

**EPHESIANS 4:14 IN THE LIGHT OF GIVING FOR THE CHURCH GROWTH IN  
PENTECOSTAL CHURCHES-KAMPALA AREA**

**DIEUDONNE NIYONGABO**

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**UGANDA CHRISTIAN  
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## DECLARATION

I, Dieudonne Niyongabo, declare that this dissertation is entirely my original work submitted to Uganda Christian University for the award of the Master of Divinity (MDIV) of Uganda Christian University.

Sign:  Date: 12/07/2024

DIEUDONNE NIYONGABO

## APPROVAL

This is to certify that this Dissertation titled; “Ephesians 4:14 in the light of giving for the Church growth in Pentecostal Churches-Kampala area has been under my supervision and is now ready for submission.

Sign: ..........

Date:.....12 July 2024.....

**Rev. DR. EMMANUEL MUKESHIMANA**

## **DEDICATION**

This dissertation is dedicated to my beloved wife Parfine Mugisha and my Son Joshua Niyongabo. Thanks for all the support you have given me throughout my academic career. Thank you for your genuine care, patience, inspirational advice, and spiritual and financial support. I say, Trust in God for academic victory.

Finally; i dedicate this dissertation to every believer/ servant of God whose aim is the betterment of his/her service in the vineyard of our God Almighty.

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## Table of Contents

<b>DECLARATION.....</b>	<b>i</b>
APPROVAL .....	ii
DEDICATION .....	iii
ACKNOWLEDGEMENTS .....	iv
ABSTRACT.....	ix
CHAPTER ONE .....	1
INTRODUCTION .....	1
1.0 Introduction.....	1
1.1 Background of the study .....	1
1.2 Statement of the problem .....	3
1.3 Purpose and Objective of the study .....	4
1.3.1 Purpose of the study.....	4
1.3.2 Objectives of the study.....	4
1.4 Research Questions (Hypothesis) .....	5
1.5 Scope of the Study .....	5
1.5.1 Geographical Scope .....	5
1.5.2 Content Scope .....	5
1.5.3 Time scope .....	5
1.6 Justification of the study .....	6
1.7 Significance of the Study .....	6
1.8 Literature Review.....	7
1.8.1 Biblical principles of giving for the growth of the church, as outlined in Ephesians 4:14 and other relevant scriptures .....	7

1.8.2 Factors that influence the giving patterns of Christians in Pentecostal churches .....	91.8.3
Impact of false teachings by pastors on giving for the growth of the church, and its implications for the spiritual health of Christians.....	11
1.8.4 Practical recommendations for promoting a culture of giving in Pentecostal churches .....	13
1.8.5 Conclusion. ....	14
CHAPTER TWO .....	15
METHODOLOGY .....	15
2.0 Introduction.....	15
2.1 Research design .....	15
2.2 Research Approach .....	15
2.3 Study Area .....	16
2.4 Sampling Method.....	16
2.5 Data collection methods and instruments .....	17
2.5.1 Interviews.....	17
2.5.2 Focus Group Discussions.....	17
2.6 Data collection procedure .....	18
2.7 Data analysis .....	18
2.8 Dependability and Credibility of Research Instruments .....	19
2.9 Ethical clearance .....	19
2.10 Limitations and delimitations of the study.....	19
2.11 Conclusion. ....	20
CHAPTER THREE .....	21
THE BIBLICAL PRINCIPLES OF GIVING FOR THE GROWTH OF THE CHURCH, AS OUTLINED IN EPHESIANS 4:14 AND OTHER RELEVANT SCRIPTURES.....	21
3.0 Introduction.....	21

3.2 Familiarity with the teachings on giving for the growth of the church, as outlined in Ephesians 4:14 and other relevant scriptures.....	21
3.3 Interpretation and understanding of the biblical principles of giving for the growth of the church in Christians’ personal life .....	23
3.4 Strategies or initiatives implemented to encourage and foster a culture of giving based on biblical principles.....	25
3.4 The Dialogue between the Giving in Ephesians 4:14 and the Giving in Pentecostal Churches. ....	27
3.5 Similarities. ....	28
3.6 Conclusion .....	29
CHAPTER FOUR.....	30
FACTORS THAT INFLUENCE THE GIVING PATTERNS OF CHRISTIANS IN PENTECOSTAL CHURCHES IN UGANDA.....	30
4.0 Introduction.....	30
4.1 Factors that influence the giving patterns of Christians in Pentecostal churches .....	30
4.2 Specific teachings or practices within the Pentecostal tradition that influence the giving patterns of church members .....	32
4.3 Conclusion. ....	34
CHAPTER FIVE .....	35
IMPACT OF FALSE TEACHINGS BY PASTORS ON GIVING FOR THE GROWTH OF THE CHURCH .....	35
5.0 Introduction.....	35
5.1 False teachings on giving within your church or the broader Christian community .....	35
5.2 Consequences arising from false teachings on giving for the growth of the church and the spiritual health of Christians .....	37
5.3 Identification of false teachings on giving within the church to protect its members and promote spiritual health .....	38



5.4 CONCLUSION.....	40
CHAPTER SIX.....	41
SUMMARY, CONCLUSION AND RECOMMENDATIONS.....	41
6.0 Introduction.....	41
6.1 Summary of findings.....	41
6.2 Conclusion .....	42
6.3 Recommendations.....	43
6.4 Recommendations for further research .....	45
REFERENCES .....	46
APPENDICES .....	49
Appendix 1: Key Informant Interview Guide.....	49
Appendix 2: FGD Guide.....	51
Appendix 4: List of Respondents (Not Exhaustive) .....	53

## **ABSTRACT**

The purpose of the study was to investigate the relationship between Ephesians 4:14 and the practice of giving for the growth of the church in Pentecostal churches in Uganda. The study was guided by the following objectives; examining the biblical principles of giving for the growth of the church, as outlined in Ephesians 4:14 and other relevant scriptures, exploring the factors that influence the giving patterns of Christians in Pentecostal churches in Uganda, assessing the impact of false teachings by pastors on giving for the growth of the church, and its implications for the spiritual health of Christians in Uganda and evaluating the dialogue between the giving in Ephesians 4:14 and the giving in Pentecostal churches in Uganda

The study employed the use of a case research design where qualitative research approach was used. The methods of data collection used during the study were interviews and focus group discussions. A sample of 50 believers/ worshippers/ Christians and 10 Church leaders of the five selected Churches was gotten using both simple random and purposive sampling methods.

The study findings revealed that giving, rooted in biblical principles from passages such as Ephesians 4:14, is perceived as a deeply personal and spiritually enriching act of unity, sacrifice, stewardship, and love within the church community. Churches employ strategic approaches to nurture this culture of giving. However, complex factors, including doctrinal teachings, cultural norms, leadership dynamics, and theological traditions, influence giving patterns. False teachings on giving can have detrimental consequences on trust, financial well-being, and spiritual health. To counter this, church leaders must prioritize biblical teaching, transparency, and education to foster authentic, faith-driven giving. The comparative analysis underscores shared and distinct aspects of giving in Ephesians 4:14 and Pentecostal churches, with both contexts emphasizing the communal nature of giving and its significance in honoring God while accommodating variations in theological interpretations, worship practices, and leadership roles.

Finally, the study recommends that Pentecostal Church leaders in Kampala prioritize comprehensive biblical teaching on giving, emphasizing unity, sacrifice, stewardship, and love. Transparency, accountability, and financial education should be maintained to build trust among members.

## **CHAPTER ONE**

### **INTRODUCTION**

#### **1.0 Introduction**

According to Wayne Grudem, we can understand the purposes of the church in terms of ministry to God, ministry to believers, and ministry to the world. This chapter is focusing on the ministry of believers. In the process of moving people to the right, we see God's purpose of the church. Those who hear the gospel and put their faith in Jesus become worshippers. They worship Jesus in spirit and truth. God nurtures the worshippers to maturity. The mature worshipper will witness and help to grow and mature the body of Christ.

When we become mature, we are not like children. Children are capricious. They are gullible. They lack discernment, which makes them easily brainwashed. An immature Christian is unable to know what is true about Jesus and what is not true. They lack discernment. Ephesians 4:14 says that Christians should not be like Children "tossed to and fro by every wind/doctrine,..."

In Uganda; however, Prosperity theology has been criticized by leaders from various Christian denominations, including within some Pentecostal and charismatic movements, who maintain that it is irresponsible, promotes idolatry, and is contrary to the Bible. Secular as well as some Christian observers have also criticized prosperity theology as exploitative of the poor. The practices of some preachers have attracted scandal and financial fraud in Kampala.

The aim of this research is to know what is truly happening. Do people give to church by manipulation or conviction after being rightly taught the Word of God? Are Christians growing in the knowledge of God as the church prospers? After findings in this research, I intend to propose practical solutions and give recommendations on the same

#### **1.1 Background of the study**

In Ephesians 4:14, Paul mainly emphasizes the guarding. He writes that there are false teachers prowling about for immature Christians who can be led astray. Therefore, it is the responsibility of the spiritually mature Christians to make sure that this does not happen to the immature Christians. It is the responsibility of the spiritual adults to guard the spiritual children from false

teachers and false doctrine. God wants the people in His church to have correct doctrine. And although God makes us into a new creation when we first believe, we all know that this does not mean that all of our wrong ways of living and wrong ways of thinking are instantaneously and completely corrected (MacArthur, 2015).

Ephesians 4:14 also reveals that when new Christians are not adequately guarded by mature Christians, several bad things happen. First, the immature Christians are *tossed to and fro*. Like a child in a professional wrestling match, immature Christians get tossed around in the ring when they try to go up against sin and Satan. This is because they have not yet been trained to correctly discern truth from error. They are easily deceived by false doctrine and those who teach these strange ideas (Kendall, 2015).

This has been true of new Christians since the very beginning. Since the very first days of the church, there has been false doctrine. The early church fought against the heresy of the Gnostics. In the Greek language, gnosis means knowledge, so the Gnostics taught that in order to really receive all that God wanted for you, you had to be inducted into a special and deeper knowledge of God. This heresy led a lot of Christians astray. The book of 1 John was written to combat an early form of this heresy, and various forms of Gnosticism are still rampant in the church today. It is found among those groups who place a heavy emphasis on gaining special knowledge, insight, and experiences in the Christians life. Gnostic ideas are also found in the dualistic tendencies of some churches to emphasize the spiritual realm over the physical.

Giving is a central aspect of Christian worship and discipleship, and it has been traditionally viewed as a means of supporting the ministry of the church and contributing to the advancement of the gospel (2 Corinthians 9:6-7). However, in recent years, the practice of giving has been increasingly linked to the idea of church growth, particularly in Pentecostal churches that have experienced significant growth and influence across Africa (Ojo, 2019). In many cases, pastors have emphasized the importance of giving as a means of unlocking God's blessings, achieving financial prosperity, and expanding the reach and impact of the church (Birungi & Kabonge, 2019).

Despite the popularity of this message, there are concerns about the theological soundness and ethical implications of such teachings. Some critics argue that the emphasis on giving for the growth of the church is driven by a narrow and materialistic understanding of the gospel, and that

it risks distorting the biblical principles of stewardship, accountability, and generosity (Agoro, 2020). Furthermore, there are concerns that the lack of transparency and accountability in the management of church resources may lead to financial abuses, corruption, and exploitation of vulnerable members (Ojo, 2019).

