

**STRUGGLE FOR THE CENTRE:
SOUTH AFRICAN PENTECOSTAL MISSIOLOGY IN CONTEXT**

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TABLE OF CONTENTS

ACKNOWLEDGEMENTS.....	v
SUMMARY.....	vi
INTRODUCTION.....	vii
1. THE PENTECOSTAL CHURCHES OF SOUTH AFRICA.....	vii
2. CLARIFYING THE USE OF TERMS.....	viii
3. THESIS STATEMENT.....	ix
4. METHOD.....	xi
5. SOURCES.....	xii
CHAPTER ONE	
PENTECOSTALISM IN SOUTHERN AFRICA.....	1
1. INTRODUCTION.....	1
1.1. CONTRAST – THE IMC AND PENTECOSTALS.....	1
1.2. INHERITED MISSIONARIES.....	4
1.3. SOUTH AFRICA – A FAVOURABLE ECOLOGY.....	5
1.3.1. REVIVALISM IN SOUTH AFRICA.....	5
1.3.2. THE SOCIO-POLITICAL SITUATION.....	6
1.3.2.1. THE JOURNEY TO UNION.....	7
1.3.2.2. POVERTY AND SOCIAL DISLOCATION.....	9
1.3.2.2.1. POOR WHITES.....	9
1.3.2.2.1.1. THE ROOTS OF POVERTY.....	10
1.3.2.2.1.2. THE PERPETUATION OF POVERTY.....	11
1.3.2.2.1.3. THE DEEPENING OF POVERTY.....	12
1.3.2.2.1.4. CONCLUSION.....	14
1.3.2.2.2. AFRICAN POVERTY.....	17
1.3.2.2.2.1. LAND LEGISLATION.....	17
1.3.2.2.3. COLOURED AND ASIAN POVERTY.....	22
1.3.2.2.4. DEFINITIONS OF POVERTY.....	23
1.3.2.2.5. THE CHARACTERISTICS OF POVERTY.....	25
1.3.2.2.6. CONCLUSION – NOT MANY WISE OR NOBLE (1 Corinthians I:26).....	26
CHAPTER TWO	
PENTECOSTAL MISSIONOLOGY IN SOUTH AFRICA.....	32
2. INTRODUCTION.....	32
2.1. A MODEL OF PENTECOSTAL MISSION.....	33
2.1.1. AN UNUSUAL SPIRITUALITY.....	33
2.1.2. THE ANOINTING.....	34
2.1.3. A REVISED ECCLESIOLOGY.....	36
2.1.3.1. THE HOLY SPIRIT, LOCAL CONGREGATIONS AND MISSION.....	37
2.1.3.2. PENTECOSTAL CONGREGATIONAL MEETINGS.....	38
2.1.3.2.1. THE FIRST POLE.....	38
2.1.3.2.2. THE SECOND POLE.....	40
2.1.3.3. THE APOSTOLICITY OF THE CHURCH.....	43
2.1.3.3.1. BORN IN MISSION.....	44
2.1.4. HEALING AND DELIVERANCE.....	46
2.1.5. REJECTION BY HISTORIC PROTESTANTISM.....	47
2.1.6. THE CALL TO REPENTANCE.....	48
2.1.7. THE AGENTS OF MISSION.....	49
2.1.8. CHURCH PLANTING.....	50
2.1.9. CHURCH AND STATE.....	51
2.1.10. THE BIBLE AND MINISTRY.....	51
2.2. AN EVALUATION OF THE MISSION MODEL.....	53
2.2.1. EVANGELISM AND CHURCH PLANTING.....	53
2.2.2. THE IDEA OF POWER.....	54

2.2.3. ECCLESIOLOGY.....	55
2.2.4. THE HOLISTIC NATURE OF PENTECOSTALISM.....	55
2.2.4.1. THE MEANING OF THESE EMPHASES.....	56
2.2.4.2. GNOSTIC DUALISM.....	56
2.2.5. PENTECOSTAL HERMENEUTICS.....	57
2.3. CONCLUSION.....	57

CHAPTER THREE

PENTECOSTALISM IN CRISIS.....	59
3. INTRODUCTION.....	59
3.1. THE CRISIS OF SUCCESS.....	60
3.2. A STRUCTURAL CRISIS.....	65
3.3. THEOLOGICAL CRISIS.....	76
3.3.1. PENTECOSTALS, NEO-PENTECOSTALS AND CHARISMATICS.....	77
3.3.2. EDUCATION.....	79
3.3.3. ANTHROPOLOGY.....	82
3.3.4. ECCLESIOLOGY.....	83
3.3.5. PNEUMATOLOGY.....	91
3.3.5.1. THE TRADITIONAL POSITION OF PENTECOSTALS ON SPIRIT BAPTISM.....	92
3.3.5.2. THE CAUSES OF UNCERTAINTY.....	94
3.3.5.2.1. CHARISMATICS QUESTION PENTECOSTAL DOCTRINE.....	94
3.3.5.2.2. PENTECOSTAL HERMENEUTICS.....	96
3.3.5.2.3. PHENOMENA AND THE HOLY SPIRIT.....	97
3.3.5.2.4. NEW AGE PHILOSOPHY, POSTMODERNISM AND INDIVIDUALISM.....	99
3.3.5.2.5. TONGUES AND BLACK PENTECOSTALS.....	103
3.3.5.2.6. RACISM AND THE UNITY OF THE SPIRIT.....	105
3.3.5.3. CONSEQUENCES OF UNCERTAINTY.....	107
3.3.5.3.1. SPIRIT BAPTISM.....	107
3.3.5.3.2. TRIVIALISING SPIRIT BAPTISM.....	108
3.3.5.3.3. WEAK PASTORAL LEADERSHIP.....	109
3.3.5.3.4. INDIVIDUALISM.....	109
3.4. CONCLUSION.....	110

CHAPTER FOUR

EXODUS – A METAPHOR OF MISSION.....	112
4. INTRODUCTION.....	112
4.1. EXODUS AND LITERARY SOURCES.....	113
4.2. EXODUS – LIBERATION THEOLOGY AND PENTECOSTALS.....	113
4.3. THE CALL OF MOSES – ENCOUNTER AND MISSION.....	115
4.4. OUT OF EGYPT.....	119
4.5. TO MYSELF.....	123
4.5.1. GOD TAKES THE CENTRE FOR HIMSELF.....	123
4.5.1.1. THE THRONE OF GOD.....	124
4.5.1.2. THE ADMINISTRATION OF GOD.....	125
4.5.1.3. THE FEAR OF GOD.....	126
4.5.1.4. THE LAW OF GOD.....	126
4.5.1.5. THE MERCY OF GOD.....	127
4.5.1.6. THE GRACE OF GOD.....	129
4.5.1.7. THE PROVIDENCE OF GOD.....	129
4.5.1.8. MANY OTHER STATUTES.....	129
4.5.1.9. CONCLUSION.....	130
4.5.2. THE STRUGGLE FOR THE CENTRE.....	130
4.6. CONCLUSION.....	133

CHAPTER FIVE	
CONCLUSION	136
5. INTRODUCTION.....	136
5.1. PENTECOSTALS AND THE POOR.....	136
5.2. SOUTHERN AFRICA TODAY.....	137
5.3. TOWARDS A RENEWED MODEL OF MISSION.....	140
5.3.1. EVANGELISM AND CHURCH PLANTING.....	142
5.3.2. THE AGENTS OF MISSION – MISSIONARY CHURCHES.....	142
5.3.3. SPIRIT BAPTISM.....	143
5.3.4. PENTECOSTAL LITURGY.....	143
5.3.5. HEALING.....	143
5.3.6. THE WORD OF GOD.....	144
5.3.7. THE LEADING OF THE SPIRIT.....	144
5.3.8. THE NEED AND THE AGENDA.....	144
5.3.9. THE MODEL.....	145
5.4. THE STRUGGLE FOR THE CENTRE OF PENTECOSTALISM.....	145
BIBLIOGRAPHY	149
1. PUBLISHED SOURCES.....	149
2. FRAGMENTS.....	154
3. PERIODICALS.....	154
4. PERSONAL INTERVIEWS.....	154
ADDENDA	
ADDENDUM 1	158
AFM WELFARE COUNCIL – An excerpt from the Regional Co-ordinator’s resource manual	
ADDENDUM 2	174
WE KIRBY – Thoughts on the AOG (movement)	
ADDENDUM 3	177
CR LA FOY – The role of the Pentecostal Axis in an Apartheid Society	
ADDENDUM 4	185
A POSITION PAPER OF THE ASSEMBLIES OF GOD (USA) The Baptism in the Holy Spirit – The initial Experience and the continuing Evidences of the Spirit-Filled Life	
ADDENDUM 5	197
A POSITION PAPER OF THE ASSEMBLIES OF GOD(USA) Endtime Revival – Spirit-Led and Spirit-Controlled. A Response Paper to Resolution 16	
ADDENDUM 6	205
PERSONAL LETTER AND REPLY FROM DEREK MORPHEW	
ADDENDUM 7	207
PAUL JOHNSON Back to God Reports	
ADDENDUM 8	217
KENYA ISLANDS MISSION, INC. Prospectus	

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SUMMARY

This study examines that which forms the 'centre' of Pentecostal Missiology and makes it particularly relevant to the South African context. In order to arrive at my conclusions I have concentrated on the history and present situation in post-apartheid South Africa of the three oldest classical Pentecostal movements, the Apostolic Faith Mission, the Full Gospel Church of God and the Assemblies of God.

Chapter one describes the rise of the Pentecostal movement and its arrival in South Africa shortly after the Second Anglo-Boer War (1899-1902). That Pentecostalism took root among the poor in this country is a matter of historical record. The dimensions of poverty in South Africa are probed in order to evaluate Pentecostalism's success with that class of people. Chapter two examines the Pentecostal model of mission and its essentially holistic nature in order to understand why it so effectively helped the poor to escape the enslaving cycle of poverty. However, Pentecostalism around the world and in South Africa appears to be in crisis. Chapter three discusses the reasons for the crisis and outlines the nature and evidence of it – the 'centre' of Pentecostalism seems to be fragmenting, and with it the relevance of the Pentecostal Church to the South African situation.

The book of Exodus provides a metaphor that naturally holds together dimensions of the model of mission essential to Pentecostalism. Chapter four describes the metaphor, how it applies to Pentecostal missiology and why the struggle for the 'centre' is a struggle vital to the mission of the Pentecostal Church. The thesis concludes with a reminder that Pentecostals have a history of 'success' among the poor and that perhaps it is within this stratum of society that Pentecostals should focus their efforts. With a renewed model of mission the Pentecostal Church can still be relevant to the situation of poverty in post-apartheid South Africa. However, Pentecostals need to clarify the distinctives that lie at the 'centre' of their existence and mission and be prepared to struggle for them.

INTRODUCTION

1. THE PENTECOSTAL CHURCHES OF SOUTH AFRICA.

The connections between South African Pentecostalism and that of overseas have been well established (e.g. Anderson, 1992:48-52). Pentecostal missionaries began to arrive in South Africa during the first decade of the twentieth century and found a ready welcome among the marginalised and a social ecology in which the Pentecostal movement would thrive. The fruit of their work and faith was the Apostolic Faith Mission, the Full Gospel Church of God and the Assemblies of God. These three Pentecostal Churches date their beginnings between 1908 and 1910. The formal registrations of these Churches happened some years after their beginnings – the Apostolic Faith Mission in 1913 (Burger, 1987:1913), the Assemblies of God in 1917 (Watt, 1991:8), and the Full Gospel Church of God in 1920 (du Plessis, sa:79).

Nearly one hundred years have passed since those early days and these three Churches have grown into sizeable denominations. The Apostolic Faith Mission claims approximately 1300 congregations of which about 420 are among the White population – 35 English speaking and 385 Afrikaans speaking. The balance are predominantly Black congregations (Burger, 2000: personal interview). The Assemblies of God has nearly 2000 congregations of which 75 are part of what was traditionally the White section of the denomination; 150 are Coloured and Indian congregations and the balance are Black congregations. The section that was traditionally White is English speaking apart from fewer than 5 congregations. As a member of the Assemblies of God I know these statistics. The Full Gospel Church has nearly 1000 congregations. White congregations number about 245 of which 170 are Afrikaans speaking and 75 are English speaking. There are about 340 Indian and Coloured congregations and the balance are Black congregations (Rowlands, 2001: personal interview).

It is very difficult to keep track of the development and growth of Pentecostal Churches because the lines of communication with what is happening to the Church in rural areas are less than satisfactory. Nevertheless, it is quite evident that the Pentecostal Church has made good progress in growth and has succeeded

in penetrating all the population groups of cities, towns and even the most inaccessible places in rural areas.

I deliberately do not include African Initiated Churches among the classical Pentecostal Churches for two reasons. Firstly it would introduce a controversy into my discussion that would take me beyond the scope of my thesis. I am aware of the fact that much of what I say about the model of Pentecostal mission may have a strong echo in African Initiated Churches, particularly as their history is so closely linked to the Pentecostal movement (Anderson, 1992:53-57). The second reason is that I have no personal experience of the African Initiated Churches and would therefore be speaking from ignorance.

2. CLARIFYING THE USE OF TERMS.

In this thesis I draw a distinction between Pentecostals, neo-Pentecostals and Charismatics. Others do too (e.g. Balcomb, 2001:6). The distinctions I draw are different to Balcomb's, but I refer to him as evidence of the fact that people are aware of differences. The criteria I use are as follows:

I use 'Pentecostal' or 'classical Pentecostal' interchangeably. Classical Pentecostals are those whose history goes back to the beginning of the twentieth century. What they have in common are a set of distinctives that will be more fully discussed later. Pentecostal pneumatology and the context of ministry among the poor have influenced all these distinctives.

Neo-Pentecostals appear to be somewhat like Pentecostals. In fact, many of them had their beginnings of faith among Pentecostals. However, their churches are very different to Pentecostal churches and doctrinally they have been deeply influenced by the metaphysics of E.W. Kenyon (MacConnell, 1988:3-25).

Charismatics may also appear to be like Pentecostals in that they may speak in tongues and practise other charismatic gifts. I distinguish them from Pentecostals because they themselves do so. They are a middle class and upper middle class movement. Their roots are strongly in historical Protestantism and Evangelicalism. The social stratum of the poor never influenced them. They were never as 'fundamentalist' as Pentecostals in their use of the Bible. Balcomb sees Charismatics as 'leftovers' of the Charismatic renewal in mainline churches.

I do not. I see them as independent churches that have leaders and memberships drawn from the mainline Churches. This also distinguishes them from neo-Pentecostals.

I use the words, 'church' and 'Church'. The word 'church' means a local congregation. The word 'Church' means a denomination or the Church of Jesus Christ.

3. THESIS STATEMENT.

At the time that Pentecostal missionaries came to South Africa there were fewer than six million people living in this country. Rural areas were sparsely populated, except for the eastern escarpment - the well-watered areas of the Transkei, Natal and Zululand. Other concentrations of people were to be found around the harbour cities of Cape Town, Port Elizabeth and Durban. Kimberley and Johannesburg, where diamonds and gold were being mined and where South Africa was beginning to be industrialised also had concentrations of population. A process of urbanisation was underway with large numbers of unemployable people making their way to the mines in hope of work and sustenance for themselves and their families. Thousands of families were living a hand-to-mouth existence in terrible squalor.

In contrast to the decline of missions associated with the International Missionary Council, Pentecostal mission began and rapidly spread around the world during the first decade of the twentieth century. History has shown that the socio-political/spiritual context of South Africa after the Second Anglo-Boer War (1899-1902) presented an 'ecology' favourable to the growth of Pentecostal mission. The natural audience and field of work for the Pentecostals proved to be those from the lower strata of society and the devastated poor of South Africa. It was among the poor that Pentecostal missionaries enjoyed their greatest success and where the redemptive power of the Gospel was so clearly displayed in the rescue of those for whom there was no other remedy.

The Pentecostal movement inherited missionaries and a missiology from Evangelical mission bodies and so there are lines of continuity that can be drawn between Pentecostalism and Evangelicalism. However, in the Pentecostal

movement, everything inherited from Evangelicals underwent a pneumatological revision with Spirit baptism. Chapter two examines and evaluates the dimensions of the model of Pentecostal mission and shows that holism, inherent to Pentecostalism, is why it has such a redemptive and uplifting effect among the poor.

However, with the passing of nearly one hundred years much has changed for Pentecostal movements, and the Pentecostals, once so sure about what they believed, now find their foundations in question. A number of factors have coalesced to face Pentecostalism with a crisis of confidence – the elevated social status of memberships – exposure to new ideas and theologies through the Charismatic Renewal and rise of neo-Pentecostalism – the guilt of complicity with apartheid and racist ideologies that alienated Black members. These factors form a complex that brings Pentecostal distinctives into question. Pentecostal distinctives are what makes a church Pentecostal; they form Pentecostalism's 'centre' and give rise to the model of mission. I try to provide evidence that Pentecostals are confused and uncertain about their 'centre'.

One of the most serious dimensions of the crisis in Pentecostalism is evidence of a trivialising of Spirit baptism and a consequent loss of sense of mission among rank and file members of Pentecostal churches. This elicits the question, 'Do Pentecostals need a new Pentecost – a new pneumatological correction in order to rediscover their mission in South Africa?' The struggle for the 'centre' of Pentecostal mission is a very real one. In fact the struggle of God for the integrity of the *missio Dei* is always about the struggle for the 'centre', for whatever lies at the centre and controls it, controls the nature and integrity of the mission. Should it be corrupted, or should it fragment, the consequences will be directly manifested in the model of mission. Therefore, the struggle for the centre is not about style or Pentecostal clichés, it is theological and missiological.

In this thesis I propose that by a return to the 'centre' Pentecostal Churches in South Africa will rediscover their missionary dynamism. A return to the 'centre' will require a clear understanding of the dimensions that have always formed it, and why they are essential to a Pentecostal theology of mission.

4. METHOD.

This thesis has been based on a literature study and on personal interviews with Pentecostal leaders and others who either have personal experience of Pentecostal churches or who have done research work on the Pentecostal movement. Also I am a participant observer in a Pentecostal movement having been in the full-time ministry of the Assemblies of God since 1968 and on the General Executive of the Assemblies of God since 1988. I was also General Secretary of the Assemblies of God for two years.

However, it is not isolation from the wider Church that has shaped my opinions and views expressed in this thesis. I was a boarder for all of my high school years at Marist Brothers College, a Roman Catholic institution. I was not a Roman Catholic; I was christened and confirmed as an Anglican but did not attend much, except while at boarding school. From these two great Churches I believe my views about the unity of the Church and respect for it as the Body of Christ were deeply influenced. They also have taught me the value of tradition and the past. A Baptist led me to Christ in 1964 and the Assemblies of God has been my home since 1965. Thankfully the period that I considered everybody in other Churches to be lost was short-lived. My teachers as a Christian have been Anglican, Roman Catholic, Presbyterian, Evangelicals, Dutch Reformed, Pentecostals and lecturers and professors at the University of South Africa. How privileged I have been to enjoy such an ecumenical formation!

Furthermore, as a participant observer in the Assemblies of God, I have been deeply influenced by people like Nicholas Bhengu and other influential Black leaders. I am presently the minister of a multi-national and multi-cultural church near the city centre of Pretoria. It is 90% Black. I do not pretend to know everything about Black Pentecostalism, but as a minister of a Black church and as a member of the General Executive of the Assemblies of God, I am in regular contact with Black Pentecostals. The reason why I provide this biographical sketch is that it may give readers an insight into some of the opinions and concerns that I express. It is through the filters of this ecumenical formation and participation with Black Pentecostals that I locate myself as a participant observer in the Pentecostal Church.

The concerns and distinctions that I draw between Pentecostals, neo-Pentecostals and Charismatics are based upon my experience and literature about them. I participated in the Renewal conferences of the 1970s and in SACLA (1979). I made lasting friendships with Charismatics at that time and to this day hold them in esteem. My implied criticism of their points of view is not intended to disparage them or the work they and neo-Pentecostals do. My experience of them created in me first a sense that they were different to Pentecostals, and then the need to try to define the difference. Quite evidently this is still an open debate. My criticism of Charismatics and neo-Pentecostals should be held in balance with my attempt to assume a critical distance from the Pentecostal movement as well.

5. SOURCES.

In developing the views expressed in this thesis I have made extensive use of published sources and library material listed in the bibliography of this work. I also have in my possession many unpublished sources, letters, fragments and personal papers that I have used. Then, of course, there have been the many unrecorded conversations and debates over the years, the times, places and people involved now forgotten, but all seminal in the development of ideas and opinions expressed in this thesis.

CHAPTER ONE

PENTECOSTALISM IN SOUTHERN AFRICA

1 INTRODUCTION

The genesis of Pentecostal mission and church planting in South Africa dates back to the first decade of the twentieth century when the first Pentecostal missionaries arrived in this country. Their work gave rise to the classical Pentecostal churches, the largest of which are the Apostolic Faith Mission (AFM), the Assemblies of God (AOG), and the Full Gospel Church (FGC). The stories of the beginnings and development of these Churches have been documented in works by de Wet (1989), Burger (1987), Watt (1991) and du Plessis (1984).

By drawing from the histories of these Churches, a missiological model that reflects the way Pentecostals have carried out their mission in South Africa to the present time will be outlined. It is the purpose of this study to evaluate this model and identify within it the seeds of a model of Pentecostal missiology that would be better suited to the changed situation within which the Church now exists in Southern Africa. The second model should emerge from the old while remaining true to essentials of a Pentecostal heritage.

Pentecostal Churches other than the three mentioned may rightfully claim the adjective 'classical', but I am deliberately excluding them because they either came into being some decades after the three mentioned above, or because their numbers are not as significant. This is not meant in any way to disparage their work. However, the discussion will naturally apply to them too.

1.1 CONTRAST – THE IMC AND PENTECOSTALS

The 19th century ended on a wave of optimism for Western Christian mission. The preceding one hundred years had seen Christianity become a world-wide religion and it seemed only a matter of time before the task of world-wide mission would be completed. However, there was an inner decay at work in the great Western missionary enterprise.

The optimism of 19th century Christian mission was epitomised by the first World Missionary Conference at Edinburgh in 1910 (Bosch, 1975: 122). Discussions at the conference were of the 'how to' variety, concentrating on methodology rather than theology. In fact there were theological differences emerging which were glossed over for the sake of unity (ibid: 122). This avoidance of theological discussion left the great missionary enterprise on an unsure foundation and ill prepared for the disaster that was about to overtake the world in the form of the First World War (1914 – 1918) and Russian Revolution. Bosch (ibid. 123 – 126) describes how ensuing International Missionary Conferences, facing questions posed by a world that was rapidly changing shape, struggled through a period of critical reflection and uncertainty concerning the nature of the Church's mission. This lack of theological clarity was the first evidence of inner decay.

Emerging from the first was the second, namely dissatisfaction within missionary ranks. McGee (1984:5-41) outlines in some detail the development of the Fundamentalist/Modernist Controversy. Conservative Evangelicals grew increasingly concerned with the inroads of theological liberalism in the missionary movement, and tensions surfaced over biblical authority, missionary motivation and strategy. In time, as the issues hardened, the unity of the missionary movement disintegrated and bequeathed to those who followed the Evangelical/Ecumenical polarisation.

The dissatisfaction of many of the missionaries led them into a more personal spiritual search. The Holiness Movement, the Keswick Conference and certain prominent evangelists and teachers such as R.A. Torrey, D.L. Moody and A.B. Simpson inspired that search and were representative of it. In their teaching they emphasised a second experience after salvation which would empower God's servants for service. This second experience was identified as the baptism of the Holy Spirit and became the quest of many Bible students and missionaries at the beginning of the 20th century.

Conscious of the great need of the mass of humanity and their own ineffectiveness, students and missionaries began their search through prayer and the study of the scriptures. They became convinced that the baptism of the Holy Spirit would be evidenced by speaking in tongues and that by it they would receive power to be

effective witnesses. McGee (1984:42-71) cites a number of examples of revivals where this was taught and experienced.

The Pentecostal revival of the early 20th century could be described as a profound spiritual objection to both the theological liberalism and the uncertainty about the nature of mission. Implicit within this spiritual objection were profound theological and missiological ideas which, at that stage, were not presented as a systematic theology or missiology. From a theological point of view the Pentecostals were in the main stream of historical Evangelical Protestantism. Apart from their position on the baptism of the Holy Spirit, which had documented historical precedent (Kelsey, 1973: 32-61), Pentecostals stood squarely in traditional Evangelicalism.

The point being made from the foregoing is that in contrast to the International Missionary Conference (IMC), which was grappling with a cluster of questions at the five conferences between 1928 and 1958, Pentecostal mission took root and flourished. While the IMC struggled with a variety of theological and missiological uncertainties, Pentecostal missionaries did not.

Pentecostals were certain about their message, their mandate to fulfil the great commission, and they were certain that there was only a short time left before the Second Coming of Christ. These certainties issued in energetic world-wide mission which, in less than a century, has resulted in the Pentecostal movement being identified as the 'third force' in Christendom after Roman Catholicism and historic Protestantism (Pomerville, 1985).

Foundational to this certainty is their certainty about the Bible and how they have used it. Hollenweger (1972:291) states quoting Pentecostal sources:

'Almost all Pentecostal denominations and holiness groups teach:

"The Bible is the inspired word of God and its content is infallible divine revelation".

"(It) is the infallible rule of faith and conduct, and is superior to conscience and reason, but not contrary to reason. "'

Pentecostals have strongly resisted anything that they believed detracted from the authority of the Bible. Certainty about the Bible resulted in certainty about most things to do with the Church's mission.

Pentecostals today, while holding to the authority of the Bible, would present a more sophisticated position than earlier fundamentalism. Today more attention would be given to hermeneutical sciences and the advances of textual criticism in the task of exposition. However, the point must be taken that during the opening decades of this century, while others involved in the missionary task were adopting a tentative stance in regard to the authority of the Bible, other religions and evangelism, Pentecostals were uncompromisingly evangelistic in their proclamation. Saayman (1993:44-45) notes Pentecostal use of the Bible as an important dimension of the Pentecostal missionary model. Later in this discussion we shall return to this subject and his evaluation of it.

1.2. INHERITED MISSIONARIES

Important to the development of Pentecostal movements around the world is the fact that the Pentecostal movement inherited experienced missionaries from other missionary organisations. One could also state this another way by saying that experienced missionaries became Pentecostals, left their organisations, and formed Pentecostal Churches and missionary organisations. To illustrate this point McGee (1984:82-84) lists a number of missionaries who left the Christian and Missionary Alliance and played key roles in the formation of the Assemblies of God and its department of foreign missions in the United States of America.

The Pentecostal movement inherited seasoned missionaries, and together with them, the missiology, theology and ecclesiology of the time. McGee (ibid.:87) acknowledges the 'fusing' of Christian and Missionary Alliance theology with Pentecostalism and also the leading role played by Alliance members in the establishment of Assemblies of God training institutions in America. We may therefore assert that Protestant Evangelical missiology decisively influenced the Pentecostal movement. While this is undoubtedly so, it is also true that the pneumatology of the Pentecostal movement influenced the inherited missiology and ecclesiology in important ways. We shall return to this point later.

1.3. SOUTH AFRICA – A FAVOURABLE ECOLOGY

When Pentecostal mission began in the first decade of the 20th century in South Africa, there existed what we could call a favourable socio-political/spiritual ‘ecology’ in which it could take root and thrive. The country had only recently emerged from the devastation of the Second Anglo-Boer War, 1899-1902. Thousands of families had been socially and economically dislocated and marginalised. Life for the poor on the fringes of society was terribly hard. They needed a spirituality to help them rebuild their lives. Pentecostal preachers found in these disinherited people a ready audience. Du Plessis (s.a.:6) notes that ‘the preaching of the Pentecostal message was originally directed at people who were living at a low social level and who had experienced a spiritual uprooting’. A factor favouring Pentecostalism at that time was the precedent set by the revivals and spirituality of Andrew Murray, and the memory of them.

1.3.1. REVIVALISM IN SOUTH AFRICA

Both Hollenweger (1972:111-122) and du Plessis (s.a.:6-8) point to the link between Andrew Murray of the Dutch Reformed Church and Pentecostalism. Murray’s teaching on the baptism of the Holy Spirit as a second experience in the process of salvation, and the healing of the sick are important features that later became hallmarks of Pentecostalism. The preparatory influence of Murray’s revivals should also not be underestimated. The shape the revival took became a model for Pentecostal meetings. P.L. le Roux, who was one of the founders of the AFM and its President for 29 years, was a disciple of Andrew Murray. Thus the teaching and practice of Murray set a precedent for Pentecostalism.

The Rev.J.C. de Vries (in du Plessis, 1920) reported on the 1860 revival in Worcester as follows:

On a certain Sunday evening there were gathered in a little hall some sixty young people. I was leader of the meeting, which commenced with a hymn and a lesson from God’s Word, after which I engaged in prayer. After three or four others had (as was customary) given out a verse of a hymn and offered prayer, a coloured girl of about fifteen years of age, in service with a farmer from Hex River, rose at the back of the room and asked if she too might propose a hymn. At first I hesitated, not knowing what the meeting would think, but better thoughts prevailed, and I replied ‘Yes’. She gave out her hymn-verse and prayed in moving tones. While she was praying, we heard as it were a sound in the distance, which came nearer and nearer,

until the hall seemed to be shaken, and with one or two exceptions, the whole meeting began to pray, the majority in audible voice, but some in whispers. Nevertheless, the noise made by the concourse was deafening.....(Mr Murray) had preached that evening in the English language. When service was over an elder passed the door of the hall, heard the noise, peeped in, and then hastened to call Mr Murray, returning presently with him. Mr Murray came forward to the table where I knelt, touched me, and made me understand that he wanted me to rise. He then asked me what had happened. I related everything to him. He then walked down the hall for some distance, and called out, as loudly as he could, 'People, silence'. But the praying continued. In the meantime I too knelt down again. It seemed to me that if the Lord was coming to bless us, I should not be upon my feet but on my knees. Mr Murray then called again aloud, 'People, I am your minister, sent from God, silence!' But there was no stopping the noise. No one heard him, but all continued praying and calling on God for mercy and pardon. Mr Murray then returned to me and told me to start the hymn-verse ('Aid the soul that helpless cries'). I did so, but... the meeting went on praying....

From this report of the revival, and others like it, a few elements emerge which were to influence the liturgical shape of Pentecostal meetings. To name a few, there were noisy prayer meetings with general participation, a departure from formal liturgical order, a sense of the Holy Spirit moving the whole meeting in spontaneous ways, and a spreading enthusiasm to serve God. These were the more evident features. But perhaps a more important feature was that when Pentecostalism arrived, the spontaneous and generally noisy form of its meeting was not entirely strange to South Africans because it reminded them of earlier revivals, and so found a more ready welcome. Secondly, the revival moved the focus of action from the pulpit to the pew. It modified the role of the minister and awakened the corporate elements of the Body of Christ. This is a very important feature in Pentecostalism. For these reasons the revivals set a precedent and prepared the way for what was to follow a few decades later at the beginning of the 20th century.

1.3.2. THE SOCIO-POLITICAL SITUATION.

An examination of the socio-political milieu in which Pentecostalism developed in this country is important for a number of reasons. For example, it gives insight into the influence of social forces on Pentecostal Churches in their formative years. It

also helps us evaluate the work done by Pentecostals and their response to a deeply challenging situation. It is doubtful whether the founding fathers of Pentecostal Churches fully appreciated the nature of the challenge that faced them or the implications of some of their early decisions, particularly on the issue of race. These were to go to the heart of Pentecostalism, influencing its ecclesiology and missiology. They were also to cause disunity in the Pentecostal Movement.

Powerful and destructive forces were at work in the subcontinent dismantling the fabric of society. These were political and sociological forces, war, drought, disease, and greed to name a few. They made life and development impossible for many. They caused terrible suffering and dislocation of every kind and left a legacy of bitterness and mistrust. Their impact needs to be understood because it was among people affected by this dislocation that Pentecostals began their work.

1.3.2.1. THE JOURNEY TO UNION

Beinert (1994:1-6) in his introduction writes of the conflicting interests at work in the process of colonising and unifying South Africa. These interests were indigenous versus settler, British versus Afrikaner, Empire versus Republic, and tribe versus tribe. 'All these nodes of power had competed for land, labour, natural resources, and political space. Guns poured into the subcontinent, intensifying its conflicts' (ibid.:3).

The South African (Boer) War (1899-1902) threw the subcontinent into a melting pot and brought about the subjugation of the Boer Republics of the Orange Free State and the Transvaal by the British. Historians point to many motives for the war. These were the imperial aims of Britain embodied in individuals such as Rhodes, Milner, and Chamberlain. The nationalism and intransigence of Boer leaders such as Paul Kruger in granting civil rights to 'uitlanders' (foreigners) was another factor. Worden (1994:25) states:

'Certainly these factors all played a role, but the essential catalyst now widely accepted by historians was undoubtedly economic'.

The prize of gold on the Rand and the diamonds of Kimberley undoubtedly fuelled Britain's conflicts with the Boer Republics.

Historians point to the error of thinking the war was purely 'a white man's war' (Worden, 1994:29). Africans also fought, suffered and died. Their hopes of reform and 'maximum political reward for wartime loyalty' rode upon the outcome of the war (Oakes, 1988:280). They were to be cruelly betrayed and disappointed.

By means of the peace treaty signed at Pretoria on 31 May 1902, the Republics of the Orange Free State and Transvaal surrendered their sovereignty and became Colonies. The Boer generals won from their victors a number of concessions that set the stage for the further unfolding of the South African story. One of these was the exclusion of the African community from the franchise (Oakes, 1988:260). Only in the Cape Colony was there a qualified franchise for African landowners (Worden, 1994:31). During the war African farmers repossessed deserted land. After the war Milner's policy of reconstruction returned Boers to their farms, and Africans again found themselves landless or forced to work as tenant farmers. Marks and Trapido (1979:70) state that Milner 'was determined to transform all black tenants into wage labourers' and opposed land tenancy arrangements for Africans. By these policies the indigenous African population was being effectively excluded from the means of wealth and political power. This too laid the foundations of bitterness and disunity in the Union.

In the years following 1902 pressure mounted for the four British Colonies (Natal, Cape, Transvaal, Orange Free State) to unite and form a single state. The Union of South Africa came into being on 31 May 1910. At least some historians interpret Union as a 'stunning triumph for the Boer negotiators' because it was achieved on their terms: the exclusion of Africans from the voters role and the delimitation of constituencies ensuring future Afrikaner political control (ibid.:271). Worden (1994:31-32) agrees but balances the impression that segregation was in its entirety a Boer idea by pointing to Milner's motives and willing complicity in marginalising Africans.

Commenting on Union Beinert (1994:4) writes that 'a single state was forged but not a single nation'. The heading of the first section of his book: 'A State without a Nation, 1880s – 1948' seems a sad insight and comment on the South African situation (ibid.:7). It was during this decade of political formation and the entrenchment of racism that the first Pentecostal missionaries began their work. The

dynamic of racial segregation and its impact on Pentecostal Churches will be more fully examined in chapter two. All that needs to be said now is that the issue of race was not only going to tear South Africa, but also the Church as it worked on both sides of the racial divide.

1.3.2.2. POVERTY AND SOCIAL DISLOCATION

Du Plessis (s.a.:6), Burger (1987:117-123) and even secular historians (Oakes, 1988:299) generally recognise that Pentecostalism began among the poorest of the poor in this country. Poverty and social dislocation had affected sections of every population group. The development of this multi-racial class of the poor had its roots in various factors, for example, the forces of social stratification, policies, natural disasters, immigration and the political events already discussed.

It is important to understand the causes and effect of the poverty prevalent in the early days of Pentecostalism. Centrifugal forces thrust thousands from the centre of the economy and sent them on a downward journey to the harsh deprivation of existence on the outer fringes of society. The journey was a kind of forced march. The people were unable to offer any resistance to the process of marginalisation that overtook them. It was a bitter time and it shaped the hearts and minds of those trapped by it. The process of impoverishment took decades. It was a slow, grinding process so that by the time the Pentecostal missionaries came, the people described as 'poor' were not only poor, but were also deeply discouraged and disillusioned. An understanding of the process of impoverishment will help in:

- i) a proper description and understanding of people Pentecostals succeeded among,
- ii) a definition of poverty,
- iii) insight into the dynamic of Pentecostalism (why it is relevant to the poor, i.e. the reason for and the nature of the success of Pentecostalism among the poor).

1.3.2.2.1. POOR WHITES

Poverty affected to a greater or lesser degree all sections of the South African population, and yet, because it is South Africa, even poverty has to be examined on the basis of race. The journey to poverty for the different race groups was somewhat

different, and the efforts to solve the problem have served White sectional interests.

Malherbe (1981:127) makes the following observation:

'Poor' is essentially an economic concept. It has no colour, yet we find that where Black and White people live and work in the same country, poverty in a White man causes more concern than poverty in a Black man. That is why the term 'Poor White' is found only in a country like South Africa and parts of the Southern States of America where there is a preponderance of Black people. This concern is tinged with the fear that in open competition, the lower 10% of Whites will become subordinate to, say, the upper 10% of Blacks.

The same sectional concern is apparent in an article he wrote for the *Cape Times* in June 1921 where he states:

Today we have over 100,000 so-called 'Poor Whites'. They are becoming a menace to the self-preservation and prestige of our White people, living as we do in the midst of the native population which outnumbers us 5 to 1 (ibid.:119).

For these reasons 'poverty' will be examined sectionally.

1.3.2.2.1.1. THE ROOTS OF POVERTY

Poverty among whites was a countrywide phenomenon. The problem began to take on serious proportions in the 2nd half of the 19th century. Oakes (ibid.:328) notes:

'it was only after the 1860s that it began to occupy newspaper and official reports — suggesting a growing class of landless poor forced to scratch a living any way they could'.

There were harrowing accounts of the poor:

'wandering about the colony almost naked and completely penniless',..... 'skin and bone specimens of humanity, emaciated forms ...seen to move about like spectres from the tombs'.

Through insolvency the small farmer had to part with 'land, wagons, oxen or sheep to pay the debt which nature would not pay for him'. Wealthier farmers bought up small farms at bargain prices. Those driven from the lands found work, if they were fortunate, as carriers, transport riders or wage labourers in towns or on the farms of successful farmers. There they lived together with the African servants. A definite stratification of the white population had begun to develop. The gulf between the rich and poor widened. Children of destitute white families were abandoned or made

available for indenture. In 1876 an advertisement offering three sisters for indenture was answered by a Mr Montague saying *he 'should much like to get one of the girls, the one of 12 years would be most useful, but if I can't get her the one of 8 would do'* (Oakes, 1988:329).

The situation in the Transvaal and Orange Free State was no better. The less fortunate in Boer society were *'kept in perpetual poverty by their powerful kinsmen'* (Oakes, 1988:197). Unsuccessful farmers also parted with land to become *'bywoners'*. These were a growing number of landless whites that lived a kind of rootless nomadic life, wandering from farm to farm with their families, and a few head of cattle. Their homes were often no more than a wagon. Wealthier farmers accommodated these people on their lands for shorter or longer periods of time in exchange for odd jobs and commando duty. With the introduction of commercial farming the *'bywoners'* became a financial burden and were evicted from farms to join the ranks of those drifting to towns, swelling the numbers of the unemployed and destitute. The Afrikaans song: *'Vat jou goed en trek, Ferreira'* (Take your goods and move, Ferreira) refers to the fate of many *'bywoners'* (Oakes, 1988:329-331).

The situation of Africans was better than their white counterparts before the Boer War. Both Oakes (ibid.:331) and Worden (1994:35-37) point to the success of African farmers, whether as tenants on White owned land, or on tribal lands. At this stage many African migrant workers worked to supplement their income rather than to generate essential income. Even during the initial stages of the industrialisation of the subcontinent Africans held advantages over their white counterparts in the contest for employment. African wages cost mine owners less because their families were maintained and fed by rural economies while whites needed wages that would cover the costs of a family living in town. Worden (ibid.:44-45) shows that, contrary to popular belief, Africans were initially in a fairly strong bargaining position on labour issues. The point is that while Africans were discriminated against, the predicament of poor whites was even worse prior to and also after the Boer War. The exclusion and weakening of the position of Africans politically, economically and educationally after the Boer War is a matter of historical record.

1.3.2.2.1.2. THE PERPETUATION OF POVERTY

At this point some of the social factors that tended to entrench the problem of poverty can be drawn.

- **WELFARE.**

There was no social safety net that the poor could fall into. There were no welfare structures to support them and help them to start again.

- **ILLITERACY.**

Children were not being educated. In the Cape Colony, which was considered the most developed part of the region, only 43% of white children between the ages of 5 and 15 were literate, and most of them were English speaking (Oakes, 1988:197).

- **MORALE.**

The morale of the people was at a very low point. The spirit of many had been broken and they had lost the will to try to improve their situation.

- **IMMORALITY.**

Moral values were abandoned. Oakes (ibid.:329) recounts tales of drunkenness and promiscuity of many living in the most debased conditions.

- **POWERLESSNESS.**

The powerlessness of the poor was another factor. In theory they were free to participate in political processes but in reality they stood no chance of being elected to political office. Their wealthier kinsmen presided over their lives (ibid.:197).

- **SKILLS**

The poor had no marketable skills other than their labour. When industrialisation altered the face of society, they were almost unemployable.

- **URBANISATION**

Beinert (1994, 78) states: 'white poverty found its main expression in urbanisation'. Uprooted from a rural existence, they had to adjust to living in altered social conditions and learn to compete for work, often directly with Africans.

1.3.2.2.1.3. THE DEEPENING OF POVERTY

Events at the turn of the century such as immigration, disease, the second Anglo-Boer War, drought and industrialisation broadened and deepened the problem of poverty. Blow after blow, both natural and political, was landed upon the populace. Consequently it was inevitable that the socio-economic and political trends of the 19th century should harden forcing ever-increasing numbers from all population groups to the fringes of existence.

- **IMMIGRATION.**

Between 1857 and 1883 about 33,000 immigrants arrived at the Cape (Oakes, 1988:329). This large influx of people simply aggravated the situation, boosting the numbers of poor whites. Some of these immigrants were described as very low and disreputable kinds of persons.

- **STOCK DISEASES.**

In the years 1896-1897 a rinderpest epidemic wiped out entire herds and in so doing wiped out the wealth of many farmers. After the war farmers continued to lose herds of cattle and sheep to various stock diseases.

- **WAR.**

The war had been extremely destructive of life and property. The formal war had given way to an informal war of guerrilla tactics. Bands of commandos roamed the countryside all the time being supplied from Boer farms. Lord Kitchener's response to this turn of events was to burn all the farms and move Boer women and children to concentration camps. His aim was to starve the Boers into surrender. When the end came, homesteads and farms had been razed, all the herds had been destroyed; the land lay in ruin. The Boers had nothing left. Warwick (1980:60-61) writes:

An estimated 22,000 British troops died, the majority from disease. Over 30,000 farmsteads in the Republics and northern Cape were destroyed. About 26,000 Boer women and children and 14,000 African internees died in the concentration camps.

- **DROUGHT.**

After the war droughts along with locust plagues destroyed the wealth of many who were rebuilding their lives in a post war South Africa. One farmer described his life thus to the Rev. J. Albertyn:

I grew up at Prieska. After I was married I trekked about with my stock, even as far as German (South) West Africa. I got on, bit by bit, until I owned 700 head of small stock and 96 head of cattle. Then came the drought of 1896 and I was left with only 16 head of cattle and 11 goats. For the second time I improved my position, but it took years. For a long time I went about digging wells and making dams. At last I again owned 300 stock and 30 cattle. Then came the drought of 1915 and I lost absolutely everything. So I threw up the sponge and settled here (at Kakamas)'

(Oakes, 1988:330). Stories such as these abound from the Carnegie Commission, the findings of which shall be referred to later.

- **INDUSTRIALISATION.**

The problems of landlessness, drought and stock losses ensured a continual process of urbanisation. At first people moved from the land to small towns, and then to mining centres, in the hope of employment. South Africa had been shaped around an agrarian economy and social structure. The discovery of diamonds in 1867 and gold in 1886 plunged the country into a process of industrialisation. The population was unprepared for the social impact this would have. They also had none of the trades and skills required for sharing in the benefits of the transformation from an agrarian economy to an industrialised one, except to offer their labour.

1.3.2.2.1.4. CONCLUSION.

To conclude this point, when Pentecostalism came to this country, thousands of white families were destitute; thousands of families had been driven from a rural existence to towns and the growing city of Johannesburg where they lived in abject poverty and squalor. In spite of legislation favouring them, the problem of poverty persisted among whites into the 1920s and 1930s. In that period the number of destitute Whites was growing so rapidly that the Carnegie Corporation of New York decided to fund a commission of investigation into the problem.

Andrew Carnegie had set a large sum of money aside in a fund called 'The Dominions and Colonies Fund'. It was used for projects of education and social research in British Dominions and Colonies. A grant was allocated from this fund to investigate the problem of *Poor Whitism* in South Africa. The Commission embraced economic, psychological, educational, health and sociological aspects in its investigation. Five commissioners were appointed. They travelled across South Africa interviewing a cross-section of poor whites. Their investigation took in nomadic trek farmers, bywoners and labourers, pioneering bushveld farmers in the Transvaal, woodcutters in the Knysna and George areas, and diamond diggers, miners and others (Oakes, *ibid.*:332). The Commission began its work in 1928 and published its findings in a five-volume report in 1932 (Malherbe, 1981:119-164).

Oakes (1988:297) by inference also points to the significant number of poor whites after Union in 1910 by stating that they, not the Blacks, were the real threat to the stability of the newly formed Union. Their disaffection was a breeding ground for the oratory and ideas of republicans that led to rebellion and deep divisions in Afrikanerdom and also between the White language groups.

The Commission established that of a total White population of 1,8 million, more than 300,000 were extremely poor (Oakes, *ibid.*:332). One million, of the total population, were Afrikaners. Worden (1994:59) states that 20% of adult Afrikaners were indigent. The Commission reported that the White population had doubled between 1904 and 1936. They pointed out that overcrowding and insanitary conditions were leading to disease and death. Thousands of the children of poor families were being classified as retarded and most of them did not even complete primary school (Oakes, 1988:332).

The sociological report was the work of Rev. J.R. Albertyn, who was head of the Dutch Reformed Church Welfare Organisation. It was he who, with the assistance of the writer M.E. Rothman, outlined the stories of many families and described so vividly their living conditions (*ibid.*:121).

I include one more of his heart-rending descriptions, as well as one from E.G. Malherbe, another of the commissioners.

- **From J.R. Albertyn.**

'A hovel was seen in the corner made by two corrugated iron fences. The room was 6 feet by 4 feet in area, and 5 feet high. Two fences served as the two sides of the room; the other two sides were of iron sheets. The roof was the framework of a bed covered with bags. Here a mother and five children lived'. The 'kitchen' would be outside in the open, where there would be a pot of mielie-meal porridge for breakfast, lunch and supper (Oakes, 1988:330).

- **From E.G. Malherbe.**

In those days it was quite usual for a farmer in the Northern Transvaal to have from four to six Poor White families on his farm as 'bywoners' or tenant farmers. They ploughed, sowed and reaped for him and retained one-third of the harvest as their

income. These families were often miserably poor. Those areas provided ample illustrations of the saying that 'the rich get richer and the poor get children'. The children were riddled with malaria and bilharzia and suffered from malnutrition.

There one also found among some of the poor whites the process of 'verkaffering' (to become like Blacks). What happened in some cases is that a bywoner, in order to get a little meat for his family, would go to the neighbouring native kraal and use his few donkeys to plough for the native. As payment, he usually receives a pig or a calf or maybe a heifer. On these occasions, he would take his wife and infant children along in a ramshackle little cart. While he was ploughing with the donkeys, she would sit under a tree. Sometimes the African women would take pity on her and offer her some beer as well as companionship. For these Poor Whites it was the thing that 'was done', and they simply referred to it euphemistically by saying: 'Ons gaan verdien'. (We go to earn).

One of these Poor White's carts was constructed by using the back wheel and the smaller front wheel of a derelict wagon. On this lop-sided contraption he used to convey his wife and infant children to the African's kraal. The family had just come back from such an excursion when I noticed that the baby looked terribly ill. 'Yes', the woman said, 'the baby is ill, but I took the baby to a witch-doctor and he told me to give it the blood of a dog'. I had already noticed that the scrawny dog around the house had a bleeding ear around which the flies were buzzing. The mother assured me that the remedy was most effective, 'because', she said, 'no sooner did the blood touch the child's lips when the child's convulsions stopped'. This little thatched dwelling consisted of only one room. In one corner stood a decrepit little iron bedstead which was presumably used by the woman. There was no other furniture. They made a fire around some stones in the opposite corner of the room where the smoke went through a hole in the roof. There were five children in the family. I was intrigued to know where they all slept and it was only by cajoling a seven-year-old that he showed me the exact spot on the bare floor where he had slept the previous night (Malherbe, 1981:136-137).

These descriptions are included to make the point that we too easily lose the reality of the situation in words like 'poverty', or 'poor whites'. When du Plessis (s.a.:6) states that 'the Pentecostal message was originally directed at people who were living at a

low social level' (italics mine), we can completely miss the point in euphemisms. Hidden in our words '*low social level'* or '*poverty*' was a situation of human devastation. Only the telling of stories and descriptions of situations can help one grasp the reality of poverty, and thereby develop an evaluation of the effectiveness of Pentecostal missionaries among these people.

1.3.2.2.2. AFRICAN POVERTY

Traditionally African wealth and well being depended on the potential of the land to sustain them. The land supported their cattle and produced their crops. It was no different for the early settlers, and so ensued the struggle for the control and ownership of good land. In an agrarian economy, access to land is a door to the means of wealth. By means of treaties, war and legislation, the indigenous African population were squeezed into ever decreasing areas by settlers and colonisers.

When the focus of the economy began to shift from the agricultural to the industrial, from rural areas to cities, the progressive marginalisation of the indigenous African population continued. Centuries of prejudice found powerful expression in racist legislation. The net result was that the majority of the population was thrust to the fringes of the developments that were changing the shape of South Africa. They were excluded from the economy, and impoverished. At the beginning of the 20th century Africans had a social safety net of varying effectiveness established upon the structure of their extended families. However, discriminatory legislation, influx control and urbanisation destroyed the fabric of the African family and exposed them to degradation by the powers of poverty.

1.3.2.2.2.1. LAND LEGISLATION

Before Union in 1910 the four colonies had placed restrictions on Africans owning land. Worden (1994: 48) shows:

- in the Cape Africans could only own limited amounts of land,
- in Natal purchase of land by Africans was forbidden in 1903,
- in the Transvaal the victory of Het Volk in the 1907 elections led to more rigid enforcement of squatting laws at the expense of African producers,
- in the Free State land ownership by Africans had long been forbidden.

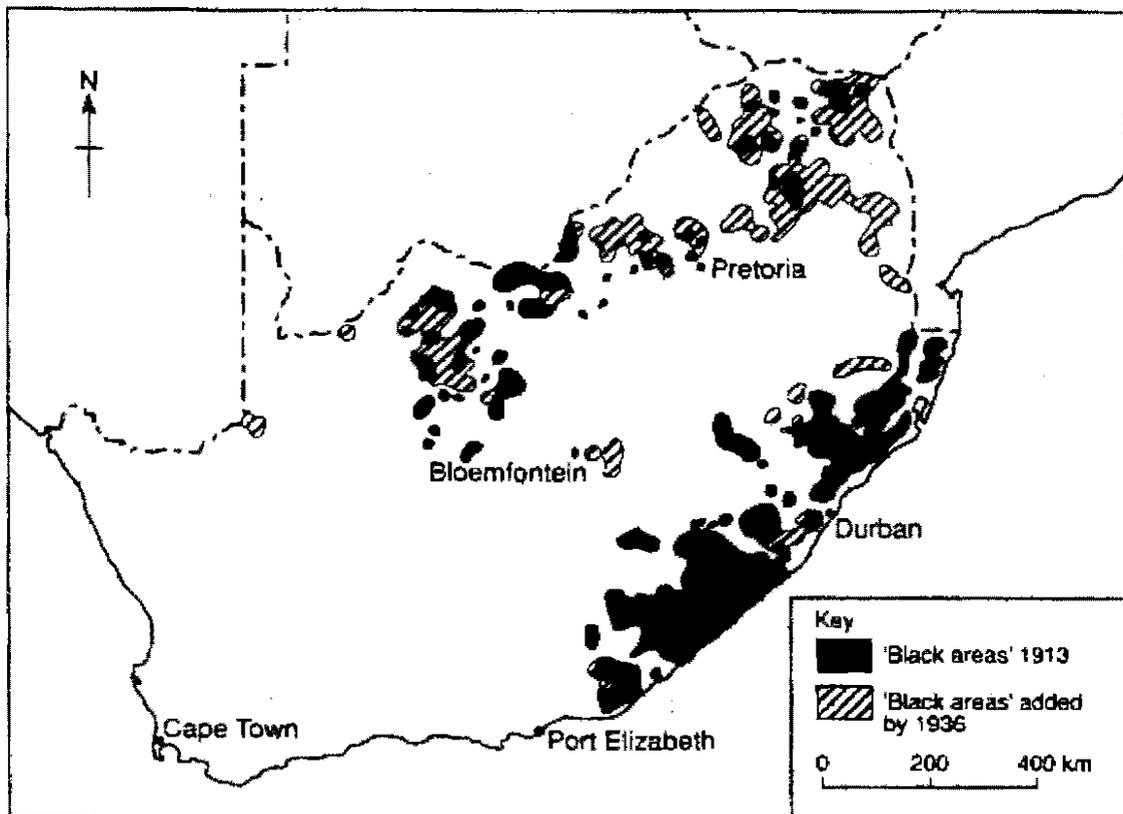
Milner gave Sir Godfrey Lagden the chairmanship of the South African Native Affairs Commission (SANAC) which had the task of drawing up a 'native policy' that would be supported by all four colonies. Lagden's report was presented in 1905. It laid the foundation for the future shape of South Africa. Elements in this report were:

- traditional homelands in Natal, Eastern Cape and Basutoland were to be surveyed, gazetted and protected from further White encroachment by legislation,
- create a land shortage in African Reserves that would force rural Africans into the service of White industry and agriculture as wage labourers,
- the movement of Africans would be controlled by Pass laws ensuring that they were temporary employees (labourers) in White areas,
- education would be tailored to fit the African for his position in life,
- and, the Africans would not be allowed to challenge the supremacy of the ruling race (Oakes, 1988:312-315)

The Natives Land Acts of 1913 established land segregation and defined the borders of 'Native Reserves' covering 7% of the area of South Africa. It forbade the purchase or lease of land by Africans outside these reserves. In 1936 the land area was doubled to 14%. These areas became the basis of the homelands policy of more recent times (Worden, 1994:49-50).

Plaatje (1982), in his book first published in 1916, graphically describes the crisis into which 'natives' were precipitated by the Land Act of 1913. Of the total African population of 4,500,000, nearly 1,000,000 lived on White owned farms working as tenant farmers (ibid.: 21). This was a contractual arrangement between the owner and the tenant farmer (ibid.: 22). A tenant farmer, who usually had some cattle of his own, would hire land from a landowner for grazing and farming rights. He would plough the land with his own cattle, produce grain for his own use and feed for his stock. He would build his home on the farm and raise his family there. The price he paid to the land owner for these rights was 50% of the crop that he produced (ibid.: 21-22, 28, 87). By this contractual arrangement white landowners acquired substantial wealth (ibid.:31).

The precise location of the 'Native Reserves' is shown in the map immediately below.



Map 1 'Native Reserves', 1913 and 1936 (Worden, 1994:49).

The Land Act made the lease of ground to black tenant farmers illegal and an offence punishable by a £100 pound fine or six months in prison (ibid.: 22). The only legal way for an African to be on a farm was as a servant (ibid.:32, 71, 78-79). This meant that if an African remained on a farm where he had been a tenant, he became a servant and his cattle were in effect appropriated by his master (ibid.: 78-80). For many an African farmer this meant that his income fell from £150 per annum to £2 a month (ibid.:87).

The Land Act stated that Africans could only acquire land in their designated areas, but even that was a fiction because land in tribal areas was inalienable and could not be bought or sold (ibid.:23). Plaatje (ibid: 21) recounts that:

'on Friday morning, June 20, 1913, the South African native found himself, not actually a slave, but a pariah in the land of his birth'.

Thousands of families found themselves thrust from their homes, with their stock, to wander along the roads with nowhere to go, with no fodder for the cattle - men, women, children and their stock alike without shelter from the icy cold of the winter nights. It was a heartless and cruel law that precipitated this situation.

I include some of Plaatje's word pictures that illustrate with force the impact of The Land Act of 1913.

Among the squatters on the same farm as Kgabale was a widow named Maria. Her husband in his lifetime had lived as a tenant on the farm, ploughing in shares until his death. After his death Maria kept on the contract and made a fair living. Her son and daughter, aged fourteen and sixteen respectively, took turns at herding her cattle and assisting the mother in other ways. During the ploughing season, they hired assistance to till the fields, but they themselves tended and reaped the harvest and delivered fifty percent of the produce to the landowner. Such were the conditions on which she was allowed to live on the farm. Maria, being a widow, her son being but a youth, it was hoped that the landlord would propose reasonable terms for her; but instead, his proposal was that she should dispose of her stock and indenture her children to him. This sinister proposal makes it evident that farmers not only expect natives to render them free labour, but they actually wish the natives to breed slaves for them. Maria found it difficult to comply with her landlord's demand, and as she had no husband, from whom labour could be exacted, the Dutchman ordered her to 'clear out, and,' he added with an oath, 'you must get another man before you reach your next place of abode, as the law will not permit you to stay there till you have a man to work for the Baas.' Having given this counsel the landlord is said to have set fire to Maria's thatched cottage, and as the chilly southeaster blew the smoke of her burning home towards the north-west, Maria, with her bedclothes on her head, and on the heads of her son and daughter, and carrying her three-year-old-boy tied to her back, walked off from the farm, driving her cows before her. In parting from the endeared associations of their late home, for one blank and unknown, the children were weeping bitterly. Nor has any news of the fate of this family been received since they were forced out on this perilous adventure (ibid.:98-99).

