a study to obtain appropriate data and produce accurate results, validity was needed for ensuring quality of instruments through obtaining validity and reliability of the research instrument which was determined as follows:

According to Drost (2015), reliability is “the extent to which measurements are repeatable when different people perform the measurement on different occasion, under different condition, supposedly with alternative instruments which measure the construct or skill”. It can also be defined as the degree to which the measure of a construct is consistent or dependable. For

instance, when several people guess your own weight, the value of the weight might not be necessarily correct since it will be inconsistent with the accurate value hence the measurement is said to be unreliable.

According to Mugenda & Mugenda, (2013); Taherdoost, H. (2016), validity is the extent to which an instrument measures what it purports to measure. Validity is trying to explain the truth of research findings as explained by Zohrabi, (2013). For example, does IQ (Intelligence Quotient) test measure intelligence? Validity is measured using both theoretical and empirical evidences. Theoretical assessment is where an idea of a construct is translated or represented into an operational measure. This is done by panel of experts who are judges or university lectures that rate suitability of each item and evaluate its fitness in the definition of the construct. Empirical assessment is where validity is based on quantitative analysis involving statistical techniques. Face validity was established where tools and questions were chosen rationally which was the appropriate way to find out what was measured, content validity assessed how far the contents of an instrument corresponded to contents of the concept designed to measure (Kothari 2004). In the study, content validity was determined by seeking the judgment of the research supervisor of Uganda Christian University. The researcher also reviewed the instruments and sought opinion of the supervisor to recommend for further improvements and verify whether the instrument was able to realize the objectives of the study. The researcher used simple language and clear instructions appropriately to the respondents. Questions were rephrased to ensure consistency in respondents of the participants.

### **3.9. Data Collection Procedure**

The researcher submitted a research proposal to the school of Divinity and Theology for approval. Upon approval of the proposal, the researcher obtained a letter from the faculty authoring him to carry out the research. Once granted permission, the researcher got permission from the responsible authorities to gather data from the field. The researcher administered the questionnaires to the respondents with the help of research assistants. The questionnaires were collected, as soon as they were filled in. The researcher contacted key informants and provided them with the necessary details of the study seeking their acceptance to participate in the study and requesting for a date on which the interview could be conducted. In this research, three

research assistants were involved and were able to collect data and information from the respondents.

### **3.10 Data Analysis**

The researcher summarized the collected data and organize it in a way that it answers the research questions (objectives). Triangulation was used which is a technique in research of collecting and analyzing data from both qualitative and quantitative strategies (Deborah Rugg 2010).

#### **3.10.1 Quantitative data analysis**

Data processing was done following the steps of data cleaning, coding and validation in order to get the valid data from the total data collected so that it would be considered for analysis.

#### **3.10.2 Qualitative data analysis**

Qualitative data from the field was sorted, categorized and arranged in accordance with the main themes and sub-themes of study variables. It was finally analyzed using the thematic/themes that were developed on each of the study variables in the conceptual framework. Qualitative data analysis used words to produce narrative statements on how variables were related.

### **3.11 Measurement of Variables**

The background variables were considered at the Nominal scale level, where numbers were assigned to each category to only show similar objects within a category from elements in another category that was different. An ordinal scale was used to measure the variables which generated responses that were ranked. The variables in this study were determined using an interval scale, specifically a 5-point Likert scale rated from strongly disagree (SD) as response =1, Disagree (DA)= 2, Undecided (UD)= 3, Agree(A) =4 to strongly agree (SA) as response 5. This was because while an ordinal scale helped in rank-ordering and the nominal scale use numbers to categorize data, the interval scale describes the order, size or degree between the items being measured.

### **3.12 Ethical Considerations**

This study was approved and endorsed by the school of Divinity and Theology in compliance to guidelines and regulations of the University. The researcher provided clear explanations regarding the purpose of the study to every respondent. The researcher also got the respondent's acceptance to take part in the study while assuring them that their participation would be voluntary. All the participants were assured of confidentiality and that the information they provided would be used for the research purpose only.

## CHAPTER FOUR

### PRESENTATION, INTERPRETATION, DISCUSSION AND ANALYSIS OF FINDINGS

#### 4.0 Introduction

The purpose of the study was to assess spiritual growth in faith of youth based on true and genuine worship as established by the Bible. This chapter presents the empirical data, interprets, discusses and analyses it both quantitatively and qualitatively.

#### 4.1 Demographics of respondents

**Table 5: Gender by Church attended**

		<b>Anglican</b>	<b>Roman Catholic</b>	<b>Pentecostal</b>	<b>Total</b>
Gender	Male	21% (26)	18% (21)	61% (73)	<b>100% (120)</b>
	Female	32% (42)	18% (22)	50% (65)	<b>100% (129)</b>
<b>Total</b>		<b>27% (68)</b>	<b>17% (43)</b>	<b>55% (138)</b>	<b>100% (249)</b>

Table 5 above represents the people by gender. Out of 249 people that responded, 129 are female and 120 are male. This implies that there are many females than male involved in the church activities today. The table also shows that most of these youths both male and female are in Pentecostal churches as shown by the empirical figures above.

It further shows that the youths are involved in church. They are not redundant but at least they attend church wherever they are. This means that if someone wants to pass information to the youths, they can pass it through Church and be sure that it will reach to everyone.

**Table 6: Respondents by Age Group**

		<b>Anglican</b>	<b>Roman Catholic</b>	<b>Pentecostal</b>	<b>Total</b>
Age group	12- 15 years	36% (48)	21% (28)	43% (58)	<b>100% (134)</b>
	16- 19 years	19% (18)	16% (15)	65% (63)	<b>100% (96)</b>
	20- 24 years	0% (0)	0% (0)	100% (12)	<b>100% (12)</b>
	25 - 28 years	29% (2)	0% (0)	71% (5)	<b>100% (7)</b>
	<b>Total</b>	<b>27% (68)</b>	<b>17% (43)</b>	<b>56% (138)</b>	<b>100% (249)</b>

Table 6 above shows the respondents by age. This research was based on the youths because the Purpose of the study was to assess spiritual growth in faith of youth based on true and genuine worship as established by the Bible. A total of 134 were between 12-15 years, 96 were between 16-19 years, 12 were between 20-24 and 75 were between 25-28. The sample population was therefore in line with that which was proposed.