In Uganda, the growth of Pentecostal churches has been remarkable, with some estimates suggesting that over 10% of the population identifies as Pentecostal or charismatic (Mwesigye & Ochwo, 2020). These churches have been instrumental in shaping the religious landscape of the country, and have contributed to the growth of the Christian faith. However, the increasing emphasis on giving for the growth of the church has also raised questions about the motives and practices of pastors and church leaders. This study therefore seeks to investigate the relationship between Ephesians 4:14 and the practice of giving for the growth of the church in Pentecostal churches in Uganda.

The study is significant for several reasons. First, it contributes to the ongoing debates on the theological and ethical dimensions of the prosperity gospel and its impact on the church in Africa (Ojo, 2019). Second, it sheds light on the dynamics of giving in the context of a rapidly growing and influential religious movement in Uganda (Mwesigye & Ochwo, 2020). Third, it offers practical insights and recommendations for promoting a culture of giving that is grounded in biblical principles and fosters accountability and transparency (Birungi & Kabonge, 2019).

## **1.2 Statement of the problem**

Ephesians 4:14 states: “Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of people in their deceitful scheming.” In the context of giving for church growth in Pentecostal churches in Uganda, this verse emphasizes the importance of maturity and stability in our faith. As Christians, we must not be easily swayed by false teachings or worldly ideas that may lead us away from God's truth. In terms of giving, this means that we should not give impulsively or without proper discernment (Tyree, 2016). Rather, we should give with intention and with a clear understanding of how our contributions will support the growth of the church and the spreading of the Gospel. This requires us to be mature in our faith and to seek guidance from the Holy Spirit in our giving decisions (Bellon, 2016).

However, this has not been the case especially in Pentecostal Churches in Uganda. There have been cases where pastors in some Pentecostal churches have manipulated and deceived Christians by emphasizing giving for church growth at the expense of sound biblical teaching. This has led to some Christians being deceived, manipulated, and coerced into giving out of guilt or fear rather than a genuine desire to support the church (Mwesigye & Ochwo, 2020). Furthermore, there have been cases where pastors have misinterpreted scripture or made promises of financial prosperity to those who give generously, leading Christians to give for personal gain rather than for the growth of the church. In some instances, pastors have used church resources for personal gain, causing Christians to lose trust in the church and in its leaders (Birungi & Kabonge, 2019). More so, there are no previous studies that have been conducted focusing on investigating the book of Ephesians 4:14 in the light of giving for the church growth in Pentecostal churches-Kampala area which created a gap that necessitated the need to conduct this study.

### **1.3 Purpose and Objective of the study**

#### **1.3.1 Purpose of the study**

The aim of this study was to investigate the relationship between Ephesians 4:14 and the practice of giving for the growth of the church in Pentecostal churches in Uganda. The purpose was to ensure that the Biblical principles as emphasized in Ephesians 4:14 guide the teachings of the religious leaders especially in Pentecostal churches on giving for growth of the church.

#### **1.3.2 Objectives of the study**

- i. To examine the biblical principles of giving for the growth of the church, as outlined in Ephesians 4:14 and other relevant scriptures.
- ii. To explore the factors that influence the giving patterns of Christians in Pentecostal churches in Uganda.
- iii. To assess the impact of false teachings by pastors on giving for the growth of the church, and its implications for the spiritual health of Christians in Uganda.

## **1.4 Research Questions (Hypothesis)**

- i. What are the biblical principles of giving for the growth of the church, as outlined in Ephesians 4:14 and other relevant scriptures?
- ii. What are the factors that influence the giving patterns of Christians in Pentecostal churches in Uganda?
- iii. What is the impact of false teachings by pastors on giving for the growth of the church, and its implications for the spiritual health of Christians in Uganda?

## **1.5 Scope of the Study**

### **1.5.1 Geographical Scope**

This study was carried out among selected Pentecostal Churches located in Kampala Area. These Pentecostal Churches were chosen because they are among some of the Churches that could be going against the Biblical teachings in Ephesians 4:14 on giving for Church growth. These churches include, Miracle Centre Church Lubaga, Gilgal Church of Christ Luzira, Gates of Heaven Worship Centre International Kasanga, Rock of Ages Church in Nansana, Nakawa Pentecostal church in Nakawa.

### **1.5.2 Content Scope**

The study specifically focused on; examining the biblical principles of giving for the growth of the church, as outlined in Ephesians 4:14 and other relevant scriptures, exploring the factors that influence the giving patterns of Christians in Pentecostal churches in Uganda, assessing the impact of false teachings by pastors on giving for the growth of the church, and its implications for the spiritual health of Christians in Uganda and evaluating the dialogue between the giving in Ephesians 4:14 and the giving in Pentecostal churches in Uganda

### **1.5.3 Time scope**

The study focused on the scholarly material available about the relationship between Ephesians 4:14 and the practice of giving for the growth of the church in Pentecostal churches in Uganda from 2013 to date (a period of 10 years).

## **1.6 Justification of the study**

The study on the impact of Ephesians 4:14 on giving for church growth in Pentecostal churches in the Kampala area are important for several reasons. Firstly, the Pentecostal church has experienced tremendous growth in the Kampala area over the past few decades. According to the Pew Research Center (2015), Uganda has one of the highest levels of religious commitment in the world, with 85% of the population identifying as Christians. As such, understanding the impact of Ephesians 4:14 on giving for church growth in the Kampala area will shed light on the religious practices of a significant proportion of the population.

Secondly, the study will provide insight into the influence of Pentecostalism on the religious practices of its adherents in the Kampala area. Pentecostalism is characterized by its emphasis on spiritual gifts, including speaking in tongues and prophecy, and the belief in the power of God to perform miracles (Anderson, 2013). As such, it is important to understand how Pentecostal teachings on giving for church growth in the Kampala area are shaped by the theological and social contexts in which they are presented.

In addition, this study has wider implications for the study of Christian theology and its impact on society. The biblical text of Ephesians 4:14 emphasizes the importance of doctrinal unity and the need to avoid being "tossed back and forth by the waves, and blown here and there by every wind of teaching" (New International Version). Therefore, this study can contribute to a better understanding of the relationship between biblical teaching, Christian practice, and their impact on society.

Finally, the study on the impact of Ephesians 4:14 on giving for church growth in Pentecostal churches in the Kampala area is necessary to understand the religious practices of a significant proportion of the population, the influence of Pentecostalism on its adherents, and the relationship between biblical teaching and Christian practice.

## **1.7 Significance of the Study**

The study on the impact of Ephesians 4:14 on giving for church growth in Pentecostal churches in the Kampala area has significant implications for several stakeholders.



Firstly, the study will benefit pastors and church leaders in the Kampala area by providing them with insights on the biblical principles related to giving and church growth. This will enable them to develop more informed and effective strategies for teaching their congregants on the subject of giving, which will ultimately lead to the growth and development of their churches.

Secondly, the study will benefit congregants of Pentecostal churches in the Kampala area by providing them with a deeper understanding of the biblical principles of giving and how they relate to church growth. This will enable them to make more informed decisions about their giving practices, which will ultimately contribute to the growth and development of their churches.

Thirdly, the study will benefit scholars and researchers in the field of religion and theology by providing them with insights into the relationship between biblical teachings, Christian practice, and their impact on society. This will contribute to a better understanding of the role of religion in society, and its impact on social and economic development.

Fourthly, the study will benefit policymakers and government officials in Uganda by providing them with insights into the role of religion in the social and economic development of the country. This will enable them to develop policies and strategies that take into account the religious practices of the population, which will ultimately contribute to the socio-economic development of the country.

Finally, the study will benefit the wider society in Uganda by contributing to the development of a more informed and educated population, which will ultimately lead to greater social and economic development.

## **1.8 Literature Review**

### **1.8.1 Biblical principles of giving for the growth of the church, as outlined in Ephesians 4:14 and other relevant scriptures**

The concept of giving is central to the growth of the church, and it is rooted in biblical principles. The Bible provides a framework for understanding the purpose and benefits of giving in the church. Ephesians 4:14 is one of the passages that outline the biblical principles of giving for the growth of the church. In this essay, we will explore the principles of giving as outlined in Ephesians 4:14 and other relevant scriptures.

Ephesians 4:14 says, “Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of people in their deceitful scheming.” This verse emphasizes the importance of believers growing in their faith and knowledge of God. The church grows when its members are rooted in the truth of God’s Word and are not easily swayed by false teachings.

Giving for the growth of the church involves more than just financial contributions. It also involves the giving of time, talents, and resources to serve others in the church community. This service helps build up the body of Christ and allows individuals to grow in their faith.

**The Principle of Stewardship:** The biblical principle of stewardship is fundamental to giving in the church. Stewardship involves recognizing that everything we have, including our time, talents, and resources, belongs to God. As stewards, we are called to manage these resources responsibly and use them for God’s purposes (Soboyejo, 2016). Psalm 24:1 says, “The earth is the Lord’s, and everything in it, the world, and all who live in it.” This verse emphasizes that everything belongs to God, and we are called to be faithful stewards of what He has entrusted to us.

**The Principle of Generosity:** The principle of generosity is also essential to giving in the church. 2 Corinthians 9:6-7 says, “Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously. Each of you should give what you have decided in your heart to give, not reluctantly or under compulsion, for God loves a cheerful giver.” This passage teaches that we should give generously and joyfully, not out of compulsion or obligation. The more we give, the more we will receive, both in this life and in eternity.

**The Principle of Sacrifice:** The principle of sacrifice is another important aspect of giving in the church. Jesus taught that true giving involves sacrifice and selflessness (Comaroff, 2015). In Mark 12:41-44, Jesus observes a poor widow who gives two small coins to the temple treasury. He commends her for giving all she had, even though it was only a small amount. This passage illustrates that giving involves sacrifice, regardless of the amount. We are called to give sacrificially, not just out of our abundance but also out of our need.

**The Principle of Faith:** The principle of faith is also essential to giving in the church. Hebrews 11:6 says, “And without faith, it is impossible to please God because anyone who comes to Him must believe that He exists and that He rewards those who earnestly seek Him.” Faith involves

trusting in God's provision and believing that He will provide for our needs. When we give, we are expressing our faith in God's ability to provide for us and to use our gifts for His purposes.

**The Principle of Unity:** Finally, the principle of unity is crucial to giving in the church. Philippians 2:2-4 says, "Then make my joy complete by being like-minded, having the same love, being one in spirit and of one mind. Do nothing out of selfish ambition or vain but in humility, consider others better than yourselves. Each of you should look not only to your own interests but also to the interests of others." This passage emphasizes that giving is not just an individual act but should be done in the context of community and unity. Giving helps build up the body of Christ and brings unity and harmony within the church.

In conclusion, the biblical principles of giving are essential for the growth and health of the church. These principles include stewardship, generosity, sacrifice, faith, and unity. As believers, we are called to manage our resources responsibly, give generously and sacrificially, express faith in God's provision, and work together in unity to build up the body of Christ. By following these principles, we can contribute to the growth and flourishing of the church and make a positive impact in the world.