He tells of a young couple who had to bury their infant child that had died in the cold in a 'stolen grave' 'under cover of darkness' because, being wanderers, they had no right to a burial place (ibid.:89-90). He tells of the starving cattle, sheep and goats, caught in

'the cold snap in the first week of August', and that 'it may be the cattle's misfortune that they have a black owner, but it is certainly not their fault, for sheep have no choice in the selection of a colour for their owners, and no cows or goats are ever asked to decide if the black boy who milks them shall be their owner, or but a herd in the employ of a white man; so why should they be starved on account of the colour of their owners?' (ibid.:96).

Because of this situation many families sold their stock for '*a mere bagatelle*' and accepted any situation of work and wage to keep body and soul together.

Malherbe (1981:127) mentions that as he travelled through South Africa as a member of the Carnegie Commission, he noted the

'disastrously impoverished condition of the land due to overgrazing, poor agricultural methods and the resultant soil erosion'

in areas inhabited almost solely by Africans. He realised that:

'the Black people of our country were well on the way to becoming the victims of the same ruthless process which created the landless Poor Whites and drove them flocking to the cities where they created horrible slums' (ibid.:127).

In 1929 in a paper presented before the British Association for the Advancement of Science, 500 foreign scientists being present, Malherbe (ibid.:128) stated that the

'Poor Black problem was going to prove a much tougher problem to solve than the Poor White problem'.

For this insight, he and a colleague, Professor Frankel, who had written an article about the impending problem, were called by the Prime Minister, General Hertzog, 'the two stupid academics who dared to criticise Government policies' (ibid.:128).

The impoverishment of millions of the African population of South Africa is a matter of public knowledge. The foundations of that process were laid before 1948 when the Nationalist Government came to power. The point that should be made is that Pentecostal missionaries began their work among the African population just prior to the First World War (1914-1918). They were White missionaries. It seems almost unnecessary to say that they came from the racial group of their oppressors. The

Pentecostal missionaries worked among the African population at a bitter time – the time of serious social dislocation and the cruel legislated effects of White racial fears.

1.3.2.2.3. COLOURED AND ASIAN POVERTY

The progenitors of the ‘Coloured’ people were freed slaves, Khoi and those of mixed descent. When slavery ended in 1834 this group of people, most of whom lacked access to land or capital, were doomed to life in the shadows. Although legislation during the period of Cape liberalism was ‘colour blind’, the fact is that it ‘upheld the interests of men of property and wealth’ (Worden, 1994:68). Coloured people were seen as a source of cheap labour and it was argued that labour was to be kept cheap in order to make investment worthwhile (Oakes, 1988:133). Cape gentry were able to hold on to farms in spite of economic fluctuations because of cheap labour and the ‘tot’ system, whereby a part of labourers’ wages was paid in cheap wine. This system resulted in alcoholism and had a debilitating effect on the people, the consequences of which has blighted the lives of generations (Beinert, 1994:37). A colour bar was strictly enforced in the Transvaal and Orange Free State Republics, and Natal had such stringent qualifications that only a few Coloured people were enfranchised (Oakes, 1988:129). With Union, not much changed in the four Provinces except that pressure was placed on the Cape to disenfranchise all Blacks. A limited Coloured vote survived for awhile. All these factors kept Coloured people on the fringes of economic development, and those rights they had were progressively limited until they were disenfranchised in 1956.

Between the years 1860 and 1911 about 152,000 indentured Indian labourers came to Natal to work as labourers in the growing sugar industry. After 10 years of work they were given the choice of a return passage to India or a piece of land to the value of the passage. Many stayed to establish themselves as small vegetable farmers or shop owners. They came from India to escape poverty and starvation to be met with an equally dehumanising situation in Natal of hard labour, little medical care, poor housing and food, racism, brutality and low wages (Oakes, 1988:222-225).

Beside those who came as labourers, there were those who came at their own expense. These were known as ‘Passenger’ Indians, usually from higher castes, and most of them Muslim by faith. This latter group set themselves up as storekeepers. Because they staffed their shops with members of their families, they were able to

sell their goods at lower prices and White shopkeepers found it difficult to compete with them. Because of greater resources at their disposal, 'Passenger' Indians were able to buy out or drive into bankruptcy the businesses of their ex-indentured countrymen who were frequently treated as badly by them as by Whites (ibid.:273). Hostility and discriminatory legislation made life difficult for Indians. This was particularly so in the Orange Free State and Transvaal Republics. The purpose was to keep Indians from gaining economic and political influence.

In the struggle of Indian and Coloured people for a share in the communal life of the country, and in spite of discriminatory laws aimed at keeping them in a position of subservience, a process of social stratification took place among them driving the poorest into abject poverty.

1.3.2.2.4. DEFINITIONS OF POVERTY

From all that has gone before it is clear that 'poor' is more than an economic term; it is an experience, a history and a condition. If these factors are included in a definition of poverty, their relevance will be to help us describe poverty in human rather than purely economic terms. This will in turn throw light on the peculiar genius of Pentecostalism's success among the poor. It will also give an insight into the Pentecostal understanding of 'salvation' and should provide the beginnings a challenge to Pentecostals to consider whether the poor are still in focus as a 'target group' for their ministry.

From those who have either grappled with the question of poverty or have worked with the poor, certain insights keep recurring. Some helpful thoughts emerge from the Carnegie Commission, E.G. Malherbe who was one of the commissioners, Mother Teresa who worked most of her life with the poor of Calcutta, and Lester Venter, a South African political journalist.

• THE CARNEGIE COMMISSION.

The Carnegie Commission provided the following definition of a poor white.

A poor white was defined as 'a person who had become dependent to such an extent, whether from mental, moral, economic or physical causes, that he is unfit, without help from others, to find proper means of livelihood for himself or to procure it directly or indirectly for his children' (Oakes, 1988:332).

Obviously the definition cannot be reserved for whites only. It could be describing the condition of any person from any racial group. To the extent that it is true, it provides an insight into the condition of poverty anywhere in the world. The report from the Carnegie Commission also indicated laziness was not to blame, but that poverty was a demoralising influence causing loss of self-respect and feelings of inferiority.

- **E.G. MALHERBE.**

E.G. Malherbe, as one of the commissioners, travelled across South Africa interviewing the poor. From his own experience of the years of the Commission he was able to make his own observations.

Malherbe (1981:128) writes that '*the Poor White problem*' was a '*problem in human ecology*'; he was the '*victim of his environment*', and just as often, '*the cause of his deteriorating environment*'. He was the prisoner of '*outworn traditions and mental attitudes that militated against his being helped*'. He saw the reason for his condition in the fault of others and in acts of God, but he saw no cause for his condition in himself.

Malherbe (ibid.: 128) in a paper delivered to the British Association said:

By Poor White I understand not merely a poor person but also one who has a mental attitude towards life, owing, for example, to lack of intelligence, lack of education, temperamental defects, or to physiological conditions, which prevents his rising to, or maintaining a decent standard of living when exposed to the economic forces around him. There is, therefore, a psychological aspect as well as an economic one – an inner and an outer aspect.

- **MOTHER TERESA.**

Perhaps there are very few people in the latter years of the 20th century who so identified with the poor as this nun. Her decades of work among the poor qualify her to speak and add weight to what she says.

Mother Teresa of Calcutta (in Gass, 1998: August 22) said,

'To be unloved and forgotten is a greater hunger and a greater poverty than to have nothing to eat. May God give us compassion to find and care for each other'.

- **LESTER VENTER.**

Lester Venter (1997: 29-30) describes the poor as the '*un-people*'. They are the *uneducated, unskilled, unhoused, unfed, unwell... and unsatisfied.*

He further describes the nature of poverty as

'a grinding, debilitating condition that suffers in silence just below your line of sight'.

1.3.2.2.5. THE CHARACTERISTICS OF POVERTY

- Poverty is colour blind. It embraces people of all race groups.
- 'Poor' is an economic concept. The poor possess little or nothing, and have no hope of acquiring wealth. They live from hand to mouth. Their necessary provision for life is a constant uncertainty.
- 'Poor' is also a euphemism which conceals the inner condition of those so described. There exists within the poor an inner collapse that reinforces the process of degradation in which they are enmeshed. They are unable to fight back because they lack the inner emotional resources to do so. They appear to be apathetic and lazy. They are defenceless. They are therefore vulnerable to 'demonic' powers - 'demonic' because they are so destructive.
- The poor are often the 'forgotten' people - the people 'just below your line of sight'. They have little or no access to life support systems such as education and health care. If the State is able to provide some social safety net, it does not adequately cope with their situation. They remain rootless and unable to establish themselves.
- The situation of the poor is aggravated and perpetuated by large families.
- The domestic situation of the poor is unstable and not infrequently morally degrading. Families are exposed to brutalising experiences. Children are at the same time the most dependent and defenceless in such situations.
- The economic, social and cultural forces that send some 'up the ladder', work negatively in the case of the poor and force them 'down the ladder', thus widening the gap between the 'haves' and the 'have-nots'.
- The poor are often exposed to ruthless superstitions and ignorance.
- The poor often live in overcrowded conditions and squalor.
- The poor have an impoverished experience of things. Unlike the children of those who are better off, the children of the poor have little or no contact with

things mechanical, electrical or technological. This puts them at a permanent disadvantage.

- Feelings of inferiority and loss of self-respect cripple the poor.

The condition of the poor in South Africa had (has) the added complexity of racist attitudes. Malherbe (1981:126) wrote concerning poor whites:

'To us it often seemed paradoxical that a person may be too proud to do "kaffir work" and at the same time not too proud to be dependent on the charity of others.'

Perhaps one of the most pervasive curses of racism in South Africa was the stratification of the value and dignity of work. Along with the marginalising of African and Coloured people went the devaluing of the work allocated to them. White South Africans inevitably suffered from a skewed perception of the dignity of work and so were often prevented by prejudice from subjecting themselves to the perceived indignity of doing 'menial work' reserved for Coloureds and Africans. In this way prejudice prevented them from helping themselves, and a legal framework of job reservation had to be constructed which introduced Whites into the labour market as bosses, without reference to qualification or skill.

1.3.2.2.6. CONCLUSION - NOT MANY WISE OR NOBLE (1 Corinthians 1:26).

As stated at the beginning of this section, a favourable ecology existed in South Africa for the introduction of Pentecostalism. The background of revivalism and the marginalisation of a very high percentage of all racial groups in the country presented early Pentecostal missionaries with large numbers of people who proved to be beyond the reach of existing churches and mission agencies.

It would be wrong to say that the churches did not care because it can be shown that they did, even if their concern was sectional (Malherbe, 1981:120). For example the Dutch Reformed Church matched the grant given by the Carnegie Corporation and supplied the Commission with a member in the person of Johannes Albertyn, a dominee from Kimberley (Oakes, 1988:332). Malherbe (1981:121) states that J.R. Albertyn was head of the Dutch Reformed Church Welfare Organisation that had been much concerned with Poor Whites. But Oakes (1988:299+332) makes revealing remarks that there had been an

'exodus of hundreds of families from the Dutch Reformed Churches to hand-clapping, foot-stomping Apostolic congregations',

and that the Church had not enjoyed much success in finding employment for poor whites. These comments indicate that the poor were somehow alienated from existing Churches and perhaps even disillusioned with them, placing them (the poor) beyond the best intentions of those who obviously cared.

The point made by St. Paul in his letter to the Corinthian church that the greater proportion of their number came from the outer fringes of society may well be made of the Pentecostals. There were some people of means and education among Pentecostal ranks, but to emphasise the point I wish to make, it would be appropriate to again quote du Plessis (s.a.:6):

'the preaching of the Pentecostal message was originally directed at people who were living at a low social level and who had experienced a spiritual uprooting'.

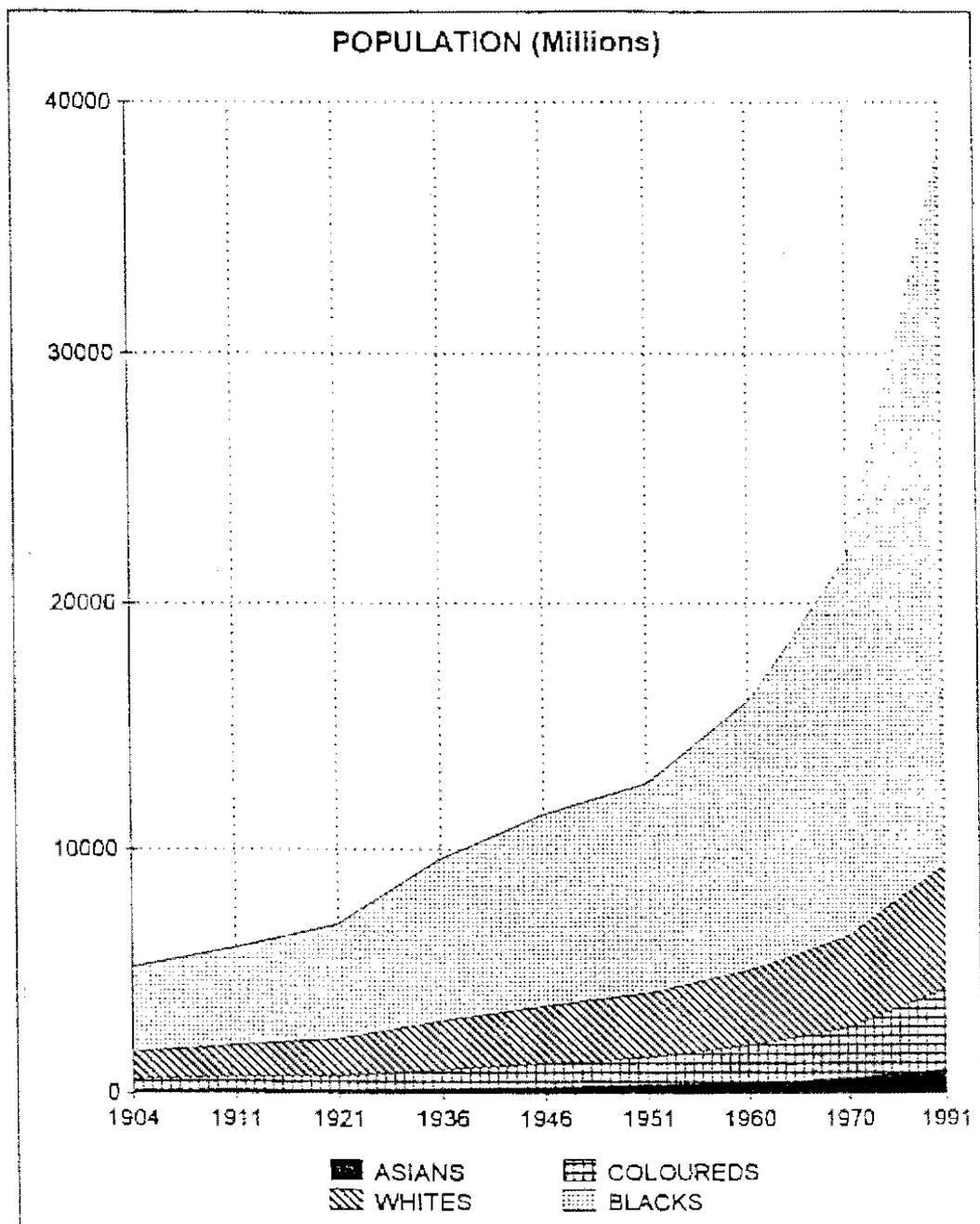
Pentecostal missionaries began their work among the poor - the stratum of society that had been devastated by socio-political and economic forces, and that was divided by deeply rooted racist attitudes. That Pentecostalism successfully took root in South Africa is now a matter of historical record and history has shown that it has been the special genius of Pentecostal Churches to succeed with the poor. If one may generalise, it could be said that the great success of the AFM was with the poor White Afrikaner (de Wet, 1989), the AOG with the Africans (Watt, 1991) and the FGC with the Indians (Oosthuizen, 1975). The Carnegie Commission commended the AFM for its work among the poor (Addendum 1:164).

Emerging from the history of the growth and development of the Pentecostal Churches an outline of the dimensions of the model of Pentecostal mission (the subject of my next chapter) can be drawn. At the same time reasons for their success with the poor can be proposed. At this point it could be said that it seems the dynamics of Pentecostalism are particularly suited to the poor, but it will also emerge that the social dynamics of South Africa's poor deeply influenced the ecclesiology and missiology of Pentecostal Churches.

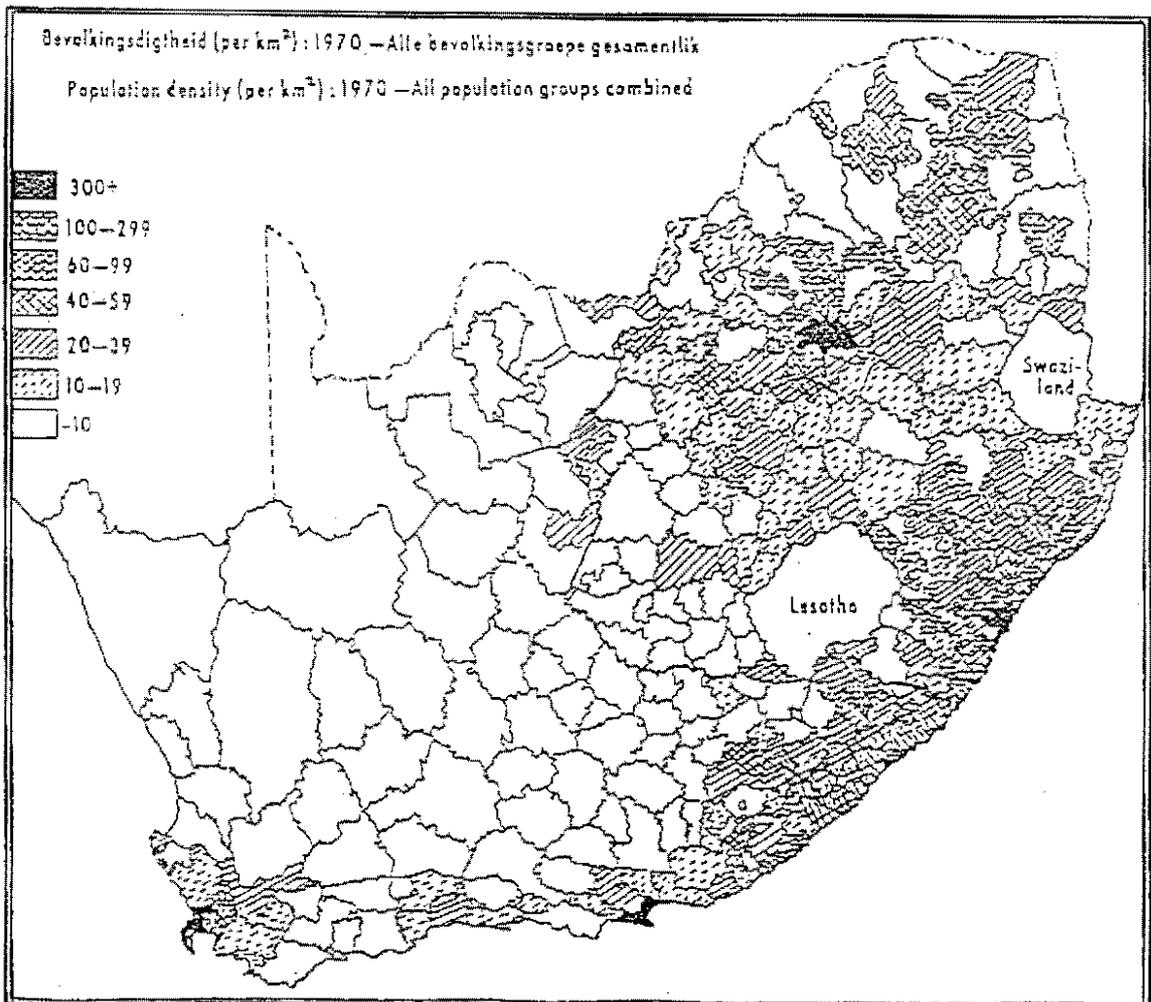
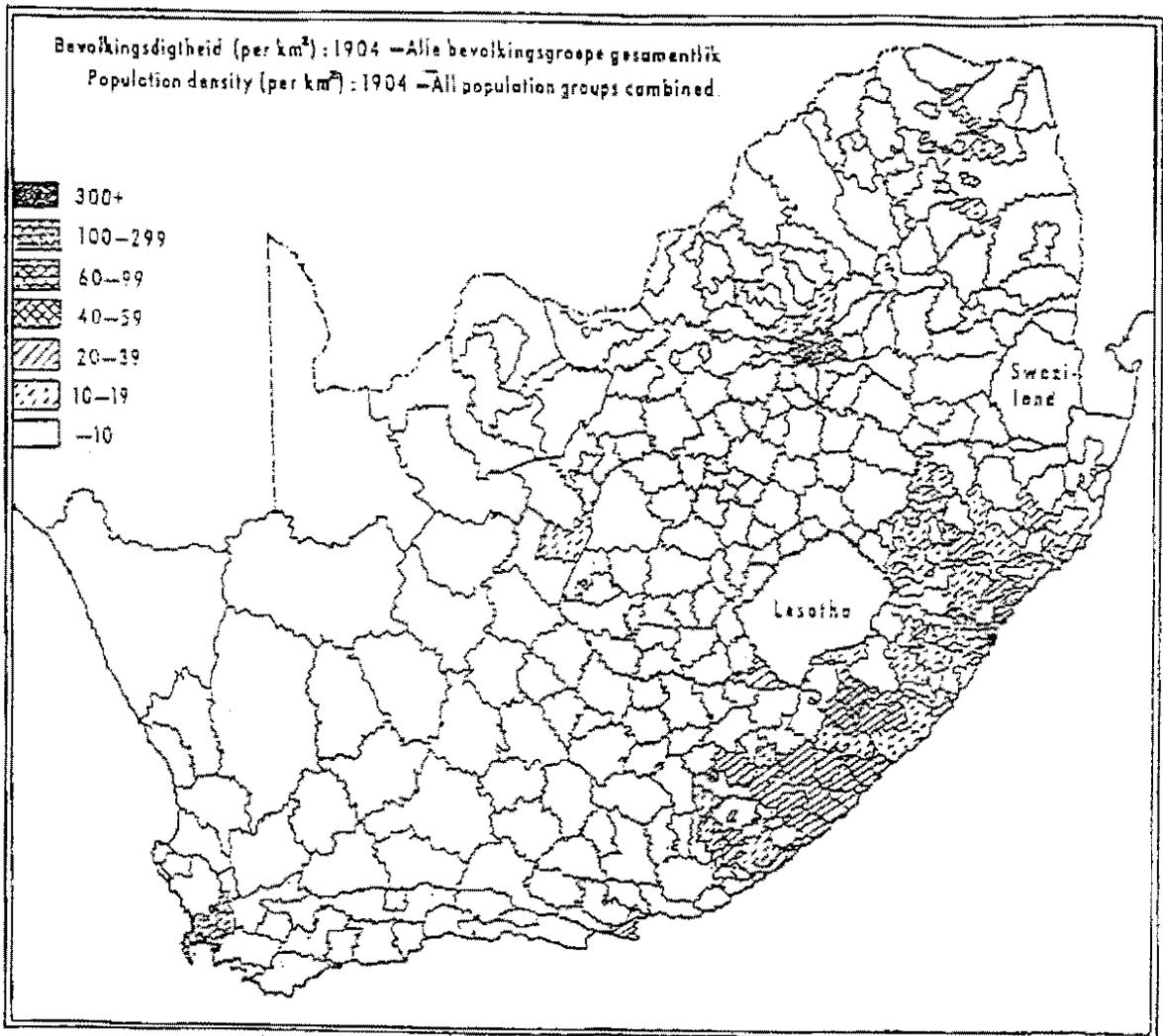
Pentecostalism could not escape the predatory nature of powerful political forces that prowled through the devastated human landscape of the early decades of the 20th century in South Africa. It was inevitable that Pentecostal Churches would be drawn into the struggle of the poor – a number of nationalisms competing for a place in the sun. The time-line at the end of this chapter illustrates the historical context in which Pentecostalism developed. Also of interest is the graph based on figures provided by the Government department, Statistics South Africa. The maps showing the changes of concentration in the distribution of the population between 1904 and 1970 are also significant because they reveal how sparsely South Africa was populated at the beginning of Pentecostal mission in South Africa. It was correspondingly undeveloped as well, particularly after a destructive war. Most of what we see in South Africa today has happened in a hundred years – an amazing achievement! But at the terrible price of cheap labour! The statistics, the graph and the map show how impossible the dream of a racially segregated South Africa became as the Black population multiplied in numbers. Both these factors were important to Pentecostal mission in South Africa.

TIME LINE

HISTORICAL EVENTS	RESISTANCE POLITICS	PENTECOSTALISM
1860 Indentured Indians arrive in Natal.	1877-1879 Cape Xhosa War.	1860 Revival connected with A. Murray.
1867 Discovery of diamonds near Hopetown triggers a rush of diggers (10,000 by 1870).	1879 Anglo-Zulu War	1876 Revival in Soutpansberg
1871 Britain annexes diamond fields.	1878 Thlaping revolt (Tswana) defeated by British	
1877 SAR (Transvaal) annexed by Britain.	1880 Cetshwayo imprisoned in Cape Town.	
1880 Griqualand West annexed to Cape Colony.	1883 Cetshwayo returns to partitioned Zululand	
1881 Transvaal regains independence	JT Jabavu opens African paper 'Imvo Zabantsundu'.	
1886 Discovery of gold on the Rand draws migrant labour.	1896 Thlaping revolt (Langeberg) defeated.	
1895 Jameson raid on Transvaal fails.	1902 Foundation of African People's Organisation (APO).	
1897 Rinderpest annihilates cattle.	Rent boycott in Ndabeni Location, Cape Town.	
1899-1902 South African War.	1904 Gandhi establishes Phoenix self-help scheme.	
1900 The first concentration camps.	1906 African opponents of poll tax murder two Natal policemen.	
1902 Treaty of Vereeniging ends war	1906-1908 Bambatha (Zulu) rebellion defeated.	
1902-1905 Reconstruction of Transvaal and Free State.	1907 South African Native Congress plans African response to Union	1908 Early Pentecostal missionaries arrive in South Africa- John G. Lake, C.Chawner, H.Turney. The AFM is formed. Early beginning of AOG.
1905 SANAC recommends segregation of races.	1908 Dinizulu convicted of high treason.	1908-1914 Pentecostalism spreads through Pretoria and Rand.
	Indians launch anti-Pass campaign.	
	1909 Open letter sent on behalf of Africans to British MPs.	1909 Pentecostals in Dordrecht.
	Delegation travels to London to Protest draft South Africa Act.	
1910 Union of South Africa.	1910 Gandhi purchases farm to maintain families of jailed resisters.	1910 George Bowie founds the Pentecostal Mission.
South African Party governs.	1912 Foundation of SANNC (later ANC).	1911 H.Turney establishes a mission at Doornkop Middelburg.
Africans excluded from power.	1913 Indian General Strike.	
1911 Mines and Works Act imposes colour bar in mines.	African women march against passes in Bloemfontein.	1913 Pentecostals in Douglas.
1913 Land segregation - Native Reserves.	1914 SANNC goes to London to protest Natives' Land Act.	1914 Pentecostals in Port Elizabeth.
	1918 African municipal workers strike in Johannesburg.	1917 Assemblies of God registered by H.Turney in Pretoria.
1913-1914 White miners strike.	1919 SANNC sends delegation to signing of Treaty of Versailles.	1919 Pentecostals in Geitjiespan.
1914-1918 South Africa enters The First World War - Afrikaner revolt.	1919 Foundation of ICU (Industrial and Commercial Workers Union).	
	1920 Transvaal Native Congress launches anti-Pass law campaign.	1920 The Pentecostal Mission becomes the Full Gospel Church.
	1921 Bulhoek massacre	
1922 Rand Revolt.	1922 Africans boycott E.Cape shops.	
1923 Natives Urban Areas Act tightens urban segregation.	1923 SANNC becomes ANC.	
1930 White women enfranchised.	1925-1930 ICU becomes mass movement, spreads to rural areas	1924 Pentecostals in Durban.
1930-1933 The Great Depression.	1928 SACP adopts plan for a 'Native Republic'.	
1934 Smuts and Hertzog coalition.	1930 J. Nkosi killed in Pass protest in Durban.	
1936 Native Reserves consolidated. Africans removed from Cape Franchise.	1935 Formation of All African Convention.	1933 AOG allows White congregations to join.
1937 Act intensifies urban pass laws for Africans.		1938 N. Bhengu and J. Mullan join the AOG.
1939 South Africa enters the Second World War.		



	ASIANS	COLOUREDS	WHITES	BLACKS	TOTAL
1904	122	445	1117	3490	5174
1911	152	525	1276	4019	5972
1921	163	545	1521	4697	6926
1936	220	769	2003	6596	9588
1946	285	928	2372	7830	11415
1951	367	1103	2642	8560	12672
1960	447	1509	3088	10928	16002
1970	630	2051	3773	15340	21794
1991	987	3281	5062	28615	37944



CHAPTER TWO

PENTECOSTAL MISSIOLOGY IN SOUTH AFRICA

2. INTRODUCTION.

Saayman (1993:40-55) has offered some reflections on and an evaluation of the Pentecostal mission model in South Africa. His article provides a list of helpful insights and a starting point for further discussion. Dimensions of mission he has extracted from Pentecostal history include the agents of mission, the ministry of the Word, healing, liturgy and worship, interaction with Government and finally, the question of indigeneity. I will approach this section in similar fashion. I would also like to state that I have been in the ministry of a Pentecostal movement (AOG) since 1968 and that the points I make reflect a self-understanding that has grown out of personal experience and countless discussions with Pentecostal pioneers, leaders and teachers.

I am aware that 'distance lends enchantment to the view', and that I am gleaning from Pentecostal history what I consider to be the better elements of the Pentecostal missionary model. At the end of nearly a century of Pentecostal mission we may quite easily idealise what actually happened. While trying to maintain some critical distance, I am describing Pentecostal mission as we now believe it was; I am not claiming that this is how it is at present. In chapter three I will deal with the fact that I believe the Pentecostal Church to be currently caught in crisis.

The name 'Pentecostal Church' is at the same time a description and a statement of belief. Pentecostal churches are different to other churches. Everything that Pentecostals shared with historic Protestantism and evangelicalism underwent a pneumatological revision with the baptism of the Holy Spirit. It was not that the classical evangelical beliefs were abandoned or altered, but rather that they were somehow grasped and propagated with a new intensity and with new expectations. What was 'new' about Pentecostalism was not only speaking in tongues, but rather a widespread resurgence of the miraculous elements of the New Testament. Also 'new' was Pentecostalism's ability to evangelise the lower strata of society and in so doing rescue tens of thousands from the destructive social forces in which they were enmeshed.

As an attempt to describe the meaning of 'pneumatological revision', one could say that as with Moses' burning bush, Pentecostalism was Evangelical missionary conviction burning with new flame. The early Pentecostals were aflame with the conviction of the immediate presence of God, the empowering work of the Holy Spirit in their lives, and the willingness of God to act in manifest power for the conversion of those not in Christ. And all of this was held in the deepened conviction of the imminent return of Christ and propagated with urgency because the 'outpouring of the Spirit' was interpreted as a 'sign of the times'.

2.1. A MODEL OF PENTECOSTAL MISSION.

In proposing an outline of the Pentecostal mission model, I am not suggesting that the various dimensions were a strategy, neither am I suggesting a repeatable 'recipe for success'. I do not believe that the pioneers of Pentecostalism had a plan that we with hindsight can now call the dimensions of mission. It seems to me that the dimensions of mission emerged from the nature of the Pentecostal experience and the process whereby Pentecostal mission spread across the country. I speak as a believer when I say that God gave them success and that there is always something beyond observation when it comes to the advance of the Church in the world. However, in outlining a Pentecostal mission model, I will try to pinpoint reasons why Pentecostalism succeeded in evangelising and uplifting the poor.

2.1.1. AN UNUSUAL SPIRITUALITY

I have already referred to the intensified spiritual search that developed toward the end of the nineteenth century, partly in reaction to theological liberalism, and partly because missionaries and Christian leaders longed for 'the power to serve' they felt they lacked. Intensified prayer and seeking for answers led to spiritual events that could be likened to the bursting of a dam and the release of a flood sweeping through. Pentecostal pioneers emerged from this crucible and were characterised by an intense and deep spirituality inherited from the Holiness movement, the Keswick movement and prominent evangelical Christian leaders of the day such as D.L. Moody, A.B. Simpson and others.

I doubt that the growth of the Pentecostal Church can be explained apart from the unusual spirituality of the pioneers and their initial followers. The AFM, the FGC and the AOG all treasure stories of the prayers and spirituality of the early days of

their Churches and the pioneers. J. Dambuza (personal interview: 2000) tells of a time of prayer with Nicholas Bhengu and Alfred Gumede, both early leaders of the AOG, at a crusade in Standerton in 1960. He and another young man had recently been ordained to the ministry and were there as assistants to Bhengu. After supper one evening as they waited for instructions in a room of the house, Bhengu walked in, locked the door, and said, 'Let's pray together'. Dambuza says that the prayers of Gumede and Bhengu, as they cried to God for help in the crusade, became so intense it was frightening. His novice companion began to feel an unusual spiritual experience like a cold wind blowing through him. He and Dambuza grew so afraid of what was happening, they fled from the room through an open window. The next morning Bhengu chided Dambuza for 'running away from God', because, he said, 'God has to break you, melt you and mould you before He can fill you'. 'Never run away from God again!' Experiences such as these made an indelible impression on young followers and give us an insight into the spirituality of Pentecostal pioneers. Pentecostals and Evangelicals have always connected 'power with men' to prayer.

2.1.2. THE ANOINTING

Associated with the previous point of spirituality is the rather elusive quality Pentecostals call 'the anointing' when referring to the enabling work of the Holy Spirit. Because they knew they had no 'control' over this valued and jealously guarded quality, they gave themselves to fervent prayer for 'it'. I include this as a dimension of mission because it was not an 'out-of-sight' conviction; Pentecostals relied on, emphasised and expected manifestations of the Holy Spirit to ensure the success of their mission. They looked for 'the anointing' in their preaching and in their prayers for the sick, and everybody knew when 'it' was or was not there. Although a description of the work of the Spirit beggars language, one can describe the effects of 'the anointing'.

I will never forget listening to Alfred Gumede at an AOG conference preaching on the words of Jesus: 'A greater than Solomon is here', referring to the Queen of Sheba's visit to Solomon. The sermon was well structured and developed in a closely reasoned way. On another occasion it could have been dry and uninteresting, but on this occasion it gathered force like an incoming tide or the gathering crescendo of a symphony. The listeners were spell bound as he painted word pictures of the splendour and glory of Jesus. Now, it needs to be understood that in contrast to other

Pentecostal Churches, Whites in the AOG were taught that clapping and other physical demonstration was 'of the flesh', and so White congregations in the AOG were very conservative in behaviour and definitely not of the 'foot stomping' variety. However, on this occasion the congregation, a racially mixed one, was overwhelmed by the impact of Gumede's sermon. Some stood to their feet with hands raised above their heads, others fell to their knees as the congregation burst into spontaneous worship of their Saviour. Gumede's voice was drowned by noise while point after point he emphasised 'A greater than Solomon is here', with extra emphasis on 'is here', while pointing to the ground in the midst of the congregation. I saw Whites clapping, cheering, falling to their knees and some even standing on their chairs, perhaps in an attempt to feel a little closer to overwhelming glory sweeping over the meeting. Again and again, as he moved on to complete his sermon, the worshipping congregation overwhelmed the sound of his voice. These are unforgettable moments and help explain why Pentecostals succeeded among the poor – their 'anointed' preaching overwhelmed them and lit fires of hope in their hearts.

Healing also happened at 'anointed' moments. The following anecdote will illustrate the point. At a Christmas Convention in East London at Bhengu's great church in Duncan Village he was preaching. More than five thousand people were crammed into the building. As he was preaching some men carried in a crippled person and laid him on the floor in front of the pulpit where he lay helpless. Halfway through his message Bhengu suddenly stopped preaching and began to sing the hymn:

*'Oh for a thousand tongues to sing
My great Redeemer's praise ...'*

People joined in and the hymn and the hymn began to swell out as the thousands in the congregation joined in too. They reached the verse that says:

*'Hear him ye deaf; His praise, you dumb,
Your loosened tongues employ;
Ye blind, behold your Saviour come;
And leap, ye lame, for joy!'*

As they sang the last line of the verse, the crippled man leapt to his feet and began jumping up and down in front of the pulpit. The congregation watched in stunned awe as he rose to leap with joy. Overcome by the event the whole congregation erupted into joy and worship to God for His mercy and healing power. Bhengu

seemed to have the 'ability' to recognise the presence of such moments and the 'ability' to precipitate them.

The point of the preceding anecdotes is that the growth of the Pentecostal movement among the poor cannot be explained by sociological factors alone; there is this very important one called 'the anointing'.

2.1.3. A REVISED ECCLESIOLOGY

The evangelical ecclesiologies Pentecostal churches inherited underwent a pneumatological revision resulting in a Pentecostal ecclesiology. The result was that Pentecostal congregations were congregations-with-a-mission. Bruner (1970:32) states that 'Pentecostalism and mission are almost synonymous' - but not in a way that devalued the congregation. Pentecostalism does not provide an illustration of the *high missionary* position described by I.P.C. van't Hof in which the church is seen as no more than a function of mission and is completely subsumed in mission (in Bosch and Verryen, 1978:164-166, 206-207). It would be more correct to say that Pentecostal Churches illustrate his *middle missionary* position which regards mission as the dominant mark of the essence of the Church.

In contrast to Protestant and Roman Catholic Churches, Pentecostal Churches began as missionary movements. It is generally recognised that Protestant and Roman Catholic Churches had become introverted and mission was not seen as central to their existence. In reaction to their inertia, missionary orders, such as the Jesuits, developed within Roman Catholicism, and missionary agencies developed alongside Protestant Churches as para-church organisations. Certainly within Protestantism the mission agencies were viewed as an awkward appendage to Church life. After the Reformation the relationship between church and mission became an inevitable discussion with the formation of missionary societies, but only in recent times has mission been seen as an essential characteristic of the existence of the Church. In affirmation of this insight the International Missionary Council integrated with the World Council of Churches in 1961 and became known as the Division of Mission and Evangelism of that body. This achievement took decades of debate. With Pentecostalism it was not so. Saayman (ibid: 42) notes,

'...most Pentecostal churches and movements came into being as missionary institutions, without having had to take formal decisions to undertake missions, as most of the older churches had done at some stage or other'.

2.1.3.1. THE HOLY SPIRIT, LOCAL CONGREGATIONS AND MISSION.

The experience of the Holy Spirit deeply altered the quality and praxis of local church life. Pentecostals believed and taught that the baptism of the Holy Spirit was a promise of God to be appropriated by every believer, an experience whereby he or she would receive not only the gift of tongues, but possibly other gifts too, whereby each would be empowered to bless others. The idea of 'spiritual power' has always been a strongly held notion in Pentecostalism. Pentecostals believed that the baptism of the Spirit empowered the individual as follows:

- Power to know Christ more clearly – an inner migration – a deepening personal spirituality and knowledge of Christ (John 16:13-14);
- Power for witness to the world – an outward movement to the world (Acts 1:8);
- Power for service to the church – an outward movement from the believing individual to other members of the body of Christ (1 Corinthians 12:4-7).

Emerging from the foregoing paragraph are Pentecostal beliefs that have missiological significance:

- Enablement – the Holy Spirit gives ability – power – to go beyond natural human limitation. In mission therefore, the Spirit adds the supernatural element of conviction of sin to Christian witness. Pentecostals expect their witness to be effective – that sinners will be converted.
- Purpose – in the thinking of Pentecostals the gift of the Spirit was always linked to service. Pentecostals are therefore 'action orientated'. Spiritual power was given to help one 'to do', and not for the sake of an experience of power-in-itself. Pentecostals therefore believed in 'going to the unconverted', rather than waiting for them 'to come in'.
- Others – following from the previous point, Pentecostals are naturally 'other orientated' – outwardly focussed.
- Individualistic – Pentecostals emphasised the individualistic aspects of the baptism and empowering work of the Spirit. Individuals were taught to 'step out in faith' and 'expect God to work through you'. This resulted in a high level of

individual effort in the work of witnessing and in participation in the life of the congregation. I will return to the matter of individualism in chapter three where I will show that it was a mixed blessing.

- Experience – Pentecostals have a strong emphasis on the experiential aspects of the Christian faith; their congregational meetings were ‘event-full’. There has always been a strong link between faith and the tangible, such as healing, in Pentecostalism.

2.1.3.2. PENTECOSTAL CONGREGATIONAL MEETINGS

An analysis of a Pentecostal congregational meeting shows that Pentecostal pneumatology has brought about an inner revision of ecclesiology making it a ‘missionary ecclesiology’. In this way it differed from its Protestant ‘womb’; the pneumatological emphasis revised the praxis of the Protestant congregational meeting, and in the process brought church and mission together. Savage (1976:103-125), amongst other models, typifies Protestant traditions as a ‘lecture hall’ where the congregation is defined as the gathering of people who sit and listen to the Word of God being preached. Pentecostal congregations could be typified as a ‘playing field’ where teams play; everyone in the congregation has a part to play in the church that exists to ‘save the lost’. In the following discussion I will try to show that mission is inherent to Pentecostal congregation praxis and ecclesiology.

I have used the words, ‘experience’, ‘other-orientated’, ‘enablement’ and ‘individualistic’. They belong together in Pentecostal congregational praxis. A Pentecostal meeting has a strong sense of ‘event’. As I have said, it is ‘event-full’. The Pentecostal experience could be described as an experience existing in the tension between two poles. The first pole is the individual, personal pole; the second is the inter-personal or shared-experience pole. The Pentecostal experience, ecclesiology and praxis form an ellipse around these two poles.

2.1.3.2.1. THE FIRST POLE.

The baptism of the Spirit was for many an intense, personal experience. One example will suffice, but it must be remembered that many enjoyed similar experiences of equal intensity. George Upton (1980:14-15) tells the story of Charles

Chawner and quotes from a booklet by him. Charles Chawner was one of the original pioneers of the AOG (Watt, 1991:8).

The first Pentecostal missionaries to leave Canada for South Africa were Charles and Emma Chawner. As young people they had migrated from England, the land of their birth, and located in Toronto, Ontario. Charles Chawner was converted when he was quite a young man, but like many thousands of others in the western world, he testified, 'I did not then see in the Bible that I could and should live an overcoming life; so I failed, much grieving myself and others also. About the year 1903, the Holy Spirit showed me my dreadful sins and worldly condition, leading me to seek forgiveness and reinstatement. I passed through a very dark time for some weeks, but God was gracious to me, let me yield myself wholly to Him, and gave me a witness of a clean heart, with a burning desire to be all for Him and used by Him. We lived at this time in the eastern part of Toronto, Canada. My wife and I sometimes attended the East End Mission. It was here I first saw the workings of the Holy Spirit, and my God enabled me to believe His Word, Acts 2:39 and seek to be clothed with power from on high.

'About the 2nd of February 1907, as I was in Prayer, I felt a shock go through me that shook me like a leaf. I was made to laugh and cry by turns, to feel myself under a mighty power, shaking different parts of my body, sometimes the whole frame, at the same time feeling such an inexpressible joy that I was dealt with thus.

'On the third day, I saw in a vision, numbers of dark faces on the hillsides and I among them, and through my own lips a message was given me that I should be among them, bidding me not to tarry long in one place, that there was much land to be possessed and Jesus was returning soon. At the same time He gave me His exceeding great and precious promise of food, clothing and shelter and the supply of every need; and above all, the assurance of powerful and eternal results of His own word faithfully spoken.

'In witness of His Spirit-baptizing power upon me, He poured through the lips consecrated to Himself, sweet languages unknown to me or to others who were present. The results of this precious baptismal experience, as I realise them

after a lapse of nearly two years, are that I am nothing but an empty vessel, that the Holy Spirit works through me, that I am not the power, nor is the power given me to use, but the Holy Spirit is the power, and He uses me in His time and in His way and all for the glory of God, Hallelujah!'

A number of things must be emphasised about the first pole (personal) of the Pentecostal experience from this story; it was personal, intense, even physical. He experienced great joy, spoke in tongues and was imbued with a sense of urgency because of the Coming of Christ. He was deeply assured of the success of his venture and believed that as a servant of God, the Holy Spirit would use him for the glory of God. John Bond (1990: personal interview), who knew him, told me of Chawner's deep personal spirituality and evident devotion to Christ. The personal pole of Chawner's experience, intense and personal as it was, turned him outward; it resulted in mission to South Africa.

McGee (1984:47-71) includes a number of stories of those who were baptised in the Holy Spirit. All were deeply personal and intense spiritual experiences resulting in urgency for world evangelisation. McGee (ibid.) draws attention to the fact that all early Pentecostal leaders believed their experience of the Spirit was for mission, some even thinking that the reason for tongues was to overcome the problem of learning a foreign language.

2.1.3.2.2. THE SECOND POLE.

The second pole of the Pentecostal experience is the inter-personal one, the shared experience. Pentecostal pneumatology deepens the importance of the gathering of believers because the individual member is empowered by his/her experience of the Holy Spirit to be a contributing part of the church. The baptism of the Spirit and the charismata make each member 'useful' and 'necessary' to the life of the church. The sharing of testimonies is always an important part of the Pentecostal liturgy. It is at this point that the model of 'the lecture hall' no longer fits Pentecostals whose roots were deeply embedded in Protestantism. They, whose model of congregational life is the 'lecture hall', may have a **personal** experience of God, but it is possible for it to be a **private experience**. The reason is because there is no great demand in the praxis of the congregation-in-worship to share the experience as there is in Pentecostal congregations. Pentecostal pneumatology imposes the necessity of the

shared experience upon the congregation-in-worship. It is this dimension of Pentecostalism that modifies the intensely personal, individualistic and even private aspects of the experience of Spirit baptised believers, and turns them 'inside out' to other believers and to the world.

Most Pentecostal congregations have meetings where they try to make a practice of what they believe Paul to be encouraging in 1 Corinthians 14:

What then shall we say, brothers? When you come together, everyone has a hymn, or a word of instruction, a revelation, a tongue or an interpretation. All of these must be done for the strengthening of the church. If anyone speaks in a tongue, two—or at the most three—should speak, one at a time, and someone must interpret. If there is no interpreter, the speaker should keep quiet in the church and speak to himself and God. Two or three prophets should speak, and the others should weigh carefully what is said. And if a revelation comes to someone who is sitting down, the first speaker should stop. For you can all prophesy in turn so that everyone may be instructed and encouraged. The spirits of prophets are subject to the control of prophets. For God is not a God of disorder but of peace. As in all the congregations of the saints, ... (NIV).

A Pentecostal meeting requires the participation of all in the congregation, in a variety of ways, and as they believe themselves to be directed by the Holy Spirit. While there is some liturgical structure to meetings, the spontaneous participation by individuals is a value, besides being expected. The most commonly used of the charismata are tongues with interpretation of tongues and prophecy, but the other charismata may also occur. Besides the use of what Pentecostals understand to be the gifts of the Spirit, someone may interject with a prayer, a song, or by reading a portion of scripture. In this way the process and development of the meeting is passed around the gathering, the lead being taken, first by this one, and then by that one, and then by another. While the unplanned content of the liturgy unfolds, the leader of the congregation maintains a light hand on the developing process.

The openness of the meeting to spontaneous participation and uninhibited expressions of worship made for noise and enthusiasm. Meetings were demonstrative, with varying expressions of emotion, tears, hope, conviction, an inner

sense of nourishment, challenge and inspiration; participants felt they had given and received a blessing.

Within the context of the congregation-in-worship, the sermon (message) is still of vital importance. If the sermon is the picture, then the congregation's spontaneous development of the liturgical content is the picture frame. The Word of God is presented in the context of the congregation-in-worship and the **whole** meeting (worship and sermon) gives the Pentecostal service the sense of encounter with God.

Pentecostal pneumatology made a living truth of the Reformation doctrine of the priesthood of believers, and in so doing deeply influenced ecclesiology and congregational praxis. The 'lecture hall' became 'a playing field', and the gathering of Christians changed from 'solo' to 'symphony'. The word 'together' became very important to Pentecostalism. Pentecostal pneumatology makes meeting together essential to the Pentecostal experience. It has an inner requirement that changes the possibility of 'Christianity-in-isolation' to the necessity of 'Christianity-together'. The individual's experience is deeply influenced and enriched by the shared experience of the Spirit. We could even say that much of the personal experience of the Spirit happens in the shared experience when the individual reaches outward to others.

From the 'Pentecostal meeting' we can go on to discuss the 'meeting place' or 'place of encounter', where the Christian or the church meets the world. Much of the Pentecostal experience is in the encounter between church and world because this is where Pentecostals expect the Lord to confirm His Word with signs and wonders. Pentecostal pneumatology therefore deepens the importance of the 'meeting place' between the Church and the world filling it with charismatic possibilities.

These are the reasons why I believe that the Pentecostal experience is an ellipse formed around the two poles of the personal and inter-personal elements of the experience of the Spirit. The inter-personal experience, whether it be between individual and church or individual and world, or church and world, is clearly a migration outwards. It is the necessity to share that makes Pentecostalism missionary because it turns people and congregations inside out.

2.1.3.3. THE APOSTOLICITY OF THE CHURCH.

Parallel to the missionary nature of Pentecostalism, there was in the wider Church, Protestant and Catholic, a rediscovery of the essential unity of Church and mission (Bosch and Verry, 1978:35-40). This was particularly the case in the I.M.C. from the 1938 Tambaram conference onwards with the development of the theology of the apostolate (ibid.:47-56). The 'older' Churches began to free themselves from the static concepts associated with the words 'apostle' and 'apostolic', which had acquired the meanings of either an authentic ordination stretching back to the apostles and/or faithfulness to the teaching of the apostles but tended to exclude the idea of mission. Nevertheless the concession must be made that there is some value in these 'static' concepts of apostolicity because there is always something menacing about groups who are disconnected from the teaching of the Bible or behave as if Church history began with them. The difference between the older Churches and the Pentecostal movement is that Pentecostal Churches did not come to the theology of the apostolate by theological reflection, but rather from their experience of the Spirit. Pentecostal Churches did however believe they were 'apostolic' in the sense of 'static' concepts too. To be 'apostolic' in the Pentecostal sense meant:

- Authentic – in the sense that they had returned to authentic New Testament Christianity, and so had a strong connection with apostolic times,
- Faithful – in the sense that they were not compromising the doctrine of the apostles, and
- Missionary – in the sense that they were doing the work of mission and evangelism in the way the apostles did it.

Even the names 'Apostolic Faith Mission' and 'Full Gospel Church' reflect the consciousness of being closely connected in every way to the early Church.

I have previously pointed out how Mullan of the AOG maintained that the apostolicity of the Church found its focus in individuals gifted to be apostles (Watt, 1991:63-64, 169-171). He defined an apostle as one who had the ability to establish new congregations. This required evangelism, gathering believers into newly formed congregations and setting them in order with elders and deacons. Mullan further maintained that an apostle also brought others into the ministry to work under his direction and so care for the churches he had established or which looked to him for oversight. He believed too that it was proper for a local church always to have a relationship with an apostolic leader. There are strong similarities between his views

and Episcopal Churches. He taught that an apostle was only an apostle as long as he exercised the ministry of planting congregations and leading the growth of the work. This understanding of apostleship therefore kept the growth and mission of the Church in the foreground of congregational life. As Mullan's assistant for two years (1969-1971) I was frequently party to discussions where he insisted that this was the way the New Testament Church carried out their mission. As with the AFM and FGC, the apostolicity of the Church was part of the being of the AOG.

Because of the pneumatological revision of ecclesiology in Pentecostalism, there has been an uncontrived, even unconscious, rediscovery of the apostolicity of the Church. Pentecostal congregations enjoy an inner unity of church and mission because they are woven together in the being, life and praxis of the congregation. From personal experience I have always been conscious of the almost tangible awareness of 'sentness' in Pentecostal congregations – sent to evangelise the world. Emil Brunner's (in *Missiology and Science of Religion* MSR 301:1978, 42) epigram,

'the Church lives by mission as the fire by its flame', aptly describes the early beginnings of Pentecostal Churches.

2.1.3.3.1. BORN IN MISSION.

Many of the founding fathers of Pentecostal Churches overseas were active in mission. McGee (1984:95-111) outlines the role played by missions in the process that led to the organisation of the General Council of the Assemblies of God in the United States of America (USA). When the first General Council met in Hot Springs, Arkansas in 1914, five subjects were listed for discussion, the third addressing the problems of missions, and that of the 128 ministers that joined the new organisation, 27 were missionaries. This is but one example of the fact that mission and missionaries were at the heart of the formation of Pentecostal movements. The same is true of South Africa. The Pentecostal Churches in South Africa came into existence through the efforts of missionaries and therefore were imbued, from their inception, with a missionary ethos. At the heart of this missionary ethos lay the ministry of evangelism. The best attended meetings in Pentecostal congregations were evangelistic, the 'Gospel Service' whose clear goal was 'to win souls for Christ'.

The Pentecostal Churches of South Africa came into existence, developed and spread by means of evangelism whether in congregational meetings or tent crusades, street preaching or person to person witnessing. Perhaps the strongest evidence that Pentecostals understood the core of their mission to be evangelism is found in the enthusiasm of rank-and-file members witnessing to the saving grace of Christ. Africans who came to faith through the ministry of Nicholas Bhengu told me that they sang and preached to fellow commuters in trains and busses on their way to work every day, and that waiting bus queues presented fine opportunities to preach to captive audiences. Being willing to stand in an open-air meeting to preach and testify was seen in Pentecostal circles as 'the thing to do if you really loved Jesus'.

This very direct kind of evangelism grew out of a clear idea of who was and who was not saved, how they could be saved, and the urgency of the question of a person's eternal destiny. This understanding of things was probably no different to that of non-Pentecostal evangelicals, but what made Pentecostal evangelism different was what they said Jesus would do for their hearers if they would repent and believe. They offered in their Gospel forgiveness of sins, healing, deliverance and the baptism of the Holy Spirit. The urgency of the matter was pressed on the listeners because 'Jesus is the soon coming King and there is no time to waste'.

Most Pentecostal evangelism has the purpose of the salvation of souls for the building up of congregations. The impression created by the high-profile healing evangelists, such as Oral Roberts and others, that converts are left to themselves when crusades are over, is not generally true of Pentecostal evangelism. Driven by the need to grow, Pentecostals have tried to be careful about gathering their harvests into congregations. Nicholas Bhengu founded the Back to God Crusade (an evangelistic arm of the AOG) with the clearly defined purpose of winning converts and gathering them into congregations. At this present time the Back to God Crusade owns eighteen tents which are continually in use around Southern Africa (see addendum 7:207-216). The standard practice of the crusade is that a tent remains in place until a congregation is formed and a pastor is given responsibility for the new converts.

To conclude this point, Pentecostal Churches were born in mission and evangelistic fervour. They have spread, developed and been sustained through the years by this

sense of mission and it is probably true that evangelism has been the most consciously held obligation of Pentecostal Churches.

2.1.4. HEALING AND DELIVERANCE

The expectation of the miraculous played a vital role in Pentecostal mission. Pentecostals expected the miraculous to accompany their evangelism – that God would confirm His Word with signs and wonders in the healing of the sick and the deliverance of the oppressed, and that He would baptise people in the Holy Spirit with the evidence of ‘speaking in tongues’. Inherent in the Pentecostal approach to evangelism is a lively faith in the presence of God and His willingness ‘to act now in accordance with His Word’. Although Pentecostals included these elements in their ‘full Gospel’, the death of Christ for the sin of the world was nevertheless at the centre of their proclamation.

I wish to distinguish between healing and deliverance because Pentecostals usually did. ‘Deliverance’, to Pentecostals, adds the nuance of demonic presence and activity in the situation of an afflicted person who was seen as a prisoner of a malign presence. In the sense that an exorcism of some kind has been required to help a sufferer, ‘deliverance’ differs from healing. In deliverance therefore, the ministering person is addressing the demonic that he or she believes to be there in the condition of the person being helped.

Pentecostals generally believed that the miraculous elements of healing and deliverance were there to convince unbelievers of the truth and power of the Gospel, and that the Bible associates gifts of healing and deliverance with the ministry of evangelists. The text at the end of the Gospel of Mark,

‘Then the disciples went out and preached everywhere, and the Lord worked with them and confirmed his word by the signs that accompanied it’ (Mk. 16:20 NIV),

was probably one of the most quoted texts used to justify the Pentecostal approach to evangelism and at the same time foundational to the expectation that the miraculous would accompany outreach.