Out of the 249 respondents according to age, 56% were Pentecostal respondents. this is because the researcher wanted to know the influence of Pentecostal preaching on the growth of faith of the youths.

**Table 7: Respondent Highest Education**

		<b>Anglican</b>	<b>Roman Catholic</b>	<b>Pentecostal</b>	<b>Total</b>
Highest Educational level attained	Bachelor's degree	25% (1)	0% (0)	75% (3)	<b>100% (4)</b>
	Diploma	0% (0)	0% (0)	100% (3)	<b>100% (3)</b>
	Post graduate	0% (0)	0% (0)	100% (2)	<b>100% (2)</b>
	Secondary	28% (67)	18% (43)	54% (130)	<b>100% (240)</b>
	<b>Total</b>	<b>27% (68)</b>	<b>17% (43)</b>	<b>56% (138)</b>	<b>100% (249)</b>

From table 7 above, 240 respondents were still in secondary, 03 were diploma holders. 03 were bachelors' holders and 02 had post graduate qualification. This further implies a right population for this research.

**Table 8: Respondents Years as a Christian**

		<b>Anglican</b>	<b>Roman Catholic</b>	<b>Pentecostal</b>	<b>Total</b>
Years as a Christian	3 - 5 years	14% (3)	27% (6)	59% (13)	<b>100% (22)</b>
	6 - 10 years	8% (3)	10% (4)	82% (33)	<b>100% (40)</b>
	Below 3 years	17% (4)	34% (8)	49% (11)	<b>100% (23)</b>
	Over 10 years	35% (58)	15% (25)	50% (81)	<b>100% (164)</b>
<b>Total</b>		<b>27% (68)</b>	<b>17% (43)</b>	<b>56% (138)</b>	<b>100% (249)</b>

From table 8 above, we see how long the respondents have walked in Christianity life. 164 respondents had finished over 10 years when they are Christian. 40 respondents had finished 6-10 years, 22 respondents had 3-5 years in Christianity and 23 were below three years. The table shows that most of the respondents were above 5 years in Christianity. This implies that the researcher was interacting with respondents who know what Christianity is.

## 4.2 Preaching Salvation

### 4.2.1 Enduring with Trouble

**Table 9: I know and believe that my pastor’s sermons and preaching are encouraging during times of trouble**

		<b>Anglican</b>	<b>Roman Catholic</b>	<b>Pentecostal</b>	<b>Total</b>
I know and believe that my pastor’s/priests’ sermons and preaching are encouraging during times of trouble	Always	58% (45)	35% (27)	7% (5)	<b>100% (77)</b>
	Never	10% (2)	0% (0)	90% (18)	<b>100% (20)</b>
	Rarely	10% (2)	20% (4)	70% (14)	<b>100% (20)</b>
	Sometimes	3% (3)	5% (6)	92% (98)	<b>100% (107)</b>
	very often	64% (16)	24% (6)	12% (3)	<b>100% (25)</b>
<b>Total</b>		<b>27% (68)</b>	<b>17% (43)</b>	<b>56% (138)</b>	<b>100% (249)</b>

From table 9 above, in trying to know the nature of preaching in Pentecostal churches today, the researcher asked whether the sermons were encouraging in times of trouble. 77 respondents said always, 20 respondents answered never, 20 respondents answered rarely, 107 said sometimes and 25 answered very often. This implies that the nature of preaching in this case is that in the Anglican and catholic churches, the pastors preach while encouraging the Christians when they have trouble. While in the Pentecostal churches 92% of the respondents said sometimes. This implies that the pastors; a few, encourage the Christians when they endure trouble and according to the empirical evidence the others do not as quote from one of the interviews with a youth:

*“My pastor always tells us that trouble is not for the born again, he says that Jesus paid it all. He says that we are God’s children.” Boy, 17 years, youth at the church.*

This kind of preaching opposes what Jesus told His disciples; in this world you will have trouble, but take heart, I have overcome. John 16:33. Paul also wrote to the Corinthians in his second letter; praise be to the God and father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves receive from God. 2 Corinthians 1:3-4. If then a pastor tells Christians that they cannot have trouble, he is wrong. Christians will always suffer for Jesus’ sake but God is their comforter in these troubles they endure.

In an interview with one of the respondents, the researcher was told that some people preach differently. One respondent said:

*“Our pastor always tells us that when you feel sick, you are not supposed to say that you are sick. If your joints are paining, you must say that I am hearing anointing in my joints.” Girl 18, youth at church.*

This implies that they may tell them not to take medicine. It further means that there is misinterpretation of the Word of God.

**Table 10: All the time my pastor gives reference to scripture about endurance and persistence**

		Anglican	Roman Catholic	Pentecostal	Total
All the time my pastor gives reference to scripture about endurance and persistence	Always	60% (49)	32% (27)	8% (7)	<b>100% (83)</b>
	Never	0% (0)	0% (0)	100% (35)	<b>100% (35)</b>
	Rarely	6% (4)	1% (1)	93% (61)	<b>100% (66)</b>
	Sometimes	24% (15)	24% (15)	52% (32)	<b>100% (62)</b>
	very often	0% (0)	0% (0)	100% (3)	<b>100% (3)</b>
<b>Total</b>		<b>27% (68)</b>	<b>17% (43)</b>	<b>56% (138)</b>	<b>100% (249)</b>

From table 10 above, still on the point of nature of preaching, the researcher asked whether pastors give reference about endurance and persistence. 83 respondents answered always of which the least was Pentecostal churches with only 8% accepting that all the time my pastor gives reference to scripture about endurance and persistence, 35 respondents said never and these were only Pentecostal respondents, 66 answered rarely where 93% of these were from Pentecostal churches, 62 respondents responded sometimes where 52% were Pentecostals and only 3 respondents answered very often and these were from the Pentecostal churches.