### **1.8.2 Factors that influence the giving patterns of Christians in Pentecostal churches**

The giving patterns of Christians in Pentecostal churches are influenced by a variety of factors. These factors include theological beliefs, socio-economic status, cultural background, and the leadership style of the church. In this essay, we will explore these factors in detail, drawing on academic research and theological sources.

**Theological Beliefs:** The theological beliefs of Pentecostal Christians play a significant role in their giving patterns. Pentecostals emphasize the importance of giving as an act of worship and obedience to God (Biehl, 2015). They believe that giving demonstrates their faith and trust in God's provision. One of the key theological beliefs that influence giving in Pentecostal churches is the belief in prosperity theology. Prosperity theology teaches that God wants believers to be prosperous in all areas of life, including finances. This belief often leads to an emphasis on giving as a means to receive blessings and financial prosperity. Research has found that believers who adhere to prosperity theology are more likely to give generously to their churches (Kumi, 2013).

For example, a study by the Barna Group found that Christians who believe in the prosperity gospel are more likely to give more than 10% of their income to their churches than those who do not.

**Socio-Economic Status:** Socio-economic status also plays a significant role in the giving patterns of Christians in Pentecostal churches. Research has found that individuals with higher incomes are more likely to give larger amounts of money to their churches. This is often because they have more disposable income and can afford to give more. However, socio-economic status can also influence giving patterns in other ways. For example, individuals with lower incomes may be more likely to give a larger percentage of their income to their churches, even if the actual amount is lower (Cafferky, 2013).

**Cultural Background:** Cultural background is another factor that influences the giving patterns of Christians in Pentecostal churches. Different cultures have different attitudes and values regarding giving and generosity. For example, research has found that African American Christians are more likely to give a larger percentage of their income to their churches than white Christians. This is often because African American churches have historically played a significant role in their communities and have relied on the support of their members to survive (Williams, 2022).

**Leadership Style:** The leadership style of the church can also influence the giving patterns of its members. Pastors and church leaders who emphasize the importance of giving and provide opportunities for members to give are more likely to see higher levels of giving. However, leadership style can also have a negative impact on giving patterns. If church leaders are perceived as using funds for personal gain or if there is a lack of transparency regarding how church funds are being used, members may be less likely to give (Christanti et al., 2022).

In conclusion, the giving patterns of Christians in Pentecostal churches are influenced by a variety of factors. These factors include theological beliefs, socio-economic status, cultural background, and the leadership style of the church. Understanding these factors can help churches create a culture of generosity that reflects the values and beliefs of its members. By creating an environment that emphasizes the importance of giving as an act of worship and obedience to God, churches can encourage their members to give generously and contribute to the growth and flourishing of the church.

### **1.8.3 Impact of false teachings by pastors on giving for the growth of the church, and its implications for the spiritual health of Christians**

False teachings by pastors can have a significant impact on the giving patterns of Christians in the church, as well as the overall spiritual health of the congregation. When pastors promote false teachings that focus on prosperity or material blessings, it can distort the true meaning of giving and lead to unhealthy giving patterns that can harm both the church and its members (Trimm, 2018).

One of the most significant impacts of false teachings on giving is the distortion of biblical principles of giving. Giving in the Bible is often connected to obedience, faith, and love for God, but false teachings can place an undue emphasis on material blessings, promising that giving will result in financial prosperity or other tangible rewards. This emphasis on material blessings can create a culture of consumerism, where members give to the church in hopes of receiving something in return, rather than giving out of love and obedience to God (Jason, 2019).

This focus on material blessings can also lead to a lack of accountability for the use of church funds. Pastors who promote a prosperity gospel may place less emphasis on transparency and accountability for how church funds are used, instead emphasizing the importance of giving as a means of receiving blessings. This lack of accountability can lead to misuse of funds, as pastors may use donations to fund extravagant lifestyles or questionable ministry practices (Kendall, 2015).

In addition, false teachings on giving can also lead to financial exploitation of church members. Pastors who emphasize prosperity may pressure members to give more than they can afford, or to give in ways that are financially unsustainable. This can lead to members going into debt or facing financial hardship as a result of their giving. This type of financial exploitation can be especially harmful to vulnerable populations, such as low-income families or those struggling with debt (MacArthur, 2015).

Moreover, false teachings on giving can have implications for the spiritual health of Christians in the church. When giving is distorted to be primarily about receiving blessings or financial gain, it can lead to a shallow understanding of faith and spirituality. Members may focus more on material gain than on growing in their faith and building a relationship with God. This can lead to a lack of

spiritual growth and a shallow, consumeristic faith that is focused on personal gain rather than self-sacrifice and serving others (Kumi, 2013).

The spiritual implications of false teachings on giving can also affect the wider community. When members of a church are primarily focused on material gain, it can undermine efforts to serve others and meet the needs of the community. Churches that are primarily focused on material gain may neglect their responsibility to serve others and spread the message of love and compassion to those in need (Comaroff, 2015).

It is important to note that not all pastors who emphasize prosperity teachings are intentionally promoting false teachings or seeking to exploit their congregations. Some may genuinely believe that this approach is in line with biblical principles. However, it is crucial for pastors to be aware of the potential impact of their teachings and to carefully consider how their message may be received by their congregation.

To address these issues, churches must prioritize biblical teaching on giving and stewardship. This means promoting a holistic understanding of giving that is grounded in love for God and obedience to His commands, rather than material gain (Jason, 2019). Churches should also prioritize transparency and accountability for how funds are used, ensuring that donations are used in ways that are consistent with the mission and values of the church. Finally, churches should prioritize the spiritual growth of their members, promoting a faith that is grounded in self-sacrifice and service to others, rather than personal gain (Williams, 2022).

Therefore, false teachings on giving can have significant implications for the spiritual health of Christians in Pentecostal churches. When pastors promote a prosperity gospel that places undue emphasis on material blessings, it can distort the true meaning of giving and lead to unhealthy giving patterns that harm both the church and its members. To address these issues, churches must prioritize biblical teaching on giving, transparency and accountability for how funds are used, and the spiritual growth of their members. By doing so, churches can promote a healthy, sustainable culture of giving that is grounded in love for God and service to others, and that supports the spiritual growth and well-being of its members (Biehl, 2015).

It is also important for members of the congregation to be discerning and critical thinkers when it comes to the teachings they receive from their pastors. Members should take the time to study the

Bible themselves and to seek out multiple sources of information to ensure that they are not being misled by false teachings. Members should also hold their pastors accountable for their teachings, seeking clarification when necessary and speaking out against teachings that are harmful or misleading (Christanti et al., 2022).

In addition, church leaders and pastors should also be willing to engage in dialogue and open communication with their members. This can help to create an environment of trust and accountability, where members feel comfortable raising concerns and asking questions. By working together, pastors and congregations can create a healthy, sustainable culture of giving that is grounded in biblical principles and supports the spiritual growth and well-being of all members of the church community.

#### **1.8.4 Practical recommendations for promoting a culture of giving in Pentecostal churches**

To promote a culture of giving in Pentecostal churches that is rooted in sound biblical teaching, transparency, and accountability, there are several practical recommendations that church leaders can consider implementing. These recommendations are based on the biblical principles of giving, as well as best practices for financial transparency and accountability.

**Teach sound biblical principles of giving:** Church leaders should prioritize teaching sound biblical principles of giving to their members. This includes teaching on tithing, sacrificial giving, and stewardship of resources. These teachings should be grounded in Scripture and should emphasize the spiritual benefits of giving, rather than material rewards. By teaching sound biblical principles of giving, church leaders can help their members develop a deeper understanding of the importance of giving as an act of worship and service to God (Kendall, 2015).

**Emphasize transparency and accountability:** Church leaders should also emphasize transparency and accountability in the use of church funds. This includes regularly reporting on the church's finances and ensuring that members are aware of how their donations are being used. Church leaders should also establish clear financial policies and procedures, including policies for handling donations, managing expenses, and conducting audits. By emphasizing transparency and accountability, church leaders can help build trust with their members and promote a culture of giving that is grounded in sound financial practices (Trimm, 2018).

Provide opportunities for service: Church leaders should provide opportunities for members to serve their community and participate in mission work. By providing opportunities for service, church leaders can help members develop a deeper understanding of the needs of their community and the importance of giving of their time and resources to support those in need. This can also help members develop a sense of purpose and fulfillment in their giving, as they see the direct impact of their contributions (Christanti et al., 2022).

Recognize and celebrate giving: Church leaders should recognize and celebrate members who give generously to the church and to the community. This can include public recognition during church services or through newsletters and other communications. By recognizing and celebrating giving, church leaders can help create a culture of generosity and encourage others to give as well (Comaroff, 2015).

Foster a culture of gratitude: Church leaders should foster a culture of gratitude among their members, emphasizing the importance of thanking God for His blessings and giving back in response to His grace. This can include regular prayer and worship focused on gratitude, as well as opportunities for members to share stories of how God has blessed them and how they have been able to bless others through their giving (Kumi, 2013).

### **1.8.5 Conclusion.**

The church leaders should prioritize ongoing communication and dialogue with their members. This includes regular feedback from members on the effectiveness of these strategies and ongoing opportunities for members to provide input and feedback on church policies and practices.

Most importantly, believers should be rightly taught the word of God. they should be encouraged to read the word and given opportunity to ask questions. This strategy will help to promote growth to both believers and the church in general. Believers will not then be "tossed to and fro by every wind of doctrine ..."



## **CHAPTER TWO**

### **METHODOLOGY**

#### **2.0 Introduction**

This chapter presents the methodology that was used in conducting the research. It describes how this study was conducted. It includes the study design, the study setting, study population and the sample size. It also describes the sampling procedure definition of variables, research instruments, data analysis and management, ethical considerations, and the proposed limitations of the study.

#### **2.1 Research design**

This study was conducted with the help of a case study research design. According to Creswell (2009), a case study as an empirical research has the following distinguishing characteristics: an inquiry in which an investigator studies a bounded system or multi-bounded systems; investigates a contemporary phenomenon within its real-life context and when boundaries between phenomenon and context are not evident. The other characteristics include making context a relevant issue in the research problem and to answer how and why questions; probing deeply through detailed, in-depth data collection involving multi sources of information (e.g. observations, interviews and documents and reports) and analyzing interaction between the factors that explain the present status or that influence change or growth. Therefore, this thesis adopted a case study design because the study bares all the above-mentioned distinguishing characteristics to qualify it for case study design.

#### **2.2 Research Approach**

The researcher employed the use of qualitative research approach in order to get in-depth information concerning the topic under study. In order to examine and understand the relationship between Ephesians 4:14 and the practice of giving for the growth of the church in Pentecostal churches in Uganda, the interpretation of the actors' information (Church members and Pastors of selected Pentecostal Churches) was treated as primary sources of information. Data that was collected from detailed interviews and document review enriched the researcher's understanding of the actors' rationality. Consequently, this research adopted a qualitative research paradigm, which is largely interested in how the social world is interpreted, understood and experienced.

## **2.3 Study Area**

The study was carried out among selected Pentecostal Churches located in Kampala Central Business District. These Pentecostal Churches were chosen because they are among some of the Churches that could be going against the Biblical teachings in Ephesians 4:14 on giving for Church growth. The selected Churches included; Miracle Centre Church Lubaga, Gilgal Church of Christ Luzira, Gates of Heaven Worship Centre International Kasanga, Rock of Ages Church in Nansana, Nakawa Pentecostal church in Nakawa.