Without discussing whether Pentecostals had an adequate understanding of Divine healing or not, one must nevertheless concede that their understanding reads a very

strong evangelistic and missiological purpose into it. The point is that Pentecostals did not see the miraculous as entertainment for bored Christians, but rather for outreach. Some missionaries believed that the element of miraculous healings occurred more freely in situations of evangelism and church planting than in congregational life. This without doubt became a powerful motivation to keep doing the work of evangelism. It is my opinion that this is the reason behind the proliferation of tent evangelists in the earlier days of Pentecostalism. It seems there was an unstated belief that one could only have a really good Pentecostal meeting in an evangelistic tent crusade. This is not to say that the miraculous was not expected in congregational life, for it was, but in such cases healing was given as the 'children's bread' (Mat. 15:26) in answer to the believing prayers of elders (James 5:14-15). As an example of these points, the comment of W.F.P. Burton, who worked as a pioneer missionary in the (then) Belgian Congo from the time of the First World War to the time of independence, is interesting. He said he had noticed over the years, that whenever he broke new ground, miracles of healing happened freely in his ministry. But as soon as a congregation had been firmly established with its own leaders, the element of the miraculous seemed to lift from his ministry and pass on to that of the elders of the church (Baker, 1999).

2.1.5. REJECTION BY HISTORIC PROTESTANTISM.

Ostracism also played a role in fostering the missionary zeal of early Pentecostalism. It created a strong sense of 'us' and 'them'. The ethos and ecclesiology of historic Protestantism could not accommodate Pentecostalism and the denominations soon turned against it, isolating and excluding their own members who were involved in the Pentecostal revival. The doctrine of the baptism of the Spirit with speaking in tongues as its evidence was branded as heresy, and Pentecostal movements as 'sects' in the pejorative sense.

The 'exiled' Pentecostals formed their own denominations, and because they believed they had something vital to share, they struggled for their existence and plunged into the task of winning converts to their cause. They, in turn, viewed the older Churches as seriously lacking the truth, and probably far from God. This naturally made the historic Churches part of the mission field. Even the names of Pentecostal Churches implied a criticism of older Churches. 'The Full Gospel Church' implied that other Churches did not preach a full Gospel, if they preached it

at all! 'The Apostolic Faith Mission' implied a claim to being like the early Church enjoying the miraculous power and truth of Apostolic times while others patently did not. And Assemblies of God's people were grateful to be God's people, but not too sure that others were. 'They' - the others - belonged to 'modernist' Churches and so could not possibly be saved. I (Watt, 1991:131-132, 134-141) have already described the insular attitudes of the AOG and its journey to a more ecumenical stance. In general, however, those insular attitudes were true of all South African Pentecostal Churches, the 'us' and 'them' construct adding fuel to the fire of missionary fervour. It seems to me that the idea of 'having something special to share' is a dimension of Pentecostal mission that was given clearer outlines by a wider context of rejection and opposition.

A point to be made is that because Pentecostalism was held in low esteem by better educated clergy and, by extension, the strata of society they ministered to, the only people left to welcome Pentecostal missionaries were those who shared the same low esteem – the poor.

2.1.6. THE CALL TO REPENTANCE.

Although the audience of the early Pentecostals emerged from the shadows on the fringes of society and situations of deprivation, and are to be considered as the victims of history, they were addressed as sinners and called upon to repent – victims are sinners too. Themes from Exodus that are important to liberation theologies were unconsciously emphasised in Pentecostal evangelism – unconscious in the sense that Pentecostals did not have a political or social agenda.

Among Pentecostals the use and interpretation of Exodus was spiritual and ethical rather than socio-political. 'Liberation' was understood spiritually and ethically. There always has been in Pentecostalism an emphasis on personal sin defined largely in spiritual and ethical terms. It followed therefore that the need of a personal salvation was also emphasised – a salvation that was also defined in spiritual terms but was to be evidenced by ethical changes (the fruits of repentance). The slavery of sin and 'life in Egypt' (the world) was the place of death, but there was 'salvation and liberation from sin through the blood of the lamb'. Another important emphasis from Exodus was the journey through the wilderness (this life) to the promised land

(heaven). This explained the hardship people lived with and helped them to endure, at the same time holding out the hope of better things to come.

The importance of the call to repentance among the poor was that they were not addressed as victims but sinners. This moved the responsibility for their situation and condition from 'circumstances beyond their control' to themselves. At the same time the liberation and salvation themes in Pentecostal evangelism together with the power of miraculous healings penetrated the defeatist psychologies of the poor causing their inner collapse and surrender to destructive powers to give way to faith, hope and love in the fellowship of a warm and buoyant community of faith.

The importance of themes from Exodus to Pentecostalism and Pentecostal missiology should not be underestimated. I will return to this thought in chapter 4.

2.1.7. THE AGENTS OF MISSION

From its outset the Pentecostal movement had a category of people who clearly were 'missionaries'; I pointed out earlier that the Pentecostal movement inherited many missionaries from Evangelical mission agencies. However, alongside these 'career missionaries' were 'lay-people', a distinction not clearly drawn by early Pentecostals, who also were agents of mission. It seems this fading/vanishing of the distinction between clergy and laity happened spontaneously the beginning of the Pentecostal movement because Pentecostals believe that Spirit baptism empowers everybody to serve the Lord. However, at a later stage Mullan (1985:3) taught against this distinction based on his interpretation of 'the practices of the Nicolaitans' (Revelation 2:6) which, he said, described the evil of the clergy 'lording it' over the congregation and assuming to themselves the rights of a special priesthood in contradiction to the New Testament teaching that all believers are priests (Watt, 1991:75-76). The criteria that were applied to people wanting to serve the Lord did not include education but rather: 'Are you saved? Are you baptised in the Holy Spirit? Are you living a holy life? What is your ministry?' Because they had been supernaturally empowered to witness, believers were not required to undergo formal theological training before ordination. This meant that it was relatively easy to deploy people in various roles. There were no delays for training and as a result the work spread rapidly. Examples abound of the role played by rank and file Pentecostals.

I have already shown that Pentecostals believed that the Holy Spirit empowers all believers to be witnesses, without reference to gender. At the beginning of The Pentecostals churches in South Africa women played a very important role both in planting and leading churches. With the passing of time as Pentecostal movements became more established and structured the Pentecostal ministry became a predominantly male preserve. The AOG leadership is aware that the issue of gender in their ministry has to be resolved, but at this stage there has only been an airing of the fact that the issue exists. No steps have been taken to resolve the problem theologically.

2.1.8. CHURCH PLANTING

Pentecostal believers also made use of their homes to evangelise and plant churches. Many 'cottage meetings' became congregations with the passing of time. Members who were transferred by their companies to towns in which there was no Pentecostal witness would usually not consider going to another church, but would invite church leaders to start a meeting in their homes in the hope of establishing a new congregation. They usually succeeded (cf. Saayman 1993:44-45).

Another factor that accelerated the process of planting new churches was that there was always a ready supply of lay ministers who could quite easily be deployed to new ventures. In earlier times small churches (by today's standards) could support a full-time minister, or at least partly support them while the minister took a part-time job to make up his stipend. The willingness to sacrifice comfort, career and security was a significant factor in the process of church planting that should not be underestimated.

The impression that Pentecostals engaged in tent evangelism, made converts and then abandoned them to their own devices is a caricature. It may be true of some, but in general Pentecostals engaged in evangelism with the aim of building up or establishing a church (e.g. addendum 7:212). On the smallest of budgets but with great optimism Pentecostal churches spread from town to town. The lack of respectable meeting places and church buildings did not hinder them because they were willing to meet anywhere. And some churches met in the strangest places, reinforcing their ostracism, but adding to the sense of adventure and often making it easier for those on the fringes of society to attend.

2.1.9. CHURCH AND STATE.

Having been deeply influenced by pietism Pentecostals generally avoided issues political. I have described the struggle and the journey of the AOG with this issue (Watt, 1991:148-161). In chapter three I will deal with it more fully. Pentecostalism surrendered without a fight to the inherent racism of South Africa, and when it was enshrined in legislation, Pentecostals (White Pentecostals) accepted it as from heaven and Black Pentecostals submitted in silence. That the Church should develop in ethnic streams was simply accepted as, 'that's how things should be', without too much thought as to the long-term consequences and theological significance of this tame surrender to Government. There is a long history of cooperation between Church and State and perhaps we should not be surprised at the way the South African situation influenced the development of the Pentecostal model of mission. In some Pentecostal Churches Whites were in control of mission to the Blacks. In the AOG Blacks were in control of their own mission and church planting (cf. Saayman, 1993:47-50).

Only a few voices from among Pentecostals were raised in protest against the Church's complicity with apartheid. Frank Chikane of the AFM was one and Colin La Foy of the AOG was another. Their prophetic protests were not always understood or welcomed. Chikane was suspended by the AFM and suffered at the hands of security police. La Foy's agitation together with the gathering unrest in the country eventually bore fruit, and the AOG leadership produced a statement concerning the stance of the AOG on the way to break the political log-jam in the nation (Watt, 1991:160-161). However, the net result of allowing racist views to influence the development of Pentecostalism in South Africa is racially divided Churches – separated movements within denominations.

2.1.10. THE BIBLE AND MINISTRY.

Pentecostalism began with a search in the Bible for an understanding of Spirit baptism and its evidence (Mcgee, 1984:47). When Charles Parham's students received the Baptism of the Spirit with speaking in tongues as in Acts, that set the stage for a faith in the scriptures that can be summarised as: 'If the Bible says it, I believe it, and if it is promised we can have it'. Faith that the Bible is the Word of God and the preaching of it are fundamental to the growth of Pentecostalism.

This simple (naïve) hermeneutical approach undergirds the Pentecostal expectation that the miraculous element of Acts and the rest of the scriptures is available to the modern Church. In other words, Pentecostal expectation of the miraculous was based more upon proof texts than upon an understanding of the broader theological framework of the Kingdom of God.

While it is true that Pentecostal hermeneutical methods can be criticised, it must be remembered that they did not have the tools of a better developed hermeneutical method. Secondly they, together with other Evangelicals were reacting to the arid rationalism of Scholasticism, which quite evidently together with liberal theology had led the Church into a cul-de-sac. Higher criticism had taken the Bible away from the ordinary reader. Motyer (1996:15) writes:

A century in which Old Testament study has been preoccupied with the 'nuts and bolts' of Old Testament literature has frankly not helped. This is not necessarily a comment on the integrity of the approach which concentrates on fragmenting Old Testament literature into what, it is urged, are its original components, but simply on its utility. It has made the Old Testament a mystery to the average person – indeed to the average theological student too! It has removed the book from the hands of the church and put it into the hands of the specialist. It has broken down one confidence without replacing it with another. The bits and pieces spread out on the bench have ceased to be a car.

Although this is a comment on the Old Testament, it is doubt and uncertainty about the reliability of the scriptures to which Pentecostals were reacting. Thirdly, Pentecostals believed in the power of the Word together with the Spirit to bring about conversions and other salvific events. In other words, Pentecostals believed that the Word preached with an 'anointing' made things happen. And 'wonderful things' happened which reinforced confidence (pride) in their inadequate hermeneutical method. If there is anything peculiar to Pentecostal hermeneutics it is the belief that the Holy Spirit will guide believers into all truth (John 16:13) and will remind them of all that Jesus said (John 14:26). They understood this in a very immediate sense and caused them to not place too much confidence in the value of theological education. With regard to the Bible, Pentecostals urged their members to read and study it, a simple habit that reinforced faith and piety and equipped rank and file members of Pentecostal churches to share their faith.

2.2. AN EVALUATION OF THE MISSION MODEL.

In evaluating the Pentecostal model of mission we need to take in to account the fact their greatest area of success was with the poor. Pentecostal churches did not find acceptance to any great degree among the economically privileged and well-educated sectors of society. For these reasons we need to keep in mind the poor as we evaluate the model. Through the next few paragraphs I will reflect on some weaknesses and strengths in the model.

2.2.1. EVANGELISM AND CHURCH PLANTING

Undoubtedly evangelism is one of the major strengths of Pentecostalism. Pentecostals missionaries understood evil and sin to be personal rather than structural and because of that perspective addressed the poor as sinners rather than victims. One cannot say they were never addressed as victims, but when they were it was as victims of Satan's power rather than socio-political power. The Exodus motif that was important to Pentecostals (chapter 4) was interpreted as redemption by the blood of the Lamb from the power of the old life, old ways and Satan's dominance. So even this was seen in terms of personal evil.

While this is an inadequate understanding of evil, the advantages are evident. Victims can shift the blame for their plight to others. Sinners who accept responsibility and guilt for their condition have the escape of repentance and forgiveness in the Gospel. The Pentecostal Gospel was truly good news to the poor of South Africa. The idea of deliverance was deeply relevant to them especially when accompanied by powerful signs and wonders. It was these that removed the Gospel from the coldly theoretical and cerebral sphere and made it so evidently practical and immediately applicable to their situation.

Among the poor the ministry of healing was very important because most of these people did not have access to medical care. The miracles of healing that took place in conjunction with the preaching of the Gospel were instrumental in breaking the cycle of hopelessness and apathy among the poor. The unavoidable danger is that people want to live on signs and wonders degrading the work of God to the level of entertainment. Nevertheless, they could see and experience the power of the Gospel and thousands of all races joyfully responded to the opportunity of a better life the Gospel offered.

Evangelism was at the centre of the existence and growth of the Pentecostal movement. Churches were naturally extroverted. Mission and evangelism was not something that had to be added to Pentecostal churches because they came into existence through and prospered because of that missionary purpose. The readiness to plant churches, even small churches, in the most obscure places made Pentecostalism accessible to people living on the fringes of existence.

This aspect of the model of mission is presently under some threat, particularly among Whites, because small churches are no longer economically viable and the need for larger churches is resulting in unwillingness to plant churches that have little potential for growth because of where they are situated. Besides abandoning small towns, the practice of inviting some members of a full church to leave to form a new church in another suburb is also being sacrificed to the ambition of having a large church. The desire for large churches has had a very negative effect on the planting of new churches.

2.2.2. THE IDEA OF POWER.

The theme of 'power' – the power of the Holy Spirit – or 'enablement' has always been at the heart of Pentecostal thinking. The Pentecostal model of mission will disintegrate without Spirit baptism that also gave rise to it.

'But you will receive power when the Holy Spirit comes on you; and you will be my witnesses...' Acts 1:8.

Pentecostals have always understood the empowering of the Holy Spirit as the power 'to be'...and the power 'to do'. This element of Pentecostal belief was vital to their work among those existing in the shadows, far removed from the economic and social centre of society. Pentecostals brought the idea and the experience of 'power' to those whose experience of poverty has been described above. Terrifyingly destructive and powerful (demonic) forces that held the poor in their captivity – educational, social, and economic deprivation – squalor, poverty, ignorance and superstition – inner emotional, motivational, psychological collapse and despair – gave way to the power of the Holy Spirit.

The negative experience of power as an inescapable descending spiral was replaced by the idea and liberating experience of the power of the Holy Spirit. The gifts of the Spirit empowered their recipients 'to do' and 'to be' and so relegated the usual

prerequisites of education and other status symbols to a lower rank; what was highly valued among Pentecostals was giftedness and spiritual power. Those who were of no consequence outside of the Church found themselves to be part of a rapidly growing alternative society in which, because of their gifts, were held in esteem and honour. This experience of empowerment became the basis for the upward mobility of Pentecostals in society.

2.2.3. ECCLESIOLOGY.

Associated with the idea of power in the previous paragraph is the positive effect of the power of the shared experience of the Spirit. The liturgical structure, it seems to me, mediates the ennobling, dignifying and liberating effects of salvation by enabling everybody to be a giver and a contributor to the wellbeing of others. We should not underestimate the spiritual qualities of the shared experience by explaining it in sociological and psychological terms alone. The shared experience mediates the force and uplifting power of sharing in Christ's resurrection. In the next chapter I will return to this point because the liturgical structure of Pentecostal churches is changing which means one of the central elements of the genius of the model of mission is being lost.

2.2.4. THE HOLISTIC NATURE OF PENTECOSTALISM.

Amongst the various emphases of the early Pentecostal missionaries were two they delighted in – the miraculous provision of God and the healing power of God. Many of the early Pentecostal missionaries went to their various fields of service without the financial support of a sending body but with the conviction that since they were doing the will of God, He would provide for their daily need of food, shelter, clothing and money. They modelled this 'life of faith' for decades and made the 'provision of God' and 'living by faith' the subject of instruction in their sermons. On the basis of the scriptures they linked the provision of God to faithfulness in tithing, teaching that those who give will enjoy the generosity of God in material things (Malachi. 3:10; 2 Corinthians 9:6; Philippians.4:19). The teaching and faith of the early Pentecostals on this issue was somewhat different to the modern 'give to get rich' expression of this belief; it was rather 'give and experience the provision of God'. In short, wealth was not promised, sufficiency was.

Prayer for the sick occupied a large proportion of time in meetings, especially evangelistic meetings where healing was understood to be a sign accompanying and validating the preaching of the Word of God. Anecdotes abound about the multitudes

that gathered for the evangelistic crusades of the healing evangelists, of the sick who came for prayer and of the results of those meetings (e.g. addendum 7:213).

2.2.4.1. THE MEANING OF THESE EMPHASES.

A way to understand the meaning of 'God provides' and 'God heals' is that God takes our 'this-worldly' life very seriously and that Pentecostalism is inherently holistic. König (personal interview: 1999) maintains that anybody who believes in 'speaking in tongues' has to accept that God is very interested in our material existence because of the physical nature of this manifestation of the Spirit.

The early Pentecostals do not appear to have worked out the implications of 'God provides' and 'God heals'. In fact there is substantial evidence of the contrary, of their adopting an 'other-worldly' stance emphasising 'salvation of the soul' and the 'after-life' while at the same time preaching 'God heals' and 'God provides'. This means they lived with an inner contradiction in their theology – a kind of Gnostic theory combined with a holistic praxis. This inner contradiction made it easier for the doctrine of apartheid to be accepted.

2.2.4.2. GNOSTIC DUALISM.

The doctrine and practice of apartheid drove a Gnostic wedge into the heart of Pentecostalism affecting even the organisational structures of the Churches and by so compromised the witness and integrity of a faith that is inherently holistic. There is no saying how long it will take to overcome the distance and mistrust between the races in Pentecostal Churches.

That dualism was allowed into Pentecostal belief resulted in the failure of the Church to be prophetic with regard to the structural evils and oppression of apartheid. Loyalty and submissiveness to Government was mistaken for faithfulness. A proper understanding of faithfulness would have required the Church to be prophetic and opposed to the status quo.

It is also a matter of historical record that while the implications of the holistic nature of Pentecostalism were not worked out theologically, and while a gnostic schizophrenia took root, Pentecostals nevertheless succeeded in uplifting the poor

and the weak. While they vehemently opposed the social gospel, they themselves created institutions and instruments of social help. In other words they did works of social upliftment without the support of a consciously held theological foundation (e.g. addendum 1:163). The holism inherent to Pentecostalism and its broader implications to the model of mission should be carried into the future.

2.2.5. PENTECOSTAL HERMENEUTICS.

Saayman (1993:44-45, 52) has noted weaknesses in Pentecostal hermeneutics. He criticises the fact that Pentecostals assume direct access to the Word of God without due reference to the mediation of social, cultural and historical factors. The concerns he raises are well aimed because without the framework of a sound hermeneutical method, one can misinterpret the scriptures with some serious results. One serious example is Pentecostal complicity with apartheid. Others are beginning to emerge at the present time (see chapter 3).

Pentecostal suspicion of education may have shielded it from the ravages of cold intellectualism and liberal theology for a while, but ignorance does not provide permanent shelter, it exposes one to error. On the other hand the legacy of accepting the authority of the scriptures in faith and practice is a good one. A proper use of the Bible and submission to it must be carried in to the future keeping the experiential elements of Pentecostalism balanced by a sound theological foundation.

2.3. CONCLUSION.

With these few reflections I bring this chapter to a close. The model of mission described above was truly relevant among the poor. The poor are still with us, gathered about us in ever increasing numbers as the forces of urbanisation drive them from the rural areas to the cities. Again we have thousands living close at hand, driven to the fringes of existence, exposed to all the disintegrating powers of poverty. Is there another opportunity for the Pentecostal Church to engage the poor with the same message and with the same effect – the alleviation of their terrible plight? There are elements in the Pentecostal model of mission that would be relevant to ministry among the poor.

Unfortunately many Pentecostal Churches are no longer in contact with the lowest strata of society. The model of mission they have carried with them up the social

ladder is no longer relevant to wealthier, more powerful strata of society. This is the one of the root causes of crisis in Pentecostalism, the subject of my next chapter.

CHAPTER THREE

PENTECOSTALISM IN CRISIS

3. INTRODUCTION

I have already stated that I believe that Pentecostal Churches are caught in a crisis (page 28). The times of vibrant growth and evangelism have given way to uncertainty and introspection. Without doubt there are Pentecostal congregations that are vibrant and growing, but these 'centres of success' are the exception and not the rule. I call them 'Pentecostal' because they are in the AFM or FGC or AOG, but the question can be posed as to whether they really reflect classical Pentecostalism or whether they have successfully made the transition to the neo-Pentecostal model of congregational life?

There is no doubt that White Pentecostal congregations have felt the crisis more keenly than others, and for a longer period, but it is becoming evident that among African, Coloured and Indian congregations the crisis is now also having an effect. J. Donda (1998) stated that in Durban many African young people prefer churches like 'The Christian Centre' (IFCC) to AOG churches.

The new Churches such as IFCC, New Covenant and other independent congregations such as Rhema, which describe themselves as 'charismatic churches' or neo-Pentecostals, are growing faster than classical Pentecostal Churches. As I stated, this is particularly so among Whites. Of the two thousand AOG congregations about seventy-five exist in what were traditionally White suburbs – and this after ninety years of ministry in South Africa! In contrast, The New Covenant movement grew to one hundred and two congregations after just eighteen years (Isles, M. 1998). According to Isles (ibid. 1998) these are White congregations drawn mainly from the white-collar section of society. Some may point out that the New Covenant movement did not plant all their congregations, but have inherited some of them from other movements. I know this to be true, but it nevertheless underlines the point that Pentecostal movements are facing a crisis. The evidence is that there are Pentecostal ministers and congregations who prefer rather to be part of charismatic and neo-Pentecostal movements than classical Pentecostal Churches.

Pentecostalism can no longer claim to be growing at the rate it was prior to the Charismatic Renewal of the 1970s. It is my opinion that since the early years of the 1980s Pentecostal movements have been struggling through a process of redefining their role, uniqueness and doctrine in the family of Christian Churches in South Africa. Confidence has given way to theological uncertainty and all kinds of liturgical experimentation that is not necessarily bad, but in this instant is a symptom of 'looking for formulas' that give success to match the success of neo Pentecostal and Charismatic congregations. I will now propose some of the reasons for the crisis.

3.1. THE CRISIS OF SUCCESS

As in other parts of the world the Pentecostal Church in South Africa successfully penetrated those sections of society that were placed beyond the reach of other Churches by their low social status. At the same time, Pentecostalism was deeply influenced and shaped by its point of entrance among the socially marginalised. From their beginnings Pentecostal missionaries brought the benediction of salvation into the social wasteland of the poor. Lives were changed and the economic and living conditions of converts improved. Words penned by Stephen Neill (1970:86) are as applicable to South Africa as to Latin America.

'Much Protestant success has been in the underworld of misery, and here, to their eternal credit, the Pentecostals have shown a special aptitude for making the Gospel come alive to those on the very margin of human existence. The concern of these groups is with conversion; people must be brought to a saving knowledge of Jesus Christ, and that is all. With the social and economic problems of the times they have not greatly concerned themselves. Yet, almost unawares, they have been instrumental in bringing about a great social revolution. As men and women are converted they begin to drink less and work more. Children begin to go to school, then to high school, then to college. Within a generation or two the missions have produced a Protestant élite, thrifty, diligent, upright, and not always much interested in looking back to the pit whence it emerged'.

Besides noting the success of Pentecostals with the poor, he also notes the tendency of the success of the Church to distance it from the poor.

The children and grandchildren of the Pentecostal pioneers are no longer to be described as 'not many wise, not many noble'. Pentecostal churches, particularly, but not exclusively White congregations, can now point out many members who are either academics or professionals. They can no longer be said to be working among those 'living at a low social level' for often their members are among the wealthiest in the land.

Professor J.N.J. Kritzing (1998) told the following anecdote:

'A man lay in the gutter, drunk and derelict. The Pentecostals picked him up out of the gutter; the Salvation Army fed and looked after him. The Baptists baptised him and the Reformed Church taught him doctrine. The Anglicans then introduced him to high society..... and the Pentecostals picked him up out of the gutter'.

The only problem with the anecdote is that Pentecostals have moved up the social ladder and no longer find their natural milieu of ministry among the poor; they increasingly find themselves ministering higher up the social ladder amongst people who cannot be described as powerless and whose felt needs are very different to those of lower rank in society. Pentecostals who are working with 'the man in the gutter' are probably 'reaching down' from more elevated social strata. It could even be asked whether Pentecostals still have the skills or motivation to minister among the poor! This tendency is more developed in White congregations than Black ones. However, N. Mosupi (1999) said that they (Blacks in the AOG) were finding that people in squatter communities were not coming to their churches in the townships and that they (squatters) were not receptive to their approaches. A number of African AOG ministers have also expressed the opinion that notwithstanding the thousands who are still being evangelised by the Back to God Crusade, tent evangelism as an effective method of reaching townships has a limited life-span. Going to tent meetings is not quite socially acceptable and no longer something upwardly mobile Africans are inclined to do. If it is true that tent evangelism and Pentecostalism have been almost synonymous, the changes happening among the natural 'target group' of Pentecostal missionaries and evangelists require an exchange of long-cherished methods for others more relevant to the present situation.

The crisis facing Pentecostalism is to adapt to the new social situation and remain Pentecostal. Observable changes in Pentecostal churches raise the question: 'What makes a church Pentecostal?' The upwardly mobile social status of Pentecostal memberships and 'target groups' is forcing liturgical changes upon Pentecostal churches that are testing Pentecostalism to its core. John Bond, for twenty-eight years chairman of the AOG, has often publicly spoken of 'Pentecostal distinctives'. This he began to do in response to a question professor David Bosch asked him in 1991:

'Do you think the Assemblies of God is losing its Pentecostal distinctives and becoming another Evangelical Church?' (Bond, J. 2000).

Those elements Bond enumerates as distinctly Pentecostal are the liturgical gifts of speaking in tongues, interpretation of tongues, the gift of prophecy and gifts of revelation ('liturgical' because they play an important role in the liturgy of a Pentecostal meeting). He also points out joyful exuberance, freedom in vocal worship and giving of testimony as distinctly Pentecostal. Finally, he points to the emphasis on the Person and ministry of the Holy Spirit in Pentecostalism – that Pentecostals expound on the promises of the Holy Spirit – that they emphasise the Trinity as distinct from the binitarian approach of Evangelicals – that they minister the baptism of the Holy Spirit to believers by the laying on of hands.

Bond, in my opinion, made a useful contribution to the beginning of a discussion. However, the distinctives he has enumerated are lifted from their social milieu and are presented as a narrow Biblical definition of a religious experience not necessarily related to social reality, which I think they should be. The search for the answer to the question: 'What makes a church or a movement Pentecostal?' has broadened since 1991. Although in the context of a discussion about reasons for the growth of Pentecostalism, Hollenweger (1999:33-44) offers some insights that are applicable to our discussion, and broaden our description of Pentecostalism. He refers to oral liturgies, narrative theology and witness, reconciliatory and participant community, the inclusion of visions and dreams in worship, and understanding the relationship between body and mind revealed in healing by prayer and liturgical dance. In addition to these outlined by Hollenweger I would emphasise some of the social factors previously mentioned because it was in this reality that Pentecostalism began and thrived, namely:

- poor people – those whose felt needs concern the fundamentals of living,
- the power of the Spirit – that this was the sole resource in the face of their powerlessness, sickness and evil spirits,
- a style and liturgy that emerged from the social dynamics functional among the poor (demonstrative, boisterous, hearty, vocal, inclusive and not too concerned with ‘refinement’),
- the congregation’s spontaneous participation in the development of the liturgical content of a meeting,
- the face-to-face nature of the participation of people in the meeting, ie the openness and frankness of inter-personal relationships,
- small congregations – necessary for the individual participation of a high percentage of members present in a meeting,
- the ability of churches to sustain themselves and grow without a full-time minister.

The question could be posed as to whether some of these are ‘Pentecostal distinctives’ or simply factors that influenced the development of Pentecostalism. My intuition is that classical Pentecostalism and the social dynamics of the poor are so closely bound together, that the moment Pentecostalism moves up the social ladder everything changes. The following are some evident changes that have occurred in Pentecostal churches:

- wealthy people – their felt needs are different to the poor,
- power – these people enjoy the power of money, education and status, and their need of spiritual power is for reasons other than the powerlessness of the poor,
- privacy is more important to the wealthy because they can live independently of others, and so the inter-dependence of people in Pentecostal congregations has been modified,
- the liturgical content of meetings has returned from the congregation to the pulpit and platform from where a band leads corporate ‘worship’, and so the ‘playing field’ model of congregational life where the team plays has been exchanged for something that approximates more closely the ‘theatre model’ – performers and audience,
- congregations are large and can no longer accommodate the free spontaneity of small congregations,
- dependence on a professional staff to keep the church going,

- a polished and refined presentation relevant to an educated and sophisticated 'target group'.

Now it is true that churches like these do still expect members to be baptised in the Spirit and speak in tongues; they do encourage their members to use the gifts of the Spirit, but the question remains: 'Can they be called Pentecostal churches or should they be described as neo-Pentecostal? There are other questions too. Depending on which side of the fence one stands, is one necessarily passing a negative value judgement when describing a church as 'Pentecostal' or 'neo-Pentecostal'? Or, are we looking at a creative response by Pentecostals to the challenge of ministering to the upwardly mobile when we describe them as neo-Pentecostal?

However one may wish to answer some of these questions, the fact remains that at the end of the 1970s, with the demise of the Charismatic Renewal in the historic Churches, the Pentecostal Church was faced with the rise of a plethora of independent Charismatic and neo-Pentecostal churches. The traditional target group of the Pentecostals suddenly had a more satisfying choice of churches to attend where they could enjoy the charismata without having to associate with those from the lower strata of society or participate in sometimes embarrassing meetings where the liturgy was in the hands of the congregation. The more sophisticated and refined tastes of many Pentecostals today require 'safer' meetings with platform performances in order to avoid the 'coarser' elements of classical Pentecostalism (dangerous congregational involvement).

There can be no question that this development plunged Pentecostal Churches into a crisis. The exodus of a significant number of ministers and members to other movements is evidence of this. To stem the flow, Pentecostalism has struggled to escape the stigma of being the Church of the poor, the uneducated and the unsophisticated. The struggle to migrate from the lower strata of society to 'higher ground' forced upon Pentecostal churches a change in style, liturgy and ethos in order to keep in touch with the preferences of their upwardly mobile membership and 'target group'. It is this that consequently raises the question: 'Can these still be called Pentecostal churches?' Besides this difficult change in style and ethos, Pentecostal Churches also have the painful task of redefining their uniqueness and role in South Africa among the family of Christian denominations.

3.2. A STRUCTURAL CRISIS

After the end of the Second Anglo-Boer War it did not take long for the issue of race to re-emerge as the dominant political theme in the further shaping and development of South Africa. White fears of Black dominance together with racial philosophies of White supremacy dominated White Party politics, and came to full flower in the doctrines and legislated discrimination of Apartheid. So pervasive and invasive was this issue that nothing could escape its influence, and certainly not the Church which was comprised of the very people whose existence was being shaped by doctrines of race. Fred Burke (1988: personal interview), said that in 1920, when he came to South Africa from the United States, he came without racism, but that this is so part of the South African atmosphere it entered him too.

It has been demonstrated that initially, both in the United States and in South Africa, the Pentecostal movement drew people of various racial backgrounds together overcoming all distinctions of race and class in the ecstatic experience of the Spirit (Anderson 1992:53). This was certainly true of the 1906 Azusa Street revival in Los Angeles where it is generally accepted the modern Pentecostal movement began (Nelson 1981:9). The meeting that was led by WJ Seymour, a Black man, was characterised by the attendance of a large number of Blacks and Whites who rejoiced together harmoniously in their new-found experience of the Holy Spirit. This harmony lasted for three years until racial tensions between Blacks and Whites began to emerge. These tensions were so serious that they led to the division of Pentecostalism in the United States along racial lines.

Quite recently two Pentecostal movements in the United States that grew out of that racial division, namely the Church of God in Christ and the Assemblies of God, shared in a service of reconciliation that has become known as 'The Memphis Miracle'. It was called that because of a spontaneous departure from the planned order of service and the very moving moments and expressions of repentance and reconciliation that swept across the gathered congregation (Trask: 2000).

Seymour had been committed to a vision of Christian unity beyond the 'walls of nations, colour, language, sex and social class', but lost his role of leadership and was sidelined by the emergence of issues of race. Nelson (1981:13-14) maintains that Seymour saw the unity of the races to be as much a distinctive of the Pentecostal

Movement as glossolalia, but that with the intrusion of racial division, tongues became the distinctive feature and a doctrinal requirement of the movement. It is said that when Seymour died in 1922, it was of a broken heart because his vision of unity had not been realised (ibid:270-272).

A very similar course of events unfolded in South Africa. Anderson (1992:53-54) describes how the early racial integration of Pentecostalism in South Africa soon gave way to segregation. 'Race' has always played a role in South Africa and so it would be incorrect to think that it only became an issue after the victory of the Nationalist Party in 1948. From the inception of Christian mission in this country the question of race splintered Churches giving rise to the emergence of new movements, and Pentecostal Churches are no exception. Examples abound. Saayman (1983:132-142) traces the development of racially separate churches in the Dutch Reformed Church. In deference to the racial prejudice of White members it was decided to allow for separate places of worship, especially for the Eucharist. It is ironic that the ordinance of the Church that expresses unity should be the point of division. What began as a pragmatic arrangement in the 19th century became in the 1930s a theological principle under-girding apartheid. The formation of the NG Mission Church in the 19th century and a multitude of African Initiated Churches of the 20th century exist as monuments to White racism, paternalism and dominance. Anderson (1992:54-55) tells of the many splinter groups that had their beginnings in the AFM. At least one of these groups, the Zion Christian Church, has grown to become the largest AIC movement in South Africa.

The realities of conflicting nationalisms as well as cultural, racial, class and language differences have always presented the Church across the world with difficult questions. The South African Church's response of a 'simple' division of the races into separate Black and White churches has proved to be the wrong way of dealing with those realities. This is so because they were motivated by racist feelings among Whites, and furthermore, because power was on the side of Whites, they were able to impose a racist solution upon Black Christians with all its demeaning consequences – and that without reference to their (Black) feelings or ideas. What a chasm Christians now have to cross as they seek to find each other!

It is a little facile to find a scapegoat for the woes of the nation and the Church in Afrikaner nationalism as if that alone is the source of all racism in Church and State. The complicity of the British, and by extension English speaking South Africans, in the formation and justification of White racial attitudes as well as providing the crucible in which Afrikaner nationalism became necessary cannot be ignored. Cochrane (1987) has shown the role of English Churches in the development of repressive and segregationist social structures in South Africa. It seems a little smug therefore when English speaking South Africans point the finger of blame at Afrikaners and pronounce judgements on their Churches. I say this because I think it is necessary to understand the context in which Afrikaans speaking Pentecostal Churches were formed before we pass harsh judgements on their structural difficulties.

I have already indicated that Pentecostalism succeeded among those who had been devastated by the South African War (1899-1902). Afrikaners were struggling for survival. Their rise from the ashes of defeat can also be read as a liberation struggle in which the Church played a major role. Is it not grotesque to accuse the Church, whether DRC or AFM, of evil because it fostered pride in nation and language when called upon to minister to some child who had been forced to walk around with a placard around his neck which read, 'I am a donkey. I cannot speak English'? (Cassidy 1989:106). Bosch (in Cassidy, 1989:112) writes:

For Britain the war was no more than a passing episode; for the Afrikaners, who lost eight times as many women and children in the concentration camps as soldiers on the battlefield, this was the most crucial event in their history, the matrix out of which a new people was born.

Immediately after the war Lord Milner embarked on his vigorous policy of Anglicisation and banned the use of the Dutch language from all schools. This was regarded as a total onslaught. Having lost their political freedom on the battlefield, Afrikaners were now to lose their identity through the schools. In the Afrikaner's darkest hour, it was above all the Afrikaans churches that rallied to the people's aid. Church and people became virtually indistinguishable.

It was inevitable that the AFM, and perhaps to the same extent the FGC, should be caught up in the liberation struggle of the Afrikaner. Perhaps it was inevitable that

Afrikaner nationalism should deeply influence these Churches since they were labouring among those who were the most exposed to destructive socio-political forces. From our vantage-point in history we could say that the forces struggling for the unity and survival of the Afrikaner nation took Pentecostalism captive to serve a racial and political agenda. We who now struggle with the terrible consequences of racism and apartheid can easily see the mistakes of our forefathers. Without excusing them, their error can be understood when we understand the fire from which they emerged. More difficult to understand or excuse is that the error was perpetuated. We can even take a warning that in a reasonably short process of history the Church can become party to oppression of the poor.

From these segregated beginnings the Pentecostal Churches advanced through the following decades, gathering strength and profile in spite of the depression and two world wars. Growth and development continued after the victory of the Nationalist Party in 1948 and the introduction of apartheid as a policy of Government, a policy that left no Church untouched and profoundly influenced and further affected the growth, witness and structures of the Pentecostal Churches. With the instruments of State and political power falling into the hands of White Afrikaners, the White Afrikaner Pentecostal Churches were drawn into a stance supportive of Government policy. This further profoundly alienated their Black members. Bruiners (1997:54-63) shows that one of the main reasons for the split in the AFM that led to the founding of the PPK was that Pastor G.R. Wessels' became a Nationalist Party Senator. One of the first congregations to break with the AFM was a racially mixed congregation in Salt River.

The AOG travelled along a different route in its formation and was influenced by apartheid in ways somewhat different to other Pentecostal Churches. The AOG began as a Black Church through the efforts of foreign missionaries. It would be more accurate to say that it began as a number of Black Churches led by expatriate missionaries from various countries of the northern hemisphere who cooperated together under an umbrella called the Assemblies of God (Watt, 1992:19-27). White congregations were allowed to join this umbrella movement in 1935 (ibid.:29) Nicholas Bhengu came into the AOG in 1938 and served on the General Executive from 1940 to his death in 1985 (ibid.:38, 40). The AOG continued to develop as a number of Churches in one Church - four or five Black Churches, three White

Churches and a growing number of independent Coloured and Indian churches (ibid.:41-59). After splits in 1964 and 1981 that led to the genesis of the IAG (International Assemblies of God) and the AGF (Assemblies of God Fellowship) the AOG was left with a Black movement, a White movement and a Coloured and Indian movement (Watt, 1991:40-44, 46-53).

Although Bhengu had already been establishing congregations prior to 1945, from that time he threw himself into the task of establishing his own group in which he allowed no White interference or dominance. He did accept fellowship and ministry. In a strange way this 'group' way of doing things served to develop strong, self-confident Black leaders among those working with Bhengu that at the same time tended to 'heal' Whites of their paternalism and perhaps even modified their ingrained racism (Watt, 1991:18-19, 35, 93-95, 148-154). However, for all the positive things that emerged from the group system, the AOG is left with a structure that is not understood by many within the movement, and certainly not by those outside of it. It looks like the tri-cameral parliament that South Africa abandoned as a relic of apartheid in 1994.

Expatriate missionaries who played important roles in the formative periods of Pentecostal Churches were unlikely to oppose the Government on issues of race. The reason is to be found in the generally held belief that Christians should not involve themselves in politics. This, together with the fact that expatriate missionaries depended on the Government for residents visas and property rights in tribal land, laid the foundation for silence and a tradition of non involvement in political issues, the effect of which was to support the politics of the status quo. Besides, as time went on, deportation proved not to be a groundless fear. Foreign Pentecostal missionaries believed they were doing the right thing by concentrating on the 'spiritual needs' of the people. Without doubt this 'policy' pandered to the inherent racism of South Africans, and even if they (foreign missionaries) did entertain moral objections to apartheid they believed they were in no position to criticise with impunity a Government that had granted them their residents and property privileges.

As an illustration of the above point, Fred Burke's honesty must be accepted with gratitude because his story gives an insight into the position of those missionaries who were influential in the formation of Pentecostal Churches. He described (1988:

personal interview) how for some time he worked with Beyers Naude 'who seemed to be sympathetic to the Africans' until a highly placed civil servant warned him that the Government was becoming suspicious of him. On the strength of that warning he broke with Beyers Naude 'because he did not want to be banned and wanted to work with the Government's blessing'. This little story highlights the fact that foreign missionaries felt quite exposed to the whims of Government and that for the slightest reason they could be deported. In fairness to Fred Burke it must be added that he went on to say that 'the Pentecostal Church had been too silent on injustice, that love should have been taught and that Whites must get over their superiority complex'.

Critics may say that Pentecostal missionaries should have risked deportation like father Huddleston and others did. In weighing what Pentecostal missionaries should have done, it must be remembered that father Huddleston could be replaced by the Church of the Province when he was deported. On the other hand, because of the nature of Pentecostal organisation and the independent existence of so many missionaries, particularly in the earlier times, their work could not have survived without their presence. As an example of this, nobody would have replaced Fred Burke had he been deported, and his work would have collapsed. To this day he works independently of any Pentecostal denomination.

None of the above is written to excuse the complicity of Pentecostals with apartheid; it is meant rather to give an insight into what happened and why, as well as to give the background for the structural crisis that Pentecostal Churches now have to resolve.

The unbanning of the ANC and the Communist Party, democratic elections and the adoption of a new constitution and a bill of rights has levelled the playing field. With the advent of democracy and the first democratic elections in 1994 together with the sweeping of all racial legislation from the statute books, the context of mission in South Africa has undergone a profound change. The Church finds itself in 'the New South Africa' in which it is quietly slipping from its place of privilege towards a status that could be described as pre-Constantinian. Even though the influence and effect of institutional apartheid is not going to vanish with the adoption of a new Constitution and Bill of Rights, the implications of the advent of a new socio-political order are still to be understood. South African Christians and Churches face

enormous challenges of heart and mind as they adjust to a new situation and seek to fulfil their mission.

The consequence of the pervasive influence of apartheid and racism upon the development of Pentecostal Churches is that they reflect the divisions of South African society, and so, along with some of the older denominations, they can be classified among the 'guilty' Churches that now have to struggle with the legacy of racially divided structures – divisions that confuse the testimony of the Church before a watching and very critical world. And it must be remembered that that world includes not only politicians and constitutional experts, it also includes the adherents of other faiths. It is an embarrassing irony that the watching world should be posing questions about the morality of racially divided Church structures while assuming leadership and the moral high-ground on the issue of the resolution of racism and xenophobia. Surely the Church has the answer in the Gospel and should be providing a model of interracial harmony! The challenges faced by the South African Church are therefore both socio-political and theological. One could say that these challenges have plunged Pentecostal churches into profound crisis of confidence.

More serious than the structural problems faced by Pentecostal Churches are the assertions made by Colin La Foy (see addendum 3:177-184), vice-chairman of the AOG, that the White Pentecostal/Evangelical axis supported the heresy of apartheid and now trivialise the social devastation of what happened by thinking everything was put right in 1994 with the arrival of democracy. Amongst points he makes are the following:

- By hiding behind Romans 13 Pentecostals and others lent respectability to the process of apartheid
- Churches frequently practised the worst forms of apartheid
- Pentecostal leaders who spoke against apartheid were demonised by their fellow believers as Communists and backsliders etc
- People of colour were not embraced as children of God by White fellow believers and were humiliated in many ways in the Church
- Pentecostals collaborated with the security police in their murderous mission
- International Pentecostal leaders strengthened the right wing in South Africa

- There is a common belief among Pentecostals of colour that South African Pentecostal leaders travelled abroad at Government expense selling the apartheid dream to the world

La Foy is persuaded that White Pentecostals simply do not appreciate the depth of damage done to themselves by apartheid, neither do they understand the extent of devastation and dehumanisation of people of colour achieved by apartheid nor how offensive their complicity with it is. La Foy appeals for a Truth and Reconciliation Commission of Pentecostals because, as I understand him, shallow apologies and reconciliations expose a terrible moral blindness that trivialise the sufferings of the victims of apartheid. He believes that before Pentecostals can play a part in making South Africa whole they themselves need to be healed of the brutalising effects of apartheid and that this can only be achieved by truth and reconciliation (see addendum 3:181-182). In the light of La Foy's assertions, the structural problems of Pentecostal Churches reflecting the influences of apartheid are only symptoms of deeper problems of the heart and an inability to deal in a Christian way with the issues of race, culture, language and class. True reconciliation, to La Foy, will have to be a process, not an event. As a consequence of an address in which he presented the contents of addendum 3 to a group of South African Pentecostal leaders preparing to host the next World Pentecostal Conference in South Africa, Isak Burger, President of the AFM, and Moss Nthla, General Secretary of the Evangelical Association of South Africa, will be steering a process of reconciliation. It will begin with a meeting in September 2001, 'The Journey Beyond Confession', that will lead to a 'Decade of Reconciliation' (La Foy, 2001: personal interview).

Bearing these issues in mind, Pentecostals have nevertheless recognised that the racial divisions evident in the power structures of their movements have to be addressed. Anderson (2000:96-101) has outlined the process whereby the AFM struggled with its divided structures reaching a high point in 1996 when on Good Friday a form of unity was achieved. The FGC has also been trying to find a way forward. According to Rowlands (2001: personal interview) the FGC was fully integrated in 1997. A General Conference made up of all races now votes for its Executive Committee, its Secretary General and its Moderator from an open floor. However, Anderson (2000:102-104) casts some doubt on this. The pressure for change appears to have emanated largely from the Black sections of their respective works but in each case the process has been dogged by White fears. Some view the

unity achieved by the AFM with a measure of cynicism because it has been achieved through a process of entrenching the autonomy of every local church with the power to hold its own property. This arrangement is viewed as a trick whereby Whites protect their interests and thereby betray their deeply entrenched racism and fear. Isak Burger, President of the AFM, (Personal interview: 2000) acknowledged that although it may be true of some, there are nevertheless many who are sincerely committed to the process of reconciliation and unity.

A point that needs to be understood is that the autonomy of the local church is not an unusual thing among Pentecostals. 'Autonomy' or 'sovereignty' of the local church has always been held as a value, particularly among Whites, Coloureds and Indians – a value that often found expression both in local church and denominational constitutions. It was based upon ideas of the unique leading of the Holy Spirit in each local church as well as ideas about the 'three selfs' – self governing, self funding and self governing. Pentecostal movements (especially in earlier times) denied that they were denominations, preferring to be described as 'fellowships of sovereign/autonomous churches'. For this reason there has often been resistance to the idea of centralisation of Church government among these groups.

In contrast to this, Blacks eschew the idea of sovereignty. For them 'belonging' and 'being together' is an essential value. Among Blacks therefore the idea of centralisation is the norm and 'independence' is the sin. Reinforcing this was the very practical reason that Black congregations were not allowed to own freehold property in townships; the 'denomination' leased the land on which the local congregation erected buildings. So, as far as property is concerned, 'belonging' to a Pentecostal movement meant very different things to Blacks on the one hand and Indians, Whites and Coloureds on the other hand. To this latter group 'sovereignty' included ownership of property.

Currently this scenario is changing because Blacks may now own their own properties, but if the AOG is a measure of how things stand, most Black properties are still owned by the 'denomination' whereas the others (Coloureds, Whites, Indians) hold their properties at the level of the local congregation. This arrangement has exposed Pentecostal denominations to the loss of properties because an 'adventurous' minister is in the position to alienate the 'denominational' loyalties of a

congregation and to lead them together with their properties anywhere he pleases. To the Blacks this is a scandal that can only be resolved by every church putting their properties into the holding company of the denomination. They are puzzled by the reluctance of the other groups to do so.

Although sovereignty of the local church is in the constitution of the AOG, it is not able to create 'unity' in the way that the AFM did, i.e. through the free association of sovereign local assemblies. The difficulty lies in the fact that there are sections of the AOG which function in a manner more akin to the Episcopal system of the Church of the Province. To create unity on the basis of the free association of sovereign churches would require a process that would be akin to disbanding the Church of the Province and recreating its unity on the basis of the sovereignty of the local church – an utterly destructive process and deeply foreign to the way it has always existed. The AOG needs to find another way to resolve the 'scandal' of its 'tri-cameral' system.

A further factor for Assemblies of God Churches to manage is that the AOG, IAG and AGF are in a process of reconciliation which is quite advanced and should lead to their working together again under the umbrella name of 'The Assemblies of God' thus undoing the splits of 1964 and 1981.

From my own participation in all these discussions – how to dismantle the 'tri-cameral' system of the AOG as well as discussions between the AGF, AOG and IAG - I can offer some reflections which I think will be true to varying degrees of other Pentecostal denominations.

- Structures formed under the influence of apartheid are also deeply influenced by cultural preferences. An example would be collective decision making processes of Blacks as opposed to individualistic and autocratic styles of leadership of Whites and Coloureds. Decisions Whites or Coloureds could take in a very short space of time could take weeks among Blacks. Coloureds, who are quick to identify themselves as Black in their experience of apartheid, express frustration at the slow decision making processes of Blacks and so are culturally aligned with Whites on this matter. This is but one illustration of how 'the ways of doing things' come into a discussion of restructuring the Church.

- Behind existing structures and cultural preferences are vested interests. There are people who feel very threatened by the idea of a process of restructuring – and they are not necessarily the Whites. People hold positions of influence that they fear they may lose should the Church be restructured and ‘unified’. Resistance to change therefore sometimes arises from the least expected quarters, i.e. from the African Church. This problem seems to have an economic root. There is no way for the older conservative bloc to retire because there is no provision of a pension for them, and so they feel they must hang on as long as they can, resisting change, protecting their roles and frustrating a younger generation who want change.
- The call for unity often sounds like a call for uniformity. Statements like, ‘we are the majority, so fall in line with us and do things as we do’, are unhelpful. In fact the concept of ‘the unity of the Church’ is so foggy and undefined in these discussions that I am not sure that anybody really knows what they are trying to achieve.
- It seems to me that the first discussion should be a Biblical one – ‘what is the unity of the Church and how is it expressed?’ This should then lead to the question of how to express that unity in the structures and practices of the Church. It could be that the Church is accepting definitions of unity from the world and is trying to create something foreign to the Bible’s vision of the unity of the Church.
- As necessary as the discussion is, it is proving to be exhausting and introspective. The unity of the Church is part of its mission and witness to the world and the sooner the issue is resolved the sooner the Church can return with vigour to that task.

Without underestimating the complexity of the task faced by Pentecostal leaders as they seek a resolution of the structural difficulties inherited from the fathers, it seems to me that they nevertheless need to grasp the gravity and significance of the meaning of racism. Perhaps this would spark an urgent search for answers. As the prophet said, it is no good saying, ‘Peace, peace, when there is no peace’ (Jeremiah 6:14). The problem impacts on an issue fundamental to the Gospel (Ephesians 2:14-16, Galatians 2:11-14), and therefore the testimony and mission of the Pentecostal Church is at stake. It can be said that structural problems absorbing the attention of Pentecostal Churches involve a moral issue and it is a scandal for the Church to fail

on a moral issue. More than this, it is a theological issue which I will deal with in the next section.

In contrast to this great struggle Pentecostals are engaged in – the struggle to conform to the social and theological imperatives of the presence of the Holy Spirit, neo-Pentecostal and Charismatic churches have the advantage of a fresh start. They are the ‘innocent’ churches because they do not have the history of complicity with apartheid. Their structures have not been hardened by a long history. They have the opportunity of avoiding the intrusions of racism and of establishing churches that testify to the unifying power of the Spirit of God. They have the opportunity of holding forth the word of life without being burdened by an unfortunate past. Time will tell whether they will learn from the history of the Pentecostals. White neo-Pentecostals and Charismatics also would do well to weigh the perspective that they are a White middle-class phenomenon. If this is true they will be no more than a comfortable ghetto Church when they could be more significant than that.

3.3. THEOLOGICAL CRISIS

From the two preceding sections on Pentecostalism’s success and its complicity with racism, a number of theological issues coalesce to form an interwoven and interrelated complex that face the Pentecostal movement with some very searching questions. One may ask why these questions have arisen. The answer I believe lies in the impact that the Charismatic Movement and neo-Pentecostals are having on classical Pentecostal Churches and the lack of theological readiness to face the doctrinal emphases of these movements, in other words an educational lack. I hope also that these points will not be read as reactionary conservatism.

I am not arguing for the preservation of tired old Pentecostal jargon and habits, but I am arguing that the significance of the challenge coming to Pentecostalism from the Charismatic Movement and neo-Pentecostals needs to be clearly understood. My personal observation is that Pentecostalism is not responding to these challenges in ways that are in accord with the values (Pentecostal distinctives) that lie at its centre. These questions are not just questions of practice; these are theological questions and they impact heavily on the effectiveness and integrity of Pentecostal mission. They question Pentecostalism’s ‘centre’, and should the ‘centre’ fragment, the integrity of Pentecostalism will fragment.

My perspective is that the struggle for Pentecostalism's centre is focussed in questions about Pentecostal ecclesiology, anthropology and pneumatology. I am not saying that soteriology is not at Pentecostalism's centre, because it is. Pentecostalism shares with evangelicals a well-established conviction about of salvation. What is different about the Pentecostal experience of salvation is that it is more holistic and this-worldly than among other evangelicals who concentrate more on a spiritual salvation.

Behind Pentecostal praxis lie the theological questions of anthropology, ecclesiology and pneumatology. This is the battleground where the struggle for the centre of Pentecostalism is being waged. If new ideas and doctrines are uncritically absorbed, Pentecostalism may be in danger of allowing itself to be trivialised and so lose its missiological relevance. Nevertheless the challenge provides an opportunity for Pentecostals to refine their doctrine and practice and to engage in a new pneumatological corrective.

The influence of neo-Pentecostals and Charismatic movements on classical Pentecostalism is clouding clear theological reflection on the crucial issues and an underdeveloped theological tradition within Pentecostalism leaves it vulnerable to variant teachings and practices.

3.3.1. PENTECOSTALS, NEO-PENTECOSTALS AND CHARISMATICS.

Most Pentecostals will draw distinctions between themselves and neo-Pentecostal/Charismatic churches, but I am conscious of how difficult it is to do this because of the variety of expression in local church life among Pentecostals, neo-Pentecostals and Charismatics. Some may even think the distinction is imaginary because there are so many points of contact and similarity. However, in order to facilitate a discussion of the theological difficulties facing Pentecostalism, I am nevertheless going to deal with this section as if there are clear distinctions. I am also aware that in speaking of South African Pentecostalism we are dealing with communities relating more directly to First World Pentecostalism, and communities expressing distinctly Third World Pentecostalism. This complicates the discussion and analysis.

One observer (König, 2000. Personal interview) has proposed the following distinctions between Pentecostals and Neo-Pentecostals/Charismatics:

- Historical – the Pentecostal movement began nearly a hundred years ago while the Charismatic movement began in the late 1960s.
- Tongues – Pentecostals were dogmatic about tongues being the evidence of Spirit baptism while Charismatics were open to other ways of responding to the presence of the Spirit.
- Ministry - Charismatic churches are a ‘one man show’ and very dependent on a gifted personality in contrast to Pentecostal churches where the life of the church is more dependent on a gifted membership.
- Size - Pentecostal churches are small while Charismatic churches are ‘consumer churches’ i.e. they go ‘big’ – large numbers – big buildings – big bookshop – money, wealth, success – managed by business principles.
- Status - Pentecostals were traditionally poor, conservative and quite legalistic, concerned with minor moral issues, while Charismatics serve the ‘rich man’s culture’.
- Phenomenology - Over the last twenty five years of the 20th century Charismatics have been more accepting of emphases and experiences that follow one upon another than Pentecostals e.g. ‘slain in the Spirit’ – ‘ Toronto blessing’ – ‘gold dust’ (see addendum 5:198-203).
- Fundamentalism - Pentecostals are fundamentalists (old fashioned in their theology and view of inspiration and the infallibility of the Bible) while Charismatics are less so.
- Defensive - Pentecostals had as negative an evaluation of the Charismatics as the Dutch Reformed Church had of Pentecostals, seeing in them the demonic.
- Moribund - For the first time the Pentecostals are the ‘dead’ church losing members to Charismatic churches.

Isak Burger (personal interview, 2000), the President of the AFM, also points to some differences he has noticed:

- The self-effacing public persona of Pentecostals as opposed to the self-confident culture of the leaders of the mega-churches who thrust themselves forward and thrive on publicity.
- The culture of excellence of presentation in the mega-churches as opposed to the ‘rough and ready’ presentation of most Pentecostals.

- Pentecostals and Charismatics use the Bible differently, and he expressed some concern with Charismatic hermeneutics (see 3.3.5.2.4.).

These distinctions may be more apparent when contrasting White Pentecostals and Charismatics, but as I have already indicated, there is already some evidence of difficulty also in the Black South African Pentecostalism. König (ibid.) went on to express the opinion that South African Pentecostalism probably became complacent with their success and are now themselves in need of renewal. The rapid numerical growth of the Charismatics and the emergence of mega-churches have highlighted that need and exposed the theological weaknesses of Pentecostalism.