One of the pastors revealed from an interview;

*“I do not sometimes refer to the bible because the things God has created can easily tell us. The current situations, trending news can be used to educate us.” Pastor at church.*

This implies that all the time, the pastors in the catholic and Anglican churches give reference to scripture about endurance and persistence while in the Pentecostal churches, pastors do not give reference to scripture about endurance. However, it is not all the Pentecostal churches because some of them said sometimes pastors give reference to scripture about endurance and persistence.

But if there are pastors who do not refer to the bible and just talk, and yet there is an instruction in the Bible; Keep this Book of the Law always on your lips; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful. Joshua 1:8. Then all pastors must use the bible at all times whenever they make reference.

**Table 11: When even am faced with trouble; I can reflect on scripture to overcome the situations and am strengthened in my faith.**

		<b>Anglican</b>	<b>Roman Catholic</b>	<b>Pentecostal</b>	<b>Total</b>
When even am faced with trouble; I can reflect on scripture to overcome the situations and am strengthened in my faith	Always	40% (25)	31% (19)	29% (18)	<b>100% (62)</b>
	Never	0% (0)	11% (3)	89% (24)	<b>100% (27)</b>
	Rarely	4% (4)	2% (2)	94% (83)	<b>100% (89)</b>
	Sometimes	4% (1)	61% (14)	35% (8)	<b>100% (23)</b>
	very often	80% (38)	10% (5)	10% (5)	<b>100% (48)</b>
<b>Total</b>		<b>27% (68)</b>	<b>17% (43)</b>	<b>56% (138)</b>	<b>100% (249)</b>

From table 11 above, the researcher asked about situations to see if this kind of preaching has got any effects of on the youth’s churches. 62 respondents responded always, 27 respondents answered never, 89 respondents which is the highest percentage responded rarely, 23 respondents answered sometimes and 48 respondents answered very often. From the table above, those who do not reflect on scripture to overcome the situations and be strengthened are many more than the others. These are represented by the highest number of percentages for example 94% and 89% of the Pentecostal youths. The Pentecostal youths said they rarely reflect on the bible when they are faced with trouble.

In an interview with one youth, she said on the same question.

*“I am a child of God I know who I am. I am a heir of the kingdom of my father.” Girl, 16, youth at church.*

The question still remains of how can a child of God fail to reflect on scripture when the book is not supposed to depart from his or her heart? A child of God would have read well the Bible, all the time would be speaking from the perspective of the Bible.

This implies that the influence of the Pentecostal preaching is little especially depending on scripture to overcome problems and other situations. They depend on what their pastor told them.

This could be the reason why Even when you read scripture to them, they feel as if they know everything and more challenging if you do not pray in the Pentecostal churches.

### 4.3 Dealing with temptation

**Table 12: I know and believe that my pastor/priests’ sermons and preaching are encouraging during times of temptation.**

		Anglican	Roman Catholic	Pentecostal	Total
I know and believe that my pastor/priests’ sermons and preaching are encouraging during times of temptation	Always	64% (42)	24% (16)	12% (8)	<b>100% (66)</b>
	Never	5% (4)	2% (2)	93% (71)	<b>100% (77)</b>
	Rarely	3% (1)	12% (4)	85% (28)	<b>100% (33)</b>
	Sometimes	16% (6)	24% (9)	60% (23)	<b>100% (38)</b>
	very often	43% (15)	34% (12)	23% (8)	<b>100% (35)</b>
<b>Total</b>		<b>27% (68)</b>	<b>17% (43)</b>	<b>56% (138)</b>	<b>100% (249)</b>

Table 12 above shows how preaching in the Pentecostal churches has influenced the youths in dealing with temptation. 66 respondents answered always of which 12% were Pentecostal youths 64% and 24% were Anglican and catholic youths respectively. 77 respondents said never of which 93% were Pentecostal youths and 5% and 2% were Anglican and catholic youths respectively. 33 respondents answered rarely of which 85% were Pentecostal youths and the 3% and 12% were from Anglican and catholic youths respectively. 38 respondents answered sometimes of which 60% were from Pentecostal youths and the rest were from the Anglican and catholic youths. Finally, 35 respondents were for very often and of these only 23% were from the Pentecostal youth respondents and 43% and 34% of the respondents were from Anglican and catholic respondents respectively. In an interview with a youth, he said

*“Me I believe that we are out of bondage so we cannot be tempted. We do not even speak of those things. I know who I am. Because the one in me is greater than Satan” Boy 19 years, youth at church.*

This implies that the Pentecostal preaching about dealing with temptation may not be there in Pentecostal churches or it is minimal since some Pentecostal churches showed that they sometimes

find them. This implies low influence and that means the youths in Pentecostal churches may be easily taken away by temptation because of the nature of preaching.

But temptation is one of the reasons why we should pray. Jesus said; Watch and pray so that you will not fall into temptation. The spirit is willing, but the flesh is weak.” Temptation can also mean testing. So, in temptation the believers are tested. Paul says you cannot be tempted beyond what you cannot bear and that God will provide a way when the believers are tempted. The scripture is clear about temptation and teaches about temptation. Pastors are therefore expected to teach the believers about temptation according to the Bible and refer them to the bible.

**Table 13: All the time my pastor gives reference to scripture about temptation and avoiding sin.**

		<b>Anglican</b>	<b>Roman Catholic</b>	<b>Pentecostal</b>	<b>Total</b>
All the time my pastor gives reference to scripture about temptation and avoiding sin	Always	48% (45)	35% (32)	17% (16)	<b>100% (93)</b>
	Never	29% (4)	14% (2)	57% (8)	<b>100% (14)</b>
	Rarely	6% (5)	3% (3)	91% (82)	<b>100% (90)</b>
	Sometimes	3% (1)	7% (2)	90% (27)	<b>100% (30)</b>
	very often	59% (13)	18% (4)	23% (5)	<b>100% (22)</b>
<b>Total</b>		<b>27% (68)</b>	<b>17% (43)</b>	<b>56% (138)</b>	<b>100% (249)</b>

From table 13 above, the researcher wanted to know whether pastors give reference to scripture about temptation. 93 respondents answered always and of these, 17% were Pentecostal youths, 35% were catholic and 48% were Anglicans. 14 respondents answered never of which 57% were Pentecostal youths. 90 respondents answered rarely of which 91% were Pentecostal. 30 respondents answered sometimes of which 90% were Pentecostals and 22 answered very often of which 23% were Pentecostals.