A population refers to all people or items with the characteristic one wish to understand which may be tangible or intangible. According to Pentecostal Church records, the selected Churches have more than 50,000 believers that worship from their churches. However, the researcher selected a sample of 10 believer/ Christians from each church totaling to a sample of 50 respondents. The researcher also included a total of 10 people who are the pastors of these selected churches and their assistants and these participated in the study as the key informants.

Therefore, the sample size was 50 respondents who are believers/ worshippers/ Christians of the five selected Churches which include; Miracle Centre Church Lubaga, Gilgal Church of Christ Luzira, Gates of Heaven Worship Centre International Kasanga, Rock of Ages Church in Nansana, Nakawa Pentecostal church in Nakawa.

The study also included a sample size of 10 Church leaders of the five selected Pentecostal Churches in Kampala specifically the pastor and his assistant and these acted as the key informants since they have more in-depth information about the topic under study.

## **2.4 Sampling Method**

The study was conducted using both simple random and purposive sampling method. The selected Christians/ members of the five selected Pentecostal Churches in Kampala were selected using simple random sampling given that these were big in number and using this method eases their selection and gave each person to participate in the study, simple random sampling is preferred because its procedure is unbiased and prevents bias in their work and makes research on large populations more practical.

On the other hand, the Pastors of the five selected Pentecostal Churches in Kampala were purposively selected as key informants. The key informants were chosen basing on the fact that they are the leaders and the ones tasked with ensuring that there is proper coordination and relationship between the clergy and laity.

## **2.5 Data collection methods and instruments**

The researcher collected data from respondents by use interviews and focus group discussions methods as the data collection methods.

### **2.5.1 Interviews**

According to Yin (2003), interview is one of the most important sources of case study information in research. Primary data was collected through interviews using an interview guide which was used to carry out face to face interviews with key informants who are; the Pastors of the five selected Pentecostal Churches in Kampala. Interviewing was preferred in order to get in-depth information about the topic under study and given that these people are the ones tasked with ensuring that there is proper coordination and relationship between the clergy and laity. Interviews were also of help to generate first hand and reliable data as the respondents gave an immediate feedback.

### **2.5.2 Focus Group Discussions**

In this study, it was used to collect data from the selected 50 Christians/ members of the five selected Pentecostal Churches in Kampala. The instrument comprised open-ended questions and sought to solicit information on the relationship between Ephesians 4:14 and the practice of giving for the growth of the church in Pentecostal churches in Uganda. This enabled the researcher to generate and evaluate data from different subgroups of a population under study area. It further allows gathering data on attitudes, values and opinions (Robinson, 2007). Focus group discussions were conducted with the selected Christians/ members of the five selected Pentecostal Churches in Kampala. These groups consisted of 10 members each because the researcher aimed at giving each respondent a chance to participate in this study and having only 10 members each, the respondents had enough time to give their views on the topic under study. Therefore, five focus

group discussions with 10 Christians/ members of the five selected Pentecostal Churches in Kampala were used.

## **2.6 Data collection procedure**

After the research proposal was approved, the researcher obtained a recommendation and an introductory letter from Uganda Christian University for data collection. The researcher devoted time on fieldwork by carrying out in-depth key informant interviews and FGDs with selected participants chosen from the selected Pentecostal Churches in Kampala.

## **2.7 Data analysis**

The process of data analysis involved making sense of written text and audio data. It entailed deeper understanding of the information provided. Data analysis became an on-going process involving continual reflection about the data collected, asking analytical questions and writing notes throughout the period of study, and these were ultimately in the final report. The process of qualitative data analysis, which started with the data management phase, delved into the generative phase, interpretive phase, representing phase and theorizing phase as detailed below. The researcher undertook a hierarchical approach, building from the bottom to the top. In here, field notes taken by the principal researcher during interviews and document review were used to clarify and triangulate the audio records that were deemed not clear to the researcher. Transcribing was carried out every evening for the interviews conducted each day. In addition, the researcher's field notes were typed after every field visit to ensure memory is not lost.

The researcher read all the transcribed data to obtain a general sense of the information collected from fieldwork and reflected on its overall meaning in relation to the general objective of the study. This enabled the researcher to interpret participants' views, the tone of their ideas and the impression of the overall depth, credibility and use of the information. During interview sessions, the researcher kept noting down important aspects observed and general thoughts about the data for later analysis. The study findings were organized into themes. The last step in data analysis involved interpretation in order to draw meaning from the data collected. Lessons learnt from the interpretation of the data were based on the researcher's analysis, experiences and meaning derived from a comparison of the findings and information gleaned from the literature. The findings helped

to confirm past information and, in some cases, diverged from it. This phase of data analysis also suggested new questions that the inquirer would not have foreseen in the study.

## **2.8 Dependability and Credibility of Research Instruments**

Dependability (or reliability) in qualitative research refers to the consistency, stability and repeatability of results arising from use of a particular measuring instrument (Gibbs, 2007). It refers to the extent to which a particular assessment would yield identical results if repeated under the same conditions. Credibility (or internal validity) refers to the way research findings match reality, while transferability (or external validity) refers to the extent to which the research findings can be replicated in other environments. The researcher employed three strategies to test the dependability, credibility, and transferability of the instruments that were used in the study.

## **2.9 Ethical clearance**

The researcher sought ethical clearance from the Uganda Christian University Research Ethics Committee (UUC-REC). However, administrative approvals were obtained from the administration of the selected Pentecostal Churches in Kampala. Informed consent was obtained from respondents concerning whether they wanted to participate in the study or not. It was also explained to the study participants that their participation was voluntary with no payment involved and they were free to withdraw consent at any time during the study. Finally, confidentiality where the information got from the field was used for academic purposes.

## **2.10 Limitations and delimitations of the study**

Poor reading and writing culture among some Christians/ Church members which was caused by the low level in education was one of the study limitations when gathering the data needed to find out the perception on the topic under study.

Misreporting of information in response to sensitive questions that were asked during the discussion was one of the study challenges and limitations I encountered while in the field gathering information.

### **2.11 Conclusion.**

In conclusion, while carrying out research, I faced several challenges, most believers could not give certain useful information which was very important in data collection. The geographical scope of the said churches also hindered data collection because of the distance that had to be covered. However, the above methods were used in data collection and it became useful.

## **CHAPTER THREE**

### **THE BIBLICAL PRINCIPLES OF GIVING FOR THE GROWTH OF THE CHURCH, AS OUTLINED IN EPHESIANS 4:14 AND OTHER RELEVANT SCRIPTURES**

#### **3.0 Introduction**

This chapter presents and discusses the results of analysis that has been done to look at the specific objectives of the study and in relation to the reviewed literature. The study was carried out using focus group discussions with 50 believers/ worshippers/ Christians and interviews with 10 Church leaders of the five selected Pentecostal Churches in Kampala. The findings are presented with the help of tables for purposes of clarity and interpretation on the biblical principles of giving for the growth of the church, as outlined in Ephesians 4:14 and other relevant scriptures.

#### **3.2 Familiarity with the teachings on giving for the growth of the church, as outlined in Ephesians 4:14 and other relevant scriptures**

From the focus group discussions and interviews carried out with the believers/ worshippers/ Christians and Church leaders of the five selected Pentecostal Churches in Kampala, they were asked for their views on how they understand the biblical principles of giving for the growth of the church, as outlined in Ephesians 4:14 and other relevant scriptures and their responses are discussed below as follows;

Unity and knowledge: The respondents noted that Ephesians 4:14 emphasizes the importance of unity in the faith and growing in knowledge. This principle underscores that giving extends beyond financial contributions. It includes the sharing of time, talents, and resources, all aimed at fostering unity and increasing knowledge within the body of Christ. When individuals within a church community contribute their unique gifts and abilities, it strengthens the overall faith and understanding of the congregation. This unity and shared knowledge are essential for the growth of the church in a spiritually meaningful way.

Stability and maturity: The respondents revealed that Ephesians 4:14 also warns against being "tossed to and from by every wind of doctrine." This implies that giving plays a role in providing stability and maturity to the church. When members give willingly and generously, they contribute to the church's financial stability. This stability, in turn, enables the church to carry out its mission

effectively, including outreach and ministry work. Moreover, giving should come from a heart of joy and gratitude, fostering a sense of purpose and responsibility among members, which is crucial for the church's growth.

**Sacrificial giving:** The respondents further illustrated that the concept of sacrificial giving is exemplified in the story of the widow's mite in Mark 12:41-44. This narrative teaches that it's not the amount but the sacrificial nature of the gift that matters to God. Sacrificial giving reflects a deep devotion and trust in God's provision. Such giving enables the church to meet its financial needs and engage in ministries that promote growth, emphasizing the idea that giving is a spiritual act of worship.

**Stewardship:** More so, the respondents pointed out that Biblical giving is closely tied to stewardship, as mentioned in 1 Corinthians 4:2. Christians are considered stewards of God's resources, responsible for their faithful management. Giving is a tangible expression of this stewardship, encompassing financial resources, time, and talents. Stewardship ensures that all resources are used wisely and accountably for the growth of the church. This principle highlights the importance of responsible management in achieving long-term church growth.

**Love and community:** Finally, the respondents noted that Acts 2:44-45 portrays the early church sharing everything they had, emphasizing love and community. This communal approach to giving fosters a sense of unity, care, and support within the church community. Love for God and fellow believers is at the core of biblical giving. When members support one another and the church as a whole, it creates a loving and welcoming environment that attracts others to the faith. Love and community are powerful drivers of church growth, illustrating that giving is not just a duty but a heartfelt expression of love for God and one another. The respondents' verbatim reported that,

“.....I believe that when we give to the church, we're not just giving money; we're contributing to the spiritual growth of our community. It's about unity and knowledge, as Ephesians 4:14 says. Each of us has something to offer, and our giving helps build up the body of Christ.....”<sup>1</sup>

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<sup>1</sup> Sserunjoji Robert, male, 45 years



“.....In our church, we emphasize the principle of unity and stability in Ephesians 4:14. We encourage our members to contribute not just financially but with their gifts and talents. It's remarkable to see how this strengthens our congregation and aids our growth....”<sup>2</sup>

### **3.3 Interpretation and understanding of the biblical principles of giving for the growth of the church in Christians' personal life**

From the focus group discussions and interviews carried out with the believers/ worshippers/ Christians and Church leaders of the five selected Pentecostal Churches in Kampala, they were asked for their views on their interpret and understand the biblical principles of giving for the growth of the church in their personal lives and their responses are discussed below as follows;

**Personal conviction:** The respondents revealed that for many individuals, giving is not merely an obligation but a personal conviction deeply rooted in their faith. They interpret biblical principles of giving as a reflection of their gratitude towards God's blessings in their lives. This perspective inspires them to give joyfully, recognizing that it's an act of worship and a way to express their love for God. This personal conviction is driven by a sense of responsibility to contribute to the growth of the church, both spiritually and materially.