Pentecostal congregations have felt compelled to learn methods and teachings from the ‘successful’ neo-Pentecostal and Charismatic churches in order to find similar success, but have often done so uncritically and without due regard to the significant philosophical and doctrinal changes involved. This has exposed an underlying uncertainty among Pentecostals with regard to their beliefs, identity and role in South Africa.

3.3.2. EDUCATION.

In general one could say that Pentecostalism does not have a long tradition of theological education. As I have already shown, Pentecostalism thrived among the marginalised of all race groups in South Africa. The power of the Spirit and the giftedness of believers short-circuited the need for an education. Unfortunately, that which began as the gracious help of God for the uneducated became the ground for an anti-education sentiment in some quarters. The AFM and the FGC managed to free themselves from that idea and established Bible Schools for their ministers. However, James Mullan, one of the pioneers of the AOG was very opposed to Bible School training and his legacy lives on in continuing ambivalent attitudes to training in the AOG. Ministers in the AOG are still not required to undergo a formal training. Elijah Maswanganyi (personal interview, 2000) deplores the lack of education among AOG ministers saying, ‘We boast of our ignorance’.

Isak Burger (personal interview, 2000), while supporting the need for the education of ministers, expressed a view that most Pentecostals would subscribe to – a view that keeps the quest for education in balance and also betrays Pentecostal

ambivalence to theological education saying: 'study never made an unsuccessful minister a success'. Burger was stating the generally held belief among Pentecostals in the necessity for 'giftedness', and that it is the Lord who 'gifts' His ministers (Ephesians 4:7-11). He of course meant that education cannot substitute for giftedness. Nevertheless, the AFM has a training institution in Johannesburg linked to the Rand Afrikaans University which offers diplomas, Bachelor of Theology and Honours degrees. Many AFM ministers also have Doctorates in theological subjects.

However, whether with much education or little, it seems to me that the complacency König discerned among Pentecostals, as well as an undeveloped theological tradition has left them vulnerable to a barrage of questions, and cracks are appearing in those beliefs they were most certain about. Pentecostals were used to the criticisms of their beliefs from their brethren in historic Protestantism and believed they were able to adequately answer those to their 'left'. However, the rise of the 'mega churches' and 'faith churches' such as the Rhema Church presented a challenge from 'the far right' for which Pentecostals were wholly unprepared. Variant emphases of classical Pentecostal beliefs (e.g. healing and provision) together with the dynamic new style and numerical success of the 'faith churches' sent tremors of self-doubt of seismic proportion through pulpit and pew in Pentecostal churches. At that time some ministers and a significant number of members left Pentecostal denominations to join the new churches. This exodus from Pentecostal churches represented perhaps two things:

- the extent of doctrinal superficiality and uncertainty in Pentecostal churches, and
- a protest against dull, moribund expressions of Pentecostalism.

That most Pentecostals stayed where they were (doctrinally and denominationally) represented an intuitive protest against the 'hyper-faith teaching'. Pentecostals 'felt' that there was 'something wrong' with the 'new teaching' even if, at that stage, there was not much offered by way of a reasoned criticism.

With the course of time some reasoned objections to the teaching of the faith movement began to emerge. One of the earliest was in 1981. John Bond became embroiled in controversy when he wrote an article contrasting faith in God with faith in faith. He described faith in faith as being akin to magic because it proposed a manipulative philosophy whereby 'the powers that be' are subject to control by the person through the use of formulas and rituals. In contrast, he said that faith in God

always takes into account the sovereignty of God and recognises that faith always has about it a character of 'givenness' (of being given). Some Pentecostals accused him of being 'unnecessarily defensive' in his reaction to the teaching of the faith movement. This, he said, exposed the theological superficiality of his critics because they were not able to understand the principles at issue.

Books written by American authors critical of the alleged excesses of the faith movement also began to appear. Examples from scholars at Oral Roberts University are 'From the Pinnacle of the Temple' by Charles Farah (s.a.) and 'A Different Gospel' by D.R. McConnell (1988). Works like these helped to shore up the wavering confidence of Pentecostal Churches but were at times dismissed by rank-and-file Pentecostals as 'negative' and 'reactionary' and further demonstrated the inability of Pentecostal members to deal with the issues in a theological way.

In general it can be said that the heat of the controversy has now dissipated and much has happened to change both Pentecostal Churches and some of the Charismatic and neo-Pentecostal churches. Nevertheless, Pentecostal Churches are yet to deal with their own identity crisis by facing up to the legacy of some searching theological issues and by resolving them.

Perhaps being participants in the heady days of the Renewal Movement which gave rise to the Charismatic Churches and then being shaken to the core by the overwhelming success of the hyper-faith movement tended to focus the attention of White Pentecostals on peripheral issues rather than on those of huge moral and theological significance. A condition which could be described as 'tunnel vision' took hold of White Pentecostals (and Charismatics) during the Renewal. The unity of the Spirit meant 'sweet fellowship' (and it was sweet) with (White) Anglicans, Methodists and Catholics while hardly a thought was given to the meaning and implications of unity with Black members of their own Churches. This, to be followed by the barrage of questions raised by the emergence of neo-Pentecostalism so occupied Pentecostalism's collective mind they could hardly have anticipated the intensity of the struggle to come when questions of anthropology, ecclesiology and pneumatology coalesced to probe the centre of Pentecostalism after the demise of legislated apartheid. Certainly there had been warning voices, but these had generally been ignored and misunderstood, and little had been done to prepare the

Pentecostal Church for approaching stormy weather when apartheid was removed from the statute books. For these reasons I believe Pentecostal Churches face a theological crisis.

3.3.3. ANTHROPOLOGY.

Apartheid is an expression of a false anthropology. It proved to be the wrong way of coping with the distinctions between people. It separated people on the basis of race and that became the foundation of unequal treatment. It devalued the existence of millions of South Africans. Pentecostalism's complicity with apartheid exposes a theological problem because it did not take into account the fact that God unites all people in Christ by destroying through the cross those things that divide people from each other (Ephesians 2:11-16). Apartheid was therefore a denial of the gospel and a refusal to accept the implications of the unity of the Spirit – a heresy, however it was 'dressed up' and theologically rationalised.

We have also seen that apartheid drove gnosticism to the heart of Pentecostal belief and made it easier for White believers to think that Blacks were less important, their problems less important, their conversions not as much to rejoice about as White conversions and their blessings to be reserved for the life to come. Apartheid was a false doctrine that devalued the lives and existence of countless fellow believers and gave the excuse for White believers to treat even Black fellow believers with diminished regard. Conversely apartheid gave Black believers the ground to look upon White fellow believers with resentment, mistrust and perhaps even envy. From personal observation Blacks believe that Whites have more financial muscle than they may in reality have, and that the 'reluctance' of White believers to support them financially in ministry is evidence of the low esteem in which they are held. It cannot be denied that a false anthropology has impacted negatively on the mission and testimony of the Church.

Gnosticism has for centuries influenced Christian anthropology (Maimela, 1982:37-45). It therefore also influences the hermeneutics of the opening chapters of Genesis in which we are introduced to God's image (Adam and Eve) living in paradise. There they had the task of stewards of God's creation. Their work (as stewards) was to subdue the earth and to exercise dominion over it (Genesis 1:28). They had to tend (cultivate) and keep (guard) the garden (Genesis 2:15). The idea of having to guard the garden implies a threat of chaos (Genesis 3 - the fall). They had the task of

naming the animals (Genesis 2:19-20). In Hebrew thought a name implied an understanding of the nature of the 'thing' named. This means they interacted intellectually with their physical environment. In paradise, before the fall, humankind was employed both physically and intellectually in God's world. Work is part of the blessing of our being. Unemployment is no blessing at all. Gnostic tendencies could influence Pentecostals not think seriously about the scourge of unemployment among the ranks of their members because that is not part of their 'spiritual' work.

Conversion can precipitate a crisis in the life of a person. One only has to think of Bartimaeus (Luke 18:35-43) who begged for a living. He was dependent on the kindness of those about him and society had accepted him in his role as a beggar. The healing Jesus gave him destroyed his livelihood in a moment. He could no longer beg – his reason was gone. He had to find a new way for himself in the world. The same can be said of the man at the pool of Bethesda (John 5:1-9). A meeting with Jesus placed upon him the demand to fend for himself, and that after thirty eight years of being a dependent. Likewise the conversion of a prostitute creates an immediate crisis. Anthropology freed from gnosticism is necessary for the Church to accept wholeheartedly that salvation is a term embracing the whole of our human existence. A correct hermeneutic of the opening chapters of Genesis would have freed Pentecostals to have actively engaged themselves in the transfer of skills to the unskilled and to have seen that task as intrinsic to their message of salvation. This would naturally have very important applications in South Africa where millions were subjugated by an inferior education and job reservation.

3.3.4. ECCLESIOLOGY.

Pentecostal pneumatology, ecclesiology and missiology are so intertwined it becomes quite difficult to speak of one without the other. In chapter two I made the point that Spirit baptism brought about a pneumatological revision of ecclesiology that made it inherently missiological. I also made the point that Spirit baptism is both an intensely personal as well as a shared experience in the liturgical structure of a congregational gathering. In my view it is the shared experience of the Pentecostal liturgy that makes an enormous soteriological impact on the participants and should not be underestimated. The presence of the Holy Spirit empowers the individual to 'be' and to 'do' within the fellowship of the believing community, in other words, to

become an active participant in the flexible liturgical structure of the Pentecostal meeting. Participation, in my view, is the genius of the Pentecostal meeting which becomes a liberating, ennobling and salvific experience (cf. Anderson, 1999:220-223).

To deal with ecclesiology, pneumatology, liturgy, missiology and soteriology together seems to hopelessly entangle the discussion, but I see them as forming an inseparable complex in Pentecostalism. What Pentecostals believe about the Church and the work of the Spirit in gifts of the Spirit has a direct connection with Pentecostal liturgy, and it is in the liturgical structure of Pentecostal meetings that people begin to share in the effects of a holistic salvation. Changes in ecclesiology lead to changes in liturgy. Changes in liturgy change the way Pentecostals communicate and experience the gift of salvation. And this will introduce an alteration of that which lies at the heart of the Pentecostal model of mission.

Changes in Pentecostal liturgy are to my mind not just a matter of congregational management; they reflect the deliberate choice of new practices and unconscious shifts in belief that profoundly change the missiological model of Pentecostalism. The 'shared experience' is being replaced by the more passive role of 'observers' as the focus of the liturgy of Pentecostal churches is moved from the congregation to the platform. This change has become necessary in the drive for larger congregations. It is claimed that the 'shared experience' has been moved to home cell meetings. From my own experience of both, I question whether home cells will ever prove to have the same impact in the lives of people as a congregation of a hundred to two hundred people who structure their gathering on the lines of classical Pentecostal liturgy.

I do not know what a sociological study to the issues raised in the two previous paragraphs would reveal. My intuition is that the liturgy of a classical Pentecostal church will only 'work' with people from poorer socio/economic situations because those from wealthier situations are uncomfortable with it. I have already made the point that people who are well off simply do not 'need' a church that works this way. Also, it needs to be understood that the classical liturgical structure of the smaller Pentecostal church cannot embrace a large congregation because it can only give the opportunity of participation to a limited number of people; it is a small church liturgy that imposes strictures on the size to which a church can grow.

The classical Pentecostal church, irrelevant to the upwardly mobile, challenged by the success models of the neo-Pentecostal and Charismatic mega-churches and financially squeezed by smallness are struggling to change. These changes profoundly affect ecclesiology, and by implication, everything else too. The question marks gather around the issue to pose themselves. Is the Pentecostal Church mistakenly abandoning the pneumatological revision of ecclesiology that it brought? Is the Pentecostal Church betraying a Pentecostal distinctive to become another Evangelical Church? And the question asked earlier, 'Are the changes evidence of the adaptability of Pentecostalism, or do they betray fundamental shifts of belief?' Pentecostals need to reflect on what the changes in their churches really mean.

Some of the problems of Pentecostal ecclesiology are shared with historical Protestantism from whence they were inherited. On the one hand there was the Episcopal model of Lutherans and Anglicans, and at the other end of the scale there was democratic congregational rule of the Congregationalists – and in-between all kinds of variations. Protestantism does not present a unified ecclesiology. These differing views are not just organisational; they represent differing beliefs about the Church. There are what I would term 'high' and 'low' views of the Church. By the 'high' view I mean that more attention is given to the universality and unity of the Church as the Body of Christ – its inherent spiritual unity as members-one-of-another shown by practical, visible love. By the 'low' view I mean that in practice the Church is seen more as a human institution, an organisation one is free to tinker with, a kind of religious club one is free to join or leave – or split. In this view there is, to my mind, loss of respect for the Church as the Body of Christ and a lack of spiritual insight and appreciation for what is meant by the unity of the Spirit.

Harvey (1982: 283-296) in an article, *Speer versus Rockefeller and Mott*, describes the differences between them, and although he is not discussing ecclesiology as such, nevertheless brings to light the ecclesiological differences between Speer on the one hand and Rockefeller and Mott on the other. John Mott wanted to unify the world-wide Protestant missionary movement. To achieve this end he engaged the financial support of John D. Rockefeller, Jr. and then tried to gain the cooperation of denominational and non-denominational mission organisations in the United States of America. The idea was so flawed it could be likened to a ship that sank before it was launched. The glaring problem was the lack of an adequate ecclesiology.

Robert E. Speer, who was one of the main leaders of the Presbyterian foreign missions, attached great importance to the Church as an historic institution. He did not use the word 'Church' in a narrow sectarian sense and believed that as an institution it was bound to jealously guard its prerogative as God's agent on earth for the accomplishing of His Divine purposes. In contrast, Speer thought that Mott attached much less importance to the Church, regarding its historical character as merely one of a number of influences entering into the religious life of mankind. It seemed to Speer that Mott, while devoting his attention to extra-ecclesiastical agencies working for the practical application of Christianity, had made himself a champion of Christianity rather than a champion of the Christian Church. In the same article are the words of an Episcopal bishop, A.S. Lloyd, who wrote of 'the inferior place which the Church, as such, seemed to have in Mr. Mott's mind' (ibid.: 286).

Bosch (1975:122-123) points out that at the first World Missionary Conference in Edinburgh (1910) 'discussions were purely practical, rather than theological'. This conference was called and chaired by John Mott. That discussions were limited to practical issues probably reflects his pragmatic approach to mission. The conference was not to discuss any dogmatic questions - differences did not matter - everyone was prepared to accept everyone else. Perhaps the lesson of history is that pragmatism without solid theological reflection is bound to fail. Bosch (ibid.: 123-124) states that by the 1928 World Missionary Conference at Jerusalem the optimism of Edinburgh lay in tatters and the delegates 'wandered far from the biblical origins of the missionary movement'.

The point of these references is that Mott, who exerted enormous influence on the great missionary endeavour and played such a key role in it, really did not seem to grasp the value of theological reflection to the missionary enterprise in general or to ecclesiology in particular. He did not stand alone in this lack. Protestant missions in general and Pentecostals in particular are the heirs of this inadequate ecclesiology. An impoverished ecclesiology has opened the door to treating local churches and even whole movements as if they were business enterprises and has exposed them to splits and destructive behaviour because, in my opinion, there is not an inherent respect for the Church as the Body of Christ.

A current symptom of the dominance and prevalence of the 'low' view of the Church is the abundance of material available to ministers and Christian leaders answering 'how to' questions – how to lead a church – how to manage the church – how to get everybody involved etc, all with the aim of achieving growth. In time past, the Church conferences I attended were given predominantly to preaching, and very little attention was given to 'how to' questions. Nowadays there seems to be an over-supply of seminars and books on leadership and church management. Now, I accept that such skills are very necessary for ministers and Christian leaders to acquire, and that there has been a neglect of these skills in the preparation and formation of ministers, but from my personal experience, the 'how to' seminars are not accompanied by the balance of theological reflection. It seems that principles of leadership and management are being 'imported' into the Church from the business world with the result that some churches present an image of a very well run supermarket.

From my own admittedly subjective point of view there is a subtle distinction between a well-led and well-managed church on the one hand and a church that exudes the atmosphere of a slick business operation on the other. John Stott (1981:92) made the comment, although in another context (homiletics) still applies:

'The essential secret is not mastering certain techniques but being mastered by certain convictions. In other words, theology is more important than methodology'.

I share the view that methodology should emerge from theology. The point I make is that symptomatic of a low view of the Church is that methodologies (leadership and management skills) are not emerging from theology, or are not being balanced by theological reflection. Implicit in a church being structured, shaped and treated like a business are questions about people (customers) and salvation (the product we market).

No doubt critics of my point of view will point to the growth and success of churches that I might site as being examples of employing an inappropriate use of business methodologies. They could also point to churches that are not well led or managed and can be likened to old carts stuck in mud. My concern for Pentecostal Churches is that a low view of the Church exposes it to the uncritical adoption of methodologies in the search for success and growth. My concern is linked to the lesson that history

can suddenly pose questions that bankrupt methodologies that have no solid foundations in Christ (e.g. Jerusalem 1928).

A further glaring evidence of the low view of the Church among Pentecostals is splits, whether at denominational or local level (Watt, 1991:40-44; Bruiners, 1997). Pentecostalism has often been characterised by rampant individualism. This is usually put down to 'being led by the Spirit'. McGee (1984:121-122, 165, 263) notes that in response to the development of organisational structures in the Missionary Council of the Assemblies of God (USA) some missionaries resigned because they saw organisation as an interference in their personal response to the 'leading of the Spirit'.

In the West words that spring to mind when referring to 'individualism' are 'deference', 'veneration', 'homage' and 'admiration'. There is much in Pentecostal theology (Western theology) that has been skewed by our exaltation of the individual. We automatically read 'you' singular when the Bible reads 'you' plural. The plural 'you' naturally includes the singular, but the singular does not include the plural. The unhappy consequence of our veneration of the individual is that we think we can submerge the Church's interests in our own with impunity. Those persons who cannot (will not) moderate their status and role as 'individuals' in the light of the truth that salvation makes us 'members of the Body of Christ' have a self-centred and selfish philosophy that relegates the Church to a lesser rank than themselves. They are philosophically freed to treat the Church or a church as they please. Individualism has (and is) played a prominent role in divisions in Pentecostal churches.

The 'Church Growth' school of Donald McGavran has brought to the attention of the wider Church a number of necessary prophetic challenges (Bosch & Verry, 1978:191-192). However, it shares with the rest of Protestantism a low view of the Church. Bosch (1988:13) in a paper presented to the School of World Mission said he was deeply disturbed by Church Growth ecclesiology because they seemed to espouse the view that growth was more important than unity. The importance of this is that McGavran and others working with him (e.g. Peter Wagner) have enjoyed enormous influence among Evangelicals and Pentecostals alike. This means they not only share the low view of the Church with Evangelicals and Pentecostals, they also

reinforce it. McGavran (1980:3-4) wrote: 'Sometimes a church splits and both sections grow'. He sites the Presbyterian Church of Korea as an example (ibid.:3). He (ibid.:159) also writes:

'...an ardent "united church" man must not be expected to give an accurate account of church growth. He is likely to affirm that the separated Churches of South India were hopelessly handicapped in their evangelism by their very divisions, while the Church of South India, which unites them all into one, is much more credible. The student of church growth, however, cares little whether a Church is credible; he asks how much it has grown.'

To my mind this represents a utilitarian view of the Church. It is no more than a place where we conserve our gains until Jesus comes. There really seems to be a loss of the perspective that the Church is the Body of Christ. If such an influential school as this can share in the low view of the Church, it should not be surprising that the low view should be so deeply entrenched among Pentecostals and other sections of the Evangelical Church.

I submit that a low view of the Church is in conflict with the mission of God who wills to unite all things in Christ (Ephesians 1:10). It is then also in conflict with the mission of the Church given it by the Lord. It is also in conflict with the Spirit who gives effect to unity – the unity of the Spirit. And if in conflict with the unity of the Spirit, then it questions those Pentecostals who claim the fullness of the Spirit and espouse a low view of the Church. There is an inner conflict between the fullness of the Spirit and disunity.

It is quite evident that the unity of the Church is a vital element to its existence and mission in the New Testament. It is 'together with all the saints' (Ephesians 3:18) that we know the love of Christ. The diversity of the manifestations of the Spirit should not be the cause of division; diversity is the ground for interdependence, not independence (1 Corinthians 12). We are taught to pray, 'Our Father...' and not 'My Father...(Matthew 6:9) because we belong to a family. Unity is so important that Paul urges us to keep away from those who cause divisions (Romans 16:17). Scholars discern various reasons in Luke's mind for the writing of Acts. I think that one of the possible reasons he had was to show Paul's connection with the Jerusalem church. His detractors questioned his gospel and by implication the authenticity of Gentile Christianity. Paul himself answers that question in Galatians (2:1-14) and

thereby confirms the faith of Gentile believers and their membership of the Universal Church. Luke shows Paul's acceptance in Jerusalem for the same reason. Perhaps this also lay behind the determination of Paul to take the Gentile offering of material help to Jerusalem (Romans 15:25-27; 2 Corinthians 8+9; Acts 20:22, 24:17). The fact of its acceptance by Jewish believers in Jerusalem would provide irrefutable evidence to Gentile believers of the unity of the Church.

The Church should be a foretaste of the New Jerusalem, the city of God, which is characterised by the harmony of the new community (Hebrews 12:22-24, Revelation 21:1-3). The world is characterised by an invincible alienation; the unity of the Church is a visible message that all alienation is overcome in Christ. How then can splits serve mission when the Head of the Church has said

'By this all men will know that you are my disciples, if you love one another'
(John 13:35)?

Not all Pentecostals (or Protestants) share in the low view of the Church. An example of one that held the Church in much higher regard was Nicholas Bhengu. Toward the end of his life Bhengu concentrated an enormous amount of effort preparing his churches and ministers for the time he would no longer be with them. As part of this process he wrote a letter: 'To all Assemblies, Pastors and District Councils' (1978, letter). One of the closing paragraphs reveals his attitude to the Church as the body of Christ.

Speak well of all people and their Ministers although they belong to other denominations. Praise those who are good and have rendered good deeds to the Churches and Nations – Build the Church of God and remember yours is a Mini-Church and there is a Universal Unnamed Church of which yours is a member. That Church is composed of those who are – John 1:11-13. All who have received Jesus as their Saviour, Substitute and Lord are your brothers and sisters irrespective of their Church affiliation. The names of our Churches are our own inventions and not God's! Let the Christians come together as God's children. Build the Nation where you are remembering that you are part of that Nation and you are in it for a specific purpose for God. Pray for all leaders in Africa, support leaders of your Nation and present Christ to them by all means. The Church is the light of the world. The Church is the salt of the earth and the Church should lead the Nation to Peace, Unity and Prosperity.

John Bond (1993, interview) shared the following anecdote with me. Nicholas Bhengu's attitude to church splits was shaped by an experience he had while living in Natal not long after he was converted. He had become a member of a church that was led by a Scandinavian woman missionary. He did not like her and half of the congregation was in sympathy with him. With the encouragement of the disaffected group he decided that on the next Sunday morning he would stand up in the meeting and lead a walk-out of those he knew wanted him to be their minister. His plan was to establish another church. On the Saturday night he had an extraordinary dream in which he saw the towering figure of a man standing before him. The face of the man was hidden in the clouds. Bhengu had in his hands a machete and an axe with which he was hacking at the legs of the figure before him. Blood was spurting about and the bones of the legs were exposed. All at once, as he looked up, the clouds parted to reveal the face of the one whose legs he was chopping and hacking. It was Jesus. When Sunday dawned, Bhengu rose early, packed his few belongings in a case and secretly left town. When his supporters came to find him, he was gone. Through this dream he felt he had been spared a terrible sin – dividing the body of Christ. This experience shaped his attitude to church splits and schisms – he abhorred them. It is ironic that a man who so deeply desired the unity of the Church should have been embroiled so often in bitter strife on that very issue (Watt, 1991:40-44).

Pentecostal Churches need to engage in renewed reflection on their ecclesiology. There can be no doubt that Spirit baptism brought about a revision of their inherited Evangelical ecclesiology. However, a low view of the Church together with Western adulation of the individual has conspired to trivialise the importance of the unity of the Church. This together with the pressure of success models of congregational structures seen among Charismatic and neo-Pentecostal churches is causing Pentecostal Churches to abandon those distinctives in their ecclesiology which gave the hopeless self-esteem and a taste of salvation. Is the change in Pentecostal ecclesiology its final farewell to the poor and with that a final farewell to the reason God gave the Pentecostal Church its existence?

3.3.5. PNEUMATOLOGY.

There is evidence of growing uncertainty among Pentecostals about their doctrine and experience of the Holy Spirit. Greg Johns (personal interview, 2001) told me that Thomas Trask, the General Superintendent of the American Assemblies of God

(AG), had recently felt compelled to call a meeting with prospective ministers who had received training in non-Pentecostal institutions. The reason was he had discovered that among them there was a drift away from the position of the AG that tongues is the initial physical evidence of Spirit baptism. The uncertainty was an important factor lying behind the adoption by the General Council of the AG of a position paper – **The Baptism in the Holy Spirit: The Initial Experience and Continuing Evidences of the Spirit-Filled Life** – restating and confirming traditional Pentecostal doctrine on Spirit baptism (see addendum 4:185-196). At the same time a related paper was adopted – **Endtime Revival – Spirit-Led and Spirit-Controlled** (see addendum 5:197-204). This second paper seeks to moderate extremes and deviations affecting AG churches. It is ironic that Pentecostals find they have to revisit that which they were most certain about – their pneumatology!

The discussion and uncertainty is not limited to America. I am of the opinion that it is now world-wide – modern communications, the media, literature and easy travel have seen to that. Pentecostalism faces a barrage of new ideas and emphases emerging from Charismatic and neo-Pentecostal sources and South African Pentecostals in particular seem to be very exposed to them. The point that needs to be made is that if it is true that the experience of the Holy Spirit provided the impetus for Pentecostal mission, then pneumatological uncertainty is going to affect their mission negatively. Some are of the opinion that in the first world this is already the case and that most first world Pentecostals have lost any sense of mission. I will return to this point lower down.

Pneumatological uncertainty is part of the struggle for the centre of Pentecostalism. It is, of course, not a bad thing for Pentecostals to revisit their certainties and restate them in the light of new questions and trends. The nature of that uncertainty has to be recognised and defined before a proper response can be developed. In other words, Pentecostalism must deal with its pneumatological crisis lest it lose its way and the genius of that which made it so effective be lost.

3.3.5.1. THE TRADITIONAL POSITION OF PENTECOSTALS ON SPIRIT BAPTISM

Before describing the causes and nature of the uncertainty, it is necessary to state the position generally held by Pentecostals on the baptism with the Holy Spirit while

acknowledging that one may be able to point to some who hold differing viewpoints.

The general position is this (c.f. addendum 4:185-196):

- The baptism with the Holy Spirit is for every believer and is necessary for power for service.
- Pentecostals believe that Spirit baptism is **subsequent** to salvation and the **initial physical evidence** is speaking in tongues. Pentecostals do not say that those who have not spoken in tongues are not saved.
- Pentecostals do not usually say all people *must* speak in tongues when baptised with the Holy Spirit. They do say all people *can* speak in tongues. The reason some may not speak in tongues, Pentecostals believe, lies in fear or ignorance of the fact that there is volitional co-operation in the act of speaking in tongues. In other words, speaking in tongues is not an involuntary act provoked by the presence of the Spirit. The tongues-speaker is not in some kind of trance, but in full control of what is happening (Fee, 1987:598). Therefore Pentecostals will not say someone is not filled with the Spirit if they have not spoken in tongues, but they will ask, 'If you have been baptised with the Spirit, why do you not speak in tongues?' And, 'How will you know until you have spoken in tongues?'
- Pentecostals also distinguish between the 'gift of tongues' and 'evidential tongues' or the devotional use of tongues. Not everybody will use the gift of tongues which is reserved for liturgical occasions, but everybody can and should use tongues in their private devotional life (ibid.:622-623, 658).
- It must not be construed that the difference between '*must*' and '*can*' means that speaking in tongues is not so important to Pentecostals. Pentecostals understand tongues to be very important to their spirituality and a kind of gateway to further experiences of the Spirit's enabling power (see addendum 4:191). In fact one could say that some Pentecostals believe that should their position on 'initial evidence' be abandoned, they could be in danger of losing all. They could be settling for something less than Spirit baptism and so shut the door on other charismata as well as the other Pentecostal distinctives.

And I want to emphasise the 'all', because there is more to being a Pentecostal church than speaking in tongues. It would represent a serious reduction of the significance of the baptism of the Holy Spirit if all that is at stake were speaking in tongues. But at the same time I will not devalue tongues in the 'list' of Pentecostal distinctives because as I see it, tongues could be pivotal among the Pentecostal

distinctives, or to put it differently, tongues together with other very important Pentecostal distinctives exist together in a symbiotic relationship.

Hollenweger's (see 3.1) list of characteristics of Pentecostal churches in which he sees the secret of their growth, I believe has touched on something very important. It has further opened the door to a discussion on Pentecostal distinctives and brings us closer to answering the question, 'What makes a church Pentecostal?' I agree that a narrow focus on the religious experience of speaking in tongues is to base the Pentecostal Church on an ideology, even if it is a missionary ideology (Anderson, 1999:221). The question that must be answered though is, 'Can you have Pentecostals and a Pentecostal church without speaking in tongues?' And, 'Will the other Pentecostal distinctives not wither like fruit on a dying tree if the manifestation of tongues were devalued and fell into disuse?'

The pneumatological uncertainty that is now apparent among Pentecostals runs a lot deeper than speaking in tongues, although even that is under discussion, and possibly threatens the mission and ministry of Pentecostal Churches.

3.3.5.2. THE CAUSES OF UNCERTAINTY.

There are a number of factors which combine to cause the pneumatological crisis for Pentecostalism.

- The Charismatic movement has questioned Pentecostal doctrine on Spirit baptism.
- Pentecostal hermeneutics have been called into doubt particularly with regard to the use of the book of Acts.
- Phenomena and recent 'outpourings of the Spirit'.
- 'New Age' philosophy, Post-Modernism and individualism.
- The impression that tongues is not important to Black Pentecostals.
- The serious charge of racism and the unity of the Spirit.

3.3.5.2.1. CHARISMATICS QUESTION PENTECOSTAL DOCTRINE.

Pentecostals have always maintained that Spirit baptism was subsequent to salvation and speaking in tongues was the initial evidence of it (addendum 4:188-191). It was these two points of **subsequence** and **initial evidence** that were called into question

by some very influential Charismatic leaders. Pentecostals who were delighted at the Charismatic movement could also not deny that people who held rather different ideas on subsequence and initial evidence were being baptised in the Holy Spirit. The magnitude of the renewal swept aside the niceties of Pentecostal dogma on Spirit baptism and begged the question: Just how correct is Pentecostal doctrine and does it matter?

An example of the rejection of the idea of subsequence is the well known standpoint of Anglican Archbishop, Bill Burnett, who taught that the Spirit was received at one's baptism (christening) and that what Pentecostals believed was a 'second blessing' was simply an overflow of the Spirit received in one's baptism. Quite evidently he accepted baptismal regeneration which Pentecostals do not. The importance of subsequence to Pentecostals lay in the point that Spirit baptism was for power for service and that it was not to be confused with the work of the Spirit in a person's conviction and conversion. To Pentecostals, Burnett and others who shared his viewpoint, incorrectly rolled the new birth and power for service together and by so doing weakened the Pentecostal emphasis on a subsequent experience of the Spirit being for power for service. Perhaps there should have been no real reason for a loss of emphasis on power for service, but there is evidence that this has happened, and Spirit baptism from being an experience with an outward (missionary) focus has become an inwardly focussed experience. I will return to this point.

Then, of course, there were those who maintained that speaking in tongues was but one of nine manifestations of the Spirit (1 Corinthians 12:8-10) and that Pentecostals were wrong to insist on tongues being the initial evidence when any one of the other eight charismata could be manifested. Even more confusing was when the list of the fruit of the Spirit (Galatians 5:22-23) was added as further alternative evidence of Spirit baptism. Naturally, Pentecostals did not accept these teachings, but in a quiet and unconscious way the strong viewpoints of Pentecostals on subsequence and initial evidence were being undermined. These were not 'enemies' who were questioning Pentecostal doctrine; they were friends, and most of them also spoke in tongues.

Adding impetus to the idea that there could be evidences of Spirit baptism other than tongues is the focus on other manifestations such as shaking, falling down (slain in

the Spirit) and laughing etc. as associated with the 'Toronto blessing'. It raises the question: 'Are there any number of evidences of Spirit baptism?' I will return to this lower down. I have heard it said by some that God sends waves of renewal to the Church from time to time and that every new wave is characterised by some new manifestation of the Spirit (see addendum 6:205-206). It was tongues, and then it was 'being slain in the Spirit' (falling) to be followed by another wave of shaking. The latest wave has been laughing together with other quite bizarre manifestations. It is further said that Pentecostals who insist on tongues being the evidence of Spirit baptism thereby shut themselves out of times of renewal and could even be quenching the Spirit, the last thing any Pentecostal wishes to hear (addendum 5:197; Morphew, addendum 6:205). It must be said that amongst those who do accept any number of manifestations as evidence of Spirit baptism, there are those who believe that along with these manifestations all *can* also speak in tongues. The consequence of this prolonged questioning of the classical Pentecostal viewpoint on subsequence and initial evidence has left many Pentecostals uncertain about their traditional certainties.

3.3.5.2.2. PENTECOSTAL HERMENEUTICS.

Adding to the confusion is the debate among Pentecostals as to whether or not one can use the book of Acts for doctrine (addendum 4:192). The well-respected Pentecostal scholar, Gordon Fee (1981, 1993:94-112) co-authored a book with Douglas Stuart in which it is proposed that care should be taken in the hermeneutics of Acts. They pose a question: 'does the book of Acts, have a Word that not only *describes* the primitive church but *speaks a norm* to the church at all times?' (ibid 105). They ask a second question: 'just exactly what role does historical precedent play in Christian doctrine or in the understanding of Christian experience? (ibid.: 105). They conclude that what may be normal does not necessarily become normative or that what *happened must happen*. The hermeneutical principle they seek to establish has an obvious impact upon Pentecostals who do base their doctrine of subsequence and initial evidence squarely on Acts. In the chapter on Acts are statements such as the following:

There is no express teaching as to the mode of baptism, the age of those who are to be baptised, any specific charismatic phenomena that are to be in evidence when one receives the Spirit....(ibid.:109);

Scripture simply does not expressly command that baptism must be by immersion, nor that infants are to be baptised, nor that all genuine conversions must be as dramatic as Paul's, nor that Christians are to be baptised in the Spirit evidenced by tongues as a second work of grace.....(ibid.:109).

The classical Pentecostal position is that there are five cases of Spirit baptism in Acts (addendum 4:189-191). In three of them Acts states people spoke in tongues (Jerusalem Acts 2, Caesarea Acts 10, Ephesus Acts 19). The fourth was Paul (Acts 9) where it does not say that he spoke in tongues, but we know that he did (1 Corinthians 14) and the fifth was at Samaria (Acts 8) where most Pentecostals believe they must have spoken in tongues (Brumback, 1947:191-229). In all of this it is clear that Acts is relied on heavily to substantiate the Pentecostal position. That a scholar like Gordon Fee, who is also a member of the Assemblies of God in the United States, has taken the position he does, has sent tremors of doubt among Pentecostals with regard to their use of Acts. At the same time it has to be stated that from his commentary on the fourteenth chapter of Corinthians (where he is not discussing Spirit baptism, but rather the use of gifts of the Spirit) it is evident that he writes as one who has first hand knowledge and experience of speaking in tongues (Fee, 1987: 653-713).

3.3.5.2.3. PHENOMENA AND THE HOLY SPIRIT.

I have already mentioned that there are a variety of manifestations that are readily accepted as evidence of Spirit baptism (Morphew, addendum 6:205-206). I return to the questions posed above, 'Are there any number of evidences of Spirit baptism?' By insisting that the initial physical evidence of Spirit baptism is speaking in tongues, are Pentecostals shutting themselves out of times of renewal, and possibly even quenching, or worse, grieving the Spirit? It is evident that some Pentecostals are not happy with the idea of an open-ended list of evidences of Spirit baptism. While acknowledging that people may respond physically in a variety of ways to the presence of the Spirit, they maintain this is not to be confused with Spirit baptism or the experience of salvation (see addendum 4:194-195).

Now any study of the history of revivals will show that the most extraordinary things have happened at times when there are powerful workings of God for the conversion of those outside of Christ. Falling, shaking, swooning, screaming, laughing, jumping

etc. are not something new, neither to the Pentecostal revival nor to the Great Awakenings of Church history. It is generally known that all these things happened in the revivals associated with Wesley, Whitefield, Edwards, Brainerd and other non-Pentecostals such as Duncan Campbell among Presbyterians on the Isle of Skye in the 1950s. One can even point to these same physical reactions to the presence of the Spirit or a revelation of the Lord in the Biblical record.

It is clear that there are responsible Pentecostal leaders who draw a distinction between Spirit baptism and the charismata (the manifestation or outshining of the Spirit) on the one hand and the wide variety of possible human reactions to the presence of the Spirit on the other. Jumping, falling, swooning etc are acknowledged to be possible human responses to the powerful presence of the Lord, but are not listed as gifts of the Spirit as are the nine of 1 Corinthians 12:4-11. They are not something that can be ministered to the body 'for the profit of all' (1 Corinthians 12:7).

In my opinion neo-Pentecostals and Charismatics need to listen carefully to the point Pentecostals are making. They are not strangers to the irrational/supra-rational in their own history and therefore their caution should not be simply written off as 'formalised', 'backslidden', Spirit quenching and grieving conservatism – the Pentecostal attempt to 'tidy up' the great workings of the Spirit and to confine to the nine gifts of the Spirit what He is 'allowed' to do.

The point Pentecostals make is that if Paul is concerned that the unlearned or the unbeliever should find something rational in the gathering of 'Pentecostal' believers, then we should not make irrational (extraordinary and incomprehensible) behaviour the norm (1 Corinthians 14:23-25). In this text the unbeliever should not leave a gathering convinced of the insanity of the occasion; he should leave acknowledging that the secrets of his heart have been exposed to convicting and convincing truth – that he has indeed encountered God. As a generalisation (always open to objections) the gifts of the Spirit convey something rational, and the liturgical context the Bible proposes as the norm in which the Spirit manifests His presence is described as, '*decently and in order*' (1 Corinthians 14:40).

The second point Pentecostals make is that it may be possible that those who focus on extraordinary physical responses to the presence of the Spirit and seek them may even come short of Spirit baptism and the gifts of the Spirit. The undeniably extraordinary manifestations of the Spirit's power in the Great Awakenings did not create a Pentecostal Church in the past. The modern focus on extraordinary manifestations/physical responses to the Spirit's presence could therefore be a subtle way of forsaking that that makes a church Pentecostal, i.e. a retrogression from Pentecostalism. It is not saying that there is no activity of the Spirit behind extraordinary behaviour; it is saying let such events lead on to Spirit baptism.

Part of the Pentecostal pneumatological crisis is that many ministers, afraid of quenching or grieving the Spirit, are hesitant about the question of the initial physical evidence of Spirit baptism, and secondly they are very reticent about stopping disruptive and bizarre behaviour in a meeting. In other words there is uncertainty about 'testing spirits to see whether they are of God' (1 John 4:1). I have seen ministers, secretly troubled by what happens in meetings, going along with events but no longer confident that the phenomena happening about them are manifestations of the work of the Spirit (c.f. addendum 5:201-204).

3.3.5.2.4. NEW AGE PHILOSOPHY, POSTMODERNISM AND INDIVIDUALISM.

The points of this section follow on from those made in the preceding section. However, I need to refer again to the doctrinal struggle precipitated by the emergence of neo-Pentecostal and Charismatic Churches (see 3.3.2.). It must be pointed out that the controversy that raged in South Africa for more than ten years was to a great extent limited to the affluent White middle class. The doctrinal objection of some Pentecostal theologians to the alleged extravagances of the faith movement appeared to many Pentecostals to be negative and motivated by envy. Ordinary Pentecostals wished their own churches could be as successful as the new mega-churches. They grew impatient with the struggle for correctness of doctrine that was, quite evidently, not producing the excitement and numerical growth they could see happening at neo-Pentecostal and Charismatic churches. The option of belonging to successful churches was overwhelmingly attractive and the long-cherished notion of 'denominational loyalty' was shattered. People started joining churches, not so much on the basis of Pentecostal orthodoxy as upon 'spiritual experiences', and it seems to

me that 'experience' became more important than the niceties of established Pentecostal doctrine (Morran, 1984:139, 172-174, 181).

It is true, of course, that the Pentecostals offered an experience of the Holy Spirit in their teaching of the baptism of the Spirit and in the 'event character' of their meetings. However, one of the hallmarks of earlier Pentecostals was their slogan, 'chapter and verse', for everything they asserted as true. They insisted on strong links between experience and scripture, and explained and judged experience on the basis of scripture. Whatever one may think of the way they used the Bible, they believed very strongly in its authority. It seems to me that at present this link between the Bible and experience is in the process of being eroded. Instead of explaining experience on the basis of scripture, the reverse is happening, which represents an entirely new hermeneutical method and a shift from the authority of the Bible in matters of truth and practice. A question poses itself on this point. Have New Age philosophies and Postmodernism caused Pentecostals, neo-Pentecostals and Charismatics to unconsciously adopt a new epistemological framework?

Grenz (1996:1-9) argues that the epistemological assumptions of Modernity are being replaced by those of Postmodernity. Postmodernity no longer accepts that knowledge is inherently good, that truth is certain and purely rational, or that knowledge is objective. The Postmodern believes there are other valid paths to knowledge beside reason, paths that include emotions and intuition; it 'respects difference' and celebrates 'the local and particular at the expense of the universal (ibid.:12). Grenz (ibid.:10) does not defend the epistemological assumptions of Modernity because, he believes, Postmodernity has shown them to be flawed, but he does say that Postmodernity poses certain dangers to Evangelical Christianity that must be recognised.

'Postmoderns are no longer convinced that their world has a centre or that human reason can perceive any logical structure in the external universe. They live in a world in which the distinction between truth and fiction has evaporated. Consequently, they have become collectors of experiences, repositories of transitory, fleeting images produced and fostered by the diversity of media forms endemic in postmodern society.' (ibid.:38)

It seems to me that some Pentecostals and Charismatics have become uncritical 'collectors of experiences'. My opinion is that the ambivalence and uncertainty of White Pentecostals on matters of doctrine and practice are examples of this trend which is evidenced by the uncritical acceptance of wave upon wave of 'experiential fashion' that are visited upon the Church with unsettling regularity (e.g. addendum 5:198-201). I call them 'fashion' because they come and go, usually accompanied by numbers of popular books.

A recent wave that visited our shores was 'The Toronto blessing'. The Toronto blessing meant different things to different people. To some it meant what a classical Pentecostal would have described as 'the baptism of the Spirit' with speaking in tongues. To others it meant manifestations that could be described as 'somewhat unusual' (laughter), and then on to others that can only be described as bizarre in the extreme. The 'bizarre' included people barking like dogs, roaring like lions, crowing like roosters, writhing on the floor like snakes and other behaviour too vulgar to describe. Because the Toronto blessing meant such different things in different places, some were very opposed to it while others were quite evidently truly helped. People were so polarised, one could hardly engage in a sensible conversation about it.

Derek Prince (1994), the well known Pentecostal leader, responded in a meeting in Durban where the manifestations of the 'Toronto blessing' were being extolled that some of the manifestations that were being identified as the work of the Spirit sounded very much like the demon possession he had dealt with as a missionary in East Africa!

Others were more tentative in their responses and assessment of the Toronto blessing. John Bond (1995) said in a gathering of ministers that if tongues, a gift of the Spirit clearly recognised by the scriptures, is subjected in the scriptures to rules of order (1 Cor.14:26-28), then surely manifestations of the Spirit not clearly identifiable in the scriptures are also subject to the same rules. This he said in response to the uncertainty of ministers as to whether some of these manifestations were of the Holy Spirit, whether they should seek these things for their congregations, and how they should give leadership when they occurred. His guidance was wise, but he was unwilling to express an opinion on the authenticity of a whole congregation seeking to 'laugh in the Spirit'. He pointed out that laughter was not 'new' because in the

early days of Pentecostalism people did sometimes laugh or weep when baptised in the Holy Spirit (Enerson, 1993:32). However, he did say that if people had laughed, they should rather seek to speak in tongues, as this was the recognised scriptural evidence for the baptism of the Holy Spirit.

The desire for 'experiences' fits in with postmodernism and new age philosophy – one comes to truth through personal experience. And this also harmonises with Western adulation of the individual – everyone's truth is true. The dangers are obvious for Pentecostals – 'experience' can be cut loose from anchors in the scriptures and from the moderating influence of the wider church and that would open the door to 'anything is a manifestation of the Spirit'.

Another criticism is that one suspects that 'experiences' are sought for their own sake. This is very foreign to the Pentecostal idea of Spirit baptism which traditionally has a missiological purpose and is sought to empower service.

Morphew (1995:15-16) although sympathetic to the idea of a variety of manifestations of the Spirit's presence and activity, touches on a number of my concerns when he warns against manipulation, trying to make something happen and the use of models (of ministering) that will discredit the work of the Spirit. My observation is that his warning is necessary because this is what happens.

Another personal observation that should be noted is that it seems to me that traditionally there was a closer connection between the Word (preached Word) and the Spirit in Pentecostalism than is allowed for more recent times in meetings where people gather for 'experiences'. Is the link between Word and Spirit being weakened in Pentecostalism? If the link between the moderating influence of the scriptures and experience is weakened, it is inevitable that there will be less need for the scriptures. This may be a very subjective judgement, but the personal experiences that I recall being the most powerful were directly linked to preaching.

The point I wish to underline is that with the arrival and departure of these various experiential emphases, Pentecostal congregations have often been characterised by ambivalence. In contrast, I know of Pentecostal and Charismatic leaders who were sympathetic to the Toronto blessing but who nevertheless took a definite stand

against some of the more bizarre expressions of the Toronto blessing. They did so because they believed they would lose their most reliable members and gain, for a while, followers of the spectacular.

Others rejected the Toronto blessing because they believed the accompanying manifestations to be spurious. An interesting consequence is that a number of Pentecostal and Charismatic churches that closed their doors to the extreme expressions of the Toronto blessing enjoyed an influx of new members fleeing from the bizarre in their own churches.

Other questions should also be asked. 'Why was the Toronto blessing, as well as the other waves that broke upon our shores, largely limited to White middle-class congregations?' Are Pentecostal congregations that are removed from the desperate needs of the poor by wealth and privilege in danger of replacing the authentic experience of the Spirit with the spurious? Is there a danger that the pneumatological correction brought by Pentecostalism to the wider Church could be discredited by the bizarre and the extreme? Are we in danger of grieving the Spirit and retreating into dry formalism when questioning the authenticity of manifestations alleged to be of the Spirit? By insisting that speaking in tongues is the evidence of the baptism of the Spirit are Pentecostals in danger of institutionalising an experience and by so doing limit a variety of phenomena that may happen to one particular experience? The crisis for Pentecostals is in the question: 'Are Pentecostals as sure of their pneumatology as they used to be?'

3.3.5.2.5. TONGUES AND BLACK PENTECOSTALS.

Black Pentecostals are by far the most significant number within South African Pentecostalism. This makes their view of Spirit baptism and the question of initial evidence most relevant. It is sometimes said that the issue of speaking in tongues is less of a concern to Black Pentecostals than to their White brethren. If this is so, it would represent a significant challenge to the views of White Pentecostals. The enigmatic stance of Nicholas Bhengu on Spirit baptism is cited as an example (Anderson, 2000: 90). Bond (personal interview, 2000) agrees that Bhengu sent mixed signals on the issue of initial evidence, but that with Bhengu 'consistency was the bogey of small minds'. In fact he often did teach on the necessity of the baptism with the Spirit in quite orthodox Pentecostal terms.

I have heard Bhengu preaching on the ministry of the Spirit. In the sermon he described his own experience of the baptism of the Spirit. While at Bible school at Dumisa, he and a few of his fellow students broke the rules and left the dormitory one night to pray in the locker room. They were powerfully baptised with the Spirit and began to bellow in tongues. He described how they tried time and again to get back into the dormitory, handkerchiefs stuffed into their mouths to stifle themselves. But each time they reached the dormitory door, a fresh wave of glory descended upon them, and they were forced to flee back to the locker room to give vent to their joy in tongues. This anecdote is well known among AOG ministers.

Recently (November 2000) I placed the question of the initial evidence of Spirit baptism before some African members of the General Executive of the AOG. Isaac Hleta, the present chairman of the AOG, and Ishmael Peege, Bhengu's protégé, both believe that tongues is the initial evidence of Spirit baptism. Peege insists that this was also Bhengu's teaching. Josiah Donda says that Bhengu taught that a Christian who does not fast, pray, confess and speak in tongues will never make a good Christian.

In contrast to this, Bhengu expressed his shock at observing an English pastor's wife speaking in tongues while washing the dishes in her kitchen. It seems he thought this kind of private use of tongues demeaned the gift and that it should be used in more emotionally charged situations in the congregation (Kirby, addendum 2:174-176). Bond (personal interview, 2000) said that perhaps in their search for a high emotional experience 'the best was the enemy of the good'. Because they (Black AOG Christians) always wanted a cloud of glory embracing signs, wonders and evident gifts of the Spirit, people were often not baptised with the Spirit. If they aimed lower, they would be baptised with the Spirit.

I am aware of the fact that some Black AOG leaders are concerned that there are AOG churches that can hardly be described as Pentecostal because they so lack the dynamic of the Holy Spirit. On nearly every occasion I have heard Isaac Hleta preach, he has addressed the subject of the Holy Spirit and the necessity of being filled with the Holy Spirit. Perhaps it is true that tongues is not so prevalent among Black Pentecostals and he is reacting to something he sees as a need. This would

change the view that ‘tongues is not so important to Black Pentecostals’ to ‘many Black Pentecostal members have not been baptised in the Holy Spirit’.

3.3.5.2.6. RACISM AND THE UNITY OF THE SPIRIT.

In addition to the discussion on how the issue of race has left a legacy of structural problems in Pentecostal Churches (3.2), is the fact that administrative and ecclesiastical failures of Pentecostal Churches betray a deep seated theological failure that strikes to the heart of the Pentecostal testimony. I have already indicated (2.9) that when White Pentecostals allowed racist philosophies to influence Church structures a Gnostic wedge was driven into an essentially holistic faith. But not only was a Gnostic intrusion countenanced, the theological failure included a serious betrayal of that which lay at the heart of Pentecostalism itself – the unity of the Spirit.

More than one commentator has contrasted Genesis 11:1-9 and Acts 2:1-11. Kline (1970:91) commenting on the judgement whereby God scatters and divides people on the basis of confusing their languages at Babel writes, ‘...a strange miracle of linguistic confusion to be answered at Pentecost by another divine descent and a miracle of linguistic fusion’. And F.F. Bruce (1970:975) commenting on the events of Acts 2 writes, ‘The reversal of the curse of Babel is probably in the narrator’s mind’. The point to be drawn is obvious; the Holy Spirit, speaking in tongues and the unity of the Church go hand in hand. At the beginning of section 3.2 I pointed out that both in the United States of America and South Africa, along with speaking in tongues, Pentecostalism was initially characterised by a remarkable unity of Blacks and Whites that transcended generations of racial division. Pentecostalism had the power to work a social miracle overcoming distinctions of race, class and sex in the glory experienced in Spirit baptism.

There are those who believe the real significance of the Pentecostal movement has been trivialised by concentrating on tongues as the essential distinctive while ignoring the social dimension of interracial harmony so evident in its beginnings (Nelson, 1981:13). The structural problems of Pentecostal Churches are therefore far more serious than administrative or ecclesiastical failure; they are evidence of the fact that the powerful workings of the Spirit who creates the visible unity of the body of

Christ has been frustrated by racism, and to that extent the Pentecostal witness has been discredited.

At the genesis of Pentecostalism, speaking in tongues was exercised within a larger context which included as one of its most significant distinctives a social vision of unity between peoples. Saayman (2001) offers two observations which I have rephrased as questions: 'Is it possible that in South Africa human tongues (languages) as a distinctive characteristic of ethnic (racial) communities ultimately proved to be more immediately powerful than tongues (glossolalia) as a unifying distinctive of the people of God?' and, 'Is it possible that the healing power of the Spirit manifested in miraculous events in Pentecostal communities was not potent enough to heal the brutal cancer of racism in South African society?' And, I may add, what about healing racism in South African Pentecostal Churches? For the sake of mission Pentecostal movements need to recognise that within the South African crucible the issue of racism casts doubt on the validity of Pentecostal distinctives themselves. Saayman (ibid.) believes this calls for a radical rethinking of the true nature and value of Pentecostal distinctives – indeed for a new pneumatological corrective. Nelson (1981:15) concludes 'the movement will not be able to restore either itself or the larger church until it recovers its roots in the matrix of black Christian slave experience with its social vision of fellowship beyond the colour line'. A generally known comment on the Charismatic movement of the 1970s is that it was a White middle-class phenomenon. This is certainly true of South Africa. Again a further comment by Nelson (ibid.:15) is pertinent. He writes, 'As long as the practice of glossolalia remains alienated from its roots in Christian oneness beyond the colour line, it must be at best socially irrelevant. To be genuinely Christian it requires expression within the larger social vision of its historic roots'.

One may wish to criticise the foregoing thoughts as an overemphasis on the grounds that Pentecostalism included many other distinctives. Or there may be the criticism that a simple calling for unity is naïve because it does not take into account the very real problems of language and culture etc. While that may be so, Pentecostals must not miss the point that at the heart of their structural crisis lies the theological issue that seriously affects their mission, the unity of the Spirit. The Holy Spirit has given an opportunity to be in the vanguard of a national healing, and that opportunity should be recognised and eagerly grasped.

3.3.5.3. CONSEQUENCES OF UNCERTAINTY.

In discussions with numerous Pentecostal leaders about the present state of Pentecostalism a pattern of concerns has emerged which I consider to be consequences of the pneumatological uncertainty that exists among Pentecostal pastors and members.

3.3.5.3.1. SPIRIT BAPTISM.

Greg Johns (personal interview, 2001) told me that a survey of American Assemblies of God churches revealed that 54% of their members have not been baptised in the Holy Spirit. Other American AG missionaries have confirmed this statistic. This is not only true of America. Isak Burger (2001) said that he believed 50% of the AFM membership had been baptised in the Holy Spirit. I do not have statistics for the AOG or the FGC, but as far as the AOG is concerned, my intuition is that statistics might be quite alarming.

Burger (2001) went on to say that in earlier times AFM churches would have 'receiving meetings' sometimes referred to 'tarrying meetings' (meetings where prayer and laying on of hands for Spirit baptism) on a weekly basis. This practice, he said, had fallen away and now such meetings were, by comparison, a rarity. This is true of most AOG churches too. In earlier times new converts would be urged to be baptised in water and then receive instruction and prayer for Spirit baptism. The process was so fixed it was almost like catechism and confirmation. While I from time to time on a spontaneous basis pray with members of my church for Spirit baptism, there was only one such planned occasion last year. I suspect many ministers in the AOG and in other Pentecostal Churches are guilty of the same.....shall I say failure? If there is going to be a growing number of people in Pentecostal churches who are really not Pentecostals, then the fires of the Spirit in such churches is going to die down.

The decline in the numbers of Spirit baptised members in Pentecostal churches probably has roots in causes besides uncertainty e.g. complacency, inordinate reliance on business methods and the changes in Pentecostal liturgy already discussed. Nevertheless, uncertainty is an important contributing factor.

3.3.5.3.2. TRIVIALISING SPIRIT BAPTISM.

James Cantelon (personal interview, 2001) who has wide experience of North American Pentecostalism, neo-Pentecostalism and Charismatic churches believes that Spirit baptism has been trivialised in all three groups. Early Pentecostals focussed strongly on salvation and Spirit baptism which fuelled a sense of mission and the drive to plant churches. He remembers in his childhood and teenage years the tangible atmosphere of mission that permeated the Pentecostal Assemblies of Canada (PAOC). He makes the point too that because of Pentecostalism's success among the poor and effectiveness in alleviating their plight, the great social themes of righteousness and justice are inherent to classical Pentecostalism and are the fruits of Spirit baptism.

He expressed the opinion that the average Pentecostal congregation is theologically weaker now than in earlier years. For instance, through the influence of the Charismatic movement and neo-Pentecostalism many Pentecostals have accepted rather fanciful teachings about demons that could be described as animistic. There are many Pentecostals who speak of the devil and demons as if they shared the omnipotence, omnipresence and omniscience of God. This demeans the majesty of salvation brought to us through Christ and exposes Christians to uncertainty about the security of their salvation. McConnell (1988) traces the spread of concepts from the metaphysical cults to the Charismatic movement. He has shown that those influences are Gnostic and have deeply influenced the doctrines of redemption, faith, healing and prosperity. From the Charismatic movement and neo-Pentecostals these metaphysical concepts have influenced the beliefs of many Pentecostal churches and ministers. Metaphysical cults change the majesty and dignity of a relationship with God into something akin to magic with its use of faith-formulas and repetitive positive-confession which remind one of incantations.

The songs Pentecostals are using in their worship services are reinforcing theological weakness. De Bruyn (1996:206) in his conclusion states that there are elements in Christian music videos that are not theologically acceptable. In my opinion he is being rather gentle. Modern songs do not cover the theological expanse covered by old hymnals now out of use, and a great proportion of the songs presently used are subjective in nature – written by talented modern musicians with very little theological depth. This is beyond the scope of this study, but singing is a vital

element in the propagation Christianity because people believe what they sing. The theological content of modern songs is in my opinion seriously lacking and is contributing to Biblical and theological illiteracy in the Church.