This implies that Pentecostal pastors rarely give reference to scripture about temptation. This can make the youth to misinterpret the bible verses or to lose the direction by following general advice from other people who are not Christian.

**Table 14: When even am faced with trouble; I can reflect on scripture to overcome the situations and am strengthened in my faith**

		<b>Anglican</b>	<b>Roman Catholic</b>	<b>Pentecostal</b>	<b>Total</b>
When even am faced with trouble; I can reflect on scripture to overcome the situations and am strengthened in my faith	Always	56% (33)	36% (21)	8% (5)	<b>100% (59)</b>
	Never	17% (5)	10% (3)	73% (22)	<b>100% (30)</b>
	Rarely	6% (6)	3% (3)	91% (85)	<b>100% (94)</b>
	Sometimes	18% (7)	28% (11)	54% (21)	<b>100% (39)</b>
	very often	64% (17)	18% (5)	18% (5)	<b>100% (27)</b>
<b>Total</b>		<b>27% (68)</b>	<b>17% (43)</b>	<b>56% (138)</b>	<b>100% (249)</b>

From table 14 above, to check on the influence of preaching on the life of the youths whether they can reflect on scripture to overcome the situations they pass through and whether they are strengthened in their faith by preaching in the Pentecostal preaching and also some in their churches were asked, 59 respondents answered always of which only five were Pentecostal youths. One of the youths at an interview said;

*“For me I first listen to my pastor and believe in what he says.”*

30 respondents answered never of which 73% were Pentecostals, 17% Anglicans and 10% Catholics. 94 respondents answered rarely of which 91% were Pentecostals, 6% Anglican youths and 3% catholic youths. 39 respondents answered sometimes of which 54% were Pentecostal youths, 18% Anglicans and 28% Catholics. 27 respondents answered very often of which only five were Pentecostal, 17 Anglicans and 5 Catholics. Another youth said in an interview;

*“I am happy because of my church. They have enriched me, I even have a job because of them. You have to be part of them in order to have a job with them.” Female, 22, youth at church.*

From the interview, it can be noted that some youths go to these churches because they are going to get a job or they will pay them. This further implies that even when the youths in Pentecostal churches are faced with trouble; they cannot reflect on scripture to overcome the situations and be strengthened in the faith. This is indicated by the row of the Pentecostal youths where most of them answered never, rarely and sometimes. This means that their lives are not influenced for face the challenges of life through the word.

In an interview with one of the youths, she said,

*“Other people come because of the numbers in church. When they see that the numbers in church are big and the music sounds good, they come. Me I was motivated by a friend who told me to come and pray with her, I registered with the church and they kept calling me. I like the music and joined the worship team.”* Girl 18, youth at Phaneroo ministries international.

These youths are now the born-again youths that we see. But in the real sense they are not influenced by the word but because friends are there, the music is better and there is no strict gospel that pins them. Yet we should not forget that “For the word of God is alive and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart. Hebrews 4:12”

#### 4.4 Obeying the word

**Table 15: My pastor/priest always refers to the scripture and gives scripture reference**

		<b>Anglican</b>	<b>Roman Catholic</b>	<b>Pentecostal</b>	<b>Total</b>
My pastor/priest always refers to the scripture and gives scripture reference	Always	54% (36)	39% (26)	7% (5)	<b>100% (67)</b>
	Never	14% (1)	29% (2)	57% (4)	<b>100% (7)</b>
	Rarely	1% (1)	2% (2)	97% (95)	<b>100% (98)</b>
	Sometimes	10% (4)	15% (6)	75% (30)	<b>100% (40)</b>
	very often	70% (26)	19% (7)	11% (4)	<b>100% (37)</b>
<b>Total</b>		<b>27% (68)</b>	<b>17% (43)</b>	<b>56% (138)</b>	<b>100% (249)</b>

From table 15 above, the researcher wanted to know whether the youths obey the word. This is taken from the example of the Bereans in the Bible who obey and emphasize on apologetics and studying Scripture. Now the Berean Jews were of more noble character than those in Thessalonica, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true. Acts 17:11. The researcher wanted to know whether the pastors obey and speak from the bible and if not whether the youths examine what the pastors say whether they are true.

From the table above, 67 respondents answered always of which only 7% were Pentecostal, 7 respondents answered never of which 57% were Pentecostal, 98 respondents out of 249 answered

rarely of which 97% were Pentecostal, 40 respondents answered sometimes of which 75% were Pentecostal and 37 respondents answered very often. Out of these respondents, the row of Pentecostals shows that most of them just believe in what the pastor says not following what the bible says. In an interview with a youth who the researcher found at church preparing to go and invite people to a seminar at their church, he was interviewed about the seminar what it was for, he said;

*“I don’t know. But I can refer you to the youth pastor he is there.” Boy, 20, youth at Harvest for Christ Church Lungija church in Kampala.*

But he was going to invite people for the seminar which he did not know what it was for. Another youth was interviewed and said” I am working here.” But when people come, he used to say praise the Lord. But did not know and cannot refer to scripture.

This implies that the instruction to obey God’s word in Joshua 1:8; “This Book of the Law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it,” is not obeyed by many youths.

In an interview with a youth, he said;

*“For us they allow us with any style of hair that we go with which the Anglicans cannot allow, the hair styles are not part of sin.” Boy, 26 years, guitarist at Worship Harvest Church.*

Therefore, if the pastors do not make references but just talk and yet the youths are many in these churches. There needs to be something to be done by the inter religious counsel.