**Sacrificial giving:** The respondents also noted that Biblical principles of giving often lead people to practice sacrificial giving in their personal lives. They interpret passages like Mark 12:41-44 as a call to give not just from their surplus but to go beyond their comfort zone. This means making financial sacrifices to support the church's mission and help those in need. Sacrificial giving signifies a willingness to prioritize God's work over personal desires and comforts, trusting that God will provide for their needs as they contribute to the growth of the church.

**Stewardship and accountability:** Furthermore, the respondents argued that interpreting the principle of stewardship, individuals see themselves as stewards of God's resources in their personal lives. They believe that all they have, including their financial resources, time, and talents, are entrusted to them by God. This perspective encourages careful management and accountability. They feel responsible for ensuring that their resources are used wisely and effectively to support

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<sup>2</sup> Balikuddembe Martin, Male 50 years.

the church's growth and outreach efforts. Stewardship, in their view, is not just a church practice but a way of life.

**Community and Love:** Many individuals interpret biblical principles of giving as a call to foster a sense of community and love within the church and their personal lives. They draw inspiration from Acts 2:44-45, where the early church shared everything, they had. This interpretation leads them to actively engage with their church community, not only through financial contributions but also by providing emotional support, assistance to those in need, and a spirit of generosity. They see love for fellow believers as a driving force behind their giving, believing that a loving and supportive church community is essential for the church's growth.

**Impact on spiritual growth:** Finally, the respondents pointed out that in the personal lives of believers, interpreting biblical principles of giving is often seen as a means to spiritual growth. They understand that giving helps them develop a deeper connection with God and a greater understanding of His purpose. This interpretation leads them to engage in regular self-reflection and prayer, seeking God's guidance in their giving decisions. They view their giving as an integral part of their spiritual journey, believing that as they support the church's growth, they, too, experience growth in their faith and character. The respondents' verbatim reported that,

“....For me, giving is a personal conviction. I see it as a way to express my gratitude to God for His blessings. It's not about the amount; it's about the heart behind the giving. I believe that when I give joyfully, I'm contributing to the spiritual and material growth of our church community.....”<sup>3</sup>

“.....In my role as an elder, I emphasize the spiritual growth aspect of giving. It's a journey for us all. When we understand that giving is not a mere transaction but a profound connection with God, it changes how we approach it. Giving becomes a way to deepen our faith and align with God's purpose.....”<sup>4</sup>

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<sup>3</sup> Ainebyona Ruth, female 40 years.

<sup>4</sup> Jona Ampaire, female 39 year.

### **3.4 Strategies or initiatives implemented to encourage and foster a culture of giving based on biblical principles**

From the focus group discussions and interviews carried out with the believers/ worshippers/ Christians and Church leaders of the five selected Pentecostal Churches in Kampala, they were asked for their views on the strategies or initiatives do they have implemented in their respective churches to encourage and foster a culture of giving based on biblical principles and their responses are discussed below as follows;

**Comprehensive Biblical teaching:** The respondents noted that many churches prioritize comprehensive biblical teaching on giving as a foundational strategy. They regularly preach sermons and conduct Bible studies on relevant passages, such as 2 Corinthians 9:7 and Malachi 3:10-12, to educate and inspire their congregation. These teachings emphasize the importance of cheerful, sacrificial, and faithful giving as a response to God's grace and as a means of supporting the church's mission and outreach efforts.

**Transparency and accountability:** The respondents also revealed that transparency is a cornerstone of fostering trust in financial matters within a church. Churches often make their financial records accessible to members and provide regular financial updates. This transparency ensures that churchgoers understand how their contributions are used for the church's growth, thereby promoting a sense of accountability and trust in the stewardship of resources.

**Annual giving campaigns:** The respondents further established that many churches conduct annual giving campaigns to encourage members to commit to regular, systematic giving. These campaigns are often linked to specific ministry needs or projects, emphasizing the impact of individual contributions. Providing clear goals and progress updates during these campaigns motivates members to contribute consistently throughout the year.

**Financial education and stewardship programs:** The respondents also pointed out that to promote wise financial management and stewardship, churches often offer financial education programs, workshops, and seminars. These initiatives help members better understand biblical principles of stewardship and budgeting. By equipping individuals with the knowledge and skills to manage their finances responsibly, churches empower their members to give more effectively and consistently.

Recognition and celebration of giving: More so, the respondents illustrated that Churches recognize and celebrate the generosity of their members through various means. This includes publicly acknowledging significant contributions, sharing testimonies of how giving has made an impact, and expressing gratitude for the faithfulness of donors. These acts of recognition create a culture where giving is valued, celebrated, and seen as an integral part of the church's mission.

Encouragement of spiritual growth: In addition, the respondents argued that Churches often connect giving with spiritual growth, emphasizing that it is not merely a financial transaction but a spiritual practice. They encourage members to see giving as an opportunity to grow in faith, trust, and obedience to God's Word. This approach helps individuals understand that their giving is not just about supporting the church financially but also about deepening their relationship with God.

Opportunities for involvement: Finally, the respondents revealed that many churches offer opportunities for members to get involved in the church's ministries and outreach efforts. This involvement often includes volunteering time and talents alongside financial giving. Encouraging active participation fosters a sense of ownership and connection to the church's mission, motivating members to give more generously. The respondents' verbatim reported that,

“.....Our church's comprehensive biblical teaching on giving has been eye-opening for me. I've learned that giving is not just about money but about living out our faith. The annual giving campaigns give us a clear sense of purpose, and I feel more connected to the church's mission when I give.....”<sup>5</sup>

“.....annual giving campaigns allow us to set clear goals and involve our members in our vision. It's not just about asking for money; it's about inviting our congregation to be part of something larger, to make a tangible impact through their giving.....”<sup>6</sup>

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<sup>5</sup> Nassolo Susan, female 35 years.

<sup>6</sup> Akullo Martha, female 55 years

### **3.4 The Dialogue between the Giving in Ephesians 4:14 and the Giving in Pentecostal Churches.**

The concept of giving in Ephesians 4:14 holds significant theological implications for Christian believers. In this passage, the apostle Paul encourages the Ephesian Christians to grow in their faith and unity by utilizing their individual gifts for the edification of the entire body of Christ. While the primary focus of the verse is on the diverse gifts bestowed upon believers, the underlying principle of generosity and selflessness is evident. Biblical scholars have explored various interpretations of giving in this context. Some emphasize the act of offering one's time, talents, and resources to benefit others, aligning with Paul's message of unity and mutual support. Others see giving as an expression of God's grace and love, reflecting the sacrificial nature of Christ's own giving to humanity.

To understand the giving in Ephesians 4:14 more fully, it is essential to consider the broader context of the letter. Ephesians as a whole addresses themes such as reconciliation, spiritual growth, and the unity of believers in Christ. The concept of giving within this context extends beyond material possessions and encompasses the entire life and service of a believer. It involves an attitude of humility, selflessness, and a commitment to using one's gifts and resources for the common good. The passage highlights the interdependence and interconnectedness of believers within the body of Christ, emphasizing that each member has a unique role to play in the spiritual and communal growth of the church.

The Greek term translated as “giving” in Ephesians 4:14 is “*dosis*,” which implies an act of bestowing or granting something. This term is closely related to the concept of grace, emphasizing the undeserved favor and blessings bestowed upon believers by God. The giving mentioned in this verse is not merely a human act, but it is ultimately rooted in God's abundant grace and love. Consequently, believers are called to reflect this divine generosity in their own lives and relationships. The passage encourages Christians to recognize the gifts they have received from God and to use them faithfully and generously in service to others.

The theological understanding of giving in Ephesians 4:14 also intersect with practical implications for Christian discipleship. The verse prompts believers to actively discern and develop their spiritual gifts for the benefit of the community. It encourages them to cultivate a mindset of stewardship and gratitude, recognizing that their gifts and resources are entrusted to

them by God. Additionally, the passage emphasizes the communal nature of giving, underscoring the importance of collaboration, cooperation, and unity within the body of Christ. This encourages believers to engage in acts of giving that extend beyond individual preferences and contribute to the well-being and growth of the entire faith community.

Overall, the giving in Ephesians 4:14 invites believers to embrace a holistic understanding of generosity that encompasses both material and non-material aspects of life. It calls for a lifestyle characterized by sacrificial love, selflessness, and active participation in building up the church. The passage challenges Christians to align their giving with the character of Christ, imitating his sacrificial love and embodying the values of God's kingdom. Furthermore, it prompts believers to seek the guidance of the Holy Spirit in discerning their unique gifts and to pursue ongoing spiritual growth in order to fully utilize and multiply these gifts for the advancement of God's purposes. As such, the giving in Ephesians 4:14 serves as a powerful reminder of the transformative impact that generosity can have on both individuals and the wider Christian community.

### **3.5 Similarities.**

One similarity between Ephesians 4:14 and Pentecostal churches is the recognition of God as the ultimate source of provision. Both emphasize the belief that God is a generous and providing God who blesses His people. In both contexts, giving is seen as an act of faith, demonstrating trust in God's ability to provide and His desire to bless believers. Another similarity lies in the practice of tithing. Both Ephesians 4:14 and many Pentecostal churches endorse the principle of tithing, which involves giving a portion, typically 10%, of one's income to the local church. Tithing is viewed as a way to honor God and acknowledge His provision. It is seen as a tangible expression of faith and commitment to supporting the work of God.

Both Ephesians 4:14 and Pentecostal churches highlight the communal nature of giving. Both Ephesians 4:14 and Pentecostal churches highlight the communal nature of giving. They recognize that giving is not solely an individual act but is meant to contribute to the well-being and growth of the entire faith community. This emphasizes the importance of collaboration, cooperation, and unity within the body of Christ. Believers are encouraged to give with a mindset that considers the needs of others and promotes the common good. Finally, both Ephesians 4:14 and Pentecostal churches emphasize sacrificial giving. This includes giving beyond the tithe and offering one's time, talents, and resources for the benefit of others and the advancement of God's kingdom.

Sacrificial giving is regarded as a demonstration of love, selflessness, and obedience to God's calling.

### **3.6 Conclusion**

In conclusion, the comparison of giving in Ephesians 4:14 and Pentecostal churches reveals both similarities and differences in their theological foundations and practical expressions. Both emphasize the significance of giving as an act of worship, obedience, and partnership with God. They recognize God as the ultimate provider and promote sacrificial giving as a means to honor Him and support His work. Additionally, both emphasize the communal aspect of giving, recognizing the importance of unity and collaboration within the body of Christ. However, there are nuanced differences between Ephesians 4:14 and Pentecostal churches in terms of the specific purposes and motivations for giving. Ephesians 4:14 highlights the growth and edification of the body of Christ through the utilization of spiritual gifts, while Pentecostal churches often connect giving with the belief in divine blessings and prosperity theology. The understanding of joyful and celebratory giving is more pronounced in Pentecostal churches, accompanied by vibrant worship practices, whereas Ephesians 4:14 does not provide explicit instructions on the manner of giving or accompanying worship practices. Pentecostal churches place a greater emphasis on the role of pastors and leaders in teaching and modeling generous giving among their congregations. They guide believers in biblical principles of stewardship and the blessings of giving. Cultural and socio-economic factors also shape the practices of giving in Pentecostal churches, influencing the focus on financial giving or acts of benevolence based on the local context. Overall, while there are differences in the theological perspectives and practical applications of giving between Ephesians 4:14 and Pentecostal churches, both emphasize the importance of generosity, unity, and service within the body of Christ. They recognize the communal nature of giving and encourage believers to engage in sacrificial acts of worship that honor God and contribute to the well-being and growth of the faith community.