Cantelon went on to say that through the influence of the Charismatic movement the work of the Spirit has been turned inward and has become self-centred and self-serving. This is evidenced by the disproportionate concentration on the subjective element in songs used in worship. He said Pentecostal worship services are no more effective than shadow boxing unless Pentecostals go beyond the worship service to nation building. He expressed the opinion that the work of the Spirit had been diluted to serve the consumerism of the modern Pentecostal and that Pentecostals should translate the work of the Spirit from narcissism to nation building. Insights and searing criticisms like these are a call to return to one of the most important distinctives of Pentecostalism – mission.

3.3.5.3.3. WEAK PASTORAL LEADERSHIP.

Uncertainty among Pentecostal ministers with regard to controlling phenomena in churches is affecting members negatively. It results in streams developing in a church – those for and those against phenomena with the minister trying to play a mediating role and not too sure if he should take a stand with one side or the other. Sensible, steady members discern this ambivalence, and I know many Pentecostals who have left their churches to join an Evangelical church where they know they can expect something sensible. Such people have told me they ‘miss the worship’ but enjoy the steady ministry of the Word of God.

Weak leadership is a symptom of the fact that Pentecostalism is struggling to renew its sense of identity and role in South Africa.

3.3.5.3.4. INDIVIDUALISM.

Again it has to be said that individualism flies in the face of the unity of the Spirit. Headstrong and unruly people mask the fact by claiming the Spirit leads them. Even Paul who knew very early after his conversion that he would be sent to the Gentiles did not act independently of the church. In a gathering the Holy Spirit placed the conviction of the Gentile mission and who were to be the agents of that mission on

the leadership of the church (Acts 13:1-4). This example presents us with a model of individual conviction and the wider conviction of leadership existing together in a proper balance. Individualism weakens the effect and value of the shared experience of the Spirit. If Postmodernism reinforces individualism then Pentecostal teachers must respond with the truth of the unity of the Spirit.

3.4. CONCLUSION.

This chapter has been very critical of present day Pentecostalism and is open to the accusation of being unduly negative and pessimistic. The chapter is headed 'Pentecostalism in Crisis'. Is this an alarmist and exaggerated point of view? Some may think it is. I am all too aware of the common mistake of glamorising and idealising the past while bewailing the present. However, there is a difference between being reactionary (a mindless clinging to the past) and trying to understand and evaluate the impact and significance of change. And it must be admitted that change is all around us, and that there are changes in Pentecostalism. I am of the opinion that these changes are profoundly influencing the underlying values and theology of Pentecostalism. I have tried to keep the discussion theological rather than emotional and have provided evidence that the issues exist.

Some may agree that the crisis exists in White First-World Pentecostalism and is therefore an inappropriate discussion with reference to Third-World Pentecostalism which is growing rapidly. They may think too that there is a methodological weakness in confusing South African Pentecostalism with North American Pentecostalism. However, I think there are two mistakes we can make about Third-World Pentecostalism. We may glamorise it as we do the past, and we may underestimate the influence that First-World Pentecostals have on Third-World Pentecostalism. We live in a global village and First-World money and glamour can be very corrupting of theology and praxis in Third-World churches. It is evident to me that televangelists are having an enormous impact on the style, accents and theology of young African preachers. While it is appropriate to rejoice at the expansion of the Church in the Third-World we should be less euphoric about it. The Church is growing very rapidly in Africa while at the same time inept Government, corruption, poverty and HIV/AIDS are devastating the continent. The success of the Church must surely begin to influence these problems.

However, with reference to South Africa a decisive factor in the impoverishment of White Pentecostalism is that it was separated from Black Pentecostalism. I suppose the reverse is also true. But speaking as a White Pentecostal serving in an inner city majority (90%) Black church, I must witness to the enrichment and stimulation I experience in my situation. I, along with other South Africans, take my weekly battering of bad news and Afro-pessimism from the media, and every Sunday I come home from the service feeling there is hope for Africa. Whites in White churches do not know what they are missing. The Charismatic Renewal breathed fresh air into White Pentecostalism but provided no permanent shelter. It was not long before the backlash of Charismatic questions began to undermine the security and stability of the Pentecostal Churches. It would be better for White Pentecostals to seek fellowship with their Black counterparts.

Change and the passing of time has influenced the model of mission of classical Pentecostalism presented in chapter two. Some aspects of that model needed to be changed because they undermined the true genius of the Pentecostal movement. But one can go further and say the model is disintegrating and there is a struggle for the 'centre' – the core beliefs, values and practices – of Pentecostalism. These should not be exchanged for others because they have abiding value and relevance to Pentecostal mission. To abandon them will fundamentally alter Pentecostal mission and relevance to the world. The struggle for the 'centre' is the crisis facing Pentecostalism.

Montanus led a 'Pentecostal' revival in the second century. Tertullian was impressed enough to join the movement. The movement was eventually discredited and vanished because of extremism and bizarre behaviour (Keith, 1988:444-445). Orthodoxy survived in the Church we call 'dead'. Is there not a warning from history in this? Pentecostals, neo-Pentecostals and Charismatics should be aware of it.

In the light of the present crisis in Pentecostalism the model of chapter two needs to be revisited and revised. In the next chapter I will begin to develop a model of mission that harmonises and holds together the core values of Pentecostalism.

CHAPTER FOUR

EXODUS – A METAPHOR OF MISSION

4. INTRODUCTION.

The events described in the book of Exodus play a foundational role in Israel's formation as a nation as well as her self-understanding and identity as the people of God. Exodus has to be read as part of a wider context that includes the traditions of the patriarchs as well as the conquest of the land of Canaan (Nürnberger, 1999:21-22). Motyer (1996:42, 45-46) too has shown that the Abrahamic covenant (Genesis 17:1-8) is defined as a series of promises which include a promise of territory, and that the events of the exodus are posited upon God remembering His covenant with Abraham (Exodus 2:24). The events of the book of Exodus are thus the vital link holding together the Pentateuch and Joshua's conquest of the land promised to Abraham. The missiological significance of these events is that they form an important section in the unfolding of the 'missio Dei' disclosed to us in the salvation history of the Bible.

Apart from about six chapters describing the journey from Egypt to Sinai, the book of Exodus itself has two focal points, the events in Egypt (Exodus 4:21-12:50) and the events at Sinai (Exodus 19:1-40:38). It is these two foci that provided the furnace in which Israel's national consciousness was forged – a consciousness captured in the following texts:

Has any god ever tried to take for himself one nation out of another nation, by testings, by miraculous signs and wonders, by war, by a mighty hand and an outstretched arm, or by great and awesome deeds, like all the things the Lord your God did for you in Egypt before your very eyes? (Deuteronomy 4:34).

You yourselves have seen what I did to Egypt, and how I carried you on eagles' wings and brought you to myself (Exodus 19:4).

Motyer (1996:48) states: 'There are two sides to the Exodus work: 'out of Egypt' and 'to myself'. It is this movement 'out of Egypt' and 'to myself' at Sinai that offers an Old Testament metaphor of mission. (I use the word *metaphor* in the sense that Exodus presents us with a picture that I use to construct a missiological framework for this thesis.) The story is usually read as the journey of Israel from Egypt to Sinai.

I wish to read it from the perspective of Israel's Redeemer - as the story of the arrival of God in Egypt to redeem His people and His journey to the centre of the camp of Israel in the tabernacle – in other words, Egypt to Sinai is the story of God's journey from the redemption of Israel to the centre of Israel's national life and existence as the people of God. 'Out of Egypt' and 'to myself' are two aspects of God's one saving work. They hold together the ideas of a spiritual salvation and nation building; they blend the notions of the sacred and the secular; they give an insight into the depth and breadth of salvation. Exodus offers us a holistic 'metaphor' of mission.

4.1. EXODUS AND LITERARY SOURCES.

I write this aware of all the uncertainties of the date of the exodus and the conquest of Canaan. I am also aware of the various efforts of Old Testament scholars to discern beneath alleged layers of accumulated tradition the historical background to the events that became the foundation and charter of the existence of Israel. I am aware that Old Testament scholars adopt widely differing viewpoints on the origins of the Pentateuch and on that basis formulate differing ideas of what may have happened in Egypt, who it was that conquered the land, and what gave rise to the Sinai tradition (Nürnberg, 1999:23-31; Motyer 1996:15-17). In using the exodus of Israel from Egypt and the events at Sinai as a metaphor of mission, I should plainly say that I read Exodus as an account of what happened and that the events recorded in the book shaped the national life of Israel. However, even if one reads Exodus as a mythology, the approach of reading it as a metaphorical description of the journey of God from redemption to the centre still applies. The reason is that no matter the historicity of the Pentateuchal accounts, Exodus provides the introduction to the drama of the great conflict between the God of Israel and the idols for the central position in the national life of the covenant people – a conflict that lasted through the centuries.

4.2. EXODUS - LIBERATION THEOLOGY AND PENTECOSTALS

The exodus of Israel from the oppression of Egypt played a central role in the development of liberation theology. Liberation theologians have seen in the exodus a political liberation in which God sides with the oppressed in their struggle against oppressive powers. Costas (1974:232) has shown that in Liberation Theology there has been a redefining of concepts such as salvation, Christology, eschatology and the

Church. For all the criticisms that can be levelled against Liberation Theology, it has nevertheless offered a missiological emphasis that challenged evangelicals to take seriously 'man's concrete historical situation', and to take seriously 'a service-oriented salvation and a salvation-oriented church' (ibid., 1974:241, 249). Liberation Theology forced evangelicals (including Pentecostals) to face the fact that a completely other-worldly soteriology and eschatology along with notions of political neutrality is also a political stance. It allows the status quo to continue unchallenged while those who suffer are perplexed by the lack of concern shown by more privileged Christians. Their 'neutral' stance is read as supportive of an oppressive situation.

The exodus story was also very important to Pentecostals who interpreted it in a very different way, but also in the context of those living on 'the underside of history' and needing 'liberation'. On the basis of 1 Corinthians 10:1-11 Pentecostals spiritualised the events of the exodus story and interpreted it typologically. Pentecostals objected strongly to the way liberation theologians used Exodus but did not seem to recognise the fact that when the God of Israel liberated His people, it was at the same time a spiritual, political, social and cultural liberation. Nicholas Bhengu, in contrast to most Pentecostals, did hold the ideas of a spiritual and political liberation together, but not in the sense of party political action (Watt, 1991:155-157; Dubb, 1976:28).

In some strange way however, although Pentecostals spiritualised the events of Exodus, in their telling of the story, it did not lose its power to create in the poor the hope of a better life. Exodus offered a rich variety of themes whereby preachers and teachers evangelised, instructed, warned and comforted their hearers, and so gave them courage and faith to struggle through to a better life in spite of their deprived situation. Some examples of the typological interpretation of Exodus should suffice because the approach is well known:

- Egypt – the spiritual condition of bondage to sin and the devil – the old life including the oppressions of poverty, powerlessness and disenfranchisement
- Passover – Calvary and deliverance from judgement through the shed blood of the lamb – deliverance from slavery to the old life and the beginning of a journey to something better
- Pillar of cloud by day and fire by night – the guidance of God
- Red Sea – God will make a way for his people out of impossible situations

- Camping at Succoth – the pilgrim nature and simplicity of the Christian life – this world is not our home
- Manna from heaven and water from the rock – God will provide and satisfy His people whatever their need, spiritual or material
- Marah – bitter experiences sweetened by the cross
- Joshua’s battle with Amalek – the place of prayer in our struggle against evil

These are just a few of the many themes suggested by a reading of Exodus in Pentecostal terms.

That both liberation theologians and Pentecostals worked among the oppressed and found inspiration in the book of Exodus invites investigation. There is enough prima facie evidence to show that there are a number of points of contact between Liberation Theology and Pentecostalism, particularly in the people both seek to help. They often worked side by side in the same depressed cities and villages, using the same concepts like salvation and liberation etc. while interpreting them differently. Given the fact that there has now been sufficient passage of time, while not part of the scope of this study, some interesting comparisons and contrasts of the fruit of the two approaches can now be made (cf. Balcomb, 2001:9).

4.3. THE CALL OF MOSES – ENCOUNTER AND MISSION.

The story of Exodus grew out of the encounter between God and Moses at the burning bush. Indeed, the exodus would not have been possible without Moses’ experience of God at the bush. It was there that He overwhelmed Moses and won his participation in the grand enterprise of leading Israel out of Egypt to the land promised to Abraham; at the bush God became the new ‘centre’ of Moses’ life around which the rest of his life was fashioned.

There are a number of points about Moses’ experience of God that need to be made because they show that an experience of God is filled with sensible and moral content. His encounter with God led to decisions and commitment to a life-consuming mission. Implicit in this point is a criticism of experience for experience’s sake.

I have already pointed out in the section on the pneumatological crisis in Pentecostalism that, in the opinion of a number of Pentecostal leaders, Spirit baptism

has been trivialised because with the emphasis on experiences of the Spirit there is evident loss of a sense of mission. There seems to be an inordinate focus of attention on what the Spirit will do 'for me' – an inner migration as opposed to the expected outward focus that usually follows an encounter with God. There are therefore grounds to ask serious questions about the nature of these 'experiences'.

If there are criteria by which to weigh the significance of an encounter with God, the experience of Moses at the bush offers the following:

- Moses did not conjure this up. God came to him and surprised him. An authentic experience of God is not open to manipulation.
- The experience made a moral impact. There was an overwhelming sense of the holiness of God and an understanding of his own unworthiness. Through the experience Moses gained a deeper knowledge of God (Exodus 3:1-12). Some of the things He learned about God from the initial encounter are: **God speaks** – He is not like the idols; **God cares** – He sees, hears, is concerned and comes down to deliver; **God is faithful** – it is the God of his forefathers that addresses him. The experience initiated a **dialogue** between God and Moses – not just an exchange of a few words, but a dialogue of life – hearing and obeying shaped and developed the rest of his life.
- There were no independent witnesses of the encounter of God with Moses. It was deeply personal and secret. And yet, Moses' claim to such an experience is validated by all that followed. In any experience of God there is that which is beyond observation, but if authentic, there will be observable results.
- Mission flowed from the experience of the glory of God. Moses became the prisoner of the purpose of God and a servant of the arrival of God's saving presence in Israel. God sends him and God accompanies him.
- Extraordinary gifts began to show in his life equipping him to accomplish what had already proved to be impossible. His dream of helping his people, shattered forty years before, sprang to new life in his encounter with God. His overwhelming sense of inadequacy was overcome by the promise, 'I will be with you'.

I have already quoted Chawner's account of his encounter with God in Spirit baptism and the sense of calling and vision that flowed from it. It brought him to South Africa and charted the course of the rest of his life. This was quite common among

the early Pentecostals. In 1908 J. Roswell Flower argued that the deeper significance of Spirit baptism lay in mission:

'When the Holy Spirit comes into our hearts, the missionary spirit comes in with it; they are inseparable, as the missionary spirit is but one of the fruits of the Holy Spirit. Carrying the gospel to hungry souls in this and other lands is but a natural result of receiving the baptism of the Holy Spirit' (in McGee, 1984:55).

Also in McGee (1984:62) is T.B. Barratt's account of his own baptism in the Spirit. He tells of speaking in tongues and then writes:

'At times I had seasons of prayer in the Spirit when all New York, the United States, Norway, Scandinavia and Europe, my loved ones and friends, lay like an intense burden on my soul'.

Barratt became known as the apostle of Norway because of his role in planting the Pentecostal work there.

The first point to be made of these accounts of encounter with God is that mission does not flow from legalistic obedience to The Great Commission, but rather from the impetus of an overwhelming encounter. In the encounter one is drawn into the purpose of God. The Great Commission (Matthew 28:18-20) is given in the context of an encounter with the risen Christ and should perhaps be read as a permission rather than a command – 'permission' in the sense of allowing a horse, eager for the race, to run. The risen Sovereign says 'go', and the Church, eager to tell of His glory and grace, is released into her great work. The glory of the encounter engenders the desire to serve God's ongoing saving arrival among those enslaved to dark powers.

The second point to be made from Moses' encounter with God is that thereafter God's redeeming arrival in the history of His enslaved people is together with/within the arrival of His servant whom He accompanies. So it also is in the New Testament. The Church does not go alone to the world. Christ accompanies His servants and empowers them to accomplish His will. Matthew (28:20) records the promise of the Lord:

'And surely I am with you always, to the very end of the age',
a promise given within the context of Christian mission. And the longer ending of Mark (16:20) states,

'and the Lord worked with them and confirmed his word by the signs that accompanied it'.

A third point that can be made is that God's arrival is not dependent on the mediation of a human servant of God. God can arrive without such a servant. He can use the bush as His 'servant' to arrive in Moses' life. He can speak to the world through His 'servant' creation (Romans 1:19-20). However, He usually arrives with His human servants.

It seems to be the Biblical evidence that an encounter with God and mission go hand in hand. The baptism of the Spirit, understood as an encounter with God, is therefore vital to the missionary nature of the Church. We tend to think in individualistic terms and of the individual being turned inside out by Spirit baptism. And of course it is true that individuals are turned inside out by the work of the Spirit. However, the promise of the Spirit in Acts 1:8 is given to the disciples collectively:

'But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth'.

'You (plural) will be my witnesses' is a promise. Spirit baptism transforms the disciples into witnesses.

That first small congregation of disciples was given the promise of the Spirit and the promise of being witnesses to Christ. On the day of Pentecost it was that congregation that was thrust onto the streets of Jerusalem with extraordinary results. Pentecostals believe that a congregation that encounters God in Spirit baptism is turned inside out and of necessity becomes missionary.

The book of Acts clearly portrays the Holy Spirit as the One who initiates the mission of the Church (Acts 2:1-40, 8:29, 13:1-4), guides its mission (Acts 16:6-10) and universalises its mission (Acts 10:19-20). The history of the Pentecostal movement is evidence of the claim that in Spirit baptism individuals and congregations encounter God and in that encounter are irresistibly drawn into the *missio dei*. It is this consequence that often seems to be replaced by self-centred interests thus trivialising Spirit baptism. The encounter between God and Moses thrust Moses out of his quiet isolation in the wilderness of Sinai into the next 'eventful' forty years of

life that has shaped the history of the world. Moses became the servant of the design of God to bring Israel 'out of Egypt' and 'to Myself' to which I now turn.

4.4. OUT OF EGYPT.

The powerful and miraculous deliverance of Israel from Egypt harmonised quite naturally with the Pentecostal emphasis on power, signs and wonders and Pentecostals read the events in Egypt as a model of evangelism. Moses is a figure of the evangelist who challenges and overcomes the powers of darkness for the salvation of souls. The way Pentecostals use Exodus reveals their perception of 'things'.

- 'Egypt' is the world from which people have to be delivered and 'Pharaoh' is the devil who rules it. Pentecostals therefore have a negative assessment of the world. This offers one reason for Pentecostal avoidance of politics.
- Pentecostals have quite a tangible understanding of evil and of a personal devil behind evil – slavery to sin, especially the grosser more evident sins – oppression in the demonic sense (but not political oppression) – sickness – and family problems etc. It is among the poor that these problems are the experience of daily life. Perhaps a reason why Pentecostal evangelists focussed their attention on the poor is because that is where evident tangible evil is experienced every day. It was easy to get to grips with it whereas the more subtle forms of evil were not so accessible to early Pentecostal missionaries.
- Pharaoh is totally opposed to letting Israel go and offers every resistance. Pentecostals therefore view evangelism as a conflict with the devil for the deliverance of souls from evil and its effects. The idea of evangelism as conflict with the powers of darkness is quite important in Pentecostalism because it presupposes the need for the power of the Holy Spirit and powerful signs and wonders (cf. Wimbur & Springer, 1992:51-69).

Because Israel is 'God's son', He demands their freedom and threatens Pharaoh should he refuse to let them go (Exodus 4:22-23). Pharaoh's refusal sets up the struggle for sovereignty over the people of Israel (Exodus 5:2). All that follows - the plagues, the judgement of the gods of Egypt (Exodus 12:12) and the Passover - describes the struggle of Israel's King for their freedom and by it He demonstrates in dramatic fashion to Israel and Egypt that He is the Lord rather than Egypt's gods (Exodus 6:7; 7:5). All the events in Egypt are described as 'the redemption' of Israel

(Deuteronomy 7:8). 'Redemption' then is not only a word about freedom; it is also a 'fighting word' that describes God's opposition to dark oppressive powers and His victory over them.

The God of Exodus is the God who 'sees, hears and is concerned' of the suffering of His people and so 'comes down to deliver them' (Exodus 3:7-8). The Christology in these verses is quite evident and invites comparisons between the ministry of Jesus in the gospels and that of Moses in Egypt. Kitchen (1962:1001-1003) in an article on the plagues writes that because Egypt's gods were bound up with the forces of nature, the plagues were God's judgements of the gods of Egypt. The God of Israel plagued Egypt's gods, demonstrated the power of His Kingdom and then delivered Israel from Egypt at the Passover. Similarly, the kingdom of God arrived in Jesus. Luke writes 'how God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil, because God was with him' (Acts 10:38). If the ministry of Jesus was the beginning of the 'attack' on the kingdom of darkness, His death as 'our Passover lamb' (1 Corinthians 5:7) was the coup de grace that set God's people free and broke the power of the devil.

The perspective of the cross as a conflict and victory over the powers of darkness has strong support in the New Testament. Aulén (1970:4) in his book, *Christus Victor*, makes that very point. He states in his preface (ibid.:ix):

'The central idea of Christus Victor is the view of God and the kingdom of God as fighting against evil powers ravaging mankind. In this drama Christ has the key role, and the title Christus Victor says the decisive word about his role.'

New Testament texts are:

Colossians 2:15 *And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.*

Hebrews 2:14-15 *Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death - that is, the devil - and free those who all their lives were held in slavery by their fear of death.*

Texts such as these support others that indicate evangelism to be conflict:

Acts 26:16-18 *Now get up and stand on your feet. I have appeared to you to appoint you as a servant and as a witness of what you have seen of me and*

what I will show you. I will rescue you from your own people and from the Gentiles. I am sending you to them to open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.

Romans 15:18-19 *For I will not dare to speak of any of those things which Christ has not accomplished through me, in word and deed, to make the Gentiles obedient - in mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem and round about to Illyricum I have fully preached the gospel of Christ. (New King James)*

2 Corinthians 4:3-4 *But even if our gospel is veiled, it is veiled to those who are perishing, whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.*

2 Corinthians 10:3-5 *For though we live in the world, we do not wage war as the world does. The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.*

Even conversion can be seen as victory over a hopeless situation:

Colossians 1:13-14 *For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, in whom we have redemption, the forgiveness of sins.*

Quite clearly, the 'out of Egypt' aspect of Exodus suited Pentecostal evangelism well; it was spiritualised to represent the saving work of Christ on the cross which was mediated to Pentecostal congregations through preaching the Gospel, healing, miracles and deliverance from demons. Evangelists challenged the powers of darkness for souls, and as God supported the ministry of Moses with signs and wonders, they believed He would confirm theirs too, thus demonstrating the power of redemption, turning slaves from the 'power of Satan to God' (Acts 26:18).

The aggression of Exodus inspired an aggressive approach to evangelism among Pentecostals who called their efforts by military terminology such as 'crusades' or 'campaigns'. In their evangelism Pentecostals were conscious that they were

launching an attack on the powers of darkness in their struggle for souls. Prayer, fasting and preaching together with the expectation of the miraculous were brought into play in the task. If a situation seemed to be unyielding they would 'pray through' until 'the glory arrived' and the breakthrough came. John Bond once told me that years ago Mylet Bhengu, Nicholas' wife, speaking of a crusade they were busy with said, *'The Lord came to this crusade much sooner than He usually does. It was after just three days that the glory came and people flooded forward for salvation'*.

Pentecostal preaching among the poor created the faith that God, who does not change, could deliver them from their bondage too. Pentecostals loved to quote the text 'Jesus Christ is the same yesterday, today and forever' (Heb.13:8). All the ideas suggested in Exodus - deliverance, victory over powerful foes, provision, guidance, the discouragement and vicissitudes of the wilderness journey - provided a framework of understanding whereby believers were enabled to interpret their personal sufferings in a new light, find positive meaning in them, and with that, the courage and faith to fight back. They saw comparisons between their pilgrimage and that of Israel - and best of all, 'they were on their way to Canaan', the land of milk and honey. They sang songs like:

This world is not my home, I'm just a passing through

If heaven's not my home, then Lord, what will I do?

The angels beckon me from heaven's open door,

And I can't feel at home in this world anymore.

The strange thing is that even these other-worldly sentiments helped them cope more effectively with their situation in 'this world'. The idea of pilgrimage and simplicity of life, in addition to various taboos such as those against alcohol and tobacco, meant that people lived frugally. In this way 'other-worldly' sentiments and anti-materialistic values imposed disciplines on their lives that accelerated their emergence from economic powerlessness.

4.5. TO MYSELF.

The God of Israel led His people out of Egypt through the wilderness to Sinai as He had said to Moses (Exodus 3:12). Of forty chapters in the book of Exodus, twenty-two are concerned with Israel's time at Sinai. In broad terms they deal with the giving of the law, the description and construction of the tabernacle and the descent of the Presence of God to the tabernacle. The purpose for the construction of the tabernacle was stated in Exodus 25:8:

Then have them make a sanctuary for me, and I will dwell among them.

At Sinai Israel had the most terrifying and awe-inspiring encounters with their Redeemer beginning with the giving of Ten Commandments when He came down upon the mountain (Exodus 19:16-20:21) and ending with His descent to the tabernacle (Exodus 40:34-48).

On the basis of texts such as Hebrews 8:1-5, 9:1-5 and 9:24 amongst others, the tabernacle and its various items of furniture provided the material for all sorts of typological interpretations. The weakness of typology is that the Bible may be opened to the most fanciful interpretations, but in terms of the tabernacle it provided a useful framework for Christian instruction and foundations of faith. An example of this is the little book, 'Christ in the Tabernacle', by A.B. Simpson who, it must be remembered, influenced the lives of many early Pentecostal leaders. However, the real significance of the tabernacle is that through its practical application was given to the second aspect of God's redemptive work – 'to myself'.

4.5.1. GOD TAKES THE CENTRE FOR HIMSELF.

The true significance of the tabernacle lies not so much in typological interpretations as in its purpose – 'that I may dwell among them' (Exodus 25:8). When the tabernacle had been erected it was placed at the centre of the camp of Israel (see diagram). It is this aspect of 'to myself', the Lord in the midst of His people, that rounds off the idea of Exodus supplying us with a metaphor for mission. The whole life of Israel was given a new 'centre', a 'Presence' around which it had to take shape and to which it had to relate.

The idea of God in the midst of His people is one that can be traced throughout the Bible and is important to the idea of salvation, the covenant, and is the essence of what constitutes the people of God. Moses recognises that the presence of God in the

midst of His people is what makes them distinct from all other peoples and so pleads with the Lord not to withdraw His presence from them (Exodus 33:3 + 33:12-17). The idea of God in the midst of His people continues through Solomon's temple (1 Kings 8:10-11) and on into the New Testament (John 1:14; Ephesians 2:21-22). It finds its consummation in Revelation (21:3) where the Lord dwells in the midst of His people and forever banishes all that is evil.

Some reflections of the significance of God at the centre in the life of Israel are worked out in the following points.

4.5.1.1. THE THRONE OF GOD.

Within the tabernacle there was one piece of furniture that must be mentioned, namely the Ark of the Covenant. It was placed behind the veil in the Most Holy Place (Exodus 26:34). The Ark of the Covenant was a rectangular wooden box overlaid with gold. The lid, or mercy-seat, was a gold lid surmounted by two antithetically-placed cherubs with outstretched wings (Exodus 25:10-22). The Ark contained the two tablets of the Decalogue (Exodus 25:16) and also a pot of manna and Aaron's rod (Hebrews 9:4-5). The presence of God, the Shekinah, dwelt between the cherubim. It was there that the Lord met with Moses and from there He governed Israel.

There, above the cover between the two cherubim that are over the ark of the Testimony, I will meet with you and give you all my commands for the Israelites. (Exodus 25:22).

The Ark thus served as a symbol of the throne of God and as a symbol of His presence dwelling in the midst of Israel.

David and all the Israelites with him went to Baalah of Judah (Kiriath Jearim) to bring up from there the ark of God the LORD, who is enthroned between the cherubim—the ark that is called by the Name (1Chronicles 13:6).

So the people sent men to Shiloh, and they brought back the ark of the covenant of the LORD Almighty, who is enthroned between the cherubim (1 Samuel 4:4).

From the place of His enthronement between the Cherubim the Lord reigns over all the kingdoms of the earth and especially as Israel's King.

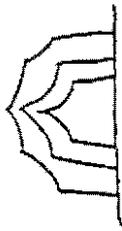
O LORD Almighty, God of Israel, enthroned between the cherubim, you alone are God over all the kingdoms of the earth (Isaiah 37:16; cf. Psalm 80:1, 99:1).

The ideal was that Israel should understand that they were not a nation without a king. They had a King, the God of Abraham, Isaac and Jacob – the God who delivered them from Egypt and brought them to Himself. The Ark was His throne and from it, at the centre of the camp, He ruled as their King. From that centre, like radiating light, streamed formative and deeply influential ideas and values that challenged everything Israel had become in Egypt – their mores, their culture, their ideas of right and wrong etc. The Presence at the centre re-fashioned the shape of Israel's existence and national life. Israel's experience of Egypt had twisted everything about being human and although He had brought His people out of Egypt, the Lord had to get Egypt out of His people. The following points are an attempt to underline the importance of God taking 'the centre' to an integrated holistic missiology. In mission God arrives at the centre in power – the power that saves and renews.

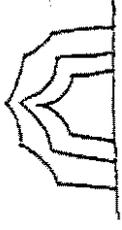
4.5.1.2. THE ADMINISTRATION OF GOD.

When the tabernacle had been erected all the tribes positioned in orderly fashion around it. Every time the camp of Israel was set up, it was set up the same way with the tribes, the priests and the levites occupying the same positions (suburbs!) in relation to the tabernacle (Numbers 2:1-31, 3:21-38. See diagram). This no doubt served various administrative purposes and facilitated effective tribal leadership as well as defence in a hostile world. The point I wish to draw here is that in Egypt Israel had been subjected to powers of disintegration and destruction. History is witness to the fact that prolonged subjection to destructive powers brutalises a people. The people of Israel did not come out of their bondage as a refined, organised, law-abiding people. The evidence of the scriptures is that they were stubborn and unruly. However, having redeemed His people, the Lord brought them to Himself and immediately imposed upon them an administrative organisation with His presence at the centre of their camp. The arrival of the God at the centre creates order.

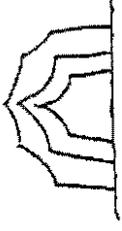
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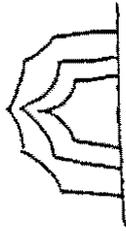
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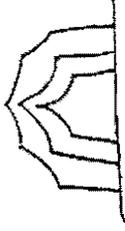
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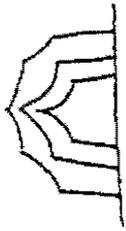
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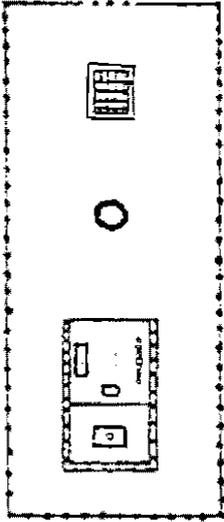


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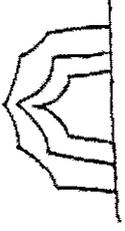
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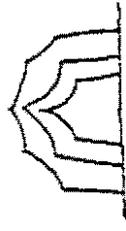
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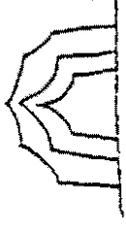
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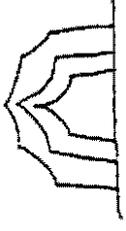
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4.5.1.3. THE FEAR OF GOD.

Israel's existence as a people took shape around notions of the 'nearness' and 'distance' of God. Perhaps one should use other words like 'immanence' and 'transcendence', but I will use the words 'nearness' and 'distance'. The fact of the Tabernacle, the priests and levites, as well as the structured liturgical approach to God with the various sacrifices emphasised the presence of God in the midst of His people. He was there and He could be approached. He was 'near'.

However, at the same time the very fact of the priesthood, the orderly approach that God demanded of the people of Israel, together with various warnings (inter alia Numbers 18:1-7) inculcated the idea of God's 'distance' or holy separateness from the people. Only the Priests could enter the Tabernacle, and only the High Priest could enter the Most Holy Place once a year (Leviticus 16:2). Together with these warnings to Israel to keep their distance were the various judgements, both of Egypt and Israel, that reinforced the idea of awe of God in the consciousness of Israel (Exodus 20:18-20, 32:35; Leviticus 10:1-2; Numbers 16:1-50). Israel's experience of the sovereignty of God, both in their deliverances and their judgements, etched the concept of the 'fear of the Lord' upon their national consciousness. This sense of reverential awe was necessary for the respect of the law – it was after all the law of God, not the law of men. There could be no law without awe.

4.5.1.4. THE LAW OF GOD.

From the Presence at the centre came The Ten Commandments that taught reverence for God and respect for people, or, as the New Testament sums it up, love for God and love for people. In a polytheistic world Israel was called upon to love and revere the God identified as the God of Abraham, Isaac and Jacob, the God who had kept covenant with the fathers, the God who had brought them out of Egypt. Whether Israel believed there was only one God is not the point. It is clear from Exodus and their history that Israel was quite ambivalent about monotheism. However, they were called upon to worship only the God who had rescued them from Egypt. Thus God took 'the centre' for Himself and called upon Israel to focus their attention upon Him.

The Decalogue showed furthermore that this God was also very interested in their human relationships and their behaviour toward one another. Because of the law,

Israel would never be able to divide life into ‘the sacred’ and ‘the secular’. The law made all of life’s relationships sacred. A sin against any person was also a sin against God because it was a contravention of His law.

From ‘the centre’ therefore emerged the deeply influential and formative concepts that held together reverence for ‘this God’ and responsibility for the life and wellbeing of one’s neighbour. It is interesting that God entrenched civil rights in the form of civil responsibilities. Israel’s experience in Egypt inculcated the idea that life was of little value – especially the lives of aliens, as theirs had been. The law of God challenged this idea and established in Israel the concept of the sacredness of life and the value of each person – and even the alien enjoyed the protection of God’s law (Exodus 22:21). The same can be said of property rights, family, sanctity of marriage, justice and respect for one’s neighbour.

The law disciplined and defined proper behaviour toward God and people. It challenged and refashioned any ‘Egyptian’ ideas that Israel may have entertained on these matters. The psalmist who saw deeper than a mere wooden observance of the law could write:

Righteousness and justice are the foundation of your throne; Mercy and truth go before your face’ (Psalm 89:14, 97:2).

It was not only that God made the existence of a civil society possible by the giving of the law, He also inculcated at a deeper level the seminal concepts of righteousness, justice, mercy and truth.

God having redeemed His people Israel from the power of Pharaoh, moved to their centre, challenged all their received norms and values, and in so doing set out to refashion the quality of their national life. It was in this sense that He imposed order upon Israel, not the order of an external observance of law, but the order of being conformed to the likeness of the One who is the definition and measure of the concepts of righteousness, justice, mercy and truth.

4.5.1.5. THE MERCY OF GOD.

Integral to the worship of God were the concepts of sin, restitution and atonement. The ‘atonement cover’, the lid of the Ark of the Covenant, was called the ‘mercy seat’ in some translations of the Bible. The fact that God made provision for the

atonement of the sins of Israel (Leviticus 16:1-34) expressed His mercy (Hebrew: *hesed*) to them. '*Hesed*', according to Hoad (1962:809) is translated as 'mercy', 'kindness', 'lovingkindness', 'goodness', and describes 'this steady, persistent refusal of God to wash His hands of wayward Israel'. This mercy or kindness of God to His people has its roots in His faithfulness to His people – in His covenant with Israel.

The point is that at the heart of Israel's national life was a concept of faithfulness, mercy and kindness. It is because of this that Israel is called upon by the Lord to express kindness in numerous ways, e.g. to the widow, the orphan, the poor and the alien:

At the end of every three years, bring all the tithes of that year's produce and store it in your towns, so that the Levites (who have no allotment or inheritance of their own) and the aliens, the fatherless and the widows who live in your towns may come and eat and be satisfied, and so that the LORD your God may bless you in all the work of your hands (Deuteronomy 14:28-29; cf. Exodus 22:21).

Even the feelings of the alien had to be taken into account:

Do not oppress an alien; you yourselves know how it feels to be aliens, because you were aliens in Egypt (Exodus 23:9).

The law expresses kindness in many ways e.g. to servants and domestic animals:

Six days do your work, but on the seventh day do not work, so that your ox and your donkey may rest and the slave born in your household, and the alien as well, may be refreshed (Exodus 23:12),

to wild animals and the poor:

but during the seventh year let the land lie unplowed and unused. Then the poor among your people may get food from it, and the wild animals may eat what they leave. Do the same with your vineyard and your olive grove (Exodus 23:11),

and whether a poor person is warm at night:

If you take your neighbor's cloak as a pledge, return it to him by sunset, because his cloak is the only covering he has for his body. What else will he sleep in? When he cries out to me, I will hear, for I am compassionate (Exodus 22:26-27).

This last example explains that the underlying reason for this practice in Israel is because their God is compassionate. The law was more than just a legal code, it was an expression of the fact that the Presence at the centre was just, merciful, faithful and loving (cf. Matthew 23:23, Luke 11:42). Jesus' criticism of the Pharisees was that if they had really understood the law, they would have been less legalistic and more compassionate; they would not condemn the innocent (Matthew 12:7).

4.5.1.6. THE GRACE OF GOD.

In harmony with the concept of mercy Moses reminded Israel that God's choice of them to be His people was based on grace and faithfulness (Deuteronomy 7:7-8). He makes it quite clear that there was no reason in Israel that provoked the choice of God; the reason lay entirely in God. Even Ezekiel (16:1-8) reminds Israel that there was nothing in them to commend them to God and that their existence as a people was based on God's overturning the sentence of extinction that had been passed on them. The knowledge of God's free choice of Israel was surely calculated to humble their arrogance and create at the heart of Israel the ground for songs of gratitude as well as an attitude of humility at the profound privilege of being the people of God.

4.5.1.7. THE PROVIDENCE OF GOD.

The pot of manna was stored in the Ark of the Covenant (Exodus 16:32-33) that the generations to come could see the bread God gave them to eat in the wilderness. When Israel reached the promised land, the question as to who provided them with good crops, the Lord or the fertility gods, was to become one of the great points of struggle between God and the idols. This struggle was a struggle for the centre of Israel. Perhaps for this reason the concept of the providence of God had to be settled at Israel's centre from the onset of the formation of the nation.

4.5.1.8. MANY OTHER STATUTES.

Beside the Ten Commandments there were also other laws that governed the daily life of Israel. In fact, there was nothing that was not in some way or other shaped by the Presence at the centre. There were laws governing commerce, ecology, marriage and family, agriculture, health, war, international relations, justice, governance, property etc (cf. Maimonides, 12th century). One thinks of the inherent kindness of such laws as that of Jubilee (Leviticus 25:10-55) that ensured that no family should be permanently locked into the grinding cycle of poverty by restoring them to their

inheritance (land), or the law that required a Hebrew master to set his Hebrew servant up in business after he has served him for six years (Deuteronomy 15:12-15).

Relationships with God, people and nature were regulated by the Presence at the centre and changed what Israel had become in Egypt. The law that radiated like light from the centre brought a content and shape to the national life of Israel that made a normal and happy life possible and was meant to elicit the admiration of surrounding nations (Deuteronomy 4:5-8).

4.5.1.9. CONCLUSION.

In God's mission to Israel, He not only brought them out of Egypt, He also brought them to Himself and positioned Himself at their 'centre'. By so doing He set out to fashion the character of the nation and defined their relationships to their entire context – God, humankind, beast and nature. In other words, God's mission to His people was holistic. In mission God seeks to take the centre, but it is not without a struggle.

4.5.2. THE STRUGGLE FOR THE CENTRE.

The prophets of Israel understood the struggle for the centre as a struggle that deeply affected the character of the nation. The law excluded the worship of other gods either 'instead of' or in 'addition to' the God of Israel. The reason for this is because the prophets knew that the 'object' of worship shapes the worshipper, or to put it differently, the image of the object of worship transforms the image of the worshipper into its likeness. Some examples will suffice:

They rejected his decrees and the covenant he had made with their fathers and the warnings he had given them. They followed worthless idols and themselves became worthless. They imitated the nations around them although the Lord had ordered them, "Do not do as they do," and they did the things the Lord had forbidden them to do. They forsook all the commands of the Lord their God and made for themselves two idols in the shape of calves, and an Asherah pole. They bowed down to all the starry host, and they worshipped Baal. They sacrificed their sons and daughters in the fire. They practised divination and sorcery and sold themselves to evil in the eyes of the Lord, provoking him to anger (2 Kings 17:15-17).

These verses say that worthless idols make their worshippers 'worthless'. Idolatry had an horrific impact on the family; it justified family murder.

When I found Israel it was like finding grapes in the desert; when I saw your fathers, it was like seeing the early fruit on the fig tree. But when they came to Baal Peor, they consecrated themselves to that shameful idol and became as vile as the thing they loved (Hosea 9:10).

This verse describes the degrading impact and power of idolatry. Baal was vile and so were his worshippers.

Paul outlines the same degrading influence of idolatry in Romans chapter 1. He writes of those who 'suppress the truth' (1:18); there follows 'futile thinking' and 'darkened hearts' (1:21). He then describes a process of degradation from 'sinful desires' (1:24), to 'shameful lusts' (1:26), to 'a depraved mind' (1:28), to 'approving' wicked people and disgraceful behaviour (1:32). In other words Paul has described the journey from God as a journey into darkness and depravity. This should be contrasted with his description of the journey to God that transforms the worshipper into His likeness (2 Corinthians 3:16-18).

Israel knew their God, Yahwe, as the One who delivered them from Egypt, cared for them in the wilderness and gave them the Promised Land. In the land they were to occupy there were other gods that traditionally had cared for the productive cycle of the seasons giving important things like fertility, rain and good crops. The question for Israel was whether Yahwe could care for these additional needs, or whether it would be preferable to look to Baal who, after all, had been seeing to these things for a long time. In their failure of faith Israel abandoned monotheism for polytheism and were degraded. What Israel had to learn was that what the gods were purported to do, Yahwe could and would do. This is what the contest on Mount Carmel between Elijah and the prophets of Baal was about (1 Kings 18:16-46). They had to learn that Yahwe was not only the God of the desert, He also assured good crops, rain and fertility. What this meant was that Yahwe took over the functions of Baal and the gods and so replaced them; He also would not share these functions with other gods, nor would He allow Himself to be replaced by them.

In a paper, 'God through African eyes', presented to the Missiological Institute Bosch (1973:68-78) shows that in mission experience God takes over the functions of gods or radically alters those functions and assumes them to Himself. This is an example of the fact that in Christian mission the Lord takes the centre for Himself. As Yahwe, God is unique and incomparable, utterly different to other gods such as Chemosh, Baal or Dagon, and known to Israel only because He had revealed Himself to them. However, Yahwe is also known as Elohim and as such could be compared with other gods because El, Elim and Elohim are generic names for gods in the Semitic world and as such provided a point of contact between Yahwe and the gods. Along with Chemosh, Baal and Dagon, Yahwe is an El. In the thinking of the people of Ugarit El was an elderly and inactive deity not too concerned with the affairs of men, yet Yahwe allows Himself to be called an El, but in so doing transforms the concept, giving it new meaning and vitality. He will not allow Himself to be replaced by a Chemosh, or a Dagon, or a Baal, but He will assume to Himself any of their manifestations that are in accord with His nature and that help His people understand Him better. When the gods seek to resist Him, He judges and destroys them (1 Kings 18, 1 Samuel 5).

In taking to Himself and transforming the concept of an El, Yahwe takes the central place among His people and surrounding nations in a way they understand. In the mission of the Church this is the way God has taken the 'centre' in the lives of people. When missionaries have entered new cultures, they have had to use the name for God that the people use, but the God of the Bible takes over the name; He does not share it with the deity that previously owned the name. He takes over the names of gods and fills them with new content.

In this regard, Bavinck (1960:178-179) uses the word 'possessio'. He writes that the gospel can neither be the vehicle for the export of western customs, nor can it accommodate itself to the host culture. 'Accommodation' denotes adaptation to customs and practices and will lead to syncretism. The word 'possessio' on the other hand denotes the idea that the Christian life does not accommodate or adapt to heathen forms of life, but takes them in possession and thereby makes them new. Customs and practices that formerly served idolatrous practices are pointed in an entirely new direction by the Christian life and are given a new content as Christ fills each word, each thing and each practice. 'Possessio' is 'the legitimate taking

possession of something by Him to whom all power is given in heaven and on earth' (ibid., 179). In terms of my metaphor one can say: God takes possession of the centre and takes the people for Himself.

In the history of Israel as well as in the history of missions, the gods have not always capitulated without a struggle. Indeed, it seems as if the gods have an ally in human nature that has the power to revitalise them. Bosch (1972:71) writes about 'attempts' by the Nazis to revive the ancient Germanic pagan religion because of the uncomfortable feeling that the Christian God might even be the God of the Jews. This of course was incompatible with the ideology of the master race. They found the ideological support they needed in their ancient religion.

In connection with this, towards the end of the 1980s Klaus Nürnberger gave a lecture based on Psalm 82 at the Africa Enterprise conference centre in Pietermaritzburg. His exposition left us with the idea that the 'attempts' to revive the ancient German religion had been quite successful. Psalm 82, he said, described the judgement of the gods by the God of Israel. The basis of His judgement was because they defended the wicked and brought no deliverance to the oppressed and weak. As I remember, he held together the ideas of gods (OT), principalities and powers (NT) and ideologies. He said that the gods take up places of power in ideologies and show favouritism to one group of people while oppressing another group (as in apartheid). He also said that we must not think that the gods are powerless because it took the Second World War to dismantle the power of the gods behind Nazi Germany! This was a very interesting insight to the then South African situation. However, if these things are so, when the gods were revitalised by the Nazis and took the centre, what a monstrous thing followed! This again illustrates the fact that the struggle for the centre is a vital one for the mission of the Church because it is the struggle for the character of the people of God and even for the nation.

4.6. CONCLUSION.

I have tried to show that Exodus provides us with a very satisfying and all-inclusive metaphor for mission because it holds together in a very natural way elements that were either seen as contradictory or were ignored e.g. the evangelical/ecumenical conflict (Bosch, 1980:202-220). It also holds together the supernatural and the

ordinary e.g. supernatural deliverance and provision from God on the one hand and a daily plodding through the wilderness on the other. Exodus does not support the sterile either/or debate; it presents us with a holistic metaphor of mission. Pentecostals, who have made much use of Exodus in their ministry, should be encouraged to see the holistic nature of salvation.

‘Out of Egypt’ and ‘to myself’ are two sides of a coin that cannot and should not be divorced from each other. Both are the saving work of God, not only in Israel but also in the mission of the Church. ‘Out of Egypt’ is a deliverance from the oppression of a destructive and malignant power; ‘to myself’ is a process of making human a brutalised people and a brutalised context of daily life – the transformation from a human distortion into the image of God, a change influencing all human relationships – with God, people and nature. It is in this sense that the exodus story provides us with a metaphor picturing a holistic mission.

Mission is about the arrival of God in the chaos of evil and the slavery of people to the powers of darkness, both in a personal sense and in a structural sense. The mission of the Church serves the arrival of the saving presence of God and His journey to the centre of His redeemed people whereby He transforms them into His likeness and relates them properly to their entire context. ‘Arrival’ is not to mean that there was no presence of God before the arrival of the missionary; God is always there before the missionary or the Church arrive. Acts 14:17 states:

Yet he has not left himself without testimony: He has shown kindness by giving you rain from heaven and crops in their seasons; he provides you with plenty of food and fills your hearts with joy.

Notwithstanding the truth of the omnipresence and providence of God and His goodness to all His creation, He seeks to deliver the enslaved and to change their quality of life by taking the centre through mission of the Church. He takes the centre in the life of the missionary. He takes the centre of the Church-in-mission, and He seeks to move to the centre of the chaos in His missionaries and in His Church. He does not create a ghetto of safety for His Church; He confronts and challenges the powers of darkness, chaos and oppression by moving to the centre of it in His missionary and His Church.

The arrival of God is about liberation from sin, both in a personal and structural sense. He helps sinners and the sinned against. In place of the darkness and chaos He establishes through mission the transforming and deeply influential concepts of justice, righteousness, mercy and truth. In the concluding chapter of this work I will try to show that the peoples of South Africa and indeed Southern Africa are still in dire need of the arrival of God at the centre and will ask whether Pentecostals could rise to the task of mission to the poor a second time.

CHAPTER FIVE

CONCLUSION

5. INTRODUCTION

In this final chapter I will set out some conclusions and raise some questions that need to be resolved in a wide ranging discussion among Pentecostals. There can be no doubt that the Pentecostal Churches made a difference to the lives of many trapped in poverty and that Pentecostal history is an evidence of the kindness of God to the poor. However, I have also shown that with the passing of time many question marks have gathered around Pentecostalism. Many of these questions are not unique to South Africa, but what is of importance to South African Pentecostalism is the way apartheid influenced it.

5.1. PENTECOSTALS AND THE POOR.

The great success of the Pentecostal movement in South Africa, as in other parts of the world, is that it reached those existing on the periphery of life. Powerlessness and poverty had marginalised them to such an extent that they were placed beyond the help of historic Churches. Some see the reasons for the success of Pentecostals among this group in sociological factors; others see it in 'power' factors such as Spirit baptism and a return to the miraculous elements of the New Testament. The truth probably lies somewhere between these two alternatives. Both the social matrix from which Pentecostalism emerged and the manifestation of the miraculous elements of the New Testament are significant in the development and growth of Pentecostal Churches.

It seems to me that the emphases and beliefs of classical Pentecostalism fitted the status and social structures of the poor like a hand in a glove, and the hand and glove became increasingly comfortable together. The Pentecostal Gospel was very good news among the poor. It answered their felt needs directly and provided a powerful spiritual and communal foundation for a better life. History and social studies have shown that the insertion of Pentecostal mission into the devastated poor unleashed powerful redemptive forces resulting in the upward social mobility of converts.

Surely this was the peculiar genius of classical Pentecostalism – to be relevant to the powerless – the sinned against – the excluded – to find a way into the powerful structures of ‘lostness’ (ignorance, superstition, disease, apathy, wickedness, poverty, hopelessness) with the Gospel of Christ. The terrible impact of being marginalised is that it sets up a cycle of helplessness reaching into the future, enslaving unborn generations. The insertion of Pentecostal mission broke that almost invincible cycle and gave the unborn the chance of a better life than that of their parents and grandparents.

5.2. SOUTHERN AFRICA TODAY.

If it is true that the world sets the agenda for mission, then we can say that Southern Africa presents a challenge similar to that at the beginning of the twentieth century – only on a much larger scale. The Church simply cannot ignore the burgeoning masses of the poor living in rural areas or chasing rainbow ends in our cities. The process of urbanisation is ‘dumping’ people who have no ‘social maps’ with which to find their way in life in the sprawling squalor of cities that are growing too fast. The situation of millions of people in Southern Africa is that centrifugal forces are thrusting them into the shadows of a horrible existence. Poverty, HIV/AIDS, unemployment, economic illiteracy as well as illiteracy and violent crime is the daily average micro-existence of too many people. People are as sick, powerless and lost as they were at the beginning of the twentieth century – only there are more of them.

Along with the problems faced by people on the micro level, there are also the problems of the macro structures of poverty, with roots in bad Government, ecological degradation, drought, floods, war or genocide, and xenophobia that make it increasingly difficult for the weak. One of the major problems to overcome on the macro level is Afro-pessimism, not so much in the West or amongst wealthy donor countries, but amongst Africans themselves. Lazarus Chakwera (2001) said recently that the Afro-pessimism of Africans has deep roots in slavery and colonialism and has left a destructive legacy – they expect to fail. It seems to me that President Thabo Mbeki is struggling to redress the same thing in his vision of an ‘African Renaissance’.

The point of these paragraphs is that whether on a micro or macro level, or on psychological levels of self-confidence and self-worth, the demonic structures of

poverty are still powerfully with us – the ‘ecology’ in which Pentecostalism thrived. Only the careless would think he/she is insulated and protected by wealth from the implications of growing numbers of poor and powerless people. One cannot permanently hide from these demonic powers in ghettos of wealth. By their weight of numbers the poor will make their presence felt in every facet of life.

As I have shown, at the beginning of the 20th century Pentecostals brought the redeeming power of Christ to a shattered South Africa. However, there are differences to be acknowledged between then and now. At the beginning of the twentieth century Pentecostal missionaries were poor, ‘living by faith’, and branded as sects by more respectable ecclesiastical organisations. The marginalised were preaching to the marginalised; the poor were preaching to the poor. Pentecostals were not ‘reaching down’; they were ‘reaching out’. Their situation truly resembled that of the apostle, Paul:

Rather, as servants of God we commend ourselves in every way: in great endurance; in troubles, hardships and distresses; in beatings, imprisonments and riots; in hard work, sleepless nights and hunger; in purity, understanding, patience and kindness; in the Holy Spirit and in sincere love; in truthful speech and in the power of God; with weapons of righteousness in the right hand and in the left; through glory and dishonor, bad report and good report; genuine, yet regarded as impostors; known, yet regarded as unknown; dying, and yet we live on; beaten, and yet not killed; sorrowful, yet always rejoicing; poor, yet making many rich; having nothing, and yet possessing everything (2 Corinthians 6:4-10).

Pentecostals (particularly Whites and a growing Black élite) are no longer poor, neither are they excluded from the main stream of the Christian Church as sects. In asking whether Pentecostals can repeat their great work among the poor, the implications of these differences will have to be considered. Pentecostals no longer ‘reach out’; they ‘reach down’. Does this disqualify them for the task?

Recently, I was lecturing a group of expatriate Black ministers on the missionary task of the Church, and we came to the question of missionaries and their financial support. It was both a revelation and a shock to me to discover that some of the ministers were very offended (even angry) by the relative financial ease of

missionaries. Others were more understanding. The point is that the problems associated with 'reaching down' may not be theoretical. There could be factors within the missionary, such as 'wealth', that shut the ears of listeners and place needy people beyond help even when it is offered with the most laudable intentions.

Lester Venter (1997:33-34, 48, 88) makes a telling point about the power the poor do have; the power at their disposal is 'chaos power'. They have the power to disrupt the process of normal everyday life as well as the economy of city, town and State. Venter (ibid.:31) writes:

The world's poor are not entirely voiceless and powerless. The voice they are acquiring will be harsh and bewildering to the privileged, and the power they wield is starting to hurt.

Are we not being confronted by 'chaos power' in the aftermath of colonialism and apartheid? Are we not being confronted by a situation in Southern Africa which could be described as demonic because of the enormous cost in suffering and destruction of human life – a situation that seems invincible to the best intentioned efforts of Government and philanthropic organisations. What should the Church do in this situation? Flee? Escape to a ghetto? God confronted and engaged the power of chaos in Egypt and in His people and became the centre of their renewed existence. God in Christ did the same in the Gospels and in the mission of the early Church. Is it not the task of the Church to confront and engage the doomed with the Gospel of redemption? If the world sets the agenda, then the situation of Southern Africa requires the Church to go again with the God of Exodus who sees, hears, cares and comes down to redeem His own from the 'slavery of Egypt' and the 'power of Pharaoh'. Will He again take the centre for Himself and establish the order and 'shalom' of His kingdom in place of the chaos? Who will be the servant of God this time? The Pentecostals have done it before. Can they do it again?

The call to the poor is not a very attractive one and the memory of the struggle and what it is like to live on the periphery in the shadows lingers. Having just emerged (since the 1970s) from those shadows into the light of acceptance, the challenge of the poor is not an easy one for Pentecostals to embrace. And yet, they have proved it is among the poor that they have been most effective. There is human gold to be mined out of the burgeoning masses of the powerless, and perhaps it is the peculiar

call of the Pentecostal Church not to shun that lower place but to embrace it vicariously for the Church of Jesus Christ. If they could do it again, then it would be well to work out fully the implications of the holistic nature of Pentecostalism. If they could do it again, they do not need to stumble upon a model of mission – it is there in their history, the ‘package’ that mediates a holistic salvation.

5.3. TOWARDS A RENEWED MODEL OF MISSION

The Pentecostal model of mission that emerged from the success among the poor – that grew out of the interplay between poverty and redemption – was not a strategy; the model was a spontaneous development that emerged from the pneumatological correction of soteriology, and ecclesiology within a devastated social stratum. Pentecostal missionaries did not choose to go to the poor with a model of what they would do; they went to the poor because that was the only audience that would give them a hearing. With hindsight we can now discern certain emphases that make up that model. And I think it is a mistake to downplay the importance of any one of them because, it seems to me, they exist together in a symbiotic relationship. Therefore it is as much a mistake to overemphasise the importance of any one ‘element’ of the model as it is to disparage it. My intuition is that the Pentecostal model of mission is a kind of ‘package’ that mediates a holistic salvation. To remove or corrupt any of the ‘elements’ of the ‘package’ will render it impotent among the poor.