**Table 16: My pastor/priest helps me to read. Interpret and understand the scripture**

		Anglican	Catholic	Pentecostal	Total
My pastor/priest helps to read.	Always	43% (36)	35% (30)	22% (19)	<b>100% (85)</b>
	Never	17% (1)	33% (2)	50% (3)	<b>100% (6)</b>
Interpret and understanding the scripture	Rarely	5% (5)	0% (0)	95% (90)	<b>100% (95)</b>
	Sometimes	31% (11)	20% (7)	49% (17)	<b>100% (35)</b>
	very often	54% (15)	14% (4)	32% (9)	<b>100% (28)</b>
<b>Total</b>		<b>27% (68)</b>	<b>17% (43)</b>	<b>56% (138)</b>	<b>100% (249)</b>

From table 16 above, 85 correspondents answered always of which 22% were Pentecostal, 43% were Anglican and 35% were catholic, 6 said their pastors never helped them to read and interpret scripture of which 50% were Pentecostal. 95 said their pastors rarely helped them to read and interpret scripture of which 95% were pentecostal. 35 correspondents said their pastors sometimes helped them to read and interpret scripture of which 49 were Pentecostal and 24 correspondents said that their pastors help them very often to read and interpret scripture of which only 32% were Pentecostal. In an interview with a youth, he said;

*“I wanted to bring bible study fellowships here but they first said that I preach in a church choir practice. After my sermon, the worship team leader called me and told me that the way I preach I will make people to run away from our church. That they will not allow me. So, from that time I am no longer a praise and worship leader, the pastor uses his family members.” Boy, 23 youth at Harvest for Christ Church Lunguja.*

This implies that most of the Pentecostal youths do not get together with their pastors to read and study scripture. There is a tendency of first initiating people or the youths in some churches before they are brought to the pulpit. They first see how you can preach and what you deliver. But this person was preaching and quoting the bible rightly and was told that he was going to make people leave their church. That means people want a certain gospel which is not biblical in some churches.

This brings to the attention that; For the time will come when people will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. We could say that given the empirical evidence the researcher got, this could be happening.

**Table 17: I have used and followed Gods word through my life to strengthen my faith**

		<b>Anglican</b>	<b>Catholic</b>	<b>Pentecostal</b>	<b>Total</b>
I have used and followed Gods word through my life to strengthen my faith	Always	59% (43)	32% (23)	9% (7)	<b>100% (73)</b>
	Never	17% (1)	17% (1)	66% (4)	<b>100% (6)</b>
	Rarely	1% (1)	5% (4)	94% (81)	<b>100% (86)</b>
	Sometimes	11% (5)	17% (8)	72% (34)	<b>100% (47)</b>
	very often	49% (18)	19% (7)	32% (12)	<b>100% (37)</b>
<b>Total</b>		<b>27% (68)</b>	<b>17% (43)</b>	<b>56% (138)</b>	<b>100% (249)</b>

From table 17 above, 73 correspondents said that they used and followed Gods word through their life to strengthen their faith of which, 9% were from Pentecostal churches, 6 correspondents said that they never used and followed Gods word through their life to strengthen their faith of which 66% were Pentecostal youths. 86 correspondents said that they rarely used and followed Gods word through their life to strengthen their faith of which 94% were Pentecostal youths. 47 correspondents said that they sometimes used and followed Gods word through their life to strengthen their faith of which 72% were from Pentecostal churches and 37 correspondents said that they very often used and followed Gods word through their life to strengthen their faith of which 32% were from Pentecostal churches.

This implies that people therefore do not use God's word in their life or they use it rarely. But rarely is almost next to never. So, if we realistically look at these youths, they never read the bible and use it in their lifestyle.

From the table above, the results also show that some Pentecostal churches help the youth and some youths have used God's word in their life and their life is strengthened.

In an interview with a certain youth, he said;

*"I was hungry of the word and I went to the Pentecostal church, I also wanted an organized worship team. In the Anglican church where I was the pianist could come when the service had started and the one who was ever there did not know how to play. So, I went. They are now going to make me a pastor." Boy 24 years, youth at Worship Harvest Church in Kampala.*

This same person was asked in an interview on whether the pastors should be regulated for example going to study theology before being pastors, he answered;

*"Who are you to regulate God's word and regulate God's people. Pastors should not go to study. The Holy Spirit is the one who sends people. Our pastor is a man who is high in the spirit. I mean these are guys who pray and you feel you are in the spirit."*

This person seems to have lost faith. He said that the other pastor is high in spirit than the other one and yet Paul the apostle said; For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in

accordance with the faith God has distributed to each of you. Romans 12:3. Therefore, no one is higher than the other. This measures the growth of faith of the youths. This is why other youths who have been influenced into these churches don't want to listen to people who come from Anglican, catholic or any other like that since they now consider them not to be saved.

when the pastor says that people should pay so that he or she prays for them. Where does the word say that? When Jesus was sending out the twelve disciples, in Matthew 10:7-8, He said; "As you go, proclaim this message: 'The kingdom of heaven has come near.' Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received; freely give". Therefore, the pastors who ask for money to pray for people are moving contrary to the word.

#### 4.5 Displaying Godly Works

**Table 18: My church is pure undefiled before God, it visits the fatherless, widows and free from any scandal**

		Anglican	Roman Catholic	Pentecostal	Total
My church is pure undefiled before God, it visits the fatherless, widows and free from any scandal	Always	52% (33)	33% (21)	15% (10)	<b>100% (64)</b>
	Never	17% (4)	8% (2)	75% (18)	<b>100% (24)</b>
	Rarely	6% (5)	3% (3)	91% (82)	<b>100% (90)</b>
	Sometimes	27% (10)	22% (8)	51% (19)	<b>100% (37)</b>
	very often	48% (16)	26% (9)	26% (9)	<b>100% (34)</b>
<b>Total</b>		<b>27% (68)</b>	<b>17% (43)</b>	<b>56% (138)</b>	<b>100% (249)</b>

From table 18 above, the researcher wanted to know whether the youths display good works because of the Pentecostal preaching since it has taken them. He wanted to know therefore whether their churches visit the fatherless, widows and free from any scandal. 64 respondents answered always of which 15% were from Pentecostal churches, 24 respondents answered never of which 75% were from Pentecostal churches, 90 answered rarely of which 91% were from Pentecostal churches, 37 answered sometimes of which 51% were from Pentecostal churches and 34 respondents said that their churches very often visit the fatherless, widows and free from any scandal of which 26% of the respondents were from Pentecostal churches. In an interview with a youth, a certain girl said;

*“It is hard to find our pastor. We have to see the junior pastors but they are also always busy with their other work. The pastor sends them a lot.” Girl 17 years, youth at Boy 24 years, youth at Worship Harvest Church in Kampala.*

This implies that most of the Pentecostal churches do not or rarely visit the fatherless, widows and free from any scandal.