## **CHAPTER FOUR**

### **FACTORS THAT INFLUENCE THE GIVING PATTERNS OF CHRISTIANS IN PENTECOSTAL CHURCHES IN UGANDA**

#### **4.0 Introduction**

This chapter presents and discusses the results of analysis of the findings on the response of the factors that influence the giving patterns of Christians in Pentecostal churches in Uganda. This was based on the findings from the focus group discussions and interviews conducted with the believers/ worshippers/ Christians and interviews with 10 Church leaders of the five selected Pentecostal Churches in Kampala.

#### **4.1 Factors that influence the giving patterns of Christians in Pentecostal churches**

From the focus group discussions and interviews carried out with the believers/ worshippers/ Christians and Church leaders of the five selected Pentecostal Churches in Kampala, they were asked for their experiences on some of the main factors that influence the giving patterns of Christians in Pentecostal churches in Uganda and their responses are discussed below as follows;

**Doctrinal teachings and beliefs:** The respondents noted that one of the primary factors influencing giving patterns in Pentecostal churches in Uganda is the doctrinal teachings and beliefs regarding giving. Pentecostal churches often emphasize the Prosperity Gospel, which teaches that God rewards faithful and generous giving with financial blessings. This teaching encourages church members to give expectantly, believing that their financial contributions will lead to personal prosperity. As a result, many Pentecostal Christians in Uganda view giving as a means of securing God's blessings and respond with generous financial contributions to their churches.

**Cultural norms and social pressure:** The respondents also revealed that cultural norms and societal expectations play a significant role in shaping giving patterns. In Uganda, communal values and a strong sense of community often influence individuals to give generously within the church. There is a social pressure to conform to the practice of tithing and giving, and those who do not may feel ostracized or criticized. The desire to maintain a positive social standing within the church community can drive higher levels of giving among Pentecostal Christians.



The role of Church leadership: The respondents further established that Church leadership plays a vital role in influencing giving patterns. Pastors and church leaders often advocate for generous giving, emphasizing the importance of supporting the church's ministry and outreach efforts. The credibility and influence of these leaders can significantly impact the giving behaviors of church members. Their guidance and example can motivate members to give more generously and consistently.

Expectation of miraculous blessings: More so, the respondents pointed out that many Pentecostal Christians in Uganda hold a strong belief in the potential for miraculous blessings through giving. They view giving as sowing seeds for future financial breakthroughs, which aligns with the "sowing and reaping" principle often taught in Pentecostal churches. This expectation of miraculous blessings can lead individuals to give sacrificially, with the hope of receiving unexpected financial favors from God.

Community and peer influence: The respondents also argued that within the close-knit Pentecostal communities in Uganda, peer influence and community dynamics are powerful factors shaping giving patterns. Seeing fellow church members giving generously can create a sense of competition or peer pressure, encouraging individuals to increase their own contributions. Additionally, communal support systems often rely on mutual aid, which further reinforces the culture of giving within the church.

Spiritual growth and obedience: Finally, the respondents noted that for many Pentecostal Christians in Uganda, giving is seen as a vital aspect of their spiritual growth and obedience to God's commands. They believe that giving reflects their faith and trust in God's provision and is a way to honor Him. This belief can be a significant motivator for consistent and generous giving. The respondents verbatim reported that,

“.....Our church's teachings on the Prosperity Gospel have a huge impact on our giving patterns. We genuinely believe that God rewards our faithful giving, and it motivates us to give generously, hoping for His blessings in return.....”<sup>7</sup>

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<sup>7</sup> Musakuwona Susan, female 42 years

“.....In our Pentecostal tradition, the belief in miraculous blessings through giving is strong. We emphasize the 'sowing and reaping' principle. It's amazing to see how our members respond, often giving sacrificially in the hope of receiving God's unexpected favor.....”<sup>8</sup>

#### **4.2 Specific teachings or practices within the Pentecostal tradition that influence the giving patterns of church members**

From the focus group discussions and interviews carried out with the believers/ worshippers/ Christians and Church leaders of the five selected Pentecostal Churches in Kampala, they were asked for their views on their interpret and understand the biblical principles of giving for the growth of the church in their personal lives and their responses are discussed below as follows;

**Prosperity Gospel teaching:** The respondents argued that within the Pentecostal tradition, the Prosperity Gospel teaching has a significant impact on giving patterns. This teaching emphasizes that God rewards faithfulness and giving with financial prosperity and blessings. Church members often interpret this as an encouragement to give generously, believing that their financial contributions will result in personal prosperity. They may view their giving as an investment in their future well-being, and this can lead to a culture of cheerful and abundant giving within Pentecostal churches.

**Tithing as a Biblical mandate:** The respondents also noted that tithing, the practice of giving a tenth of one's income to the church, is commonly taught and practiced in Pentecostal churches. This teaching is based on various Old Testament scriptures. Many Pentecostal church members adhere to this practice as a form of obedience to God's commandments. They believe that tithing is a way to honor God and support the church's ministry and mission work. As a result, a significant portion of their income is allocated to the church, influencing their giving patterns.

**Sowing and reaping principle:** The respondents also revealed that the “sowing and reaping” principle is prevalent in Pentecostal teaching. It's often interpreted as sowing financial seeds (i.e., giving) in faith, with the expectation of a bountiful spiritual or financial harvest in return. This teaching encourages church members to give generously, believing that their acts of giving will

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<sup>8</sup> Nalwoga Brenda, female 28 years

yield blessings and rewards in their lives. Consequently, many Pentecostal church members prioritize regular and substantial giving, seeing it as a means to spiritual and material growth.

**Faith-filled giving:** In addition, the respondents pointed out that Pentecostal churches emphasize faith in God's provision and the power of prayer. This teaching can influence giving patterns by encouraging members to give with faith and expectation. Churchgoers may believe that when they give, they are demonstrating their trust in God's ability to meet their needs. Consequently, they may give more generously and sacrificially, trusting that God will honor their faith.

**Testimony and celebration of giving:** Finally, the respondents illustrated that Pentecostal churches often celebrate and share testimonies of miraculous financial breakthroughs attributed to faithful giving. These testimonies can inspire church members to increase their giving. The belief that giving can lead to supernatural financial blessings is reinforced through these stories. Members may view their giving as a way to participate in these miraculous outcomes and eagerly contribute to the church's financial needs. The respondents' verbatim reported that,

“.....The Prosperity Gospel teaching has really impacted how we give in our church. We see it as sowing seeds for future blessings. It's not just about money; it's about our faith in God's provision. So, many of us give generously, believing that God will multiply our gifts.....”<sup>9</sup>

“.....Tithing is a fundamental practice here, and it's based on our interpretation of biblical teachings. We teach our members that tithing is a way to honor God's commandments and support the church. It's heartening to see how this practice promotes financial stability in our congregation.....”<sup>10</sup>

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<sup>9</sup> Nanyanzi Evas, female 29 years

<sup>10</sup> Atwiine Patrick, male 25 years

### **4.3 Conclusion.**

In conclusion, Ephesians 4:14, when understood and applied within the context of Pentecostal churches in Kampala, has the potential to transform the giving culture and contribute significantly to church growth. Spiritual maturity, discernment, unity, and generosity are key components of this transformation. By nurturing these qualities among its members, the church can not only flourish but also become a beacon of hope and spiritual sustenance in the heart of the bustling city of Kampala.

## **CHAPTER FIVE**

### **IMPACT OF FALSE TEACHINGS BY PASTORS ON GIVING FOR THE GROWTH OF THE CHURCH**

#### **5.0 Introduction**

This chapter presents and discusses the results of analysis of the findings on the response on what the impact of false teachings by pastors on giving for the growth of the church, and its implications for the spiritual health of Christians in Uganda. This was based on the findings from the focus group discussions and interviews conducted with the believers/ worshippers/ Christians and interviews with 10 Church leaders of the five selected Pentecostal Churches in Kampala.

#### **5.1 False teachings on giving within your church or the broader Christian community**

From the focus group discussions and interviews carried out with the believers/ worshippers/ Christians and Church leaders of the five selected Pentecostal Churches in Kampala, they were asked for their experiences on whether they have ever encountered or been exposed to false teachings on giving within their churches or the broader Christian community. Most of the respondents noted that they have ever encountered or been exposed to false teachings on giving within their churches or broader Christian community and their responses are discussed below as follows;

**Impact on trust and credibility:** The respondents who have ever encountered false teachings revealed that encountering false teachings on giving can erode trust and credibility within the church or Christian community. When individuals come across teachings that seem manipulative or prioritize material gain over genuine spiritual growth, it can lead to skepticism and doubt. This can affect their willingness to give, as they may question the sincerity of the church leadership and the true motives behind financial appeals. False teachings can damage the reputation of the church and its leaders, making it harder to foster a culture of generous and faithful giving based on biblical principles.

**Financial exploitation and disillusionment:** The respondents who have encountered false teachings also argued that false teachings on giving can sometimes lead to financial exploitation. When individuals are encouraged to give beyond their means, under the promise of guaranteed blessings

or prosperity, they may experience financial strain or even loss. This can lead to disillusionment and a sense of betrayal, as they realize that the promised rewards do not materialize. Such negative experiences can significantly impact their perspective on giving, making them more cautious or hesitant to contribute to the church or engage in acts of generosity.

**Shift in focus from spiritual growth:** The respondents who have encountered false teachings also established that false teachings can sometimes divert attention from the true purpose of giving as outlined in the Bible. Instead of focusing on spiritual growth, obedience to God's commands, and support for the church's mission, individuals may be led to prioritize personal gain or the pursuit of prosperity. This shift in focus can diminish the sense of joy and purpose that should accompany giving, as it becomes primarily motivated by self-interest rather than a genuine desire to serve God and the community.

**Struggle to discern true teachings:** Furthermore, the respondents who have encountered false teachings illustrated that exposure to false teachings can make it challenging for individuals to discern between authentic biblical principles of giving and deceptive practices. They may become wary of any financial appeals, even those that align with biblical teachings. This skepticism can hinder their ability to engage in giving based on genuine faith and obedience. It becomes vital for church leaders to address and correct false teachings to restore trust and provide clear guidance on giving in accordance with biblical principles.

**Impact on Generosity and Giving Patterns:** Finally, the respondents who have encountered false teachings pointed out that ultimately, exposure to false teachings can influence the generosity and giving patterns of individuals. Some may become more cautious and selective in their giving, while others may withdraw from giving altogether. The impact can vary from person to person, but it often results in a more discerning approach to financial contributions within the church or Christian community. The respondents' verbatim reported that,

“.....I once encountered false teachings that promised financial miracles in return for large donations. It left me feeling exploited and disillusioned. It made me more cautious about giving and skeptical of financial appeals in the church.....”<sup>11</sup>

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<sup>11</sup> Beingana Sam, male 27 years.