I have shown that Pentecostalism is essentially holistic but that along with historic Christianity it was deeply influenced by Gnostic dualism that in turn opened the door to ethical dualism in South African Pentecostal Churches. In spite of ethical dualism and separated churches the inherent holism of Pentecostalism proved to be light in the darkness for the poor. However, by using the book of Exodus as a metaphor of mission I have shown that dualism can be eradicated from the model of mission and that the ‘elements’ of mission so often considered as irreconcilable are quite naturally harmonised in the concepts of ‘out of Egypt’ and ‘to Myself’. This use of Exodus is theologically sound because it is in harmony with the doctrine of creation i.e. the natural world is God’s world; as King He presides over everything in it and every relationship comes under His judgement.

For these reasons Pentecostals should happily embrace the implications of a holistic Gospel (a full Gospel) without twinges of guilt that thereby they are forsaking the powerful gifts of the Spirit and the miraculous in their missionary enterprise – leaning on the arm of flesh rather than on the arm of God. Exodus holds together, without any sense of contradiction, the supernatural and the mundane. Therefore let the Pentecostals proceed as they have ever done with the expectation of signs and wonders in their evangelism – and open schools, homes for orphans, feeding schemes, clinics for HIV/AIDS victims etc. The supernatural and the mundane belong together in the Pentecostal model of mission.

Pentecostals themselves must appreciate the holistic nature of Pentecostalism. If they do not, then their efforts at social upliftment are no more than ‘Gospel plus’. The motivation for these commendable efforts could possibly then arise from the false foundations of ‘window dressing’, or guilt, or jealousy (competitiveness), or to quieten the critics. And if such efforts are based on false foundations, then it will be as easy to discard them as it was to adopt them.

Holism takes seriously the fact that God is the God of creation. The whole earth is His as is the whole of human existence. My metaphor of mission based on Exodus takes that holism seriously too. It does not present us with a metaphor of ‘Gospel plus’. Exodus presents us with the God who redeems and by taking the centre touches every aspect of human existence with His benediction. The Gospel is for the whole of human existence. Pentecostals need to abandon once-and-for-all Gnostic dualism and wholeheartedly embrace the implications of a holistic Gospel holding together in one forgiveness of sins, the new birth, Spirit baptism, righteousness, justice etc. In fellowship with God all human relationships are embraced i.e. with people and the world of nature.

In the light of the preceding paragraphs I would offer as the basis for a discussion among Pentecostals the following ‘elements’ as some of those essential to the Pentecostal model of mission. I say ‘some’ because this is surely still an open discussion.

5.3.1. EVANGELISM AND CHURCH PLANTING.

I have already said that even when dealing with the poor (the sinned against) Pentecostals addressed their hearers as sinners. I do not believe we can overestimate the importance of forgiveness of sins and the new birth, whether we are dealing with the rich or with the poor. A spiritual conversion and encounter with the Saviour, Jesus, is essential to the foundations of a new life.

I think it is true to say of classical Pentecostalism that they usually evangelised with a view to planting a church. This is, to my mind, responsible evangelism. In spite of those who think the days of tent evangelism being an effective method among Black South Africans are nearly over, the Back to God Crusade is still planting churches by this method. The AFM presently has three hundred tents in tent evangelism aimed at church planting. They are being pitched in needy areas such as the suburbs on the Cape Flats in the midst of gang wars or out in the rural areas of Kwazulu-Natal. Because of the shortage of open ground in Soweto, tents are being offered to schools that do not have halls. By day they will be used for school assemblies and by night for evangelism. The AFM hopes to have three thousand tents in use in the foreseeable future of which some seat three hundred and others one thousand people (Burger, 2000. Personal interview).

I am not proposing the method of tent evangelism as an element of the model; there are other methods. It is evangelism-and-church-planting that is an element of the Pentecostal model of mission.

5.3.2. THE AGENTS OF MISSION – MISSIONARY CHURCHES

As I have pointed out in an earlier chapter, Pentecostal churches were formed in mission and were missionary by nature. Besides the ‘career missionaries’ and ministers who serve the Pentecostal movement in a full-time capacity, ordinary members of Pentecostal churches were also the agents of mission. This was an important factor in the continued growth of established Pentecostal churches. That ordinary members were/are involved as agents of mission is but one expression of what lies at the heart of the Pentecostal movement, namely, everybody participates in the life of the church. General participation of Pentecostal memberships in the life of the church is directly linked to their understanding of the purpose of Spirit baptism and finds expression in the liturgical structure of a Pentecostal meeting.

5.3.3. SPIRIT BAPTISM.

Spirit baptism is important to the Pentecostal model of mission because by it people experienced the power of God in a tangible way. Speaking in tongues, or other vocal gifts, or healings, are very physical in nature and very assuring of the love and favour of God. Experiences such as these change the faith from being a theoretical proposition to something with immediate practical relevance to life in this world. By means of Spirit baptism believers were/are gifted to be participants in the life of the church. Spirit baptism will remain an important to the model of mission, particularly among the powerless.

Associated with Spirit baptism is the elusive quality called the 'anointing'. All one can say is that the anointing grips the attention, transfuses, makes one feel that Jesus is there, melts the heart and sets it ablaze, makes a common bush (Exodus 3) extraordinary. Pentecostals have always, and I think will always, rely heavily on the consciousness of the anointing for their mission because in their experience when the anointing is present, people turn to Christ and 'things' happen.

5.3.4. PENTECOSTAL LITURGY.

In chapter 2 I have shown that the Pentecostal meeting arises from the participation of everybody in the meeting. There was a balance between pulpit and pew. I do not think the salvific impact of this open liturgy upon the powerless and marginalised can be overestimated because it affirmed the value and dignity of the individual by welcoming and appreciating his/her contribution to the development of the liturgical content of the meeting. In isolation, the poor and powerless individual seems of little value, but within the context of an appreciative group, the value of the individual is affirmed. I think that the liturgical structure of a Pentecostal meeting mediates the on-going effects of salvation and is one of the key dimensions of the model of mission.

5.3.5. HEALING.

Prayer for healing is just one of the ways in which the value of the body and ordinary life is expressed. Because the human body has value, physical acts (e.g. rhythmic clapping, liturgical dance, laying on of hands) are accepted along with the more usual exercises such as prayer and singing as acts of worship. The matter of healing is part of the discussion on holism but I am dealing with it here because it also involves the

idea of signs and wonders and convincing miracles from God. Among the poor who have little access to medicine, healing is a very important way of bringing them into contact with the saving love and power of Christ. In my experience the poor want prayer and laying on of hands for any imaginable problem.

5.3.6. THE WORD OF GOD.

The Pentecostal slogan, 'chapter and verse' is open to criticism as an example of a 'proof text' use of the Bible that does not take cognisance of the wider context of the whole Bible as well as the social and historical context from which it came. The criticism stands, but the desire to obey the Word of God has to be acknowledged and at this present time has to be affirmed. I have shown that loosening the connection between experience and the Word of God is weakening the hermeneutical process. The proper use of the Bible will have to remain a very strong dimension in the Pentecostal model of mission for it to be Pentecostal. I think that the hermeneutical process – Word to experience – is Pentecostal. The opposite is not. Pentecostals preach and look for the 'anointing' to lead to experience – to 'something' happening.

5.3.7. THE LEADING OF THE SPIRIT.

This is another elusive quality, but its importance lies in the spontaneity it has brought to the development and progress of Pentecostal mission. Although the idea of the individual being led by the Spirit is open to abuse, it remains an important element in decisions about mission and the timing of 'things'. It is of course completely subjective even when it involves a group of people, but has often proved to be the key to new advances of the Church.

5.3.8. THE NEED AND THE AGENDA.

The need of people requires a relevant response. The church in Acts shared their resources (Acts 2:44-45). Resources are more than money; they are skills, know-how, knowledge, experience, etc. Thankfully among Pentecostal churches there is a long list of responses to the need of Southern Africa today. There are homes for street children, rehabilitation centres, orphanages, old age homes, farms, adult education centres, etc. There is an extraordinary example of mission and ecological rehabilitation in Kenya and the islands in Lake Victoria (addendum 8:217-241). Africa is 'cause-rich'. There is so much devastation offering a multitude of

opportunities for missionaries to serve the God who creates order by taking the centre for Himself.

5.3.9. THE MODEL.

Pentecostals may wish to add other elements to the model of mission that I have proposed. However long the list may be, we need to distinguish between methodologies and 'elements' of the model. Methodologies may alter, but I think the elements of the model should be constant. In other words, Spirit baptism, evangelism and church planting, the Word of God, spontaneity in response to the Spirit, open liturgy, lay involvement and the bold invasion of chaos form the complex of the Pentecostal model of mission and are the 'constants'.

5.4. THE STRUGGLE FOR THE CENTRE OF PENTECOSTALISM.

In chapter 3 I pointed out that all is not well with the Pentecostal Churches in South Africa. There are questions that are gathering around Pentecostal Churches worldwide that are challenging the very centre of Pentecostalism. Important elements of the Pentecostal model of mission are being altered. Without doubt this has brought some sense of stagnation to Pentecostal churches and their missionary drive. As the centre has fragmented, so has the missionary impetus.

There is evidence that the centre of Pentecostalism is fragmenting. Pentecostals cannot deny that their liturgy has changed, that there is confused thinking about Spirit baptism and the manifestations of the Spirit, that racist views have been stronger than the unity of the Spirit and that they are not sure why they harbour uncertainties about the trends being followed by neo-Pentecostals and Charismatics. They are afraid to say they are different to neo-Pentecostals and Charismatics (c.f. Balcomb, 2001:6). Pentecostals are afraid of being branded as reactionary. They are afraid of challenging the theological trends among neo-Pentecostals and Charismatics lest they be branded as 'fundamentalists'. They are afraid of being accused of trying to revive fading glories by digging around in the past. I am not advocating a return to the past; I am appealing for an understanding of what the theological essence of Pentecostalism is, how that essence is being challenged and altered, and what the significance of the alteration is. I am appealing for Pentecostals to reflect on the

genius of Pentecostalism, to be bold enough to ask some pointed questions of their neo-Pentecostal and Charismatic brethren.

One of the central questions Pentecostals need to ask themselves is, 'Is a Pentecostal church possible in an affluent society?' Or, 'Is Pentecostalism possible among the powerful?' Is the answer a bold 'yes' or a tentative 'perhaps'? How can a Pentecostal church be true to Pentecostal distinctives among the affluent and powerful, or is it inevitably the church for the poor? One night the President of the Assemblies of God in Mauritius, Lindsay Blackburn, took me to preach to the labourers working the sugar cane fields. The meeting place was a rough structure of wooden poles with hessian walls and a corrugated iron roof. The wooden benches were rough; a careless move and one would pick up splinters. A single electric light bulb lit the scene. The people were terribly poor and very simple. The singing was deafening and seemed tuneless, but they so appreciated the Word of God. At one point Blackburn leant over to me and said, 'The big preachers never come here brother'. Are Pentecostals turning away from the poor? And at what cost? Traditionally Pentecostals seemed to easily 'connect' with the poor. Can they connect with the middle class and upper middle class? Can they be relevant to the affluent and powerful and remain true to Pentecostal distinctives? Perhaps this question is a subject for research.

The structures of modern living are placing new burdens upon people. Self-employment and short periods of contract are replacing permanent employment. Self-reliance, rather than reliance upon an employer, is the trend, and mobility is the key to earning. Toffler (1985:54-72, 93-116) writes about 'the throw away society' and the impermanence of relationships and the emergence of the modular man. In other words, the pressures of modern living are isolating people and human relationships are necessarily shallow. The modern person is putting on a brave front and is probably afraid and lonely. Perhaps the Pentecostal distinctive of the 'shared experience' of the Spirit is deeply relevant to such people. The question will be how to involve the transient modern in the deep fellowship of the Spirit. If people fill the pews of churches without finding relationship there, then the church is a 'fuel station' (and any fuel station will do) where they are 'energised' for the demands of a lonely life. The evidence seems to show that Pentecostal churches do not easily penetrate the upper strata of society while Charismatics and neo-Pentecostals do.

In reaching to the upper strata and in giving way to the neo-Pentecostals and Charismatics the Pentecostal Church seems to be losing touch with its centre. The struggle for the centre revolves around the question, 'What makes a church Pentecostal?' The answer needs to be sought in a theological discussion on Pentecostal distinctives. Pentecostal distinctives overlap in some cases with the elements of the model of mission but in reality lie at a deeper level and give rise to the model. Theological clarity on distinctives will throw light on how Pentecostals differ with neo-Pentecostals and Charismatics and will clarify the struggle for the non-negotiables of their centre. If the centre is clear and theologically strong, then Pentecostals should be able to proceed confidently with their model of mission.

I suggest that the following distinctives lie at the centre of Pentecostalism:

- Church and mission are indistinguishable.
- Evangelical – the call to repentance and the promise of forgiveness and the new birth. Pentecostals believe individual conversion to be the foundation of a better society (cf Balcomb, 2001:12)
- The Pentecostal message is Christ centred (not Spirit centred).
- Spirit baptism is subsequent to salvation and the initial evidence is speaking in tongues. The purpose of Spirit baptism is to empower believers for service.
- The priesthood of 'every believer' and 'all believers' – the interplay between the individual and shared experience of the Spirit – the open liturgy and worship.
- The Word of God – the fountain, anchor and judge of all experience. A confidence in the primacy of preaching because of a belief in the link between the preached Word and the work of the Spirit.
- Holism – the supernatural and the mundane.
- Community – the defeat of racism and sexism because of the priesthood of every believer.
- Urgency – the hope of the Second Coming of Christ.

I am not sure whether the 'ecology' of poverty should be included among the distinctives because that would be an admission that the Pentecostal Church has no relevance to people living in elevated social strata. It would also beg the question as to how we would classify AFM, FGC and AOG churches that have congregations of affluent, educated and influential people. Are they Pentecostal or neo-Pentecostal churches?

A fellow Pentecostal minister said to me recently, 'Who wants to be a Pentecostal?' The label was quite evidently a burden to him. The question reveals the ambivalence many feel about being Pentecostal. But if all they know is reactionary, moribund Pentecostalism then they have no memory of classical Pentecostalism and the question can be understood. However, the attitude makes a constructive conversation about Pentecostal distinctives quite difficult. I have shown that the crisis in Pentecostalism is theological; only forward-looking people with a strong sense of memory can participate constructively in a conversation about it.

We are left with the challenge to settle the question of Pentecostal distinctives, i.e. to answer the question, 'what makes a church Pentecostal?' The question needs urgent attention by Pentecostals themselves lest others continue to answer it for them and intrude into the centre corrupting or misleading ideas and emphases. The purpose of such a discussion is not flight to the past but rather strength for the present and preparation for the future.

We are left with the challenge of millions of devastated poor and a memory that Pentecostal missionaries made a difference. Through the encounter with God in Spirit baptism their lives took shape around that flaming centre; they felt irresistibly drawn into a venture with God to the centre of chaos and were instrumental in changing it and bringing salvation to the poor. How thrilling it would be if Pentecostals, renewed by a fresh encounter with the Spirit, could rise again to the challenge of a devastated society and build the nation by taking its centre with God.

Perhaps this is where Pentecostalism will find its true identity and role in the family of Christian Churches in Southern Africa.

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4. PERSONAL INTERVIEWS

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Mosupi, M.N. 1999. M.N. Mosupi is Chairman of TEASA, Chairman of the Gauteng AOG District Council, an AOG minister and a member of the AOG General Executive. He ministers in the Gauteng region.

Nürnbergger, K. end 1980s. Klaus Nürnbergger was at that time professor of Theological Ethics at Unisa. He gave a lecture on the power of the gods and their role in the oppression of people. This was in the context of South African Apartheid.

Prince, D. 1994. D. Prince accepted that on occasion people would laugh when filled with the Spirit, but was shocked at what was being accepted as manifestations of the Holy Spirit. He subsequently issued a series of audio tapes correcting the trend and also wrote articles concerning the matter.

Rowlands, L. 2001. Lawrence Rowlands is the Secretary General of the Full Gospel Church. He has held that office for thirteen years. In a telephone conversation he shared with me the approximate statistics of the FGC and explained their full integration that happened in 1997.

Trask, T. 2000. Thomas Trask is the General Superintendent of the Assemblies of God in the USA. In November 2000 he told the story of the Memphis Miracle in which the Assemblies of God and the Church of God in Christ initiated a process of reconciliation. He participated in this service and described how he had felt compelled to wash the feet of the Bishop of the Church of God in Christ. He shared this story with a leadership group of the Assemblies of God in South Africa.

ADDENDA

ADDENDUM 1

THE AFM WELFARE COUNCIL

An excerpt from the Regional coordinators resource manual.

Introduction

Our democracy in South Africa is only a few years old. Dramatic changes have swept through every aspect of South African life. For the first time in history millions of citizens can now vote, programmes are launched to undo some of the most embarrassing effects of apartheid, black faces take up their rightful role in government, in the media and in the corporate boardrooms. On the social front, education is made available to all children, regardless of race. All children up to the age of 6 are given free medical care at government hospitals. For the first time electricity, telephone services and post offices are made available to millions of people who have never had access to these necessities. More than one million people obtain access to the most basic of human needs, clean water.

An objective analysis of our young democracy reveals much to be thankful about. The greatest miracle of the New South Africa, however, is that all these changes were accomplished peacefully. Millions of television viewers from all over the world watched as the best news teams from CNN, BBC and many other news services descended on South Africa in April of 1994. They expected the worst. Many were predicting a blood-bath. How can a nation with so many divisions, so many contrasts, such wide differences and so many languages change its entire modern history so drastically? This was impossible. It has never been done. Ireland couldn't do it. Bosnia couldn't do it. There is no modern example of a nation with such a history of division successfully doing it.

The miracle was not achieved through diplomacy, however. It was not the result of clever negotiations or threat of foreign intervention. Neither was it something which was bought with investment funds and promises of greater riches. This was the miracle which God gave us because the Church of Jesus Christ was on their knees in prayer. It would not be wise to ignore the positive role the diplomats and the negotiators and the business leaders



played in this transition. But we also need to be honest. The other political hot-spots in the world also have these role-players trying to bring about a lasting peace in their nations. What makes South Africa unique, and miraculous, was the power of the Church of Jesus Christ. Three-quarters of the nation claim to be Christians. It was this brotherly loyalty to one another that clearly won the day when all the other differences threatened to push us into a bloody, racial civil war.

The power of the Christian church in South Africa is being underestimated. One of the reason for this can be found in the fact that Christians are famous for fighting among themselves. When there is no "outside", external threat, groups often turn against themselves and devour one another. Minor differences become major divisions. As one of my professors always said, "we are good at splitting theological hairs with ecclesiastical razor blades".

But now there is a new threat. It is a danger which threatens to destroy the nation from the inside out. It is a threat that was born in the very pits of hell. The threat doesn't even have a good name yet. We just recognise its effects in our nation when we read our newspapers and listen to our newscasts. The words associated with this threat paint a bleak picture of our new democracy: corruption, crime, lawlessness, poverty, disease, joblessness, violence.

Just as in the case with our transition to the new democracy, there are many dedicated people trying to break the spell of this new threat. Drastic changes have been brought about in the national budget so that more money will be available for social services and to increase internal security. Millions of Rands are set aside for commissions of inquiry to root out corruption in the public service. Clever businessmen are trying to reform state bureaucracies such as the Police Services. Trade Unions flex their political muscles to get better wages for their members. The Minister of Welfare announces a national "War on Poverty". Politicians travel the world to encourage other nations to invest capital in South Africa and to increase tourism. The Church needs to recognise all these labours and applaud their efforts to stem the slide into social chaos.

We want to suggest that the answer to this threat must again be sought in the power of the Church of Jesus Christ. The Bible has a clear and simple solution to the chaos of this world. But the Biblical formula for change does not begin with changes in the society-at-large, which then works through to



communities, families and then finally changes individuals. Rather, it begins with a drastic change in individuals, which then affects their family life and which, in turn, changes the communities in which they live. In theological language, this is called the establishment of the Kingdom of God. It starts with us helping people to die, dying to their own needs, serving their own agenda's, meeting their own selfish needs! The Holy Spirit performs a miracle of re-birth and then a process of transformation begins as people learn to live according to a whole new set of rules. These rules are drastically different from the rules that are being used in the world. But it is the application of these new rules that can drastically revolutionise our society!

When Jesus taught His disciples to pray to the Father in heaven, he said, "(let) *Thy kingdom come. Thy will be done, on earth as it is in heaven*". He yearned for the principles of the Kingdom to transform society on earth so that everyone can see that His way is the *only* way. A few months after the ANC had won the general election in 1994, the party held its first national conference in Bloemfontein where the party was established so many years ago. During the opening ceremony, President Mandela addressed his comrades and referred to the social decay which was crippling South Africa. The newspapers reported with large banner headlines that the President was calling for a return of morality. Several years later, when for the last time he opened Parliament in February, 1998, he returned to this theme again. South Africa needs a change in their hearts. I think this is significant and needs to be emphasised. By these declarations the President acknowledged that the change which South Africa needs, the real liberation which is necessary, is the one that must take place in the heart of the nation.

The revival of Biblical morality is the first major contribution which the Church can make to stop the slide into social chaos: to proclaim a return to Biblical rules of right and wrong! We must use our worship services, our preaching, our teaching, our youth gatherings and our Sunday School to make sure that the Kingdom's principles become part of every person's life, from Monday to Sunday. We must ensure that people not only hear what the Bible says, but that they must become doers of the Word, applying these principles daily.

The second major contribution which the Church can make to stop the social chaos, is to mobilise its members to address the social needs of their communities. In the Bible social issues are addressed on three levels. The



first level we have already referred to: people need to apply the message of deliverance to their own lives so that they are not part of the social chaos, but part of the solution. When we apply the gospel, there are many positive social consequences in our lives, in our marriages, in our families, and in society at large. *"But if any one does not provide for his own, and especially for those of his household, he has denied the faith, and is worse than an unbeliever"* (I Timothy 5:8). The transforming power of the gospel must first change our own social circumstances.

The second level of social intervention has to do with a Christian's social responsibility to his brothers and sisters in the faith. We are required by Scripture to take care of our own aged who cannot be cared for by their families (I Timothy 5:1-10). We must care for the widows and orphans because *"this is pure and undefiled religion in the sight of our God and Father"* (James 1:27). We must appoint special people to take care of the practical matters of feeding the hungry (Acts 6). We must value people like Dorcas who was described as a woman who *"was abounding with deeds of kindness and charity, which she continually did"* (Acts 9:36). This social responsibility is aimed inwards, toward our family in Christ.

The third level on which social issues are addressed in the Bible has to do with our responsibility toward *all* people, regardless of their religious affiliation. *"So then, while we have opportunity, let us do good to all men, and especially to those who are of the household of the faith"* (Galatians 6:10). Jesus taught His disciples, *"let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven"* (Matthew 5:16). This is our social responsibility which is aimed outwards, toward a world lost in despair.

The Ecumenical Fellowship of South Africa (EFSA) conducted preliminary research in 1997 and found that the social actions of the churches of South Africa have become a multi-million rand resource for the country. EFSA conservatively estimates that churches annually spend in excess of one billion rand in their social programmes. What makes the churches' contribution even more exciting, is the involvement of thousands of volunteers in the implementation of these social programmes. They estimate that if this voluntary social action was to be quantified, that the churches' contribution to social stability and security would total more than R2bn per year!



Ndiswe is dedicated to promoting the social agenda of the Church of Jesus Christ. It is written from a sincere conviction that the Church has both the *resources* and the *capital* to save South Africa from the social chaos which is spilling over us. It is hoped that with the publication of this programme the Church will also develop the *will* to make a difference.

The Church And Social Action

The evangelicals and Pentecostals have been very weary of social action. In our emphasis on reaching the world for Christ, we have emphasised evangelism and world missions at the expense of social action. Although no one has actually said it, but it is almost as if the church has been saying, *"The 2nd Coming of the Lord Jesus Christ is so imminent, that we must concentrate on getting souls saved so that they can go to heaven. Too bad about their poverty and pain!"* After many predictions about the 2nd Coming of Christ, and an intense anticipation that a generation has almost past since the Jews returned to Palestine, people have now been forced to re-evaluate their Christian practice. Jesus did not return in the seventies, nor in the eighties, and the nineties are almost over. We could go on like this for several decades and one day wake up and find that we have wasted years without making a change in our society.

This is a difficult issue for many Christians. Some fear that getting involved in the needs of the poor and needy may be useless if Jesus' coming is so close. Others fear that we may cancel the power of the gospel by preaching a social message which has nothing to do with the transforming power of God's Holy Spirit in the lives of sinners. They argue that instead of offering people hope in Christ, we are providing hope in social security, housing, and earthly possessions. Still others fear that people getting involved in social issues, may try to impress God with their good works, and fall into the trap of thinking that their good works earned them their salvation.

Paul was divinely inspired when he penned the following words to the church at Ephesus. In just a few sentences he provides wise balance with respect to social action:

"by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, that no one should boast. For we are His workmanship, created in Christ Jesus for good works,



*which God prepared beforehand, that we should walk in them.”
(Ephesians 2:8-10)*

We are certainly saved by grace, not by some good works that we did. But we were saved *to do good works, to commit our lives to good words*. This is what God had in mind for us when He decided to save us.

AFM Welfare Department

One also cannot understand Ndiswe until one understands the transformation process which took place within the AFM. The AFM Welfare Department decided in 1995 that a drastic change in focus was necessary. For many years the Department had been part of the “formal” welfare sector, one of the so-called 26 National Councils in South Africa. It was decided that the future of the Department lies in the capacity of the informal sector in the church, the thousands of volunteers who sit in churches week after week. These people have been told repeatedly that they must be the “light of the world” and the “salt of the earth”, but few know how they can get involved in a practical way to make a difference in their communities.

We thought it important that we briefly sketch the history of the AFM Welfare Department so that we can remember those who have gone before us, and so we can understand the context of the birth of Ndiswe. The Department traces its history back to the year 1930. The Church had been registered as a company in 1913 after John G. Lake arrived here as a missionary out of the Azusa Revival in Los Angeles. The growing poverty in South Africa in the period between the two World Wars stimulated a group of women in Pretoria to establish the first Dorcas Society. They excelled in serving the poor and the needy and wanted to give more structure to their service delivery.

Later that decade, some people brought a group of neglected children to the AFM manse in Mayfair asking the pastor to do something about this crisis. Pastor Gerrie Wessels was spurred to action and in March 1938 established the first children’s home in Mayfair-West. The facility was inaugurated by the AFM President, P.L. le Roux on the 10th of April, 1938. Several years later the facilities at Maranatha Park, the campgrounds which had become the Head Office of the church, were expanded and the children were moved



there. New wings were dedicated in 1943 and 1949 as the number of children eventually grew to 200.

During the annual Easter Conference in 1945, the national AFM Welfare Council was established to serve as a co-ordinating body for all the Dorcas Councils and welfare bodies which had been established throughout the church. The Council registered itself in accordance with the National Welfare Act and eventually was recognised as one of the 26 National Councils. Pastor Gerrie Wessels, in addition to his tasks as Vice President of the AFM and later as Senator in the South African Parliament (from 1956), served as the first Director for the Department. It was during these years that the relationship between the AFM and the Government changed. The AFM was considered a sect but had already received recognition for its work among the poor in the Carnegie Report of 1932. The tradition of inviting Government ministers and dignitaries to official welfare-related church functions began to pay dividends.

When Pastor Wessels started to devote more of his time to the Senate, there was a short interlude when Dr. F.P. Möller served as Director for a year. Pastor F.P. Poggenpoel became Director of the Welfare Department in 1960. He had been studying social work through UNISA while still in the pastoral ministry. His appointment ushered in a new era of professionalisation in the Department and was able to draw State subsidies for the expanding social work of the church in the fields of care for the aged, child care and social work services.

Here is a list of some of the highlights we gleaned from the archives:

- In 1962, the accommodation section of the Home for the Aged in Lyndhurst was opened.
- In 1964 the new head office block for the Welfare Department was opened in Lyndhurst.
- In April, 1964 the first social work office in Lyndhurst is established.
- In September, 1968 the Sarepta Old Aged Home for "coloured" aged was opened.
- In April, 1969 the chronic section of the Lyndhurst home was opened.



- In 1970 Pastor Poggenpoel undertakes international research on residential child care and returns home with a passion to establish the “cottage system” model in South Africa.
- In May, 1971 the Chris Magda Home for Unwed mothers in Lyndhurst was opened.
- In October, 1975 the Kuils River Home for the Aged was opened.
- In January, 1976 the Parow social work office is established.
- In May and September of 1977, the first and second set of five cottages at the Children’s Village in Lyndhurst was opened and the children moved from the old complex on Maranatha Park. Eventually, as funds are raised by a team of pastors visiting local churches every Sunday, the project grows to 20 cottages.
- In 1977 the Bloemfontein Home for the Aged was opened.
- In 1977 Feëtjieland Nursery School is initiated in Drie Riviere.
- In June, 1979 the Chapel complex at the Children’s Village is opened.
- In November, 1979 the Heidi and Peter Nursery School is opened in Birchleigh.
- In January, 1980 the social work offices in Krugersdorp and Bloemfontein are established.
- In October, 1980 the Port Elizabeth Home for the Aged was opened.
- In May, 1984 the Pretoria social work office is established.
- In March, 1987 the Germiston social work office is established.
- In April, 1986 a Provincially subsidised nursery school is opened in the Children’s Village.
- In March, 1989 the Baby Centre for abused and neglected babies is opened at the Children’s Village.
- In October, 1989 the Housing Complex for Aged in Klerksdorp was opened.
- In April, 1990 the Housing Complex for Aged in Verwoerdburg was opened.
- In September, 1990 the Springs and Newlands (Johannesburg) social work offices are established.

Pastor Poggenpoel’s period of service was characterised by increasing specialisation and professionalisation. Adoption services expanded under his wife, who was also a social worker and headed the section for social service delivery. This was the “golden era” of expansion of welfare services



in the country, and the AFM shared in that affluence. The Children's Village, whose name later changed to Villa Lubet, became the model for modern child care. The AFM received recognition from the Government by appointing Pastor Poggenpoel to a national Foster Care Investigation Committee in 1987. He was appointed by the Minister as vice-chairperson to the Regional Welfare Board of Johannesburg. Later, Dr. Johan Mostert became vice-chairperson of the Regional Welfare Board of Southern Transvaal and was appointed by Dr. Rina Venter to serve as one of the 15 members of the South African Welfare Council, and served in that capacity for 9 years.

Pastor Gerrie Wessels' period of service was characterised by great beginnings. Pastor Poggenpoel's period of service was characterised by phenomenal growth in formal service delivery. With the appointment of Dr. Johan Mostert as Director in April, 1989, the period of massive transition began.

With the notable exception of the Sarepta Old Aged Home, all the growth in the Department was limited to the white community. In the early 80's negotiations began with concerned pastors from the former coloured section of the AFM to look at ways of co-operation and eventual Departmental unity. By the late 80's the unity process in the AFM had almost ground to a halt. With the unity of the "Composite Division" of the AFM in 1991, and the massive changes which were being experienced on the political front, there was a new impetus to the unity talks in the Department. Funding was obtained from the Gencor Development Fund and delegates from the two sections of the church met for a "bosberaad" at Broederstroom at the end of 1991. The basic groundwork of a future dispensation were hammered out and consensus reached.

In 1992, Alen Grobber, a senior social worker with the Department of Social Work of the House of Representatives was appointed as head of the newly created Community Development section. His task was to develop the capacity within the former Composite Division and to help assemblies to establish welfare councils. The Executive Welfare Council was re-constituted in 1994 out of six representatives from each former section of the church. Dr. Johan Mostert was appointed as Director of the new combined Department, and Dr. Japie LaPoorta was appointed alongside Pastor Eben Müller as Deputy Directors.



The Birth Of Ndiswe

Ndiswe was born in 1995 when the Executive Welfare Council accepted a report which was tabled by the Director indicating the need to develop the informal sector within the church. At that stage it was not yet a strategy, just a dream and an ideal and it was simply referred to as the National Development Plan. The dream quickly began to take shape when Barbara Botha, a community development consultant, was appointed to start research and development on the product. She formulated the concept of a Family Support Centre as the focus of the programme and did much to stimulate thinking on how the product could be delivered to local communities.

Soon after this the new product finally received a name and a face. The Department entered into a contractual relationship with The Group Marketing Consultants who created the name Ndiswe and the corporate logo: "National Development Initiative for Social Welfare".

The publishing of this manual is a tribute to all the people who have gone before, who have laid the foundations so that Ndiswe may become a powerful tool in the hands of the church to transform the communities in our land.

The Transformation Of Welfare In South Africa

In order to understand the role of Ndiswe, it is also important to see its creation against the backdrop of the history of the welfare system in our nation. The welfare system in South Africa has unique elements in several respects. Since the First Carnegie Conference on poverty in 1922, strategies have been formulated to address social needs by involving churches and private welfare organisations in providing services which, in other countries, would normally be provided by the state. This partnership between the state and the so-called National Councils was a cost-effective way to deliver services.

But apartheid limited the spread of this system to serve all communities. The Carnegie report focused on the "poor white" problem. Later, after the establishment of homelands and the tri-cameral parliamentary system, co-ordinated service delivery became even more difficult. Each homeland and house of parliament had its own priorities and standards and different criteria



for funding. It became very difficult to provide services unless organisations co-operated with all the apartheid divisions. In the late 1970's the National Councils found it increasingly necessary to co-operate with one another and to speak with a united voice on behalf of the sector when they negotiated with the Department of Welfare. They established the Welfare Liaison Committee (WLC), a voluntary body that became the platform for negotiating with the state.

The role of the WLC was, however, increasingly seen as just another front for the Broederbond. It became the platform which the government used to bring welfare organisations into line with government policy. But resistance started to develop in the late 1980's. This resistance came to a head when Dr. Rina Venter's administration produced a policy document that was designed to become the framework for a new welfare dispensation. When it was touted as a consensus document that had the support of the WLC, rebellion broke out overtly. The WLC rejected the document. The document was shelved, and transformation came to a standstill.

By the beginning of 1994 the Welfare Liaison Committee was eager for change. Their opposition to the planned "top-down" changes for the welfare system for the country, which was created by Dr. Rina Venter's administration got them thinking. They knew that changes were necessary, but they also knew that the changes needed to be negotiated with the thousands of NGO's who were not receiving state support for their activities. A small negotiating team was put together to begin the process of consultation. A small group of this team consisting of Helen Starke (Child Welfare) Lage Vitus, Driekie Moutinho (both from Mental Health), Dawie Theron (from the Dutch Reformed Church) and Johan Mostert from the AFM met every Tuesday afternoon for a period of several months to plan a strategy.

These "talks about talks" really began to gain momentum when the president of SABSWA (South African Black Social Workers Association), Fakile Mazibuko and Cassim Salloojee the director of JISS (Johannesburg Institute of Social Services) joined in the process. The meetings were moved to JISS' building in Mayfair (a former AFM church which was sold to the Indian community because of the "white flight" problem experienced in this area).

A breakthrough was reached when this Interim Committee for a Welfare Summit obtained significant funding from USAID. Two consultants were



employed to develop the capacity of the committee. The one, Ntjantja Ned concentrated on developing the provincial capacity of NGO's to voice their feelings, and the other, Dr. Leila Patel, drew up documentation and position papers for the Interim Committee. Dr. Patel, who later became the Director General for the National Department of Welfare, had been a community development consultant. She had completed her doctoral thesis at Wits on the subject of a new welfare policy for South Africa in 1992. Later, when she was given the task of facilitating the process of developing a new White Paper for Social Welfare, the relationships that developed during this time became very valuable. She was able to sensitively bridge a large gap in the welfare system. On the one hand you had the need for massive transformation in the welfare system which was benefiting largely the white sector. On the other hand there was a wealth of expertise which had developed in the National Councils. Her contribution of bringing the grass-roots NGO's and the National Councils closer to one another needs to be recognised.

Eventually the National Welfare Summit was held on 6 October, 1993. More than 600 delegates affirmed their commitment to a new national welfare policy and asked the Interim Committee to facilitate the establishment of a permanent welfare forum that would speak on behalf of the welfare community.

The establishment of the Welfare Forum did not happen without much infighting and anger. Provincial delegates had other priorities than national delegates. Members of the NGO's resented the presence of National Councils. Everyone needed more money for services and the Government was trimming its budgets.

When it became clear that seats on the Forum were going to be allocated to various representative blocks, it became necessary for the churches to organise their constituency. One Tuesday afternoon after one of these JISS meetings, Drs. Dawie Theron and Johan Mostert met together over a cup of coffee in a restaurant in Millpark, and the idea of Chrisnet was born.

CHRISNET

The animosity and tensions between the old "formal" welfare sector on the one side, and the NGO's (non-governmental organisations) from the



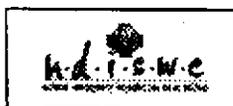
informal sector on the other side, were making it difficult for them to understand one another. The formal sector had always received State subsidies for their work, but were largely active only in the White community. NGO's received no State subsidy, and their other source of traditional funding, overseas funding agencies, were no longer keen to fund them. With the new democracy, this funding was increasingly being channelled into the RDP of the State, leaving NGO's caught in the middle. Not only did they not have the expertise and personnel to take over the statutory responsibilities which the National Councils had performed, and therefore did not qualify for State funding, their traditional funding sources were also drying up.

The Church in South Africa had a foot in each of these sectors. Some churches, like the Dutch Reformed Church, was the largest formal welfare service deliverer in the country, with homes for the aged, children's homes and social work services. Others, like the Salvation Army was almost exclusively informal, with their shelters for the destitute. In the run-up to the establishment of the Forum, it was decided to re-position the churches as a separate sector.

Chrisnet was formed as a network of Christian churches who are involved in social upliftment. The first executive of Chrisnet was Dr. Dawie Theron (Dutch Reformed Church, chairperson), Pastor Peter Pretorius (IFCC, vice-chairperson), Dr. Johan Mostert (AFM, secretary), and Ds. Roelf Coertzen (Hervormde Kerk, Treasurer).

All the major churches who are involved in some form of social upliftment programmes have taken up membership of Chrisnet. The present members of Chrisnet are as follows:

- AFM
- Anglican Church
- Baptist Union
- Catholic Bishop's Conference
- Full Gospel Church
- Gereformeerde Kerk
- Hervormde Kerk
- IFCC
- Methodist Church



- NG Kerk
- Presbyterian Church
- Salvation Army
- Seventh Day Adventist Church
- Verenigende Gereformeerde Kerk

A loose alliance with the Jewish and Moslem communities made it possible for Chrisnet to be granted a separate sector status at the Forum. Five seats on the Forum were reserved for Chrisnet, and one each for the Jewish and Moslem representatives. This marked the establishment of a new sector in South Africa. Creative alliances with the development desk of the South African Council of Churches and the Ecumenical Fellowship of South Africa (EFSA) (a church-state think-tank in the Western Cape) has led to this sector being more clearly defined as the **FBO sector: Faith Based Organisations**. The alliance was formalised in the establishment of the National Religious Association for Social Development (NRASD).

Chrisnet's formal involvement with the formulation of the White Paper for Social Welfare, has further established it in the minds of government representatives as a well-defined, active sector in the field of welfare and development. When Ministers of Welfare need to consult with the religious sector on welfare issues, they consult with Chrisnet's religious alliance, the NRASD.

The White Paper for Social Welfare

The acceptance of the White Paper for Social Welfare by Cabinet in February, 1997 signalled the beginning of drastic changes in service delivery. Up to that time the welfare system was characterised by highly developed professional services in the white community, and poorly organised informal, but effective services in most black communities. As much as 61% of the total welfare budget was being spent on the aged, but these aged were almost exclusively white elderly persons who had been placed into Homes for the Aged by their families.

Social workers were mostly deployed in white areas and the State paid churches and private welfare organisations such as Child Welfare and the women's organisations up to 75% of the costs of employing a social worker



in a specific area. The infamous Consolidated Circular 29 of 1966 did not allow these National Councils to perform mixed racial services.

"The practice of certain welfare organisations of maintaining multi-racial organisations and having representatives of different races at council and committee meetings, is... contrary to this policy." (Section 2). "National Councils... must consist of Whites only, and their annual meetings must be attended by White persons only." (Section 5d).

The tri-cameral Parliamentary system further divided service delivery into 14 different welfare departments, making it almost impossible for some National Councils to provide services across racial boundaries.

With the birth of our new democracy, it was clear that drastic changes needed to be effected in the welfare system. Dr. Leila Patel, the former consultant to the Welfare Forum, was appointed by the Minister of Welfare to begin the process of consultation for the creation of a White Paper for Welfare. Various technical committees were established for the various proposed chapters of the White Paper, and all role-players were encouraged to make representations to these committees. Members of Chrisnet and the Forum were invited to serve as members of these committees. Reports from these committees were widely circulated for comment and a massive process of grass-roots consultation on a new welfare dispensation was put into place. Finally, the draft was completed and circulated and a major consultative conference was held in Bloemfontein in June, 1995 to obtain consensus on finer issues.

The main changes which the White Paper put forward was the following:

- there must be a "war on poverty" and policies and programmes need to be developed to prevent and alleviate poverty
- racially divided and fragmented welfare delivery services to the public can no longer be tolerated
- the pre-eminence of care for the aged cannot continue to be afforded
- protection of children abuse and neglect needed a higher priority



- professional social work services need to change from a specialised “case-work” approach to a more holistic, developmental approach
- the promotion of the work of volunteers in developmental social welfare services was critical
- all communities should have access to a “one-stop service” where their social needs can be addressed
- a single, national Welfare Department was needed
- the partnerships between Government and civil society needed to be restructured and re-defined
- many pieces of legislation needed to be re-written
- family life, as the basic unit of society, needed to be promoted and strengthened
- the community development approach will be promoted to address the needs of local communities (involving the people themselves to address their needs with the help of government)

Today, many years into democracy, the welfare system is still in disarray. Although the White Paper remains as the guiding light for social policy, many of its recommendations remain paper dreams. Although the stream of money to care of the aged has been slowed down significantly, and institutional subsidies have been frozen for 5 years, money is still not finding its way to the poor. A major political storm burst in 1999 when it was discovered that during the administration of Ministers Geraldine Frazer-Moleketi and Dr. Zola Skweyiya, a total of R500 million rands were sent back to the Treasury. The explanation was that the Department did not have the capacity to deliver services to the poor and that restructuring and new creative partnerships were needed.

It is gratifying to see that Dr. Skweyiya has shown an openness to the developmental role of the FBO's and has publically expressed his intention of co-operating closely with the FBO networks in South Africa.



Thoughts on the past, present and future condition of the AOG (Movement) especially in the area of Pentecostal matters. W.E. Kirby.

Bhengu

He believed that tongues was a primary indicator of the Baptism in the Spirit.

I am not sure that he saw Tongues as the only initial evidence.

He discouraged speaking in tongues outside of a formal service. He believed using this gift in a private way demeaned it. He recounted on more than one occasion his shock at observing an English pastor's wife speaking in tongues while washing the dishes in her kitchen. (We knew the lady).

He often recounted his own experience when he was baptised in the Spirit: trying to stifle with his handkerchief the heavenly language that was bursting out of him.

Bible School training

Bhengu often spoke of the need for a Bible School. One of our jobs in the early 70's was to look for suitable sites. However, he pulled his students out of Fred Burke's School at Spring Valley because he was unhappy with the freedom allowed between the sexes.

He was afraid the IAG would poach his students so he would not send them to Rustenburg. Consequently many pastors were trained at Sweetwaters (UBI) and in the process lost their Pentecostal distinctive.

I personally think Bhengu was torn between his awareness of the need of formal training and the influence of Jim Mullan who saw all training taking place through the Ep 4:11 ministries within the normal healthy activities of local assembly life and the roving ministries.

The present School (NBTC) was kick-started because Abel Lukhele in Swaziland got fed up with the delays by the Movement Exec (as you know). In principle the Exec realised that in order to be relevant to this generation they needed trained ministers. So they agreed to develop the Swazi embryo into what we have today. (Whether that would have happened if we had not pushed for it is another matter!). In practice we see that our Exec are happy with its presence provided they are not expected to be involved!

(Most ventures live by the vision of one man, not the decision of a committee)

Resistance to the College comes for the following reasons:

- a) Some of the old guard wanted teaching to be in the vernacular (legacy from UBI).
- b) Many feel Bible Colleges destroy spirituality.
- c) The Ep.4:11 principle (misunderstood) that teaching takes place in the context of assembly life only.
- d) Older men in leadership feel threatened by the younger, "educated" ministers.
- e) The universal problem that ignorance of a Bible College's function and purpose means that most people do not even begin to take it into their consideration.

Criteria for entering the ministry

- a) Signs of an evangelistic ministry. (The Movement being built around evangelism).
- b) Active in the local assembly (Sunday school, youth, choir, church committee work).
- c) A reputation of toeing the AOG party line.
- d) A known record of paying tithes.
- e) Of good moral standing.
- f) There is a maximum age limit for acceptance as a full-time Worker. (55 I think).
- g) Married status is preferred.

Biblical and/or doctrinal knowledge are not really looked into.

A person's experience re Baptism in the Spirit and understanding and use of Spiritual gifts are also not examined very closely, if at all. Generally speaking I do not think these criteria have changed very much over the years.

I have a suspicion that a person is accepted into the ministry more on the basis of the testimony of others than on information gained through personal, direct questions made at formal interviews. Someone would possibly be accepted if recommended by the pastor and elders, and if the application form was correctly filled in. This is part of African culture where personal relationship is the most important matter in community life.

How Pentecostal are the churches?

- a) In the sense of perpetuating/following the Pentecostal understanding of the Baptism and the operation of the Gifts.

The Baptism is preached and people are prayed for so that they may receive. What kind of "baptism" is experienced is the important question. Where this happens through the ministry of itinerant, Back to God evangelists I think there is a lot of abuse and mis-information. Where it takes place in the local assembly under the control of the local oversight I think there is less pressure for results to be seen and more chance of something genuine taking place.

There is a conviction among many believers that unless a person is baptised in the Spirit he/she is not saved. Also spiritual maturity is often equated with the Baptism. Some even believe that once a person is Baptised in the Spirit they do not sin!

I think the function of the Gifts is rarely taught nor are they used properly. Tongues and prophecy are usually manifested during a time of strong fervour (eg after a stirring sermon). This means they operate on a very emotional level and so prophecy rarely grows or deepens in its content.

There seems to be a lack of ability to discern or judge most ministry (whether sermons or Spiritual Gifts). This may spring partly from an African's aversion to confrontation, and the need to show respect to someone who is ministering publicly. It is made worse because there is a lack of cohesive knowledge and understanding of Scripture along with the tendency not to judge ministry in a critical way.

Most congregations have a strong sense of order and tradition. This comes from a culture that is conservative and also seeks to preserve the unity of the group by conformity. So Bhengu introduced the Methodist liturgy. The idea being that (a) Methodists who were saved through his campaigns and joined Back to God would feel at home. (b) Where-ever AOG members worshipped in South Africa they would find the same pattern of worship and feel part of the AOG family.

There is an order of service which is faithfully followed - even to the time and order for announcements, offerings, choir items, breaking of bread, prayer for the nations, open ministry, general worship, sermon etc. Each section is introduced and concluded in a specific way, usually by a sister. This is interspersed with parts of the Methodist Prayer Book liturgy. Certain scripture verses are faithfully read before prayer for the nations and before the breaking of bread.

Yet in this highly controlled service Africa breaks out. Singing is powerful, physically expressed and quickly touches natural and spiritual emotions. The music and the words speak deeply into an African soul. One song or chorus may be repeated a dozen times and each time it can minister in a deeper way. Corporate prayer is usually heartfelt and genuine. All this provides fertile soil for the Spirit to move.

- b) In the sense of meetings having a supernatural aspect.

Africa lives easily in the supernatural. It does not need to be labelled "Pentecostal". For this reason the supernatural aspect is never too far away. Praying for the sick, casting out demons, dreams, visions, powerful acts of regeneration - all these are almost taken for granted in churches "BakaMoya". (Of the Spirit). Prayer meetings, times of fasting etc are the order of the day.

Problems

- a) The legalistic aspect of AOG (strict order of services, keeping to AOG calendar of weekly and monthly events, dress code, boy/girl relationships, courting, the emphasis on Mens Youth, Girls, Mothers organisations with heavy emphasis on financial giving, etc). This is causing young people and the more educated or professional people to become dissatisfied with AOG. (But some young people appreciate a Church that has rules and guidelines in a world where anything goes).
- c) Lack of Biblically literate and up-to-date ministers. In the College we find a fearful lack of coherent Biblical understanding among the students who are already pastors. Large parts of the Bible are a mystery to them. Owing to the Bantu education system they do not know how to analyse the Scriptures or to come to independent, critical conclusions. Independent thought is sadly lacking. This means they have no clear understanding of their doctrinal position, including matters of the Spirit.
- d) The harping back to Bhengu. This has created a Church that does not know whether to follow the Bible or the traditions etc (real or otherwise) put in place by Bhengu. These traditions are perpetuated by the Teaching Team that often seems to be more interested in establishing congregations on the traditions of AOG (ie Bhengu) rather than the Bible. The younger generation asks, "Who is this Bhengu?"
- e) Leadership. A question to be asked and explored is, "To what extent does the future of the AOG depend on its leadership?" Clearly the Pentecostal and ecclesiastical origins of AOG were shaped by one man - Nicholas Bhengu. The AOG has tried to perpetuate those things through its Teaching Team. Three problems can be seen:
 - 1. The Teaching Team seems to a large extent to have lost its spiritual cutting edge. This means it is probably instilling "Word" but not "Spirit". From what I hear even the Word is becoming suspect. (Talk to Ernest Hlophe).
 - 2. For a number of reasons there is no real leadership in the Movement Executive. Neither administratively nor spiritually. Bhengu's Apostolic ministry has not been replaced - even by a Prophetic ministry.
 - 3. The lack of effective leadership (ie Spiritual example and direction) is a problem right down to local assembly level. There are exceptions of course.
- f) Sin is often not properly addressed. eg A minister is transferred rather than disciplined. Confrontation (especially with someone deemed older or of higher rank) is culturally unacceptable. The "sin factor" is important when seeking to gauge the Pentecostal health of an organisation.
- g) The whole of the AOG (Movement) is going through an identity crisis as the younger and more educated African becomes frustrated with the old, insular and traditional character of the Movement. Many are leaving to either join other Organisations or to worship in Group churches. It is this strata of believer who could bring something new, vibrant and relevant into the Movement if they stay. If they leave then the Movement faces a serious problem.

Hope

There are still those in Israel who are hearing the Lord and are not afraid to move out into the life of the Spirit. AOG is still largely made up of people who sincerely love the Lord, honestly seek to be filled with the Spirit and to whom the supernatural is natural. There are those (called evangelists) who are instilling a level of revival into assembly life. And there are congregations (eg Alexandra) where God has been doing a sovereign work of the Spirit for about two years now.

The Role of the Pentecostal - Evangelical Axis In an Apartheid Society.

1. **Understanding Apartheid in Its Simplest Form.**

Apartheid belongs to a bygone age. All is forgiven and must now be forgotten. Allowing ourselves to become imprisoned by our history will result in us being decimated by our future. Why then an exercise in trying to understand a discredited, failed ideology which certainly belongs to the scrapheap. The ongoing ignorance displayed by the casual flippant manner in which most whites deal with the legacy of apartheid as well as their denial of its devastation. Who makes them experts of something which they had never experienced. Flying to Heathrow I was seated next to a young medical graduate from the CT university. Having grown up in Constantia he stated he did not know of the existence nor the devastation of Apartheid. You mean that you grew up in SA. frolicked on 90% of the beaches and never saw people of colour except those who sold popcorn, peanut and toffee apple, and your enquiring mind never asked where 80% of the population of SA was, I asked. This is enough reason to give some attention to this matter.

- i) In its simplest form it can best be described as a legal system which systematically dehumanised people due to the colour of their skin.
- ii) It created by legislation ceilings which would determine how high a person of colour could rise in society. Different colour groupings had different ceiling levels. Whites in effect had no ceiling, but a prop to keep them up in society.
- iii) The race classification act would determine which ceiling an individual would fall under. Frequently separating children born of the same mother and father and classifying them differently. Had no difficulty in taking a baby while still sucking on his mothers breast away from that mother. I was classified a "*Non White*", I need to state that I am not a Non anything. I and my people are not the antithesis of white people. Buying into the status of being Non White reduced our people to "*Non Entities*", and finally into "*Non Persons in the land of our Birth*".
- iv) The Group areas act would then determine where these people could live.
- v) The Job Reservations Act would determine what work they could be trained for.
- vi) The Education Act what school and what quality of education they would be able to get.
- vii) The immorality act would determine who they could cohabit with.

The above would govern the person from the cradle to the grave, what health care system they could be exposed to, what ambulance they could or could not ride in, what toilet, bench or restaurant they could use. Finally determining just where on decease they could or could not be buried.

2 **The Role of the Church in this Divided Society.**

The church, the society in microcosm was deeply affected by this structured society. There were those churches belonging mainly to the SACC who strongly opposed this system, while the Pentecostal - Evangelical axis under the guise of submitting to Romans 13 claimed to be apolitical and claimed to distance itself from anything which touched on the political. This in effect was nothing more than a deception as they systematically developed a theology which lent respectability to the process of Apartheid. Frequently practising the worst forms of racial segregation in the church. To believe that whites in the Methodist, Presbyterian, Anglican and other SACC related churches were in effect free of racism

would be perpetuating a new lie. Whites supported the process of apartheid absolutely regardless of their church affiliation. The following graffiti tells it all. "*I was an Anglican until I put 2 and 2 together*". In all fairness to whites, there were those who took a strong stand against the system albeit they were a very small and frequently a very silent minority.

a) **Leadership of the Pentecostal Evangelical Church.**

Biblically we believed and taught that the Ascended Christ gave gifts to the Church. Some Apostles some Prophets, some Pastors, etc. etc. etc. In effect our church leadership was determined, not by spiritual gifts, but by the strength of economy. The system of apartheid placed the economy in the hands of the whites. They therefore ruled and lead by the virtue that. "He who pays the piper, calls the tune". Indigenous gifted men of colour were relegated to the sidelines and only those who would sing Jan Pierevriet for de baas would be financially rewarded. This did not only breed a new generation of masters (In the Church) but also a new generation of "Sellouts (In the church). God given ministry and prophets were demonised by the church and damned as communist, carnal and backsliden when they dared to utter against a system which was both unbiblical and ungodly.

b) **Created a Theology to legitimate Apartheid.**

Apartheid Theologians developed a Heresy that saw those who were white as new spiritual Israel. People of colour were regarded as the heathen who had to be subdued and converted. On conversion they were not ever embraced as the children of God but as adherents to the faith "Nie die kinders van God nie. Hulle loop net saam met die kinders van God." The political system of the world found a new expression in the church. They then used the Old Testament Segregation alist Laws between Israel and the other nations as to apply to White and Black. People of colour were only represented on the national leadership of the church by white members of the church. People of colour were excluded in totality from worshipping in a church built for whites on the pretext that it was against the law. These same people are now forming political parties. Hence Romans 13 only applied to a white Government. It does not apply to a black one.

c) **Neutralised The Legitimate Political Aspirations of people of Colour:**

By declaring that any utterance against the state was an utterance against God Using The book of Romans chapter 13 to support that the state was sanctified by God. Believers were taught never to meddle in politics and church members or ministers who dared speak against the system was damned as Communist, carnal or totally back slidden in danger of being excommunicated. Therefore to question segregated eating or worship was damned as ungodly. A major meeting to demonstrate cross cultural worship planned for the City of Durban in the late 70's was scuppered when one of the white ministers asked the question "*Must their wives use the same toilets as our wives*".

d) **Collaborated with the structures of the State and the Security Police**

The Apartheid government introduced a process called WHAM. "Winning hearts and minds". This process was driven by the security police and the army. Special funds were set aside by government to use sport, the community and the church as instruments of the state. "Lion Life: in the Eastern Cape was just one such movement. A big movement here in Kwa Zulu Natal has now been accused of passing information from their confessional to the police and had the security police travel as a part of their evangelistic team into the trouble spots in order to neutralise political leaders.

CASA. (Church Alliance of South Africa) Lead by Rev. Poen Badenhorst of the FG church claimed to speak for 11 million Christians. They travelled the world to counter the message of the SACC. Telling the world that blacks were happy with the system of apartheid except for a few communist agitators. The coopted Indian, Coloured and Black fellow travellers to lend legitimacy to their process. Many church leaders were persecuted by the police. Many disappeared. In one of their major meetings of Pentecostal leaders Craig Williamson (Super Spy) was the Key note speaker.

John Vorster during his tenure as minister of Police invited church leaders to a commission of inquiry into the Christian Institute. With the result the Christian Institute was banned and Beyers Naude was placed under house arrest. The Pentecostal Evangelical ministers were the key role players in this commission whose outcome had been a foregone conclusion.