If we have churches which cannot visit Christians, where it is hard to find a pastor to talk to; where can the Christians run to? But still in these churches where it is hard to see a pastor, there are so many people who cannot see this pastor. What then don they want in these churches?

**Table 19: All sermons of my church are important focused on confession repentance, and Kingdom of God**

		Anglican	Roman Catholic	Pentecostal	Total
All sermons of my church are important focused on confession repentance, and Kingdom of God	Always	59% (43)	34% (25)	7% (5)	<b>100% (73)</b>
	Never	0% (0)	0% (0)	100% (15)	<b>100% (15)</b>
	Rarely	0% (0)	0% (0)	100% (103)	<b>100% (103)</b>
	Sometimes	31% (9)	17% (5)	52% (15)	<b>100% (29)</b>
	very often	55% (16)	45% (13)	0% (0)	<b>100% (29)</b>
<b>Total</b>		<b>27% (68)</b>	<b>17% (43)</b>	<b>56% (138)</b>	<b>100% (249)</b>

From table 19 above, 73 respondents said that the sermons of their pastors are always important focused on confession repentance, and Kingdom of God of which only 7% of the respondents are from Pentecostal churches. 15 respondents said that the sermons of their pastors are never important focused on confession repentance, and Kingdom of God and 100% of these were Pentecostal youths, 103 respondents said that the sermons of their pastors are rarely important focused on confession repentance, and Kingdom of God of which 100% were Pentecostal, 29 respondents said that the sermons of their pastors are sometimes important focused on confession repentance, and Kingdom of God of which 52% were Pentecostals and 29 respondents said that the sermons of their pastors are very often important focused on confession repentance, and Kingdom of God of which 0% were Pentecostal. In a group discussion, the youths said;

*“Our pastor always preaches that in order for our church to grow, we must be rich. He says that he cannot preach to a church which is poor. Therefore, he always brings sermons which encourage us to work hard as we pray to the Lord, make our own businesses, get out of government jobs and establish ourselves. He also says that we should tithe in order to tap and grab our anointing.” One of the focus groups at Lubiri Secondary School.*

This implies that the nature of preaching in the Pentecostal churches is different from that of the Anglican and catholic churches. That means something else that takes the youths other than preaching. Some pastors according to the results above preach more about earthly riches than the kingdom of God. In an interview held at Harvest for Christ Church Lunguja, one pastor said;

*“We have to preach about real life and prepare people for their life to come.”*

It is true we should speak about real life issues but should we uphold them more than the scripture or the kingdom of God? Jesus’ approach of how to become rich was like; For the pagans run after all these things, and your heavenly Father knows that you need them. But seek first his kingdom and his righteousness, and all these things will be given to you as well.

Therefore, do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own. Matthew 6: 32-33. This is one of the sermons of the Lord Jesus in fact teaching us how to preach. This was a continuation of the sermon on the mount. Jesus was preaching and was saying that in all these things that we want, the heart of the matter was and is the kingdom of God. In this chapter six, Jesus actually preached about giving the needy, prayer, fasting, worrying and treasures in heaven and other things. This is true religion as James says in the bible; Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world. James 1:2.

**Table 20: We always have regular Bible studies to read the words and encourage each other with my church**

		<b>Anglican</b>	<b>Roman Catholic</b>	<b>Pentecostal</b>	<b>Total</b>
We always have regular bible studies to read the words and encourage each other with my church	Always	49% (26)	34% (18)	17% (9)	<b>100% (53)</b>
	Never	16% (7)	11% (5)	73% (32)	<b>100% (44)</b>
	Rarely	4% (4)	3% (3)	93% (88)	<b>100% (95)</b>
	Sometimes	56% (22)	31% (12)	13% (5)	<b>100% (39)</b>
	very often	50% (9)	28% (5)	22% (4)	<b>100% (18)</b>
<b>Total</b>		<b>27% (68)</b>	<b>17% (43)</b>	<b>56% (138)</b>	<b>100% (249)</b>

From table 20 above, 53 respondents said that they always have regular bible studies to read the words and encourage each other with their church of which only 17% of the respondents were from Pentecostal churches. 44 respondents said that they never have regular bible studies to read the words and encourage each other with their church of which 73% were Pentecostal churches. 95 respondents said that they rarely have regular bible studies to read the words and encourage each other with their church of which 93% were Pentecostal churches. 39 respondents said that they sometimes have regular bible studies to read the words and encourage each other with their church of which 13% were from Pentecostal churches and finally 18 respondents said that they very often have regular bible studies to read the words and encourage each other with their church of which 4 were from Pentecostal churches of which 22% were from Pentecostal churches.

These results imply that the Pentecostal churches never or rarely do Bible studies with these people to study the word. Therefore, they depend on what the pastors say and do not find time to analyze what is in the Bible.

Bible study is one of the major practical ways of meditating on God's word and also knowing it so that Christians can use it in their daily lives. a Christian should therefore not miss Bible studies or even personal quiet time. Deuteronomy 11:18-21 says; Fix these words of mine in your hearts and minds; tie them as symbols on your hands and bind them on your foreheads. Teach them to your children, talking about them when you sit at home and when you walk along the road, when you lie down and when you get up. Write them on the doorframes of your houses and on your gates, so that your days and the days of your children may be many in the land the Lord swore to give

your ancestors, as many as the days that the heavens are above the earth. If any Christian is to grow, Bible study is a must.

#### **4.6 Theological Reflection**

##### **James 1:22-26**

“Do not merely listen to the word, and so deceive yourselves. Do what it says. Anyone who listens to the word but does not do what it says is like someone who looks at his face in a mirror and, after looking at himself, goes away and immediately forgets what he looks like. But whoever looks intently into the perfect law that gives freedom, and continues in it not forgetting what they have heard, but doing it, they will be blessed in what they do. Those who consider themselves religious and yet do not keep a tight rein on their tongues deceive themselves, and their religion is worthless.”