“.....Exposure to false teachings can hinder our members' generosity and willingness to give. We strive to create a culture of trust and authenticity in our church, ensuring that our teachings align with God's Word and inspire true obedience and faith-driven giving.....”<sup>12</sup>

## **5.2 Consequences arising from false teachings on giving for the growth of the church and the spiritual health of Christians**

From the focus group discussions and interviews carried out with the believers/ worshippers/ Christians and Church leaders of the five selected Pentecostal Churches in Kampala, they were asked for their views on the consequences that can arise from false teachings on giving for the growth of the church and the spiritual health of Christians and their responses are discussed below as follows;

**Erosion of trust and credibility:** The respondents revealed that false teachings on giving can erode trust and credibility within the church community. When church members encounter manipulative or deceptive teachings that promise guaranteed blessings in exchange for financial contributions, it can lead to skepticism. This erosion of trust affects the church's overall credibility, making it challenging to foster a culture of genuine giving based on biblical principles. The church may struggle to maintain the trust of its members, hindering its growth and impact on the community.

**Financial exploitation and disillusionment:** The respondents also noted that one of the significant consequences of false teachings is the potential for financial exploitation. When individuals are persuaded to give beyond their means, believing that their contributions will lead to miraculous financial gain, they may experience financial hardship or even loss. This financial exploitation can lead to disillusionment, as individuals realize that the promised blessings do not materialize. As a result, some may become disillusioned with the church and disheartened by their giving experiences, affecting their overall spiritual health.

**Shifting focus from spiritual growth:** Furthermore, the respondents established that false teachings can divert the focus of church members from genuine spiritual growth to a pursuit of personal prosperity. When individuals are encouraged to give primarily for material gain, it can lead to a shallow and self-centered approach to faith. The spiritual health of Christians may suffer as their

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<sup>12</sup> Babirye Irene, female 30 years

faith becomes transactional rather than deeply rooted in a relationship with God. This shift in focus hinders the church's ability to nurture spiritually mature and committed followers of Christ.

**Struggle to discern authentic teaching:** More so, the respondents established that exposure to false teachings can create confusion and make it challenging for individuals to discern between authentic biblical principles of giving and deceptive practices. As a result, they may struggle to differentiate between genuine financial appeals and manipulative tactics. This struggle to discern authentic teaching can undermine their ability to engage in giving with a clear and sincere heart.

**Impact on generosity and giving patterns:** Finally, the respondents pointed out that ultimately, false teachings can influence the generosity and giving patterns of Christians. Some individuals may become more cautious, hesitant, or skeptical about giving, fearing manipulation or exploitation. Others may withdraw from giving altogether. This can hinder the church's financial stability and its ability to carry out its mission effectively. The respondents' verbatim reported that,

“.....False teachings on giving can harm the church's credibility. When you encounter promises of guaranteed blessings that don't materialize, it shakes your trust. It makes you question the sincerity of the church and affects your willingness to give wholeheartedly.....”<sup>13</sup>

“.....False teachings can erode trust and hinder the church's growth. Our credibility is at stake. We emphasize that giving is an act of worship and support for the ministry, not a means to personal gain.....”<sup>14</sup>

### **5.3 Identification of false teachings on giving within the church to protect its members and promote spiritual health**

From the focus group discussions and interviews carried out with the believers/ worshippers/ Christians and Church leaders of the five selected Pentecostal Churches in Kampala, they were asked for their views on how false teachings on giving can be identified and addressed within the church to protect its members and promote spiritual health and their responses are discussed below as follows;

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<sup>13</sup> Immaculate Night, female 25 years.

<sup>14</sup> Musakuwona Susan, female 27 years



**Solid Biblical teaching and discernment:** The respondents pointed out that Church leaders play a pivotal role in safeguarding against false teachings on giving by providing solid biblical teaching. This involves regular and comprehensive teaching on the biblical principles of giving, emphasizing the spiritual aspect over material gain. By nurturing discernment among members, they can better differentiate between authentic biblical teachings and deceptive messages. Encouraging members to study the Bible independently and compare teachings to Scripture helps build a foundation of discernment.

**Emphasis on spiritual growth and obedience:** The respondents also revealed that Churches should consistently emphasize that giving is fundamentally about spiritual growth and obedience to God. By reinforcing the spiritual significance of giving, members are less likely to be swayed by teachings promising material wealth. This emphasis fosters a deepening of faith and encourages a sense of fulfillment through obedient giving, rather than focusing solely on receiving material blessings.

**Transparency and accountability:** Furthermore, the respondents argued that maintaining transparency in financial matters is essential. Providing clear and regular financial updates helps members understand how their contributions are used for the church's mission and ministry. This transparency builds trust and reduces the likelihood of false teachings taking root. Furthermore, establishing accountability mechanisms within the church leadership ensures that the teachings and practices align with biblical principles and promote the spiritual health of the congregation.

**Discipleship and education programs:** More so, the respondents revealed that implementing discipleship and education programs centered around biblical stewardship and giving is an effective way to equip members with the knowledge and discernment to identify false teachings. These programs provide opportunities for members to deepen their understanding of giving, financial responsibility, and biblical principles. Such education empowers members to critically evaluate teachings and encourages them to seek clarity when faced with conflicting messages.

**Addressing false teachings directly:** In addition, the respondents noted that when false teachings on giving emerge, it's essential for church leaders to address them openly and directly. This can be achieved through sermons, Bible studies, or workshops dedicated to debunking misconceptions and clarifying the biblical perspective on giving. Creating a platform for open discussions allows

members to express concerns and seek guidance. This approach ensures that false teachings are confronted and countered effectively.

Accountability of leaders: Last but not least, the respondents illustrated that Church leaders must be held accountable for the teachings they promote. Regular reviews and evaluations of the messages preached help maintain alignment with biblical principles. By establishing accountability mechanisms within the leadership team, the church ensures that teachings are authentic and conducive to the spiritual well-being of the congregation.

Encouraging critical thinking and personal study: Finally, the respondents revealed that promoting a culture of critical thinking and personal study among members is key. Encourage individuals to engage with the Scriptures independently and seek guidance from trusted sources. Encouraging members to question teachings that seem inconsistent with biblical truth empowers them to discern false teachings and seek clarification when necessary. The respondents' verbatim reported that,

“.....I appreciate the emphasis on spiritual growth. When we're reminded that giving is an act of obedience and worship, it keeps us grounded in our faith. It helps us see through teachings that promise financial miracles.....”<sup>15</sup>

“.....Directly addressing false teachings is essential. We cannot afford to let deceptive messages fester. By openly discussing and debunking misconceptions, we protect our members and maintain the authenticity of our teachings.....”<sup>16</sup>

## **5.4 CONCLUSION.**

Members who were interviewed agreed that false teachings are in existence and most pastors are doing their best to counter the false teachings. However, Christians recommend as said above during the focus group discussion that church leaders should openly teach the true doctrine of Christianity.

As the Bible clearly states it in Matthew 6:3; "seek first the kingdom of God and His righteousness, and all these things shall be added to you."; our focus should be primarily on God who is the source and giver of every good thing.

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<sup>15</sup> Akullo Marth, female 32 years

<sup>16</sup> Kobusingye Olivia, female 33 years

## **CHAPTER SIX**

### **SUMMARY, CONCLUSION AND RECOMMENDATIONS**

#### **6.0 Introduction**

This chapter summarizes all findings reported in Chapter 3 according to the questions of the study, draws conclusions, suggests recommendations, and also proposes some areas for further study.

#### **6.1 Summary of findings**

The findings from the focus group discussions and interviews with believers, worshippers, and Church leaders in the selected Churches reveal several key insights. Firstly, there is a clear understanding that biblical principles of giving, as outlined in Ephesians 4:14 and other relevant scriptures, encompass unity, stability, sacrificial giving, stewardship, and the promotion of love and community within the church. Secondly, these principles are interpreted and understood by individuals in their personal lives as a matter of personal conviction, sacrificial giving, responsible stewardship, fostering community and love, and as a means of spiritual growth. Lastly, churches employ various strategies to encourage and foster a culture of giving based on these biblical principles, including comprehensive biblical teaching, transparency, annual giving campaigns, financial education, recognition and celebration of giving, connecting giving with spiritual growth, and offering opportunities for active involvement in church ministries and outreach efforts. These findings collectively highlight the multifaceted nature of biblical giving, its profound impact on individuals and church communities, and the strategic approaches churches employ to nurture a culture of faithful and generous giving.

The findings also reveal several key factors influencing giving patterns. Firstly, doctrinal teachings, particularly the Prosperity Gospel, and cultural norms emphasizing communal values and societal expectations, significantly impact giving. Additionally, Church leadership, the expectation of miraculous blessings, and peer influence within close-knit church communities play pivotal roles in shaping giving patterns. Furthermore, giving is seen as an essential aspect of spiritual growth and obedience to God's commands. Specific teachings and practices within the Pentecostal tradition, such as the Prosperity Gospel, tithing, the "sowing and reaping" principle, faith-filled giving, and the celebration of giving testimonies, further influence members' giving

behaviors, fostering a culture of generous and faithful contributions within these churches. These findings collectively highlight the complex interplay of theological, cultural, and social factors that influence the giving patterns of Pentecostal Christians in Uganda..

Furthermore, the findings reveal that false teachings on giving can have detrimental consequences for the growth of the church and the spiritual health of Christians in Uganda. Such teachings erode trust, potentially lead to financial exploitation, shift the focus from spiritual growth, and hinder generosity and giving patterns. To protect members and promote spiritual health, it is vital for church leaders to provide solid biblical teaching, emphasize the spiritual aspect of giving, maintain transparency and accountability in financial matters, implement discipleship and education programs, address false teachings directly, hold leaders accountable, and encourage critical thinking and personal study among members. These strategies collectively serve to safeguard against false teachings and guide church members towards authentic and spiritually enriching acts of giving.

Finally, the comparative analysis of giving in Ephesians 4:14 and Pentecostal churches reveals a shared emphasis on the significance of giving as an act of worship, obedience, and partnership with God. Both contexts recognize God as the ultimate provider and promote sacrificial giving as a means to honor Him and support His work. Additionally, they underline the communal nature of giving, emphasizing unity and collaboration within the body of Christ. Nevertheless, nuanced differences exist, with Pentecostal churches often connecting giving to beliefs in divine blessings and prosperity theology, emphasizing joyful and celebratory giving, and placing a significant role on pastors and leaders in guiding believers. Cultural and socio-economic factors further shape giving practices in Pentecostal churches. Overall, while variations exist, both contexts encourage generosity, unity, and service within the Christian community.

## **6.2 Conclusion**

In conclusion, the findings encompass a multifaceted understanding of biblical giving among Pentecostal Christians in Kampala, Uganda. These findings highlight that giving, rooted in biblical principles from passages such as Ephesians 4:14, is perceived as a deeply personal and spiritually enriching act of unity, sacrifice, stewardship, and love within the church community. Churches employ strategic approaches to nurture this culture of giving. However, complex factors, including

doctrinal teachings, cultural norms, leadership dynamics, and theological traditions, influence giving patterns. False teachings on giving can have detrimental consequences on trust, financial well-being, and spiritual health. To counter this, church leaders must prioritize biblical teaching, transparency, and education to foster authentic, faith-driven giving. The comparative analysis underscores shared and distinct aspects of giving in Ephesians 4:14 and Pentecostal churches, with both contexts emphasizing the communal nature of giving and its significance in honoring God while accommodating variations in theological interpretations, worship practices, and leadership roles.