A meeting was called at Rhema Church Randburg to form a South African Charismatic/Pentecostal fellowship. The representation was 98% white. People of colour were invited to express themselves as to the way they felt about the current situation. I myself expressed myself strongly against the system. A coloured minister from the Transvaal disagreed completely with me. He preached frequently in the white churches he said. "*Ek kom terug met a sak vol geld*". He proclaimed. He has no problem with the system whatsoever. He was one of the successful candidates to be elected onto the new steering committee. (incidentally, this same minister was on vacation in the Northern Transvaal where he became ill. He was rushed to the nearest hospital only to be turned away because of the colour of his skin. He was then rushed to the hospital in the Black Township where they found no doctor on the premises. He was then rushed to the Johannesburg General Hospital, Where he was declared Dead on arrival. (Met sy sal vol geld) The same ungodly system which he supported was the one which denied his basic human rights to medical assistance in his hour of need

3 **The Role of the Assemblies of God (SA) In this Society.**

While all the major Pentecostal Churches entrenched separate development into their constitutions with their General Executives (Beheers Liggaam) being an all white group, The Assemblies of God, since its inception as a movement, had a General Executive elected at a National Conference on one Conference ground where all of the church was represented non racially. The GE was made up of 12 blacks 5 coloured and Indians and 5 whites. Attached to this executive was also a missionary body representing their foreign partners.

The Assemblies of God was never a denomination, but Autonomous Sovereign churches relating in a "*Free Mutual Association*". At times there were as many as 9 groups ie. Churches who exercised their autonomy to relate to other churches in a group structure as well as several non aligned churches functioning under this umbrella. Each with its own philosophy of ministry and administration.

To declare that the AOG (SA) was free of the demon of racism would in effect be propagating a lie. Its members were not converted from another planet, but from the same sick South African Society. They came into the church, was delivered from tobacco instantaneously, from alcohol immediately, but was never delivered from their racist attitudes. Even though the Assemblies of God had a non racial General Conference, there were those who insisted that people of colour did not live in close proximity to whites, Most whites however lived in the local hotels which at that time was closed to people of colour. Toilets were provided separately and so were eating facilities. This was done under the

guise that it was against the law to eat together. It was in 1973 at the *“Congress of Mission and Evangelism”*, (Driven by Michael Cassidy and Africa Enterprise) where all of the churches leaders ate and slept together, When we challenged the fact that the Anglicans and Methodists could eat and sleep together contrary to the law, that Leaders of colour began to agitate for the church to be the church without reflecting the SA society and its division. *(Incidentally at this Congress which was held in Durban The AOG (SA) was the only Pentecostal church which was a full participant. The other major Pentecostal church came in as observers)*

They in 1986 the AOG made a statement damning Apartheid as unethical, unscriptural and ungodly. In this debate, surprisingly, it was the back to God ministers (Blacks) who opposed the making of such a statement, On the basis that they worked in the *“Homelands”*, and that they did not wish to incur the wrath of the Homeland Governments. There were also whites who opposed the statement. They accused that who those insisted a statement be made were carnal and had in fact lost out with God. It was imperative for us, as people of colour, that a statement be made because The South African Pentecostal Fellowship lead by Poen Badenhorst (Full Gospel Church) and Dr Francois Moller (AFM) continually made statement on television as well as in the Media in Support of the SA governments policy of racial segregation. These statements generated conflict in out black area where our communities accused us of collaboration with structures which dehumanised them. The AOG refined the statement in 1989 and agreed that it by published in one of the daily papers. It was published in the Sunday Times in 1989 as well as in several local periodical.

4 **The Role of the International Pentecostal Evangelical Family.**

Without a doubt the International community (Western World) supported the system of Apartheid. Mrs Margaret Thatcher made the statement, *“Anyone who believed that the ANC could form a government in South Africa is living in cloud and cuckoo land”*. History has now proved who lived in cloud and cuckoo land. Pentecostal / Evangelical churches of those countries similarly supported the system to one degree or another.

- i) The American white right succeeded to export their racism to Africa. They succeeded in making the East - West conflict during the *“Cold War”* the conflict of the church. Capitalism became synonymous with Christianity and any form of Socialism synonymous with the anti christ. They supported the White South African Government and its people against the *“infiltration of Communism”*, and threw their weight behind the government, That same government under the guise of anti communism developed a system which systematically destroyed the dignity of people simply based on the colour of their skin. Teams from the Richard Wurmbrand Organisation stood on South African platforms decrying the wickedness of communism, but simultaneous never spoke against the system of Apartheid. *“The Communist in their wickedness declared that there was no God and lived like there was no God.” “The Apartheid Government declared that there was a God, but lived and legislated as if there was no God”*. Frequently waiting for the Cape, Cold Wet winters to demolish the informal settlements of the *“Illegals”*, leaving them and their children to be exposed to the worse element of winter. The church was conspicuous by their silence through all of this.
- ii) This same group exported an erroneous doctrine which was frequently preached on SA platforms. This taped message at the Rhema church could be purchased during the worst years of Apartheid I quote from it. *“Then the lion arose, Who is the lion ? Close quote (I thought until then that I knew who the Lion was, the Lion of Judah) quote, Great Britain is the lion. Then the young lions arose, Who are the young*

- lions?. Now just hold on to your seats South Africa, "New Zealand, Australia,, Canada, America now hold on to your seats South Africa, And South Africa". All the ex British colonies still under white rule. Not India, not Zambia no not Zimbabwea. I watched hundreds of white SA jump to their feet and dance for joy. This is without doubt British Isrealitism in its most refined form.*
- iii) Many missionaries fitted into the system and soon practised the worst forms of racism. They embraced people of colour, served sacrificially in our churches but removed their children to white churches to worship. While the then government legislated which school their children could attend. It did not legislate which Sunday school they could attend.
 - iv) Before the World Pentecostal Conference which was held in Oslo in 1992 I wrote to the Executive committee requesting that the AOG (SA) be recognised in their own right by the world Pentecostal body.(We had the backing and support of the Swedish Pentecostal Church) I further informed them of the collaboration of SA Pentecostal leaders with the system of Apartheid and that we did not see Poen Badenhorst as the person who represented us at that forum. Todate I have never received and acknowledgement of receipt of my correspondence.

5. Challenges facing the Church and Society Today.

a) **Reconciliation.**

The deep injuries created by the church on the church need to be addressed. Their is a need for reconciliation.. *"The Truth and Reconciliation Commission"* Even though both truth and reconciliation is the language of the church was established by the government. The Church, for all of its collaboration has totally failed to establish a forum for renewed relationship building, built on truth, repentance and forgiveness. It surely is time for the church to find each other cross culturally on this basis. While the AFM and the FG Church may have addressed this domestically, because they took it upon themselves during the years of Apartheid to speak on behalf of the church in SA. They then need to address this at a national level

b) **Creating a new day of Honesty, Integrity, Trust and credibility.**

The breach between the black and white section of the church is so deep that God given Leadership need through reconciliation to build a new day of fellowship. To pretend that all is well, when in effect it is not, To treat the past in the casual manner they do is to belittle the depth of the injustice and hurt which was perpetrated. Reconciliation was never an event which took place in 1994. No it is a process which need to be nurtured and developed. There was no honesty when they choose to speak on behalf of the church. Lies was the order of the day. The headlines of the Dagen, a Christian daily newspaper in Sweden, in October 1989, with a picture of the Rev. Poen Badenhorst leader of CASA (Church alliance of South Africa) and the FG church in one corner and Colin La Foy the other, read, *"Colin La Foy is either misinformed or is a liar. The Full Gospel Church has always been a fully integrated church" So say Rev Badenhorst"*. A few weeks later the FG church had a reconciliation meeting where a major section of the church was given a special dispensation to continue separately for a period of time until such time as reconciliation could be affected or the church would split and go its separate ways. This was published in a SA Afrikaans newspaper. I sent cuttings of the same to Stockholm and invited the church there to judge who is uninformed or who is the liar. There is a need to establish a new credibility for the church post Apartheid as well as trust. At a meeting between the GE of the AOG (SA) and the IAG, there was a major disagreement between our understanding between what the White

missionaries are saying between us. John Bond insisted that they said ***“This”***. The IAG brethren mainly black insisted that they said ***“That”***. After an hour of to-ing and fro-ing I declared that John was right. The missionaries say ***“This”***. No ! Our black brethren insisted, they don't say ***“This”*** they say ***“That”***. You have to determine who are the hearers to determine what they are saying I told them. When Whites speak to Whites they say ***“This”***, *but when whites speak to a mixed groups they say “That”*. This situation exist similarly in the black community. This must without doubt be the worst indictment against the church. Depicting just where the church in SA is right now. Strong God Given leadership is needed to create a new day of credibility and trust.

c) **Facing the Pandemic of HIV/AIDS**

Southern Africa represents only 7% of the world population but carries 64% of the worlds HIV/AIDS infection. The current Government believes that condoms are the answer. In effect it is not. We are burying our young academically qualified people by the score. Thousands of children are left without parents. Many of these children HIV positive. Jesus said, ***“I was hungry and you gave me no meat, Naked and you clothed me not, Sick and in prison and you visited me not”***. Can the church continue to be a spectator in this hour of devastation, or will the church arise. It is no longer happening out there. We are now burying people in our churches dying of this pandemic. Condoms are not the answer. Creating a new morality based on the principles of the Gospels is. But the Born again church damaged by apartheid, a product of our society suffers from a ***“Selective Morality”***. Where whites see white thieves as people who made mistakes and black thieves as demons nail them and jail them. Blacks are similarly damaged seeing black rogues as heroes and white ones as demons to be jailed. The bodies of two white woman, a mother and daughter were found (at least one of them had been raped) murdered in the sugar cane field on the North Coast. A few days later the body of a young white woman was found on Brighton beach she had been raped and murdered. The outcry was. ***‘The work of a black maniac’***, (All blacks are rapists and murderers) Surprise, surprise when a white man was caught, tried and convicted for the crimes. Sin knows no colour barrier, and accept the church itself become healed of the debilitating disease of racism then there will be no hope for our nation. Boesak was convicted of misappropriating in excess of a million rand, Nail him and jail him. Dr Wouter Basson is now being charged with theft in excess of a billion. Apart from the investigation of murder. But then we were in a state of war is the defence to this heartless brutality. I agree. It was a state of war. War was declared on an unarmed populace, with the first shots fired in 1952 when people of colour was removed from the voters role, The second shots when people of colour was subjected to Bantu education. The third and successive shots when people of colour was reduced to non persons in the land of their birth. This status quo was maintained through the barrel of a gun. Yes it was a war, no it was more than a war. It was a terror campaign. ***“Except our righteousness exceeds the righteousness of the Scribes and the Pharisees we will in no way see the kingdom of God”***. ***“Judgement must begin in the house of God”***. We cannot be a part of this worlds problems and simultaneously be a part of God's solution to this sick world. To build a new morality based on biblical principals is the only hope for our beleaguered sub continent.

d) **Building Whole People in our Broken Society.**

Greater than the challenge of HIV/AIDS is the need to address the ravages of

apartheid. They build *“Cripple Care Societies for people with Physical deformities”*. We are a people with straight backs and powerful limbs, but we are crippled in our minds (Brain Damaged). It did not matter which University you graduated from or for that matter what degree you attained whether it be in the Medical, Engineering or Chemical field. You never transcended racism. The minds of SA was governed by Racism. Resulting in the creation of an arrogant white race and an inferior black one. All South Africans are damaged by the racist laws of the past black and white. I believe that the white people in this land currently are the most disadvantaged. They were never psychologically prepared by the then government, nor by the educational system nor by the church for the transition we are now in. Their families are disintegrating. The bottom has fallen out of their world. Many of them cannot emigrate, they are damned to a pitiful existence. Black people on the other hand had hit rock bottom. The only way they can go is up. The new Government state that Whites are the perpetrators of racism while blacks are the victims of it. In effect the nation in its entirety are products of a system of racism. Some are overt while others are covert racist, Blacks as well as whites, while the so called coloured people are the most brain damaged. They hate the Negroid blood which flows through their veins they are the ‘Amper’ people. *“Amper wit, amper baas”*. They will proudly introduce you to a portrait of their Scottish grand fathers, but will never show you portraits of their Zulu Grandmothers. Nation building through the Gospel of Jesus Christ, building a church which reflects the blood washed redeemed of God must remain our greatest challenge. Should we fail our nation in this our hour of need then whites are damned to become irrelevant in our society and the church of Jesus Christ would have missed its greatest opportunity to impact our nation in an hour such as this. *“What is the greatest commandment?”*, Jesus was challenged by the Scribes and Pharisees. He answered, *“Thou shall love the Lord your God with all your heart all your mind and all your soul and your neighbour as you love yourself”*. I wish to make a statement, You can never love God. You can never love you neighbour until you can love yourself (Not an arrogant pride but to have a wholesome feeling about yourself). The challenge of the church is to build a new wholeness and self worth through the Gospel of Jesus Christ. In order to correct the damage done by the debilitating destruction of Apartheid which reduced the value of people based on the pigmentation of skin colour. *“Afro Pessimism”* is a direct product of Apartheid. South Africans had been conditioned that people of colour could never succeed. Could never do things right, are damned to fail, will never strive to excellence. *“The African way, African time.* Even people of colour have bought into this mind set of failure. Anything the current government does is criticised. Areas in which they succeed is never recognised.

e) **Building a Respect for God Given Leaders of Colour**

God is no respecter of persons, He has gifted people of all colours male and female. We have frequently ignored black indigenous God given gifts in our nation with a few exceptions, those upon whom we bestowed honorary white status. We would sooner recognise blacks from America than people of colour in our own nation. A few years ago in SA we spoke of the Big 5 in the church. All white men. 90% of the church is black with powerful gifted men and woman amongst them. God remains *“Not a respecter of persons”*.

At a summer school at the university of Uppsala Sweden in 1992 I listened to a white Pentecostal leaders from SA explain how that they were going to lead South Africa into a new day. When called upon for a comment I stated that I could not

agree with the speaker. I was summarily damned as unforgiving even after Desmond Tutu had declared his forgiveness to the Late Professor Johan Heynes at Rustenburg. My response to this SA leader was, that during the years of Apartheid God had raised up prophets opposed the ugliness of Apartheid. They were rejected, demonised and frequently jailed. While these white church leaders (Sightlessly) lead the church into the bush. Now that the church is firmly in the bush they now declare how they will lead the church out of the bush. My question is, When did these blind sightless leaders receive the sight necessary to lead us out of the bush. Let the sighted lead us. Let the Beyers Naude's and the such lead us. But we have now repented was the response. Repented?. In my book mean to surrender. But they wish to remain in the seat of power and authority . They have never surrendered.

South Africa remains a country of unparalleled challenges and excitement for the Church of Jesus Christ. It will only be in our wholeness and in our unity that we, the church will bring healing to the nation. It is imperative that we find one the other, forgive one the other even as God for Christ's forgave us and find one the other and then finally that God given leaders lead the church (And not be lead by the church) into a new day of victory and reconciliation.

Prepared By Colin la Foy

13 January 2001.

Having now penned what I have penned I need to state that the brutality, collaboration and suppression expressed in this document is but the tip of the iceberg of the reality of what happened. Listening to people treat those things which happened flippantly must then reflect their guilt in their support of the system as well as their ignorance of the depth of this brutality . We need to bring the church face to face with itself in order to bring about a new day of healing and reconciliation in our land.

**The Baptism in the Holy Spirit:
The Initial Experience and Continuing Evidences
of the Spirit-Filled Life**

Adopted by General Presbytery
The General Council of the Assemblies of God
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On the Day of Pentecost visitors to Jerusalem witnessed the unbelievable sight of Spirit-filled believers declaring the glory of God in languages they had never learned. Their response to the supernatural was natural: "What does this mean?"¹ (Acts 2:12).

Twenty centuries later the same question is being asked as the Holy Spirit is doing spectacular things all around the world, not just in one location. Tongues-speaking Pentecostals have become the second largest family of Christians in the world, surpassed only by the Roman Catholic Church. One Pentecostal scholar has gathered convincing statistics on the explosion of church growth around the world in the Pentecostal and charismatic groups that teach the necessity of speaking in tongues as the initial physical evidence of being filled with the Holy Spirit.²

Biblical and Historical Background

The emphasis Pentecostals place on the person and work of the Holy Spirit is not a recent discovery. The outpouring of the Spirit on the Day of Pentecost was the logical culmination of revealed truth about the Holy Spirit as found throughout Old Testament Scriptures.

The usual reference in the Old Testament to the Holy Spirit is "the Spirit of God" or "his Spirit." At creation, "the Spirit of God was hovering over the waters" (Genesis 1:2). Artisans at the building of the tabernacle were "filled with the Spirit of God" (Exodus 31 and 35). Prophets and national leaders ministered supernaturally when prompted by the Spirit of God (Numbers 24:2; 1 Samuel 10:10; 11:6; 2 Chronicles 15:1; 24:20; Isaiah 48:16; Ezekiel 11:24; Zechariah 7:12).

Prophecy, or speaking in behalf of God, is evident throughout the Old Testament. Sometimes the message came almost silently in thoughts, dreams, or visions. At other times it came with significant emotion (cf. Numbers 11:24-29). In each case, however, prophetic speech is the unique sign of the Spirit's coming to anoint particular persons for divinely given ministries.³

In Acts 2:17 Peter decisively connects the Pentecost event with the fulfillment of Old Testament prophecy. "I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on my servants, both men and women, I will pour out my Spirit in those days" (Joel 2:28,29). In fact, lest we miss the point, Peter repeats Joel's prophecy in a way not found in the Hebrew text, saying a second time, "I will pour out my Spirit in those days and they will prophesy" (v.18). The viewpoint of both the Old and New Testaments is that the coming of the Spirit is indicated by prophetic speech. The initial prophetic speech in Acts is speaking in tongues.

¹All Scripture quotations are from the New International Version.

²Vinson Synan, "Policy Decisions on Tongues as an Indicator of Future Church Growth." Address to the Evangelical Theological Society meeting in Orlando, Florida, November 20, 1998.

³Throughout Scripture, some kind of supernaturally inspired speech accompanies the giving of the Spirit. For example, it is said of the elders of Israel, "When the Spirit rested on them, they prophesied, but they did not do so again" (Numbers 11:25). The prophet Samuel told Saul, "The Spirit of the Lord will come upon you in power and you will prophesy..." (1 Samuel 10:6,10). When God gave the promise to Joel, "And afterward, I will pour out my Spirit on all people," He added, "Your sons and daughters will prophesy..." (Joel 2:28). In the Old Testament, the Holy Spirit is most often active in prophesying through specially selected human beings. The Spirit is quite literally the Spirit of prophecy, and some form of verbal proclamation, perhaps along with other power phenomena, is the special sign of His coming.

In the New Testament, the Pentecost phenomena are consistent with this promise, "All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them" (Acts 2:4). The word "enabled" is from the Greek verb *apophthengomai* which means "to speak" usually in connection with an inspired utterance, i.e., "to speak as a prophet." The same word is found in Acts 2:14 where Peter "addressed" the crowd. Luke understood Peter's "address" to be prophetic, a sign that the Spirit had come in power as prophesied by Joel.

The Israelites were unaccustomed to such a universal move of the Spirit in the lives of sons and daughters, old and young, men and women. Only a select few charismatic prophets, kings, and judges were moved by the Holy Spirit to minister supernaturally and experience the presence of the Spirit, as David demonstrates in the Psalms. Peter put the Day of Pentecost visitation into perspective as fulfillment of Old Testament prophecy and a divinely ordered gift of the Spirit for all believers, not just for leadership offices.

Biblical theology is a unity based on the entire Bible. It is both progressive and unified as God reveals cumulative truth from Genesis to Revelation. The Old Testament prophesied a coming age of the Spirit. The theme is enlarged in the Spirit-empowered ministry of Jesus. At Pentecost the Spirit comes in power to all God's people. Yet individual writers emphasize special aspects of the doctrine of the Holy Spirit. The writings of Paul tend to emphasize the Spirit-filled life subsequent to the baptism in the Holy Spirit. Luke's writings place more emphasis on the coming of the Spirit to empower life and ministry through the Spirit-filled life.⁴ There is no contradiction between Paul's writings and Luke's writings. They are complementary.

Baptism in the Spirit as the Distinctive Message of Pentecostals

The very essence of Pentecostalism is the recognition that the experience of conversion, while supremely precious, does not exhaust God's supply of what is available to the believer. Scripture makes it clear that all believers have the Holy Spirit (Romans 8:9,16). However, the constant hunger for "more of God" is the heartbeat of Pentecostalism. This is particularly true when, within Scripture, we recognize another life-changing experience available to every believer.

The baptism in the Spirit is not an end in itself, but a means to an end. The scriptural ideal for the believer is to be continually filled with the Spirit (Ephesians 5:18).⁴ Baptism in the Holy Spirit is the specific event that introduces the believer to the ongoing process of living a Spirit-empowered life. Although speaking in tongues has value as an outward sign of Spirit baptism, it is designed by God to be much more than evidence of a past experience. Subsequent speaking in tongues brings enrichment to the individual believer when employed in private prayer (1 Corinthians 14:4) and to the congregation when accompanied by the interpretation (1 Corinthians 14:6,25).

From its founding, The General Council of the Assemblies of God has recognized the baptism in the Holy Spirit as an experience distinct from and subsequent to the experience of the new birth. It has also recognized that the initial physical evidence of the baptism in the Spirit is speaking in tongues.⁵ The church's Statement of Fundamental Truths contains the following statements:

Fundamental Truth 7: All believers are entitled to and should ardently expect and earnestly seek the promise of the Father, the baptism in the Holy Ghost and fire, according to the command of our Lord Jesus Christ. This was the normal experience of all in the early Christian church. With it comes the endowment of power for life and service, the bestowment of the gifts and their uses in the work of the ministry (Luke 24:49; Acts 1:4,8; 1 Corinthians 12:1-31). This experience is distinct from and subsequent to the experience of the new birth (Acts 8:12-17; 10:44-46; 11:14-16; 13:7-9). With the baptism in the Holy Ghost come such experiences as an overflowing fullness of the Spirit (John 7:37-39; Acts 4:8), a deepened reverence for God (Acts 2:43; Hebrews 12:28), and intensified consecration to God and dedication to His work (Acts 2:42), and a more active love for Christ, for His Word, and for the lost (Mark 16:20).

Fundamental Truth 8: The baptism of believers in the Holy Ghost is witnessed by the initial physical sign of speaking with other tongues as the Spirit of God gives them utterance (Acts 2:4). The speaking in tongues in this instance is the same in essence as the gift of tongues (1 Corinthians 12:4-10,28), but different in purpose and use.

The Assemblies of God has consistently taught the importance of the Baptism and the Spirit-filled life for both the individual believer and the entire Church.

⁴ "Being continually filled with the Spirit" is the meaning of the tense of the Greek word.

⁵ Speaking with (or in) other tongues refers to the ability the Holy Spirit gives believers to speak in languages they have not learned. While the Greek word *glossa* literally means "a tongue," in antiquity the word was also frequently used with the meaning of "a language." The technical term for this usage of one word (tongue) to indicate a related concept (language) is metonymy.

While the exact phrase "baptism in the Holy Spirit" never occurs in Scripture,⁶ it is closely related to the biblical expression "baptize(d) in [or with] the Holy Spirit" (cf. Matthew 3:11; Acts 1:5; 11:16). John the Baptist, the first to use the expression shortly before Jesus began His public ministry, said, "He [Jesus] will baptize you with the Holy Spirit" (Matthew 3:11; Mark 1:8; Luke 3:16; cf. also John 1:33). At the conclusion of His earthly ministry, Jesus referred to John's statement (Acts 1:5); and Peter, in reporting on the events in the home of Cornelius, also repeated the statement (Acts 11:16).

Several other terms express essentially the same idea as the expression "baptized in the Holy Spirit." Acts 1:8 promises the reception of power when "the Holy Spirit comes on you" (cf. also 19:6). Acts 2:4 states, "All of them were filled with the Holy Spirit," on the Day of Pentecost (see also Acts 9:17). In Acts 2:17 Peter describes this filling with the Holy Spirit as a fulfillment of the prophet Joel's prophecy that God will "pour out [his] Spirit on all people" (cf. also 10:45). According to Acts 8:16, prior to the ministry of Peter and John in Samaria, the Holy Spirit "had not yet come" on any of the Samaritans (cf. also 10:44; 11:15). After the laying on of the apostles' hands, the Samaritans "received the Holy Spirit" (cf. also 10:47).

The word *baptism* refers literally to a "dipping" or "immersing" in water. When one speaks of baptism in the Holy Spirit, the term functions as a metaphor or comparison with water baptism. Christian water baptism is an initiatory rite, acknowledging conversion and the indwelling presence of the Spirit.⁷ The baptism in the Holy Spirit is a subsequent powerful, overwhelming immersion in the Holy Spirit. While New Testament believers sometimes received later infillings of the Spirit (Acts 4:31), "baptism" in the Holy Spirit in all the biblical examples happens only once to an individual.

A Gift With Rich Benefits

Modern evangelical Christians place great stress on being "born again" (John 3:3,5-8; 1 Peter 1:3) which is rightly understood to be the work of the Holy Spirit in regeneration (John 3:6; Titus 3:5). As He comes in regenerating power, the Spirit makes His presence known as an inner witness to the believer's new status as a child of God. The new believer can now pray, "*Abba*, Father," expressing the intimate and confident relationship of children to their Heavenly Father (Romans 8:15,16). Having taken up residence within, the Spirit also guides and enables the new believer in a transforming life of progressive sanctification or spiritual maturity (Romans 8:13; 1 Corinthians 6:11; Galatians 5:16,22-24).

The work of the Spirit, however, is not just an inner transformation in new birth and sanctification; it is also a work of empowering believers as witnesses for Christ, thus fulfilling the mission of the Church (Matthew 28:18-20; Acts 1:8).⁸ Peter presented the initial descent of the Spirit on the Day of Pentecost as a mighty inauguration of the last days in which all of God's people will be baptized, or filled, with the Spirit (Joel 2:28,29; Acts 2:17,18). The final words of his sermon are, "Repent, and be baptized.... And you will receive the gift of the Holy Spirit. The promise is for you and your children and for all who are far off—for all whom the Lord our God will call" (Acts 2:38,39). Far from being a one-time event on the Day of Pentecost, the Spirit is noted to have baptized, or filled, believer after believer. Both the Book of Acts and the Pauline epistles show repeated and continuing empowerment by the Holy Spirit and the impartation of powerful gifts for ministry (Acts 8:17; 9:17; 10:44-46; 19:4-7; Romans 1:11; 1 Corinthians 12-14; Ephesians 5:18-21; 1 Thessalonians 5:19,20; Hebrews 2:4). Any understanding of the Spirit's work that is limited to regeneration is not representative of the biblical record.

⁶ Neither are such widely accepted theological terms as *Trinity* and *Incarnation* found in Scripture.

⁷ I.e., people are baptized only once as a first-time expression of faith in Christ and entry into the community of the Church.

⁸ At the very outset of Jesus' ministry, each one of the Gospel writers emphasizes the prophecy of John the Baptist, "He will baptize you with the Holy Spirit and with fire" (Matthew 3:11; see also Mark 1:8; Luke 3:16; John 1:33). Jesus himself reiterated the prophecy to His disciples just before His ascension, "...in a few days you will be baptized with the Holy Spirit" (Acts 1:5). Jesus also explicitly commanded the disciples to "wait" for the promised gift of the Spirit (Acts 1:4; cf. Luke 24:49) described by Him as being "clothed with power from on high" (Luke 24:49) and "power...[to] be my witnesses" (Acts 1:8). For the disciples, the promise was fulfilled on the Day of Pentecost when the Spirit came in dynamic and powerful ways, filling them with His presence and enabling them to speak prophetically in other tongues (Acts 2:1-4). True to the baptismal language of the biblical promise, Pentecostal believers have referred to the Spirit's coming in power as "the baptism in the Holy Spirit."

Fidelity to Scripture, therefore, indicates that men and women ought to seek not only the transformational work of the Spirit in regeneration and sanctification, but also the empowering work of the Spirit in the Baptism promised by Jesus and repeatedly witnessed in the Book of Acts and the Epistles. Lives are to be changed by the Spirit in regeneration and then set ablaze and gifted by the same Spirit for a lifetime of service. Seeking the baptism in the Spirit is strategic for effective Christian living and ministry.

An Experience Subsequent to Regeneration

The baptism in the Spirit is subsequent to and distinct from the new birth. Scripture clearly describes a conversion experience in which the Holy Spirit baptizes believers into the body of Christ (1 Corinthians 12:13). Scripture just as clearly describes an experience in which Christ baptizes believers in the Holy Spirit (Matthew 3:11). These cannot refer to the same experience since the agent who does the baptizing and the element into which the candidate is baptized are different in each case.⁹

Luke, author of both the Gospel of Luke and the Acts of the Apostles, generally presents the baptism or infilling of the Spirit as something which occurs to *disciples* or *believers*, his characteristic terms for those who have already been converted or saved. For Luke, baptism in the Holy Spirit is an experience distinct from and logically subsequent to personal salvation. Moreover, Luke presents baptism in the Spirit and its accompanying power as the normal expectation of believers in the first decades of the Church's history.

Subsequent usually means a time separation, but not always. The Gentiles who had gathered at the house of Cornelius (Acts 10) seemingly experienced both regeneration and baptism in the Holy Spirit at the same time. While a theological description of what happened would require regeneration as a prerequisite for baptism in the Spirit, everything happened so quickly that two separate works of God were experienced as one event. In this case, Spirit baptism was logically subsequent to regeneration, although it may not have been subsequent in time to any perceptible degree.¹⁰

Every believer has the privilege of being baptized in the Spirit and should then expect to speak in tongues. The obvious starting point for such a declaration is the account of the initial outpouring of the Spirit on the Day of Pentecost (Acts 2). On that day all the believers were gathered together in one place (Acts 2:1); their number was apparently about 120 (Acts 1:15). For roughly 10 days they had been waiting for "the promise of the Father," as Jesus had charged them to do prior to His ascension (Acts 1:4). Then according to Acts 2:4, "all of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them."¹¹ As Peter explained to the crowd witnessing the marvelous event, this outpouring of the Spirit fulfilled the ancient prophecy of Joel for the last days (Acts 2:17). No longer would God's Spirit be restricted to a few prophets, but in the new age initiated by the death and resurrection of Jesus Christ, the work of the Spirit would now be available to all (cf. also Acts 2:39).

Acts 8:4-13 describes Philip's effective ministry in Samaria. Verse 12 summarizes, "But when they believed Philip as he preached the good news of the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." Acts 8:14-24 then reports about additional ministry among the Samaritans by the apostles Peter and John. In particular, verses 15-17 say,

When they [Peter and John] arrived, they prayed for them that they might receive the Holy Spirit, because the Holy Spirit had not yet come upon any of them; they had simply been baptized into the name of the Lord Jesus. Then Peter and John placed their hands on them, and they received the Holy Spirit (Acts 8:15-17).

The dramatic account of the conversion of Saul of Tarsus on the road to Damascus is recounted in Acts 9. Saul is knocked down and blinded by the light of Christ's presence. After being led on to Damascus still

⁹ The Holy Spirit baptizes *into the body of Christ* at conversion; Christ baptizes *in the Spirit* at Spirit baptism.

¹⁰ Though conversion and Spirit baptism appear in this instance to be simultaneous because Baptism with the evidence of speaking in tongues follows conversion so quickly, there is still a chronological distinction in the two experiences.

¹¹ "As the Spirit gave them utterance" (KJV) does not mean that some who were baptized spoke in tongues while others did not. It simply means that *all* spoke in tongues prompted by the Holy Spirit. Speaking with other tongues as the Holy Spirit gives utterance is not achieved through a heightened emotional state or through the repetition of words and phrases. It is not the result of imitating the sounds made by others. To the contrary, human attempts to speak with tongues only stand in the way of the utterance the Holy Spirit gives. The believer speaks by the supernatural, motivating power of the Spirit, although willing cooperation is required. One needs only to respond in faith and speak out as the Spirit gives utterance. Any manipulative technique for receiving the baptism in the Holy Spirit is without biblical pattern or propriety.

without sight, Saul is visited by a believer named Ananias, who says to him, "Brother Saul, the Lord—Jesus, who appeared to you on the road as you were coming here—has sent me so that you may see again and be filled with the Holy Spirit." Ananias regards Saul's conversion as having already occurred, apparently at the time of his encounter with the risen Christ. Nevertheless, Saul still needed to be filled with the Holy Spirit and Ananias prayed for him to that end. Clearly Saul (also called Paul) was filled with the Spirit some 3 days after his conversion.

Years later Paul came to the great city of Ephesus on his third missionary journey. According to Acts 19:7 there were about 12 believers, described as "disciples" in Acts 19:1. The dialogue recorded between Paul and the Ephesian disciples is instructive:

And [Paul] asked them, "Did you receive the Holy Spirit when¹² you believed?" They answered, "No, we have not even heard that there is a Holy Spirit." So Paul asked, "Then what baptism did you receive?" "John's baptism," they replied. Paul said, "John's baptism was a baptism of repentance. He told the people to believe in the one coming after him, that is, in Jesus" (Acts 19:2-4).

Clearly, at the time of this conversation these believers had not yet been baptized in the Holy Spirit for they had not heard of the experience. The context presumes that something was lacking. They also had not been instructed about Christian water baptism; although, once Paul explained it to them, they were quickly baptized (19:5). Following their water baptism, "When Paul placed his hands on them, the Holy Spirit came on them, and they spoke in tongues and prophesied" (19:6). The narrative could not be clearer in its emphasis that the fullness of the Spirit was received following both the Christian belief of the Ephesian "disciples" and their Christian water baptism (19:5).

In the Acts 2, Acts 9, and Acts 19 accounts, the reception of the Spirit occurs following conversion. According to Luke's inspired record, baptism in the Spirit is not an aspect of conversion, but rather a separate and distinct experience. It is also logically subsequent to conversion, although as the experience of the Gentiles at the house of Cornelius makes clear, conversion and baptism in the Spirit can occur in such swift succession that they seem to take place simultaneously.

Tongues as Initial Physical Evidence

The Holy Spirit can inspire people to speak in languages which they have not learned, as was demonstrated conclusively on the Day of Pentecost (see Acts 2) when people from all over the world heard *Galileans* speaking foreign languages which they could not have known. In the modern era similar episodes have occurred many times.¹³

The expression "*initial physical evidence* of the baptism in the Holy Spirit" refers to the first outward, observable sign that the Holy Spirit has come in filling power. The repeated testimony of Scripture is that this physical sign occurred at the time the Spirit was poured out on individuals. When the 120 disciples were filled with the Spirit, they spoke in tongues (Acts 2:4). They spoke *then*, not a day, week, or year later. When Cornelius' household was baptized in the Spirit, members spoke in tongues, and the believing Jews were amazed (Acts 10:44-48). Again, they spoke in tongues at the same time they were baptized, not at some later time. When the Ephesian believers were baptized in the Spirit, they spoke in tongues and prophesied (Acts 19:1-6). There is no statement or implication of a delay between the event of the baptism in the Spirit and the evidence of speaking in tongues. Those who teach that there can be a delay in speaking in tongues draw their conclusions from personal experience or the testimony of others, not from a clear statement of Scripture. Since Scripture nowhere teaches, implies, or gives an example of a delay occurring between the baptism in the Spirit and the evidence of speaking in tongues, then we must adhere to the testimony of Scripture.

Prior to the Day of Pentecost, many within Israel had concluded that after God spoke to and through the last of the Old Testament prophets, He was speaking directly to Israel no more. Only after Messiah was to arrive,

¹² The King James translation "since ye believed" is more accurate than "when." The Greek *pisteusantes* is an aorist active participle more accurately translated as "having believed," indicating that the believing took place prior to the action Paul is asking about.

¹³ See Ralph W. Harris, *Acts Today: Signs and Wonders of the Holy Spirit* (Springfield, MO: Gospel Publishing House, 1995). Includes documented instances of individuals speaking in French, Croatian, Chinese, Ukrainian, and Aramaic-Hebrew, despite a lack of any training in those languages.

along with the anticipated Age to Come, would God again speak to His people through the inspiration of the Holy Spirit.

Suddenly, in this spiritually lifeless context, the Spirit begins to be poured out, not just on selected individuals as in the Old Testament, but upon masses of people, essentially everyone in the fledgling Church. It was as if the cry of Moses' heart had been fulfilled: "I wish that all the Lord's people were prophets and that the Lord would put his Spirit on them!" (Numbers 11:29). In some marvelous sense the Age to Come had begun, and a church filled with people who spoke in tongues was a sign signifying the dawn of a new period in God's eternal plan for humankind.

That Luke understands speaking in tongues to demonstrate the infilling presence of the Holy Spirit is clearly indicated by an examination of Acts 10:44-48.

While Peter was still speaking these words, the Holy Spirit came on all who heard the message. The circumcised believers who had come with Peter were astonished that the gift of the Holy Spirit had been poured out even on the Gentiles. For they heard them speaking in tongues and praising God (Acts 10:44-46).

The conclusion is clear: If someone, even someone unexpected, hears the Word and speaks in divinely inspired tongues, that person has received the Holy Spirit. This was the reasoning of Peter and the other Jewish Christians present. Speaking in tongues is clear evidence that someone has received the gift of the Holy Spirit (or been baptized in the Holy Spirit). The evidence was so clear for Peter that he insisted Cornelius and his Gentile friends be baptized in water (10:48).

Later, as Peter discussed the Cornelius incident with the apostles and brethren in Jerusalem, he again referred to the phenomenon he had witnessed, "So if God gave them the same gift as he gave us, who believed in the Lord Jesus Christ, who was I to think that I could oppose God?" (Acts 11:17). The next verse confirms that the apostles and brethren accepted tongues as convincing evidence of the baptism in the Spirit: "When they heard this, they had no further objections and praised God" (11:18).

While Acts 10:45,46 establishes that speaking in tongues is clear evidence of Spirit baptism, evidence supporting this doctrine is also provided by the overall pattern of Acts associating speaking in tongues with baptism in the Spirit. Acts describes five occasions on which people received an empowering of the Spirit for the first time (i.e., baptism in the Spirit). In none of these accounts are all of the details given, but four of these occasions include significant detail. For Paul's reception of the Spirit recorded in Acts 9:17,19, hardly any detail is recorded. As previously noted, supernatural phenomena are a sign of the coming of the Spirit. The New Testament simply picks up on a very important Old Testament motif.

In Acts 2, 10, and 19 various phenomena are indicated, such as the sound of wind, tongues as of fire, prophecy, and speaking in tongues.¹⁴ The only phenomenon occurring in each case, however, is speaking in tongues.

In the Acts 8 account of Peter and John's ministry among the Samaritans, speaking in tongues is not specifically mentioned but it is strongly implied. After the apostles had laid their hands on the Samaritans, some visible and extraordinary manifestation accompanied the reception of the Spirit. This is evident for, after seeing something remarkable, the magician Simon wanted to buy the ability to confer the Holy Spirit. Acts 8:18 notes explicitly, "When Simon saw that the Spirit was given at the laying on of the apostles' hands, he offered them money." Based on the pattern found in Acts 2, 10, and 19 it seems most likely that what Simon saw was the Samaritan believers speaking in tongues. Had the experience been only by faith without any accompanying sign, Simon would not have known whether the Samaritan believers actually received the Holy Spirit.

Acts 9:17-19 suggests that Saul of Tarsus (i.e., the apostle Paul) was filled with the Holy Spirit through the ministry of Ananias. Though no details of this filling are given, we know from 1 Corinthians 14:18 that Paul prayed in tongues regularly and often. It would hardly be surprising if that pattern was begun at the time he was filled with the Spirit.

¹⁴ The sound of wind and the sight of tongues of fire preceded and were external to the disciples' personal experience.

Despite the sketchiness of the report about Paul's baptism in the Spirit, and despite the fact that tongues are not explicitly mentioned in Act 8, the evidence of chapters 2, 10, and 19 demonstrates an overall pattern of speaking in tongues as regularly accompanying the baptism in the Holy Spirit. When these three witnesses are linked with (1) Luke's underlying awareness of the Spirit's presence in divinely inspired speech and (2) the strong inference of Acts 10:45,46 connecting speaking in tongues with the gift of the Spirit, the Pentecostal doctrine that speaking in tongues constitutes evidence of Spirit baptism is clearly established.¹⁵

The Baptism—Entry Into the Spirit-Filled Life

The baptism in the Holy Spirit is just the open door leading into a Spirit-filled life—a fact that can be easily overlooked, even by Pentecostals. Though we believe that speaking in tongues is the unmistakable initial evidence of the baptism in the Holy Spirit, we do not believe it signifies instant maturity. *There are many other evidences that a life continues to be filled with the Spirit and is growing and maturing spiritually.*

Having spoken in tongues at the baptism in the Spirit, the Spirit-filled believer must continue to respond to the supernatural promptings of the Holy Spirit. Praying in the Spirit (intercessory and worship expressions in tongues) should be a continuing part of the new Spirit-filled life. Though not all Spirit-filled believers are given the gift of tongues which through interpretation edifies the church congregation (1 Corinthians 12:30), they all have the privilege of praying in the Spirit, especially at times when the human intellect does not know how to pray. Likewise, every Spirit-filled believer can and should expect to be used in supernatural ways in some, though not all, of the gifts of the Spirit.

We cannot agree with some who teach that the fruit of the Spirit (Galatians 5:22,23) alone are sufficient evidence that a believer has been baptized in the Holy Spirit.¹⁶ But we do affirm that such character qualities (love, joy, peace, patience, kindness, goodness, faith and faithfulness, gentleness, and self-control) should be seen in the lives of those who have been baptized in the Holy Spirit. After baptism in the Spirit, the fruit of the Spirit should develop alongside a growing ministry empowered by the gifts of the Holy Spirit. We urge all believers to grow in these character qualities as persistently as they seek the gifts of the Spirit.¹⁷

A Promise for All Believers

We are fully aware that within the Christian community there are various interpretations of the biblical description and universal availability of the baptism in the Holy Spirit with the initial evidence of speaking in tongues. This paper has attempted to deal with the biblical texts relating to the subject in as open and careful a manner as possible. Though some critics have accused Pentecostals of making theology subservient to individual experience, we feel that the studied conclusions presented above are both taught in Scripture and confirmed by experience, not unjustifiably based on experience alone. Could it be that those who seek to refute the baptism in the Spirit on the ground that it is based on experience rather than on Scripture may indeed be arguing from their own experience of not having received the Baptism with the initial biblical evidence? We appeal to all believers to study the biblical passages prayerfully, and with open mind and heart seek the fullness of the Spirit for today's challenges, just as that same Spirit moved upon a unified body of believers in the Early Church.

The overwhelmingly godless condition of society today, with evil becoming increasingly rampant, calls for a Spirit-filled church that can meet the challenges of Satan with a supernatural demonstration of Holy Spirit power. If there is fear of an experience that seems beyond one's rational control, let the personal love of a

¹⁵ For all its importance as initial evidence, speaking in tongues is not the purpose of the baptism in the Holy Spirit. The purpose of the baptism in the Holy Spirit, according to Jesus' words in Acts 1:8, is to empower believers to be witnesses. The Greek word translated "power" is *dynamis*, or the power and ability to get things done. God's Great Commission is the evangelization of the world. As the Book of Acts clearly shows, evangelizing the world is to be done in the power of the Spirit. Powerful proclamation of the gospel, healings, casting out of demons, raising the dead are all clearly seen in the Book of Acts as Spirit-empowered believers, after being baptized in the Holy Spirit, bore witness to the saving power of Jesus. All of these powerful signs of God's presence are available to the Church today. When a believer is baptized in the Holy Spirit with the evidence of speaking in tongues, he/she should expect to become an agent of God's power in this world.

¹⁶ The fruit of the Spirit result from the sanctification process which must take place continually after conversion.

¹⁷ For a complete biblical description of the gifts of the Spirit, see 1 Corinthians 12:1-11,27-30; Romans 12:4-8; Ephesians 4:11.

benevolent Heavenly Father give assurance to both heart and mind. "Which of you fathers, if your son asks for a fish, will give him a snake instead? Or if he asks for an egg, will give him a scorpion? If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!" (Luke 11:11-13).

We appeal to our non-Pentecostal fellow believers who may in complete sincerity disagree with Pentecostal theology and practice. Rather than engaging in attacks on fellow believers who likewise base their spiritual experience on Scripture, please follow the example of Gamaliel (Acts 5:34-39). "For if their purpose or activity is of human origin, it will fail. But if it is from God, you will not be able to stop these men; you will only find yourselves fighting against God" (5:38,39). We believe this last-days outpouring of the Holy Spirit is God's sovereign move to meet the satanic challenges of the day and to prepare Christ's bride for His soon return. Around the world, God is moving by His Spirit in powerful and dynamic ways.

You are not more loved by God because you have received the baptism in the Holy Spirit, but you will be better equipped to witness with boldness to God's abundant grace. Empowered service and holy living accompany the Spirit-filled life after the Baptism initiation. In believing, expecting faith, ask Jesus to baptize you in the Holy Spirit.

Frequently Asked Questions (FAQs)

Questions are often raised about the doctrine of baptism in the Holy Spirit. The following are a few of the more frequently asked questions.

1. Is the Book of Acts intended to be history or theology, and can doctrine be based on less than declarative statements?

The Bible itself responds to this question. The Holy Spirit inspired Paul to write, "All Scripture is given by inspiration of God, and is profitable for doctrine" (2 Timothy 3:16). Again Paul wrote, "Whatsoever things were written aforetime were written for our learning" (Romans 15:4). After recounting Old Testament events that happened to the Israelites, Paul says, "These things happened to them as examples and were written down as warnings for us, on whom the fulfillment of the ages has come" (1 Corinthians 10:6).

While doctrine should not be based on isolated fragments of Scripture, it can be based on substantial, implied truth. The doctrine of the Trinity is based not on declarative statement, but on a comparison of Scripture passages relating to the Godhead. Like the doctrine of the Trinity, the doctrine of tongues as evidence of the baptism in the Holy Spirit is based on substantial portions of Scripture relating to this subject. It is evident that Peter and the church leaders in Jerusalem established doctrine based on repeated experiences of the Spirit understood to be the fulfillment of Old Testament prophecy. They recognized tongues as evidence of people being filled with the Spirit (Acts 10,11). The weight of the biblical text, both in quantity and frequency, provides a solid base for doctrinal formulation.

Luke's writings (Luke and Acts) clearly present more than just history. While Luke describes his Gospel as a "narrative" (Greek *diegesis*—Luke 1:1) written to be "accurate" and "orderly" (1:3), the way he selects items to include and his editorial and narrative comments reveal an author with an agenda to advance the cause of Christ. Luke is clearly a Christian. In fact, today there is an overwhelming consensus among New Testament scholars that Luke is a theologian, not just a historian. For those interested in learning more about Luke and Acts as inspired historical narratives that also teach theology, we recommend Roger Stronstad's *The Charismatic Theology of St. Luke* (Hendrickson, 1984).

2. Isn't baptism in the Holy Spirit connected with water baptism in some special way? Since water baptism is a witness to one's faith in Christ and the reception of God's saving grace, isn't Spirit baptism also associated with salvation?

The answer to both questions is no. The theology of the Spirit presented in Acts emphasizes the empowering of believers by the Spirit for effective witness and the utterance of inspired speech. Only by wrongly imposing Paul's theology of the Spirit (never intended to stand apart from the remainder of biblical revelation) upon Luke's Gospel and Acts, can baptism in the Holy Spirit be associated with personal conversion, spiritual renewal, or ethical transformation. In short, baptism in the Holy Spirit is a gift given to those who are already Christians. It does not make people Christians.

3. Isn't speaking in tongues a phenomenon that belonged only to the apostolic period? Did not Paul say that tongues "shall cease" (1 Corinthians 13:8)?

First Corinthians 13:10 says, "When that which is perfect has come, then that which is in part will be done away" (NKJV). This does not imply, however, that speaking in tongues would be in effect only during the apostolic period or until the New Testament canon had been completed, as some have suggested. In fact, while Paul knew he wrote with the authority of the Lord, for him the term "Scripture" referred to the Old Testament canon. Paul had no idea that a New Testament canon would eventually be recognized. Clearly the arrival of "the perfect" is connected in some way with the second coming of Christ and the perfect establishment of God's kingdom in which God's will shall "be done on earth as it is in heaven." Paul also indicated that at the time when tongues shall cease, knowledge shall also vanish away and prophecies shall fail (1 Corinthians 13:8). If knowledge and prophecy are necessary and available to the Church today, then speaking in tongues is as well.

4. When Paul wrote, "Not all speak with tongues, do they?" (1 Corinthians, 12:30), does this not contradict the teaching that all should expect to speak in tongues as evidence of baptism in the Holy Spirit?

To understand 1 Corinthians 12:30 one must recognize the various functions of speaking with tongues. Speaking with tongues serves as the initial physical evidence of the baptism in the Spirit (Acts 2:4; 10:46). Speaking or praying with tongues in private is for personal edification (1 Corinthians 14:4). And speaking with tongues in the congregation, accompanied by interpretation of tongues, is for the edification of the Church (1 Corinthians 12:4-11, 14:5).

There is no contradiction between Paul's desire that all speak with tongues (1 Corinthians 14:5) and the implication of Paul's rhetorical question in 1 Corinthians 12:30, since different contexts are in view. These contrasting contexts are highlighted in 1 Corinthians 14:18,19: "I thank God that I speak in tongues more than all of you. But in the church ..." Here private tongues are contrasted with public (*in church*) tongues in a worship service.

Paul recognizes that the Corinthian believers prayed quite frequently in tongues, so frequently in fact that congregational meetings had been disrupted because the distinction between tongues appropriate in public and tongues appropriate only in private prayer had not been observed. To address the potential for disruption, Paul suggests limits on the public exercise of tongues while encouraging private prayer in tongues (1 Corinthians 14:18,19,27,28). Thus private prayer in tongues is encouraged for "all" (1 Corinthians 14:5), with Paul's own practice as a model (1 Corinthians 14:18), but "not all" pray publicly in tongues in church meetings (1 Corinthians 12:30; 14:27,28). Only those to whom the gift of tongues has been apportioned by the Spirit are to speak in tongues publicly (1 Corinthians 12:10,11) and such tongues must always be interpreted (1 Corinthians 14:27). Private tongues, on the other hand, do not require interpretation for even without interpretation the one who prays in tongues privately is edified (1 Corinthians 14:4).

When examined in context, any apparent contradiction between Paul's teaching in 1 Corinthians 12:30 and the Pentecostal expectation that all Spirit-baptized believers will speak in tongues quickly evaporates. Instead of contradiction, we find complementary truth.

5. If speaking with tongues either as evidence or gift is scriptural, why were there periods in church history when the phenomenon seemed to be absent?

The possibility exists that any biblical doctrine can suffer from neglect. In fact, great spiritual renewals have often been accompanied by the revival of doctrine. For example, the doctrine of justification by faith was almost completely lost until the time of the Reformation when Martin Luther and others reemphasized this biblical truth. The doctrine of sanctification had suffered neglect until the time of the Wesleyan Revival when it was again brought to the attention of the Church. While the truth of the baptism in the Holy Spirit and speaking with tongues has appeared in revivals throughout Church history, it did not have the emphasis it has received in the present revival.

Just as there were those who opposed the revival of the doctrines of justification by faith and sanctification, there are those who oppose the revival of the doctrine of the baptism in the Holy Spirit with the initial physical evidence of speaking in tongues. The fact that some refuse to accept a doctrine, however, does not make it unscriptural. Some even rejected the teaching of Jesus during His earthly ministry. The instruction for

believers is to "prove all things; hold fast that which is good" (1 Thessalonians 5:21). The basis of the testing is not human opinion but the Word of God (Acts 17:11).

6. Is there a danger in teaching the doctrine of tongues as evidence of the baptism in the Holy Spirit that people will seek for tongues rather than the actual baptism in the Holy Spirit?

Unfortunately this is a possibility, but the abuse of a doctrine does not invalidate the doctrine. Abuses and counterfeits, rather than disproving a doctrine, help to establish the importance of the genuine. While speaking in tongues accompanies the baptism in the Holy Spirit, it is important to remember Jesus' command to the disciples was to wait until they were filled with the Spirit. The emphasis must always be on seeking to be filled with the Spirit. Tongues will naturally accompany the experience.

7. If people speak in tongues, will there not be a temptation to spiritual pride?

When people truly understand the baptism in the Holy Spirit, it will result in humility instead of pride. Believers are baptized in the Spirit not because of personal worthiness, but to empower them for service and a more meaningful life. The baptism in the Spirit is received by faith and not because of meritorious works. It cannot be earned or bought. Like all gifts of God it is by grace through faith. Baptism in the Spirit does not guarantee spiritual maturity. Paul's need to rebuke the Christians at Corinth provides clear evidence of that. The cultivation of fruit of the Spirit and a sanctified life are the real indicators of spiritual maturity.

8. What about truly born-again people who have accomplished great things for the Lord but do not speak in tongues?

Without question, some believers who do not speak in tongues have accomplished great things for God. However, every student of Scripture must determine whether to base doctrine on God's Word or on experiences of even the most devout believers. Because the Bible indicates that all may speak with tongues in private prayer if not in the congregation, every believer must determine whether he/she will accept or reject this provision of God's grace.

Scripture makes clear that believers must recognize their personal accountability to God and not evaluate Christian experience on the basis of human comparison. Paul wrote: "We do not dare to classify or compare ourselves with some who commend themselves. When they measure themselves by themselves and compare themselves with themselves, they are not wise" (2 Corinthians 10:12). Doctrine must always be based on the Word of God, not on personal experience.

9. What is the relationship between the baptism in the Holy Spirit and the spiritual experiences of regeneration and sanctification?

Spiritual life is composed of specific experiences or events, ongoing processes, and occasional unique experiences. Conversion is a specific experience or event. At a certain moment a person believes in Christ, is forgiven of sin, and is converted or justified. However, after that, there is a lifelong process of sanctification, of conforming to the image of Christ. In the same way, the baptism in the Holy Spirit is a specific event. After it, however, there is a lifelong development of Spirit-filled life and ministry. The person matures in the Spirit-filled life, is more responsive to the leading of the Spirit, and is more fruitful in the ministry of the Spirit. In the same way that salvation is an initiation experience leading to Christlikeness, the baptism in the Holy Spirit marks a supernatural endowment leading to Christlike ministry in the power of the Spirit. For example, children or teenagers may be baptized in the Holy Spirit at a young age. Their baptism is real and valid, but as they mature they will grow in their ability to be used by the Spirit in various supernatural ministries. *What they receive at the moment of their baptism is not all they will ever receive, nor is it the fullness of the expression of the power of the Spirit that will flow through their lives.*

10. What is the relationship of the baptism in the Holy Spirit to other spiritual experiences such as weeping, falling, shaking, etc.?

Periods of renewal and revival have historically included physical manifestations not described in Scripture.¹⁸ The writings of Jonathan Edwards and John Wesley contain many such references.

¹⁸ See *Christian History*, Issue 58 (Spring 1998).

As spiritual life develops, people may experience a variety of spiritual responses. For example, during periods of revival, including both personal and corporate revival, it is not unusual for people to be overcome by compulsive weeping. They may fall or shake or quake when influenced by the power of the Spirit, or they may run, jump, and shout. In short, when people feel the power of God they may respond in a number of ways. These are, or can be, very legitimate and fruitful encounters with the power of God. However, it is a mistake to confuse these spiritual activities with the experience of salvation or the baptism in the Holy Spirit.

11. What is the "anointing" and how does it relate to the baptism in the Holy Spirit?

Old Testament kings and priests were anointed with oil to symbolize the power of God in their lives to fulfill their calling. Jesus used this imagery when He said that the Spirit of the Lord was on Him, for He was anointed to minister in a number of ways (Luke 4:18). Therefore, anointing is a declaration that the power of God rests on a person's life enabling one to fulfill the ministry God has given.

The baptism in the Holy Spirit fits this imagery perfectly. This is the thrust of Peter's words at the household of Cornelius when, in explaining the baptism in the Holy Spirit, he indicates that Jesus was anointed with the Spirit and went about doing good and performing miracles (Acts 10:38).

Some, however, when they experience the presence of God in a significant way, or, when they respond to the power of God in an unusual way (falling, etc.) report that they have received an anointing. Further, some teach, or at least imply that certain individuals possess a unique "anointing" and are able to minister it (pass it along) to others when they pray for them. We believe that this is an unwarranted confusion of (1) the anointing that comes from God in the form of the baptism in the Holy Spirit with (2) other legitimate spiritual experiences a person may have when sensing the power and presence of God. If people come to believe that the unusual spiritual experiences they have (falling, etc.) are the anointing, then the biblical doctrine of the baptism in the Holy Spirit could easily be replaced by other experiences. We can acknowledge and rejoice in these other experiences that contribute to a person's spiritual life. Nonetheless, people should not be led into confusing these experiences with the baptism in the Holy Spirit. It is the baptism in the Holy Spirit that endues a person with power for ministry. Nothing else can take its place.

12. Is tongues the only evidence of the baptism in the Holy Spirit and a Spirit-filled life?

Tongues are not the only evidence of a Spirit-filled life, but they are always the initial or first evidence that one has been baptized in the Holy Spirit as the entrance into a Spirit-filled life. One purpose of baptism in the Spirit is to empower the believer for witness; therefore, enthusiasm and boldness in witnessing, divine guidance and enabling in the presentation of the gospel, and miraculous manifestations of God's power before unbelievers all may serve as additional evidences of baptism in the Holy Spirit, though not as substitutions for speaking in tongues.

The Spirit-filled life should also demonstrate progressive development toward a complete Christlike character. The fruit of the Spirit (Galatians 5:22,23) should be developing in the life of every believer. It has been observed that some who have received the baptism in the Holy Spirit and claim to be living Spirit-filled lives demonstrate less evidence of the fruit of the Spirit than some who have not received the Baptism experience. Such a fact does not destroy the truth that the Spirit takes raw material and, if given the opportunity, helps develop Christlike character traits in every believer. Yet development of the fruit of the Spirit can and should be enhanced in those who have been filled with the Spirit.