All Christians therefore should listen to what people do, not merely what they say. All Christians should not let divisive people ruin the church. God uses pain also to teach valuable lessons. Among other lessons, Christians should learn some of these lessons.

#### **4.7 Conclusion**

In this chapter, all the respondents were speaking out of knowledge and they expressed what they experience in their daily life. Therefore, it shows a true experience of the respondents where the researcher based to draw the conclusions and summary in chapter five.

However much different the preaching in Pentecostal churches may be from that in the main stream churches, all must be preaching genuine gospel. there should not be fights among the Christians saying they are more saved that the others therefore rendering others as if they are not saved, as if they are serving a different God.

## CHAPTER FIVE

### SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

#### 5.0 Introduction

This chapter presents the summary of the findings, conclusion and recommendations of the study which was conducted to assess the influence of Pentecostal preaching on the growth of faith among Christian youth in Kampala City-Diocese of Kampala.

#### 5.1 Summary of findings

This research was assessed spiritual growth in faith of youth based on true and genuine worship as established by the Bible. In this, the researcher established the nature of preaching in the Pentecostal churches. The researcher also analyzed the effects of the Pentecostal preaching to the youths and also assessed the contribution of Pentecostal preaching to the growth of faith of the youths. From the results in chapter four, the following can be noted;

We can be assured that the youths are involved in church according to the results shown in chapter four. The results showed that the youths attended church. From the results, there are more youths in Pentecostal churches than old people as shown in chapter four. The nature of preaching is reflected in the indicators of faith that are in the questions. The preaching in the Pentecostal churches is not always focused on the kingdom of God but the pastors handle people's lives and motivate them to be rich.

Some pastors rarely quote the Bible. They instead say success stories to motivate their congregation so that they can stay in the specific churches. That is why other youths cannot pray from other churches even when they are Pentecostal. This means that they follow their pastor. The Pentecostal churches do not have a universal way of selecting pastors and following them up. The Anglican and catholic churches have a system of selecting pastors and following them up even when they misbehave. But when a pastor misbehaves, because they were not selected by many; "they were selected by the Holy Spirit", they sometimes do what they want.

## **5.2 Positive effects of Pentecostal preaching.**

They have kept the youth in church. At least the youths do not indulge in wrong businesses because they are in church. They stay in church and listen to the word of God and be motivated. This has created a calm youth because they are born again.

The youths are being encouraged to work harder than they should. The churches are putting in place projects for the youths so that they get what to do.

### **5.2.1. Negative effects of Pentecostal preaching**

Pentecostal Churches are being registered as NGOs and in individual names. Therefore, the succession of these churches after a pastor has died is most likely to be in the children of the pastor. The issue is, is the child also called by God like the father or mother to preach the word of God? Just like other churches that have lost their pastors.

The Pentecostal churches do not have a system of teaching and mentoring pastors so that they have control over them just like the Anglican and Catholic Churches do.

The Pentecostal type of preaching has made the youth to think that praying in the Anglican or catholic church are not born again.

## **5.3 Theological Reflection**

### **Mark 11:38-41;**

38 “Teacher,” said John, “we saw someone driving out demons in your name and we told him to stop, because he was not one of us.”<sup>39</sup> “Do not stop him,” Jesus said. “For no one who does a miracle in my name can in the next moment say anything bad about me, <sup>40</sup> for whoever is not against us is for us. <sup>41</sup> Truly I tell you, anyone who gives you a cup of water in my name because you belong to the Messiah will certainly not lose their reward.

John was speaking about a member who was not one of the twelve and wanted to exclude him. but this man was doing good work in the name of Jesus. In verse 28, these people seem not to have done the things this man was doing. Jesus told them to leave him since he was doing them in His name. This meant that he was one of them and not against them.

Each one of us who preach the word of God should not think to be higher than the rest of the people in the same vine. the issue is that we need to know our position if we are to do God's work. If you are not in Jesus, you cannot do anything because you do not know anything about Him.

### **John 15: The Vine and the Branches**

1 “I am the true vine, and my Father is the gardener. 2 He cuts off every branch in me that bears no fruit, while every branch that does bear fruit, he prunes so that it will be even more fruitful. 3 You are already clean because of the word I have spoken to you. 4 Remain in me, as I also remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me. 5 “I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing. 6 If you do not remain in me, you are like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned. 7 If you remain in me and my words remain in you, ask whatever you wish, and it will be done for you. 8 This is to my Father’s glory, that you bear much fruit, showing yourselves to be my disciples.

The major issue is to remain in Jesus Christ if we want to be fruitful. Without Him, we can do nothing. From these verses, we can be sure that the branches which are not fruitful will be pruned off and thrown in fire. Pastors and disciple makers should therefore be careful as they preach the Word.

### **5.4 Conclusion**

Generally Pentecostal preaching has influenced the youths to move from the mainstream churches to Pentecostal churches. It is not only preaching however that has moved the youths, according to the interviews carried out, other factors like good music, jobs assured, freedom of being the way you are in all styles and others have also influenced the youths to join the Pentecostal churches which in most cases is negative.

This type of preaching has both positive and negative influence. you find a youth who has changed totally in behavior just because he joined the Pentecostal churches. some youths are involved in preaching the word of God on the roads and this is good for the church. let the youths preach the word of the Lord to as many as possible.

But then, some youths have been negatively influenced. There are youths who cannot go to Anglican churches or Roman Catholic churches to pray. They therefore think that the members of those churches are not yet saved. This is a negative influence. In fact, it is easier for an Anglican or Roman Catholic to go and worship in a Pentecostal church than a Pentecostal to worship in these main stream churches. To a greater extent, there is a difference between the main stream churches and the Pentecostal churches.

### **5.5 Recommendations**

Traditional churches should create projects which will empower the youths so that they do not move to other churches because they may get a job there.