### **6.3 Recommendations**

Basing on the study findings, the following recommendations were highlighted;

**Comprehensive Biblical teaching:** The study recommends that Church leaders especially those from Pentecostal Churches should prioritize regular and comprehensive biblical teaching on the principles of giving, emphasizing unity, sacrifice, stewardship, and love. This teaching should be grounded in a holistic understanding of giving that encompasses material and non-material aspects of life.

**Transparency and accountability:** The study also recommends that Churches should maintain transparency in financial matters by providing clear and regular financial updates to members. Establishing robust accountability mechanisms within the leadership team ensures that contributions are used wisely and for their intended purposes, fostering trust and confidence among members.

**Financial education:** Furthermore, the study recommends the need for the Church leaders to implement financial education programs that equip members with the knowledge and discernment to make informed decisions about their giving. These programs should cover topics such as budgeting, debt management, and responsible stewardship.

**Discipleship and spiritual growth:** More so, the study recommends the need for Churches to prioritize discipleship and spiritual growth programs that encourage members to deepen their understanding of giving, their spiritual gifts, and their role within the church community. These

programs empower members to actively discern and develop their gifts for the benefit of the community.

**Address false teachings:** On a very important note, the study also recommends the need for Church leaders to openly and directly address false teachings on giving when they emerge. This can be accomplished through sermons, Bible studies, or workshops dedicated to debunking misconceptions and clarifying the biblical perspective on giving.

**Accountability of leaders:** In addition, the study recommends that the Christians/ Church members need to hold their church leaders accountable for the teachings they promote. Regular reviews and evaluations of the messages preached help ensure alignment with biblical principles and the spiritual well-being of the congregation.

**Encourage critical thinking:** The study further recommends the need for Church leaders to promote a culture of critical thinking and personal study among members. Encourage individuals to engage with the Scriptures independently and seek guidance from trusted sources. Members should be empowered to question teachings that seem inconsistent with biblical truth and seek clarification when necessary.

**Cultural sensitivity:** The study also recommends the need to recognize the influence of cultural norms and societal expectations on giving patterns. While upholding biblical principles, churches should be culturally sensitive and adapt their approach to giving to the socio-economic context of the local community.

**Leadership modeling:** Last but not least, the study recommends that pastors and church leaders should model generous giving and faithful stewardship. Their personal example can inspire and guide congregants in their own giving practices.

**Celebration of giving:** Finally, the study recommends that Church leaders need to create opportunities to celebrate and recognize acts of giving within the church community. Testimonies and expressions of gratitude for generous giving can inspire others and reinforce the value of sacrificial contributions.

#### **6.4 Recommendations for further research**

My study aimed at investigating Ephesians 4:14 in the light of giving for the church growth in Pentecostal Churches-Kampala area: a case of Pentecostal Churches in Kampala. Therefore, more research can be conducted on the following areas;

First of all, the study recommends that further research should include a comparative analysis of giving practices and interpretations of Ephesians 4:14 across different Pentecostal denominations within Kampala. Explore how various denominations within the broader Pentecostal movement interpret and apply this biblical passage in their specific contexts.

Second, the study recommends that a longitudinal study should be conducted to track the evolution of giving patterns and practices in Churches over an extended period. This research can provide insights into how economic, social, and theological factors influence changes in giving behavior over time.

Third and final, the study recommends that further research should investigate the direct impact of giving practices, as guided by Ephesians 4:14 and other relevant biblical passages, on the growth and development of Pentecostal churches in the Kampala area. Examine how financial contributions relate to church expansion, outreach efforts, and community development projects.

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## APPENDICES

### Appendix 1: Key Informant Interview Guide

#### For the Pastors of the five selected Pentecostal Churches in Kampala

I am Dieudonne Niyongabo, a Master's student of Divinity at Uganda Christian University conducting research on "Ephesians 4:14 in the light of giving for the church growth in Pentecostal Churches-Kampala area: a case of Pentecostal Churches in Kampala". I assure total confidentiality of the information given to me during this research. This research will contribute to the award of my Master's degree in Divinity so I humbly ask you for your cooperation.

#### Section A: Bio Data

1. Gender (*Observe but don't ask*)
2. How old are you?
3. What is your education level
4. Which position do you hold in this Church?
5. How long has this Church been in existence?

#### Section B: The biblical principles of giving for the growth of the church, as outlined in Ephesians 4:14 and other relevant scriptures

6. Can you share your understanding of the biblical principles of giving for the growth of the church, as outlined in Ephesians 4:14 and other relevant scriptures?
7. How do you interpret and apply the teachings on giving in Ephesians 4:14 and other relevant scriptures within the context of your church?
8. What strategies or initiatives do you implement in your church to encourage and foster a culture of giving based on biblical principles?

#### Section C: The factors that influence the giving patterns of Christians in Pentecostal churches in Uganda

9. In your experience, what are some of the main factors that influence the giving patterns of Christians in Pentecostal churches in Uganda?
10. How do cultural and societal norms impact the giving patterns within your congregation?

11. Are there specific teachings or practices within the Pentecostal tradition that influence the giving patterns of your church members? If so, can you elaborate on those?

**Section D: The impact of false teachings by pastors on giving for the growth of the church, and its implications for the spiritual health of Christians in Uganda**

12. How do you define "false teachings" within the context of giving for the growth of the church?
13. In your opinion, what potential impact can false teachings have on the giving patterns and spiritual health of Christians in Uganda?
14. What measures do you take to ensure that the teachings on giving in your church align with biblical truth and are not misleading or manipulative?

**Section E: The impact of false teachings by pastors on giving for the growth of the church, and its implications for the spiritual health of Christians in Uganda**

15. How do you see the connection between the principles of giving in Ephesians 4:14 and the giving practices within Pentecostal churches in Uganda?
16. Are there any notable similarities or differences between the giving described in Ephesians 4:14 and the giving patterns you observe in Pentecostal churches in Uganda?
17. How do you reconcile any discrepancies or divergences between the giving in Ephesians 4:14 and the actual practices within your church community?

**Thank you for your cooperation**

## **Appendix 2: FGD Guide**

### **For selected Christians of the 5 selected Pentecostal Churches in Kampala**

Good morning/afternoon, I am Dieudonne Niyongabo, a Master's student of Divinity at Uganda Christian University conducting research on "Ephesians 4:14 in the light of giving for the church growth in Pentecostal Churches-Kampala area: a case of Pentecostal Churches in Kampala". I assure total confidentiality of the information given to me during this research. This research will contribute to the award of my Master's degree in Divinity so I humbly ask you for your cooperation. The information given will be used only for academic purposes and will be treated with the highest level of confidentiality.

I will ask you a series of questions. There are no right or wrong answers. I only want to learn what you think. If I ask a question that you would prefer not to discuss, you do not need to discuss that topic. If you find the discussion topic uncomfortable, you are welcome to withdraw from the discussion at any time. I will be recording this discussion so that we can be sure to have your opinion in your own words when I analyse the information later. OK, let us get started.

#### **Section A: Bio Data**

1. Gender (*Observe but don't ask*)
2. How old are you?
3. What is your education level
4. How long have you been a member of praying from this Church?

#### **Section B: The biblical principles of giving for the growth of the church, as outlined in Ephesians 4:14 and other relevant scriptures**

5. How familiar are you with the teachings on giving for the growth of the church, as outlined in Ephesians 4:14 and other relevant scriptures?
6. How do you interpret and understand the biblical principles of giving for the growth of the church in your personal life?
7. Have you observed any specific practices or teachings within the church that reflect the biblical principles of giving? Can you share examples?

**Section C: The factors that influence the giving patterns of Christians in Pentecostal churches in Uganda**

8. What are some of the reasons or motivations that drive Christians in Pentecostal churches in Uganda to give financially or otherwise?
9. Are there any cultural, social, or economic factors that you believe have an impact on the giving patterns within your church community?
10. How does the teaching and emphasis on giving from the pastors and church leaders influence your own giving patterns and decisions?

**Section D: The impact of false teachings by pastors on giving for the growth of the church, and its implications for the spiritual health of Christians in Uganda**

11. Have you ever encountered or been exposed to false teachings on giving within your church or the broader Christian community? If so, how did it affect your perspective on giving?
12. In your opinion, what potential consequences can arise from false teachings on giving for the growth of the church and the spiritual health of Christians?
13. How can false teachings on giving be identified and addressed within the church to protect its members and promote spiritual health?

**Section E: The impact of false teachings by pastors on giving for the growth of the church, and its implications for the spiritual health of Christians in Uganda**

14. How well do you see the teachings on giving in Ephesians 4:14 reflected in the giving practices within Pentecostal churches in Uganda?
15. Are there any aspects of giving in your church that you feel align closely with the giving described in Ephesians 4:14? Can you provide examples?
16. What areas do you think could be improved in bridging the gap between the giving principles in Ephesians 4:14 and the actual giving practices within Pentecostal churches in Uganda?

**Thank you for your cooperation**

**Appendix 4: List of Respondents (Not Exhaustive)**

<b>S/No.</b>	<b>Name</b>	<b>Gender</b>	<b>Focus Group Discussion (fgd) or Interview (I)</b>
1.	Nampiima Rozzeti	F	FGD
2.	Kikonyogo Geoffrey	M	FGD
3.	Sekitooleko Ivan	M	FGD
4.	Kyomuhendo Loy	F	FGD
5.	Kobusingye Olivia	F	FGD
6.	Najjemba Jane	F	FGD
7.	Medius Baryomunsi	F	FGD
8.	Namukwaya Adrine	F	I
9.	Immaculate Night	F	FGD
10.	Nassolo Susan	F	FGD
11.	Babirye Irene	F	FGD
12.	Akullo Martha	F	FGD
13.	Bamwine Andrew	M	FGD
14.	Musakuwona Susan	F	FGD
15.	Sselwanga Hebert	M	FGD
16.	Akampurira Mevn	F	FGD
17.	Nalwogga Brenda	F	I
18.	Nanyanzi Evas	F	FGD
19.	Nakiriya Olivia	F	I
20.	Beingana Sam	M	I
21.	Musiimenta Evas	F	FGD
22.	Gumoshabe Sharon	F	FGD
23.	Kyampeire Agatha	F	FGD
24.	Mbabazi Agnes	F	FGD
25.	Akanduhura Ian	M	FGD
26.	Atwiine Patrick	M	FGD
27.	Tukamushaba Susan	F	FGD

28.	Tumwebaze Furidah	F	FGD
29.	Jona Ampaire	F	FGD
30.	Kyarikunda Saduless	F	FGD
31.	Turyahikayo Proscovia	F	FGD
32.	Onyongyera Medius	F	FGD
33.	Annet Nuwagaba	F	FGD
34.	Muhumuza Precious	M	FGD
35.	Aharimpisya Alex	M	FGD
36.	Ainebyona Seth	M	FGD
37.	Tumukunda Ivan	M	FGD
38.	Balikuddembe Martin	M	I
39.	Sserunjoji Robert	M	FGD
40.	Mukasa Simon	M	I