Traditional churches should be involved fully in community empowerment. This will help the youths to be stable other than looking for miracles from other churches.

Church should also respond to current needs of having a vibrant church within scripture. They should blend so that the youth can feel embraced.

The interreligious counsel should see that the Pentecostal churches at least have a theme running through out the year so that it minimizes on preaching whatever everyone wants to deliver.

The interreligious counsel should make sure that it is a must for pastors to go to a recognized institution for theological training so that they are equipped.

### **5.6 Areas for further research**

Preaching the unchanging Gospel in new changing trends or times.

Approaches and ways of putting professional theological training and mentorship so that pastors do not divert from the Gospel to teach heresies.

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## APPENDICES

### Appendix A: Questionnaire

**Dear respondent,**

I am a student at Uganda Christian University. I am carrying out a study aimed at investigating the impact of Pentecostal preaching on the growth of faith among Christian youth Diocese of Kampala in Uganda. In order to complete the study, I am kindly requesting you to take of a few minutes to participate in this research study. After your consent, I am kindly asking you to fill out the questionnaire at your most convenient time. All information provided will be treated with utmost confidentiality. Your participation in this study is voluntary but I will be glad if you accept to participate in it.

Thank you for your cooperation.

Sincerely,

**Ordinand Brian Nsubuga, MDiv modular**

#### **SECTION: A**

- **Demographics:**

Please fill and tick ( ) where most appropriate

- Gender
  - Male
  - Female
- Age group
  - 12- 15years
  - 16- 19 years
  - 20- 24years
  - 25 - 28
- Highest Educational level attained
  - Primary

- Secondary
  - Diploma
  - Bachelor’s degree
  - Post graduate and above (Specify).....
  - Others (Specify).....
- 
- Years as a Christian
    - Below 3 years
    - 3 - 5 years
    - 6 - 10 years
    - Over 10 years
  - Which church do you go
    - Anglican
    - Roman Catholic
    - Pentecostal
    - Others, specify .....

**Section B: Preaching Salvation**

Please use the rating scale 1-5 as provided below to select an option that you most agree with on each of the aspects. Tick (√) the appropriate number

(a)	<b>Enduring with trouble</b>	<b>Always</b>	<b>Very often</b>	<b>Sometimes</b>	<b>Rarely</b>	<b>Never</b>
1	I know and believe that my pastor’s/priests’ sermons and preaching are encouraging during times of trouble					
2	All the time my pastor gives reference to scripture about endurance and persistence					
3	Whenever am faced with trouble; I can reflect on scripture to overcome the situations and am strengthened in my faith					
(b)	<b>Dealing with temptation</b>					

1	I know and believe that my pastor/priests' sermons and preaching are encouraging during times of temptation					
2	All the time my pastor gives reference to scripture about temptation and avoiding sin					
3	When even am faced with trouble; I can reflect on scripture to overcome the situations and am strengthened in my faith					
<b>(c)</b>	<b>Obeying the word</b>					
1	My pastor/priest always refers to the scripture and gives scripture reference					
2	My pastor/priest helps to read. Interpret and understanding the scripture					
3	I have used and followed Gods word through my life to strengthen my faith					
<b>(d)</b>	<b>Displaying Godly works</b>					
1	My church is pure undefiled before God, it visits the fatherless, widows and free from any scandal					
2	All sermons of my church are important focused on confession repentance, and Kingdom of God					
3	We always have regular bible studies to read the words and encourage each other with my church					

**Thank you for your cooperation**

## **Appendix B: Key Informant Interview Guide**

### **Target: Priest, Pastors & Members of UJCC**

- **Positive & Negative Approaches of Preaching the Gospel to the youth**

1.1 What is your opinion on the different preaching among different churches in Kampala?

Issues to explore include:

- Where do they base the preaching?
- Why someone would go to one church and leave the other.

1.2 Do you think Uganda youth are now more faithful because of the many churches

- Any key observable changes/trends among youth worshippers

## **2.0 Contribution of preaching salvation to the growth of faith of the youths**

2.1 Do you think there are challenges the youth have experienced by going to different churches that are everywhere in Kampala?

- Do you think churches should be regulated?
- Do think pastors should have minimum qualifications?
- Do you feel these sermons have helped the youth to know God more?

## **Appendix C : Focus Group Interview Guide**

**Target: Youth – [12 -20 age group]**

- **Positive & Negative Approaches of Preaching the Gospel to the youth**

1.1 What is your opinion on the different preaching among different churches in Kampala?

Issues to explore include:

- Where do they base the preaching?
- Why someone would go to one church and leave the other.

1.2 Do you think Uganda youth are now more faithful because of the many churches

- Any key observable changes/trends among youth worshippers.

2.0 Contribution of preaching salvation to the growth of faith of the youths?

2.1 Do you think there are challenges the youth have experience by going to different churches that are very where in Kampala?

- Do you think churches should be regulated?
- Do think pastors should have minimum qualifications?
- Do you feel these sermons have helped the youth to know God more?

**Appendix D: Submission form**

**UGANDA CHRISTIAN UNIVERSITY**

"A Centre of Excellence in the Heart of Africa"

**School of Research and Postgraduate Studies**

P.O. BOX 4, Mukono - UG.

TEL. +256 312 350 800

The Dean,  
Faculty of BISHOP TUCKER SCHOOL OF DIVINITY  
Uganda Christian University,  
P.O. Box 4, Mukono.

*Thru:*  
The Supervisor

Dear Sir / Madam,

**SUBMISSION OF DISSERTATION/THESIS FOR EXAMINATION**

I hereby submit my dissertation/thesis entitled The Influence of Pentecostal Preaching on the growth of faith among Christian Youth in Kampala City - Diocese of Kampala.  
for examination for the award of the degree of Master in Divinity

of Uganda Christian University.

NAME OF CANDIDATE: NSUBUGA BRIAN REG NO RM19M05/053

SIGNATURE: [Signature]

DATE: .....

NAME OF THE SUPERVISOR: Can. Moses Isabirye (PhD)

SIGNATURE: [Signature]

DATE: 05/09/2023

**(TO BE FILLED AND SUBMITTED IN TRIPLICATE)**