Other supernatural gifts of the Spirit (besides speaking in tongues), though sometimes seemingly evident in the lives of believers who have not been baptized in the Spirit, do not in themselves give evidence of having been baptized in the Spirit. The pre-Pentecost manifestation of supernatural gifts is still possible today, but the baptism in the Holy Spirit opens the door to a dynamic and more effective operation of the supernatural gifts. See Question 13 and its response.

13. Can believers who have not experienced the baptism in the Holy Spirit minister with supernatural signs following?

As the question is stated, the answer must be yes. Mark 16:17 speaks of signs following "those who believe." Yet the promise to believers before the outpouring of the Spirit on the Day of Pentecost was: "You will

receive power when the Holy Spirit comes on you" (Acts 1:8). The power is a supernatural divine power consistently doing supernatural things through Spirit-filled believers.

The question might better be asked, "Is there any difference between the frequency and effectiveness of the supernatural gifts of the Spirit in the life of a believer after being baptized in the Holy Spirit?" The Bible records many miraculous demonstrations of the supernatural in the lives of Old Testament individuals, and in the lives of New Testament believers before as well as after their Baptism experience. When Jesus sent out the pre-Pentecost 70, they returned reporting with joy, "Lord, even the demons submit to us in your name" (Luke 10:17).

But there was definitely a higher incidence of spiritual gifts operating through Spirit-filled members of the Early Church than there were prior to the outpouring of the Holy Spirit upon yielded believers. Miracles were wrought through people like Stephen and Philip who did not have apostolic positions (Acts 6:8 and 8:6,7). The full range of gifts was everywhere seen after the Day of Pentecost. It was as if a high-octane fuel additive propelled the Church to incredible growth and outreach. Activity after the Day of Pentecost was not just an extension of activity before the great outpouring. The Church had experienced a major empowerment for more effective ministry. The baptism in the Holy Spirit, with the initial physical evidence of speaking in tongues, is the doorway leading to a greatly empowered church of Jesus Christ.

14. What about the person who is convinced he or she was baptized in the Holy Spirit in a definite encounter with God, but did not speak in tongues until some time later?

Since the Bible teaches and demonstrates that tongues are the initial evidence of receiving the baptism in the Holy Spirit, the Church cannot confirm the opinion of the individual until he or she actually speaks in tongues. But neither can we depreciate a special experience of the presence of the Holy Spirit of God. One might describe such an in-between time as involvement in a process that culminates when the person speaks in tongues. To take any other position on the question would open the door to individuals claiming to be baptized in the Holy Spirit, without having received the biblical evidence of speaking in tongues as the Spirit gives utterance, and feeling content with what they already have experienced spiritually.

15. What is the relationship of John 20:22 with Acts 1:8 and Acts 2:4?

John 20:22 is important to understanding the full ministry of the Holy Spirit. This verse records the disciples' receiving the regenerating work of the Holy Spirit before the Day of Pentecost (under the New Covenant founded on the resurrection of the crucified Jesus). The Acts 2:4 experience occurred after the disciples' regeneration by the Holy Spirit, as a separate and distinct work of the Spirit. The regeneration and the Spirit baptism experiences are normative for all believers. Thus all believers receive the Holy Spirit at salvation or regeneration. After this regenerating work of the Holy Spirit, every believer can experience the baptism in the Holy Spirit, the enduement of power to be more effective witnesses (Acts 1:8; 2:4; 2:39).

Some have suggested that John 20:22 was merely a symbolic promise of the Holy Spirit's descent at Pentecost. But the Greek aorist imperative for "receive" indicates that an action took place at that time, not sometime later. John recorded an historical event which had its own significance for the normative experiences of every believer today.

**Endtime Revival—Spirit-Led and Spirit-Controlled
A Response Paper to Resolution 16**

**Adopted by General Presbytery
The General Council of the Assemblies of God
August 11, 2000**

As the writer of Ecclesiastes noted, there is nothing new under the sun (Ecclesiastes 1:9). Generations come and go. Revival movements come and go. Hunger for more of God comes and unfortunately wanes. Some people prefer the routine over the unexpected. Others desperately want to see something unusual, something that has never happened before.

Revival Extremes

In times of revival God often reminds the Church of neglected truths. When this happens, it is easy for extremes to develop. Some will reject the revival of a doctrine, while others in their zeal will go beyond the teaching of Scripture. Both extremes are harmful and bring reproach on the cause of Christ.

Revivals from Azusa Street (early 20th century) until now have witnessed unusual and unexpected human responses to God's presence. Maria Woodworth-Etter, whose evangelistic ministry began in the 1880s and continued past the founding of the Assemblies of God in 1914, reported of her early ministry, "Men and women fell and lay like dead."¹ She had never seen anything like it and didn't know what to do when they fell. She concluded that it was God's power at work. Yet the physical response never became a hallmark of her ministry, to be organized, planned, and deliberately repeated. When it happened, she acknowledged it as a work of the Spirit.

In some cases, the current revival is experiencing manifestations that seem to follow certain individuals or ministries and come to be expected as proofs of God's special presence. Such expectation, when human repetition mingles with supernatural visitations, robs God's children of the manifold variety and freshness of God's genuine work that unmistakably confirms His presence.

Media Impact on Revival

Revival today is both the beneficiary and victim of modern communication media and technology. Whereas revivals in the first quarter of the 20th century were described in time-delayed newsletters or reported by observers who traveled elsewhere with their eyewitness accounts, today's revival happenings are broadcast live, or recorded and edited to better publicize the event. To compete in the visual world of television, the dramatic physical aspects are often publicized on the screen while the inner work of the Holy Spirit in saving souls and changing lives is not as visible or spectacular. Yet these are the real reasons for God's power at work. High-profile evangelists must never replace God's priorities with human priorities.

Unfortunately, some Pentecostals and charismatics have come to think of revival in terms of the number of people falling to the floor, shaking or laughing uncontrollably, or demonstrating a variety of other human responses reported in media favorable to the revival. The presence of such physical reactions is sometimes viewed as evidence of spirituality or of God's choice of blessing a certain ministry with His presence. That may or may not be the case.

Quench Not the Spirit

The last thing any sincere Pentecostal believer wants to do is to quench or grieve the Holy Spirit. We know full well that Paul meant what he said when he wrote to the Thessalonians, "Quench not the Spirit." But two verses later he admonished, "Prove all things; hold fast that which is good" (1 Thessalonians 5:19,21, KJV). So we do not take lightly the twofold responsibility of letting the Holy Spirit anoint and move as He pleases while at the same time obeying the command to judge and discern. If prophecy supposedly prompted by the Holy Spirit is to be judged (1 Corinthians 14:29), then physical responses

¹ Maria Woodworth-Etter, *A Diary of Signs and Wonders* (Tulsa: Harrison House, 1916 reprint) p.37.

purported to be the work of the Holy Spirit can and should be judged. But judgment in such matters must always be with the mind and spirit of Christ. We do not wish to disfellowship sincere believers who unknowingly slip into excesses—if they are teachable and listen to the discerning judgment of the body of Christ with which they choose to identify.

In the years since its founding, the Assemblies of God has seen the need to make statements about revival “manifestations,” according to its understanding of Scripture. As these apply to current revival reports, we affirm and give biblical reasons for our concerns. Yet above all, we reaffirm our desire not to hinder any move of the Spirit. If it is of God, we cannot and do not wish to stop it. If it is of man, it will in time fail, but we are advised by Scripture to discern with the help of the Holy Spirit who seeks to bless the church with lasting spiritual growth. We therefore call for careful discernment in the following areas, which have demonstrated excesses and abuses that do not follow biblical teaching or example.²

Deviant Teachings Disapproved

God is certainly moving in the hearts and lives of people desiring His presence and praying to see His power changing lives and reclaiming that which Satan has stolen or destroyed. But along with the genuine move of the Spirit often come teachings and practices which, if not discerned and corrected, will turn the genuine move of God into shallow and misguided emotional displays. Within teachings that add to or depart from biblical truth, there is usually a kernel of truth that gets buried under the chaff of human additions and unusual interpretations of Scripture. Though we dare not inadvertently quench the Spirit's work in changing lives and calling the church back to its first love and passion, we must speak out with words of caution when departure from Scripture threatens the ongoing life and stability of local churches. We find cause for concern in the following areas.

1. The overemphasis on identifying, bestowing, or imparting spiritual gifts by the laying on of hands and naming, supposedly by prophecy, specific gifts. The spiritual gifts are gifts of the Spirit, distributed as He “gives them to each one, just as he determines” (1 Corinthians 12:11). When the Spirit empowers the gift He bestows, there is no need for anyone to assume the Spirit's role. As the Holy Spirit inspires the operation of the gifts, the identification and confirmation will be obvious to all without assistance from humans who would share some of the glory. The greatest tragedy of such a practice is a misguided human prediction, appearing to be a prophetic utterance, that leads a believer to expect abilities and an endowment he may never have. Paul says that gifts were bestowed through the laying on of hands (1 Timothy 4:14; 2 Timothy 1:6), but the biblical record neither names a specific gift Timothy received nor implies that Paul or elders had imparted the gift. The Holy Spirit bestows the gifts, not the minister who prays the prayer for empowerment. Caution in naming specific gifts is advised until the Spirit confirms such a prophecy by the supernatural manifestation of the promised gift.

The Assemblies of God cannot control false doctrine and practices outside its own constituency. But it does encourage its members to exercise extreme caution and avoid the abuses that discredit and bring shame on the cause of Christ.

2. The problematic teaching that present-day offices of apostles and prophets should govern church ministry at all levels. It is very tempting for persons with an independent spirit and an exaggerated estimate of their importance in the kingdom of God to declare organization and administrative structure to be of human origin. Reading in the Bible that there were apostles and prophets who exerted great leadership influence, and wrongly interpreting 1 Corinthians 12:28³ and Ephesians 2:20 and 4:11, they proceed to declare themselves or persons aligned with their views as prophets and apostles. Structure set up to avoid a previous structure can soon become dictatorial, presumptuous, and carnal while claiming to be more biblical than the old one outside the new order or organization. Proponents of apostles/prophets

² The 1949 General Council of the Assemblies of God, in Seattle, Washington, adopted a resolution disapproving the doctrines of the New Order of the Latter Rain. The minutes of that Council record that after brief debate the resolution was adopted with an overwhelming majority. The resolution dealt with many of the following issues.

³ “And in the church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration, and those speaking in different kinds of tongues” (1 Corinthians 12:28).

leadership stop too soon in their reading of the Ephesians 4 passage, overlooking the high calling of every office and minister of the Church: "It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, *to prepare God's people for works of service*, so that the body of Christ may be *built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ*. 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 men in their deceitful scheming. Instead, *speaking the truth in love*, we will in all things grow up into him who is the Head, that is, Christ" (Ephesians 4:11,12, italics added).⁴

In Ephesians 2:20, Paul is talking about the historical fact of Jews and Gentiles having come together to form the Church. The aorist participle in verse 20 is best translated "having been built upon the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone"—a past occurrence. The reference to apostles and prophets in Ephesians 3:5 speaks of their role in recording the inspired Scriptures as a past occurrence. The leadership of the local church, according to the Pastoral Epistles, is in the hands of elders/presbyters and deacons. These are the last of Paul's epistles. There is no indication in these last writings of continuing offices of apostles and prophets, though the ministry functions still continue.

Prophets in the New Testament are never described as holding an officially recognized position as in the case of pastors and evangelists. They spoke prophetically to the body for edification and admonition. When they prophesied under the inspiration of the Spirit, their ministry was noted. They could indeed have been called prophets without designating them as filling an office. A self-proclaimed prophet who dropped into a local church setting would certainly have been suspect until he was better known. And to guard against such abuses, Paul taught that all prophetic utterances should be tested by the Body (1 Corinthians 14:29). The humility that Paul taught and modeled should be a primary character trait of every spiritual leader. We affirm that there are, and ought to be, apostolic- and prophetic-type ministries in the Church, without individuals being identified as filling such an office.

The Shepherding Movement, a term not used as frequently now as earlier, is still a practice with close ties to the apostle/prophet excesses described above. The random and wrongful substitution of mutually appointed apostles and prophets to replace existing divinely appointed and duly chosen leadership is a circumstance open to abuse. In the past the shepherding teaching led to an artificial pyramid system of accountability, with each person responsible to a personal shepherd.⁵ The shepherd in turn is accountable to another shepherd for his guidance, accountability, and control. Although the example of Paul mentoring young Timothy is a good pattern for today, there is no biblical basis for a network requiring every believer to have a personal shepherd. The pastor, as shepherd of a local church flock, along with the spouse, can deal with even the most personal matters. The pastor in turn has a district superintendent, chosen for the position through a divinely blessed process, from whom help can be sought when needed. But to seek randomly, and with a sense of obligation, for someone to be a personal shepherd is not biblical. God-ordained leaders, chosen by Spirit-led colleagues seeking to build and edify the body of Christ, have the needed maturity, stability, and gifting by the Spirit.

3. The practice of imparting or imposing personal leadings by means of gifts of utterance. Instances of Spirit-prompted personal advice, contrary to common sense yet definitely of divine origin, are so infrequent that recklessly giving personal prophecies soon becomes an abuse in the body of Christ. Though Paul and Barnabas were rightfully set apart by the Holy Spirit for an unspecified work (Acts 13:2), the two still had to hear the Spirit's direction for their specific assignments. Their call was heard by the gathered believers while worshiping and fasting, and all present, including Paul and Barnabas, were obviously persuaded that it was indeed the Spirit speaking. If the "prophesied" words are from God, the Holy Spirit will also confirm the reality to the heart of the one set apart for the Spirit's work.

4. Wresting and distorting Scripture through interpretations that are in opposition to the primary meaning of biblical passages. The following teachings all have an element of truth in them, but as

⁴ For further insights on the biblical pattern of leadership ministry in the church, see "The Ministry of the Body of Christ," position paper of the Assemblies of God (Springfield, MO: Gospel Publishing House, 1974).

⁵ See "The Discipleship and Submission Movement," position paper of the Assemblies of God (Springfield, MO: Gospel Publishing House, 1976).

currently taught they are plagued with misleading and unbiblical elements and should be carefully avoided. In some instances a word or phrase is taken from Scripture, so it has the sound of biblical authenticity, but the application is a human creation rather than biblical truth. Many of them are reappearances of earlier departures from biblical truth, and in the future they could resurface as supposedly new revelations with different names.

Kingdom Now or Dominion theology. The thought that God's kingdom can come on earth with a little help from humankind is intriguing to those who advocate this approach to impacting society. Rather than scoffing at the promise of Christ's imminent return (2 Peter 3:3,4), this errant theology says that Jesus will not return until the Church takes dominion of the earth back from Satan and his followers. By taking control, through whatever means possible, of political, ecclesiastical, educational, economic, and other structures, Christians supposedly can make the world a worthy place for Christ to return and rule over.⁶ This unscriptural triumphalism generates other related variant teachings.

Manifest Sons of God and Joel's Army. These are some of the names used to describe those who have caught the vision of the Kingdom Now and are actively at work seeking to overcome the opposition and declaring Christians who hold a biblical understanding of Christ's imminent return at any time to be cowardly for not joining the "anointed," as they sometimes call themselves. Without question, the Old Testament Book of Joel includes many endtime references. But the great and powerful army in Joel 2 is one of terrible locusts, an instrument of judgment on Israel. After Israel's repentance, the army of locusts is destroyed by the Lord. Only after this destruction of the instrument of judgment does the promised revival come. "And afterward, I will pour out my Spirit on all people" (Joel 2:28). It is a complete misinterpretation of Scripture to find in Joel's army of locusts a militant, victorious force attacking society and a non-cooperating Church to prepare the earth for Christ's millennial reign.

Spiritualizing Biblical Events and History. There is certainly nothing wrong with finding parallels between historical biblical events and the application of biblical truth to life today—for edification and encouraging spiritual growth. But when those events are forced into a strained application of endtime events, thinking Christians should be on the alert. The Bereans of Acts 17:10,11 were commended because they "searched the scriptures daily, whether those things [that Paul was teaching] were so." A teaching announced as the revelation of a new truth should be checked out very carefully. Pentecostals have become accustomed to anointed and dynamic preaching. But hearing a teacher speak with authority and self-confidence does not make the teaching true. It must always line up with Holy Scripture. Personal charisma is no substitute for biblical authority.

The Prosperity Gospel. The preaching of a prosperity gospel has increased giving to some programs, both legitimate and less than legitimate. God does bless faithfulness, but the blessing is not always financial gain. There are spiritual principles of sowing and reaping, but to draw money from the poor to support an affluent personal lifestyle is unconscionable. If we one day will have to give an account of every idle word (Matthew 12:36), it seems reasonable that we will have to account for every dollar solicited by dubious methods. A biblical teaching should be applicable in every neighborhood, culture, society, and country of the world.⁷

Birthing. Another example of a kernel of truth being pushed beyond propriety is the teaching that believers must "birth" new Christians into the Kingdom. Paul used the parallel very appropriately when he wrote to the Galatians, "My dear children, . . . I am again in the pains of childbirth until Christ is formed in you" (Galatians 4:19). But when the parallel is vividly described with the imagery of a mother in the process of delivery and believers are encouraged to intercede lying in the physical position of a mother giving birth to a child, truth is abused.

Generational Curses. It is true that Scripture speaks of the sins of the fathers being visited upon the children to the third and fourth generation (Exodus 20:5; Numbers 14:18; Deuteronomy 5:9). In two of the

⁶ This false teaching is treated in detail in "The Kingdom of God as Described in Holy Scripture," position paper of the Assemblies of God (Springfield, MO: Gospel Publishing House, 1990).

⁷ For a previous study on problems with the prosperity gospel and positive confession, see "The Believer and Positive Confession," position paper of the Assemblies of God (Springfield, MO: Gospel Publishing House, 1980).

three passages the visitation is targeted at those who hate God. We also know that heredity and environment do pass some things on to descendents. But the Old Testament passage should be read in the light of the work of Christ on the cross. Nowhere in the New Testament do we find any reference to this concept. Believers today do not live under a personal curse, even though the fallen creation around us still groans and suffers (Romans 8:22), awaiting the restoration of all things. Strong emphasis on a generational curse binds rather than delivers believers. Outside the body of Christ, there may be evidence of a generational curse, but for believers it is broken at salvation, even though there may be some natural traits or behavior patterns we must deal with through the help of the Holy Spirit.

5. Excessive fixation on Satan and demonic spirits. "Greater is he that is in you, than he that is in the world" (1 John 4:4, KJV). There is a devil. He is working desperately as his opportunity of opposing God's eternal plan is fast coming to a close. But he is no more powerful today than he has ever been. God is always in control and our emphasis should be on His omnipotence rather than on the evil work of oppressing, disturbing, destroying, and even possessing those who willingly play with Satan's trinkets and give themselves to his control. Satan can never take possession of the child of God, though he may tempt and oppress. Believers cannot be demon possessed.

Fighting and exorcising demons is exciting activity. It attracts attention. Again, there is a kernel of truth. There is demon possession—not in everything that is amiss, but certainly in special instances that must be dealt with. Yet God in His wisdom has provided the tools for those special needs. While there may indeed be princes of darkness on assignment against cities, there is no biblical evidence that every city or geographic entity is ruled by a demon. The Holy Spirit may give a Spirit-filled believer the word of knowledge that a demon is in control of a person who needs deliverance. And in situations of strange behavior, the Spirit discerns for the Spirit-filled believer the source of the activity. But to conclude that every sickness, injury, birth deformity, and negative personality trait is caused by a demon is a misreading of Scripture. Sin has left its mark on the world, yet not in the form of a demon wherever we turn that must be named and exorcised.

We are engaged in spiritual warfare. "The devil prowls around like a roaring lion looking for someone to devour" (1 Peter 5:8). But that message was not given to frighten believers into going to extremes in making every daily activity a major struggle with the devil. As we put on the full armor every Christian should wear in spiritual conflict, we are promised that we will stand against the devil's schemes (Ephesians 6:11-17). Covered by the blood of Christ and wearing our armor, we can then concentrate on the assigned task of going into all the world with the gospel. There may be some intense combat along the way, but the One who goes before us has already overcome.

Discernment of Physical "Manifestations"³

Some people defend strange physical responses as the irresistible power of the Holy Spirit at work. However, that is often a fleshly response to the consciousness that God is present. Discernment is absolutely essential. Correction of such abuses should be appropriately handled. An overly exuberant but sincere believer can be gently counseled. There will be times, though, that a carnal response must be dealt with immediately so that the genuine move of the Spirit is not quenched by unseemly "manifestations."

Some critics have contended that a physical response must be found in Scripture to give it legitimacy. But we do not claim that God can only heal diseases specifically mentioned in Scripture. There are enough instances of supernatural healing, and the promise that God can heal all diseases (Psalm 103:3), for us to believe God can heal the newly found disease that was never before known. Likewise, there are instances in Scripture when the Spirit moved upon people so they were in an otherworldly or supernatural condition.

God can do things today that are not recorded in Holy Scripture, but human responses should not be acknowledged as marks of spirituality or made a pattern for religious experience.
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³ The biblical use of the term "manifestation" (1 Corinthians 12:7) refers to a supernatural or miraculous work of the Holy Spirit. Today, however, popular usage applies the term to human physical responses to God's presence.

Paul included a humble reference to such a supranatural experience in his second epistle to the Corinthians: "Although there is nothing to be gained, I will go on to visions and revelations from the Lord. I know a man in Christ who 14 years ago was caught up to the third heaven. Whether it was in the body or out of the body I do not know—God knows. And I know that this man—whether in the body or apart from the body I do not know, but God knows—was caught up to paradise. He heard inexpressible things, things that man is not permitted to tell. I will boast about a man like that, but I will not boast about myself, except about my weaknesses" (2 Corinthians 12:1-5). John had an "in the Spirit" experience on the Isle of Patmos: "I was in the Spirit on the Lord's day, and heard behind me a great voice" (Revelation 1:10). The Old Testament prophets also had encounters with God's presence that caused them to do and say unexpected things. If the Spirit moved on people in biblical times, He can do so today, and as He chooses. But physical responses not explicitly normative in Scripture must be tested and discerned whether they be of God, of human reaction, or of a spirit seeking to discredit the genuine work of God. If they do not have a biblical parallel, they should not be seen as evidences of spiritual perfection or patterns of normative spiritual experience.

Excessive Fascination With Physical "Manifestations." No single physical response (apart from the biblically repeated Spirit-prompted utterances in tongues) is indisputable evidence that the Holy Spirit is responsible for the visible reaction. God's presence is not always in the wind, the earthquake, the fire⁹ (1 Kings 19:11,12). Sometimes it is in the still small voice. God may use the dramatic to get the attention of believers intent on other things, but the Spirit-filled Christian, with a current experience, should always be listening for the whisperings and nudging of the Spirit. There are times when the Spirit desires to say, "Be still, and know that I am God" (Psalm 46:10).

Judging the Human Response. Just as Scripture tells us a prophecy must be judged (1 Corinthians 14:29), so should an unusual physical response be judged. Is the physical demonstration the result of the Spirit's conviction resting heavily on a sinner? In revivals of earlier centuries, conviction has led sinners to groan, to weep, and even to scream as the fear of eternal damnation gripped the soul. Such "manifestations" seem entirely appropriate, if they are sincere expressions leading to conversion.

Judging the physical response experienced by believers is more difficult. A religious experience is often accompanied by emotion and is sometimes an expression of deep emotional needs. Yet to seek out a revival event just to have an emotional experience falls short of the divine mission to change lives and make believers more Christlike. Does the human response edify both the individual and the congregation? Does it glorify God and encourage others to move closer to the Lord? In telling of their experiences, whether real or simulated, do the recipients expect to be admired and applauded? Or do they testify of changed attitudes and a growing desire to please the Lord in every way possible, to surrender all for Christ, to bear whatever cross He asks them to carry? Is there an expressed determination to lay aside carnal desires and pursue holiness? Is the joy expressed a divine joy of relationship with deity or is it delight in one's own experiences and abilities? The judging of "manifestations" should be by those present, as in the case of judging prophecy (1 Corinthians 14:29).

We must admit that an omnipotent God could place gold fillings in teeth and gold dust on individuals. But can such events be empirically demonstrated?¹⁰ If it is for a sign to those present, the reason for the sign should be evident. But to run after such signs and wonders makes us little more than the Pharisees who came to Jesus asking to see a sign from heaven (Mark 8:11). The same attitude should guard believers, no matter what the unnatural sign might be. Judging from a distance on the basis of secondhand reports is dangerous.

Manifestations and Ministry. The prophet Isaiah had an unusual experience of the presence of the Lord (Isaiah 6). First, there was a vision, a revelation of the majesty and holiness of God. Isaiah's initial

⁹ However, God was responsible in this instance for the phenomena of wind, earthquake, and fire.

¹⁰ Valid healings can be confirmed and verified by medical records. Adherents of some religions claim to have seen strange appearances of Jesus, Mary, and symbols of the death of Jesus. Without empirical confirmation, we are skeptical of such reports. Unconfirmed reports of unbelievable happenings in revival services discredit rather than advance the cause of Christ. Throughout the New Testament physical healings were the supernatural evidences of God's presence and working.

reaction was to give glory to God. “Holy, holy, holy is the Lord Almighty; the whole earth is full of his glory” (Isaiah 6:3). But immediately on the heels of that declaration came a crushing sense of unworthiness, of sinfulness. “ ‘Woe to me!’ I cried. ‘I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the Lord Almighty’ ” (Isaiah 6:5). If we really experience the presence of God, no matter how good our lives may seem to us, they look despicable alongside the holy presence of God. There is no merit in any of us apart from the merit of Christ. Genuine confrontation with God results in deep humility.

God does not leave in self-condemnation those who have paid the price to experience His presence. He immediately gives an assignment, some Great Commission task to be executed. To Isaiah, God said, “Go and tell this people.” The message wasn’t an easy one to deliver, but Isaiah obeyed. Obeying the voice of the Lord should follow the special experience of God’s presence. Yet the Spirit-filled believer who walks in the Spirit moment by moment can hear and respond to the still small voice without a mountaintop emotional experience every time God gives directions. Such a mountaintop experience may be just the prescription to rekindle holy passion that has waned, but to seek only to have more like experiences without answering the call to be up and doing the work of the Kingdom is counterproductive. Revival has a higher purpose than making the saints feel better.

A Word to Pastors of Local Churches

As you hear unprecedented revival reports from other churches, it is natural to wonder why God is moving in such a spectacular way elsewhere but not to the same degree in your church. It is natural to wonder, “What is wrong with our church?” “Haven’t we prayed and asked God for revival?” “Are we for some reason being bypassed in what God is doing today?” More dangerous is the response, “We have been experiencing God’s presence and don’t want or need anything more.” You are called to be faithful where you are, keeping your eyes on Jesus, not on the public attention others are experiencing. Keep the following advice in mind and heart as you seek in unity with your congregation to be the church God wants you to be.

1. God may be accomplishing the spiritual growth He desires for your church at this time. He loves every individual for whom He sent His Son to die and the Father desires that every member of your congregation draw closer to His Son.
2. Out of envy or feelings of less worth, don’t criticize churches experiencing visible revival activity. Be patient and faithful to your call. God is able to move in His way, at His time, and where He chooses. Be open and preparing for His supernatural move.
3. Be faithful in preaching the Word and encouraging membership to expect God’s presence and power in a greater way. Every believer should desire and seek a closer walk with our Lord.
4. Don’t allow those who have visited other scenes of God’s seemingly spectacular move to persuade you or your people to merely copy the activity observed elsewhere. Seek God for His special move according to the needs of your church. A carbon-copy “revival” is likely to be man-made.
5. Use caution in publicizing supernatural healings or other miracles that cannot be authenticated. Pentecostals know for certain that God can and does heal. We know that faith is encouraged and strengthened by testimonies of supernatural healing. But when a claim of healing is made and critics prove later that no significant and lasting change followed, the cause of Christ suffers. Charges of fraud, lying, and deliberately misleading in order to enhance one’s ministry only hurt the Christian witness. If a person sincerely testifies of personal healing and then suffers a setback, the premature testimony cannot be charged to the pastor or evangelist, which would reflect negatively on the testimony of the church in the community.
6. Do not invite speakers to fill your pulpit out of a desire just to see “manifestations.” There has been enough manipulation that casts doubt on the genuine work of the Spirit. Choose your pulpit guests wisely.

Going outside the list of recognized Assemblies of God credentials holders can bring undesired teachings and example.

7. Do not point accusing fingers at those who may not heed these admonitions.
8. When you do observe and confirm the presence of wrong doctrine and/or practice, you have a responsibility to speak out in the right way. Concern should first be expressed to those involved in the error. If the concern is rejected or not answered, district leadership should be made aware of the situation. "In a multitude of counselors there is safety" (Proverbs 24:6, NKJV).

Some of the teachings and human responses described in this paper as concerns of the Church will in a few years, if the Lord delays His return, be forgotten or remembered only as passing fads. Some will reappear under new names. And there will likely be new teachings like these that begin with a kernel of truth but then move to extra-biblical excess. Discernment is needed, not so much on the labels and names, as on the actual teachings and human responses. The Lord is faithful to guide and protect His people as they seek only to build His kingdom and to give all the glory to Him, refusing to take any for themselves.

Reports of souls saved and lives changed should never justify wrong theology and practices. Yet Paul said about the false prophets who were causing him and his ministry frustration, "Christ is proclaimed in every way whether out of false motives or true; and in that I rejoice" (Philippians 1:15-18). But Paul obviously wanted Christ to be proclaimed from right motives and with biblical integrity. So do we.

Absa - Free Internet Access

From: Derek Morphew <derek@vineyardbi.org>
To: thewatts <thewatts@freemail.absa.co.za>
Sent: 15 March, 2001 03:38
Subject: RE: waves

Tweeter,

See my comments in your text.

Derek Morphew
 Vineyard Bible Institute
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-----Original Message-----

From: thewatts [mailto:thewatts@freemail.absa.co.za]
Sent: Saturday, 10 March 2001 9:40 PM
To: Derek Morphew
Subject: waves

Hello Derek,

It sounds like you're really getting around again - Australia! Some questions.....

In my discussions with you for the benefit of my thesis you mentioned (if I remember correctly) the thought of waves of Holy Spirit visitation and renewal and that different manifestations are associated with these waves.

I think I probably was talking about a given meeting. We find that if there is a move of the Spirit in a given meeting one must not assume when it seems to wane, that God has finished what he wants to do. If one hangs in there, worships a bit more and waits, the first wave is sometimes followed by another wave, often more intense. I guess it's a bit like the old Pentecostal tradition of 'tarrying'.

However, I also think that there are ebbs and flows in renewal movements.

Did you express the idea that by insisting on tongues as the initial evidence of Spirit baptism some Pentecostals would shut themselves out of times of renewal?

Yes, I believe this. I think if we observe church history, the phenomena, while being in a broad band of typical revival phenomena, change in each move. If you read the great book by Robert Burns, called *Revivals, the Laws and Leaders*, he tracks some of the great revivals. Another interesting book is *Resting in the Spirit*, by Francis McNutt, where he gives a history of people being 'slain'. There does not seem to be any evidence of tongues in some of these moves of the Holy Spirit, but people were clearly overcome by God. I think the particular phenomenon of Asuza was tongues (many other's occurred as well). The particular phenomenon of Toronto was laughter. The Wesleyan and Whitfield revival had particular phenomena. And so the history goes. Theologically speaking, tongues is a sub-section of prophecy (see the language of Acts). Generally revivals have prophetic phenomena, of which tongues is one kind, that often occurs, but is not the only sign.

And if you did express that opinion are you accepting the idea that there are any number of manifestations that would be evidence of Spirit baptism?

If there are other evidences of Spirit baptism, do you nevertheless still expect that people who may have had an overwhelming encounter with God in the Spirit should still nevertheless be able to speak in tongues?

The word you use is 'should'. I would not use this word, since it conveys a requirement, which I see no biblical basis for. I would be comfortable with 'probably will' or 'if they seek it, will more than likely experience it'.

I want to quote you but not misquote you! I will also put these questions to Costa.

God bless you. Have a great time and build up the church. My thesis is nearly done!

Peter Watt

**BACK TO GOD CRUSADE REPORTS: BY PAUL JOHNSON
(UNEDITED)**

26 June 1990

I have just returned from a 6 500km trip to Namibia and am thrilled to report on what God is doing through the Crusade in this brand new nation.

My trip centred around the churches along the Kavango River (the border with Angola), between Rundu and Katimo Mallilo. In these areas the vast majority of the population are illiterate and desperately poor. Jobs are very scarce, and the fortunate few who find employment work long hours and are paid in the region of R40 per month. These people live on berries etc. and sleep on grass mats in huts made with a structure of branches and grass. They own NOTHING except for the one item of clothing they stand in - and some don't have even that. Life for them is not easy, as they have no utensils or implements - but use what they can make or find on the land. By comparison, the majority of South African squatters would be considered "well off".

However, in spite of their circumstances, those who have come to know Jesus have a radiance, peace, contentment and joy about them such as I have never seen anywhere in South Africa before. All they live for is Jesus, and there are no distractions to serving Him. They are eager to hear the Word and we experienced a mighty ANOINTING at every meeting we held.

The Gospel has not only touched them spiritually though, but has addressed the whole man. Doris Shabalala is teaching the ladies basic hygiene; we have employed a brother to teach them reading and writing, we also intend to send up a number of hand operated sewing machines so that they can be taught to sew for themselves and others.

The Gospel has indeed been GOOD NEWS to them in every sense of the word, and how grateful they are to God, and the Back to God Crusade, for bringing them the Word. As I stood before each congregation to minister, I felt a real

sense of sorrow -not for them but for myself. They have NOTHING of this world's goods, but are RICH. We are RICH with worldly things, but are desperately POOR. God is doing a sovereign work among these lovely people. They really stole my heart.

BACKGROUND:

After a crusade in Windhoek, we built a church which was opened during May 1988. We placed GEORGE MALAKU there as the full-time worker. The work grew steadily, and after a few months a man from OMARURU (West) came to know the Lord. As he was on his way to his home town, we sent an established brother with him who preached the gospel to his family, and they were saved. That was the start of another church, and after a matter of weeks the congregation was too big for the house and we built a simple structure for them to meet in. JAFTA LEKOBANE was sent as their full-time worker.

During 1988 a visitor from SAFARI (North) came to the Windhoek meeting and was saved. Again we sent an experienced brother home with him and his family and neighbours were saved. Within weeks they needed a full-time minister and BERERA GONCALVES was sent.

In this manner, we planted a further seven churches during 1988. They are:

<u>PLACE</u>	<u>AREA</u>	<u>MINISTER</u>
GROOTFONTEIN	CENTRAL NAMIBIA	JOHN SILVER
SATOTWA	NORTH, NEAR RUNDU	PETROS KASELA
KAISOSI	NORTH, NEAR RUNDU	JOHANNES LUMBALA
BIRO	KAVANGO, NORTH EAST	ANDREAS KAPUTUNGU
LUNJALALA	KAVANGO, NORTH EAST	FELICIANO MASEKA
NYANGANA	KAVANGO, NORTH EAST	TIANGO MULIATA
MAZANA	NORTH, NEAR RUNDU	JONAS MUKOKA

During 1989 we planted another five churches. They are:

BAGANI	KAVANGO, NORTH EAST	NO MINISTER YET
MUKUVI	KAVANGO, NORTH EAST	JONAS CHIKOTE
OTJIMBINGWE	WEST, SWAKOPMUND	NO MINISTER YET
KATIMO MALLILO	OVAMBOLAND	URICO NOGUEIRA

That is 1 400% growth in two years, for which we give God all the glory. All these congregations are vibrant and growing, and we are currently planning to send a 1 500 seater tent to Namibia next year for an extended period to hold Crusades in each of these areas. This depends on the necessary funds coming in to cover transport costs, the regular support of a team of evangelists, and also the day to day running costs of a crusade, such as power for the lighting plant, literature etc. Please join us in praying for the necessary funds for this venture.

I have returned home encouraged, challenged, blessed and with much to think about. By God's grace and your faithful prayer and financial support, the Crusade continues to reap a great harvest for the Kingdom of God. We value your support and trust that you are encouraged by this report.

25 February 1991

Greetings in the Name of our precious Lord and Saviour, Jesus Christ! Before I start this report, let me express my thanks to all those who send in letters of encouragement. Although I am unable to acknowledge these individually, they are really appreciated and treasured.

NAMIBIA:

Ron Gardiner (a minister from the Tableview Assembly) has just returned from an inspiring 5500km trip to Namibia. Our work there continues to thrive under the blessing of God. He also tells of the work being done by our Brother Lucas Joseph. "Brother Lucas Joseph shared his vision with me of planting a church in every town. That seemed incredible until I saw what he was doing. He preaches 3 times a week over the radio which is very popular in Namibia and so he is well known. On two occasions, strangers heard of our meetings and came just to meet him. He is also engaged in a rather novel form of personal evangelism. The people in Namibia requiring transport from one town to another congregate at petrol stations hoping to get a lift to their destination. Brother Lucas visits the

local petrol station and charges each passenger a portion of the petrol bill. Then he fills up his clapped-out combi and preaches to his captive audience until they reach the next town, where he repeats this procedure. He travels all over Namibia in this simply yet dynamic way, and so the gospel is being spread everywhere and multitudes who might never have attended a church are being saved. Praise God!" Ron concludes his report with an overview of the work. "The churches are growing, dynamic and the meetings are greatly anointed. The distances are vast. The doors opening into the community are simply fantastic. The people are poor and illiterate, yet they are radiant Christians with an obvious joy, contentment and peace in the Holy Spirit. In comparison we have so much materially, yet we do so little with it in matters of the Kingdom of God. Could it be that Namibia can become a model for the future with a multi-coloured Church and ministry?"

OUTREACH:

Doris Shabalala has also started a rather unique form of evangelism in Orlando, Soweto. She has started teaching crafts to the elderly women in the community who through old age or ill health are unable to go out and earn a living. To many, they had become a "burden". They heard about Doris and came along to the Orlando Assembly. The day starts with ministry from the Word and prayer and many of these women have now given their lives to Jesus. They then learn to make blankets, to knit, to crochet hats, to weave or to sew and they produce articles of real quality which are sold. Some of the money is used to buy more materials and the rest they keep for themselves. My wife and I visited them recently and were greatly encouraged by this team of ladies who were once "useless" and a "burden" but are now earning a living for themselves and sharing many hours of precious fellowship together each week. These are ladies who had no hope, but now through the gospel and Doris's ministry have been given hope for this life and also for eternity.

EASTERN TRANSCVAAL REPORT:

Finally I'd like to report on one of our teams in the Eastern Transvaal. After successful campaigns in KANYAMAZANE, LANGLOOP, SCHOEMANSDAL and BELFAST, they moved to KELDERE for a campaign that has caused much

rejoicing. From the first meeting God began to move in a mighty way. During the campaign hundreds were saved, many demons cast out, and scores of new converts have testified of how the Lord has healed them completely from their numerous incurable diseases. The whole town is rejoicing in the power and goodness of our God. However, with the move of the Spirit came the conviction of the Spirit, and those new converts began bringing stolen items to the tent. They brought corrugated iron sheets, kitchen units, gas stoves, radios, tape recorders, video cassette recorders, doors and sewing materials worth thousands of rands. The power of God has not just changed their minds, but changed their hearts and lives as well. The team is now moving to a small township in GAZANKULU where they will be campaigning for the Lord over the next few months.

So as you see, the Back to God Crusade continues to be an effective tool in the hand of God for spreading the gospel and making disciples. Thank you for your much appreciated contribution both in prayer and financially. We value You as a partner.

24 October 1993

REPORT ON THE NAMIBIA REVIVAL:

People asked why Namibia, why not South Africa? Simple, God has sent us. You may remember in my last newsletter I gave you outlines of our biggest campaign yet. Five tents at different locations in Namibia. I flew to Windhoek on 13th October where I met Craig Preston (Highway Assembly in Johannesburg) and Fred Shabalala, co-ordinator of Back to God Crusade with his wife Doris. Doris plays a major role among the Back to God women converts. We planned for a 32 member team, however at the last moment ten members dropped out with the question, "But what if God doesn't move?" The reduced team of 22 arrived in Windhoek early in August.

TSUMEB:

On the morning of the 14th October the four of us drove up to Tsumeb, picking up Daniel, our interpreter in Otjivarongo. We arrived in time for the evening meeting. This town had no Christian witness whatsoever, and the tent was pitched on the 3rd September. God began to move in a sovereign way. People were healed, demons were cast out and many were added to the Lord.

On the night we visited, the tent was packed with hundreds of people of all ages. We heard enthusiastic testimonies of salvation and healing from over 30 dear folk. We were then treated to a number of choir items. I was privileged to preach, and over 100 folk came forward for salvation. We then called a prayer line, and between Craig and I we prayed for over 400 people. We arrived at our host's home at 11pm - worn out by rejoicing in God.

The next morning at 11am we were again at the tent for a believers meeting. Craig preached and we prayed for the sick. The revival fire of God is sweeping through Tsumeb. We have bought a church site and construction of the church building will commence shortly.

RUNDU:

From Tsumeb we drove to the northern border town of Rundu. This 1500 seater tent was pitched on the 15th September. At this meeting a man, paralysed from the waist down, who had been in a wheelchair for 15 years stood up and walked. Two young men were brought into the tent - they were so insane and so violent that they were bound hand and foot with ropes. God touched them and they walked home in their right minds. Fifteen other young men who had been without jobs for 5 to 15 years responded to the appeal, and asked God to provide them with jobs. The following day all 15 were employed. Revival broke out in Rundu that night. At the 7pm meeting we attended, the tent was packed with hundreds of people of all ages.

News spread quickly and people travel from far and wide to get to the meetings. People come from Katima Mulilo (500km away), much of the journey on foot and stay at the tent for a week or more. Some nights they have up to 600 people

sleeping in the tent. They return to their homes with Good News, and others hungry for God arrive.

We heard testimonies that brought tears to our eyes and had a wonderful time of worship in the presence of the Lord. Craig preached and again there was a tremendous response to the appeal. After praying for hundreds of people individually, we arrived at our host's home glorifying God. We have purchased a church site, provided the steel structure and cement from South Africa. They are making the bricks on site and doing the building work themselves. Their church should be complete in three months. The revival fire is sweeping through Rundu!

GROOTFONTEIN:

From Rundu we drove to Grootfontein. This tent was pitched on 20th September, a little more than a month ago. This town like many others is plagued by alcoholism. The first meeting saw numerous alcoholics instantly delivered. The next few meetings saw the cripples walking, the deaf hearing and the blind seeing. Abu, a deaf, blind and insane boy was brought to the tent by his sister. He went home seeing, hearing and in his right mind, saved and filled with the Holy Spirit! Hallelujah! Elvis was in hospital on a drip. He couldn't keep food down and the doctors had no cure. They gave him 20-30 days to live. Too weak to even stand, he was carried into the tent by his desperate mother. God touched him, he walked home and was back at school the next day! And so I could go on and on -

Hundreds packed the tent for the lunchtime meeting we attended. Scores responded to the Gospel appeal. Revival has broken out in Grootfontein!

After praying for needs, we drove to OTJIWARONGO, and arrived just in time for the evening meeting. This tent was pitched on the 21st August and God moved here as he had done in the other tents, with mighty miracles and healings. Revival is changing the face of this town too!

The next morning we drove to KATUTURA TOWNSHIP in Windhoek, to the site of the fifth tent. This was the first tent, pitched on the 14th August. The

first meeting saw a child who had mistakenly drank poison and was paralysed - instantly healed! Two cripples were healed that night and a blind lady received her sight. Since then, revival has swept through the town with healings at every meeting, including a lady with polio who was totally healed. This tent has been in all the newspapers and on national television. Craig preached at the morning meeting to a crowd of around 3000 and I preached in the afternoon meeting to the crowd who had swelled to over 4000. I can't even begin to describe these meetings. We have never ever experienced anything like this before - and neither has the tent team. The presence of God was indescribable! We saw scores healed and delivered from demons.

We left the meeting after five hours, with over 2000 still in the prayer line, seeking a touch from God. Surely this is what it must have like in Jesus's time. Our biggest (blessed) headache now is what to do with these thousands of converts in Windhoek when the tent moves on. Please pray for God's wisdom and provision.

On Monday 18th we flew out of Windhoek, literally stunned by what we had witnessed. In just two months over 10 000 people have had their lives touched and changed by God. What else can I say, but to God be the glory, great things He has done!

Fred Shabalala is on his way to Australia while Doris his wife will spend the next few months touring the tents and teaching the "mothers" basic hygiene, skills and the Word of God.

All the tents have the following daily meetings: 7am prayer, 11am New Converts, 7pm Gospel. An arduous schedule bearing in mind that the team members pray for and counsel people between meetings.

Please continue to pray for:

1. Wisdom for the Back to God leadership. Particularly for Fred Shabalala.
2. Physical strength for the members of the tent teams.
3. The thousands of new converts.
4. Finances in this depressed economy to continue this great work.

5. A church site for the Windhoek Revival. (There is no land in the township for a church site).

May God bless you one and all. We value your prayer and financial support.

25 February 1994

I greet you in the wonderful name of Jesus, our Lord and Saviour! My last report centred around the mighty move of God in five Namibian towns. I'm pleased to say that all those Crusades are still going very well, praise be to God. This time I am thrilled to tell you about my visit to Swakopmund and Walvis Bay last weekend, where two Crusades have just started.

SWAKOPMUND (MONDESA TOWNSHIP):

The first meeting was on Tuesday 15th February, just five days prior to my visit. The team, Johannes, Emmanuel, Japhta, Nombuyisele and Streha were overjoyed that 497 people attended that inaugural meeting. The presence of God was evident and 400 dear souls responded to the appeal that night. A number of people were prayed for and healed from a variety of illnesses, ranging from diarrhoea to insomnia to backache to paralysis. News spread throughout the Township and the next day saw over 700 in the tent. By the third day the tent was packed to capacity and in less than a week, over 1000 people have responded to the Gospel. The preaching of the Word is being accompanied by signs and wonders and during these meetings a 23 year old woman who had been deaf since the age of six received her hearing instantly. A man who suffered a stroke which left him partially paralysed in 1983 was instantly healed, and so I could go on and on. The teams pray at 6am every morning and have a 2pm and 7pm meeting every day. The rest of the day is spent counselling and praying for people. The team are therefore ministering 16 hours a day, seven days a week. Please pray for God to sustain them.

WALVIS BAY (KUISEBMOND TOWNSHIP):

This team (Alson, Jimmy, Solomon, Octavia and Miriam) pitched their tent in this arid desert town on 1.2.94. During the first week, Harry, a 14 year old boy who

had been blind from the age of five months instantly received his sight. A baby girl who had never stood because her legs were deformed and the lower half of her body lame, was instantly healed and stood up for the first time. A crippled lady was healed, threw away her crutches and walked home praising and glorifying God. Each meeting sees over ten people delivered from demons, which is a major problem in this township too. Scores of other healings have taken place.

To date, hundreds of people have responded to the appeals and I was astounded at the response on the three occasions that I was privileged to preach. There is such a conviction of sin that many came forward weeping. During testimony time I was blessed to hear of genuine repentance, a sure knowledge of salvation and radically changed lives - these testimonies from people saved less than two weeks. They are eager and hungry to hear God's Word. All the new converts are personally visited and this team too is bearing a heavy work load. Please pray for them.

We already have a church site and intend starting to build within the next two weeks. Because of your faithful and generous support I was able to present a cheque of R5 000 to them to start their building project. This was joyfully received by the team and these new converts.

I returned home encouraged and grateful to God for His continual goodness. On behalf of all the Back to God team members, may I express my deep gratitude to each one of you for your faithful prayer and financial support during these hard economic times. We appreciate and value your partnership in the Gospel.

Kenya Islands Mission, Inc.

(KIM)

Prospectus



KIM is a Christian ministry based in Kenya and extending to the people of East and Central Africa with Biblical community-based environmental education and resource development programs.

“For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God.”
Romans 8:19-21

Kenya Islands Mission wishes to express, on behalf of its board of governing members in Kenya and in the United States, and on behalf of the school children of the islands and coastland of Lake Victoria in Suba district of Kenya, its heartfelt thanks to Shelly Thomas, an outstanding young lady with a love for God and His creation.

Shelly gave three months of service, rallying all the resources at her disposal including her time and hard work to serve the mission in its pioneer stage, both developing environmental curriculum and editing and revising this prospectus.

June, 1997

Table of Contents

Purpose Statement	.....
Philosophy	.....
Relevant Scriptures	.....
Maps	.....
Introduction	.....
The Real Needs	.....
I. The Luo People	.....
A. General Information	
B. History	
C. Culture	
II. The Environment	.....
A. The Land	
B. The Lake	
Defining the Strategy	.....
I. Education	.....
A. Locations	
1. KIM base	
a. education center	
b. demonstration gardens	
c. Kiboko Camp	
2. Ruma National Park	
a. checklists	
b. Nyati	
3. Masaii Mara	
B. Courses	
1. Courses offered	
2. Training available	
3. Future Courses	
C. International programs	
1. Internships	
2. Eco-Missions	
II. Community Development	.....
A. Boat Ministry	
1. Mfangano	
2. Remba	
3. Ragwe	
4. Takawiri	
B. Adjacent Communities	
C. Goyo Community	
D. Arts and Crafts	
Conclusion	.....
Appendices	.....



Purpose Statement and Philosophy

God creates, loves, sustains, and died for the *kosmos*, which includes all humans as well as the entire environment (John 3:16). In Genesis 2:15, God commanded all of humanity to "tend the garden," to steward and care for this special creation. Yet the environment in Central and East Africa is being indiscriminantly destroyed by the actions of humans. This devastation is demolishing not only the habitats of the other creatures that God loves, but also the livelihood of the millions of people who live in this land. Since God's ways and character are reflected in the creation (Romans 1:19-20), this also causes a loss of means to perceive God's attributes. There is a tremendous need for Biblical community-based environmental programs, relating to the survival of the tribal, rural, and small urban communities. KIM strives to fill this void through child advocacy, environmental education, community development, and most importantly, evangelism--spreading the good news about Jesus Christ.

KIM attempts to follow the perfect model of Jesus Christ, who encouraged the people's hearts and minds to respond to the message of the gospel by ministering to each person as a whole, including their spiritual, mental, emotional, and physical needs. Through the Child Advocacy, Environmental Education, and Community Development Programs, KIM addresses the immediate and future needs of the communities (food, water, shelter, health care, clothing), enabling present and successive community leaders to attend to all areas of need on a long term basis. The importance of serving God and caring for the creation is emphasized throughout these approaches. In this manner, God's work is initiated and completed in ways that glorify our Lord and Creator.

In everything, KIM works to glorify our Lord and Creator. This includes living in fellowship with and obedience to God, following principles revealed in Scripture, and completing work through the guidance and provision of the Holy Spirit. In this way God's work is initiated and completed in ways that the Lord and Creator desires.



Relevant Scriptures

For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.
--John 3:16

For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world his eternal power and divine nature, invisible though they are, have been understood and seen through the things he has made. So they are without excuse.
--Romans 1:19-20

But ask the animals, and they will teach you; the birds of the air, and they will tell you; ask the plants of the earth, and they will teach you; and the fish of the sea will declare to you. Who among all these does not know that the hand of the LORD has done this?
--Job 12:7-9

The Lord God took the man and put him in the Garden of Eden to work it and take care of it.
--Genesis 2:15

For I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.
--Matthew 25:35-36

Thus says the Lord GOD: On the day that I cleanse you from all your iniquities, I will cause the towns to be inhabited, and the waste places shall be rebuilt. The land that was desolate shall be tilled, instead of being the desolation that it was in the sight of all who passed by. And they will say, "This land that was desolate has become like the garden of Eden; and the waste and desolate and ruined towns are now inhabited and fortified." Then the nations that are left all around you will know that I, the LORD, have rebuilt the ruined places, and replanted that which was desolate; I, the LORD, have spoken, and I will do it.
--Ezekiel 36:33-36

For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labor pains until now; and not only the creation, but we ourselves... groan inwardly as we wait for adoption, the redemption of our bodies.
--Romans 8: 19-23

Then the twenty-four elders who sit on their thrones before God fell on their faces and worshiped God, singing, "We give you thanks, Lord God Almighty, who are and who were, for you have taken your great power and begun to reign...your wrath has come, and the time for... destroying those who destroy the earth."
--Revelation 11:16-18

Listen to me, O coastlands, pay attention, you peoples from far away! The LORD called me before I was born, while I was in my mother's womb he named me. He made my mouth like a sharp sword, in the shadow of his hand he hid me; he made me a polished arrow, in his quiver he hid me away. And he said to me, "You are my servant, Israel, in whom I will be glorified." But I said, "I have labored in vain, I have spent my strength for nothing and vanity; yet surely my cause is with the LORD, and my reward with my God."

And now the LORD says, who formed me in the womb to be his servant, to bring Jacob back to him, and that Israel might be gathered to him, for I am honored in the sight of the LORD, and my God has become my strength-- he says, "It is too light a thing that you should be my servant to raise up the tribes of Jacob and to restore the survivors of Israel; I will give you as a light to the nations, that my salvation may reach to the end of the earth."

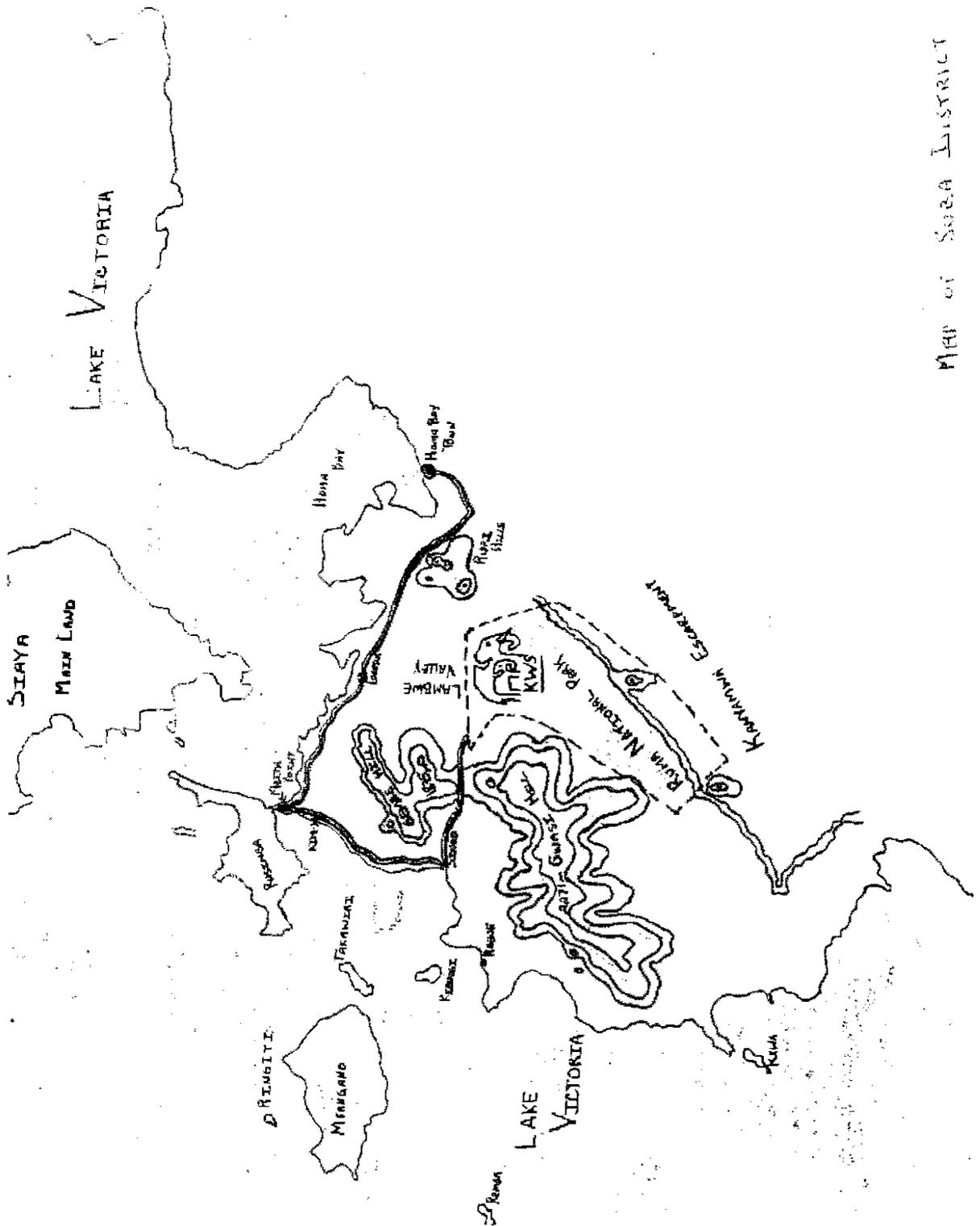
Thus says the LORD, the Redeemer of Israel and his Holy One, to one deeply despised, abhorred by the nations, the slave of rulers, "Kings shall see and stand up, princes, and they shall prostrate themselves, because of the LORD, who is faithful, the Holy One of Israel, who has chosen you."

Thus says the LORD: In a time of favor I have answered you as a covenant to the people, to establish the land, to apportion the desolate heritages; saying to the prisoners, "Come out," to those who are in darkness, "Show yourselves." They shall feed along the ways, on all the bare heights shall be their pastures; they shall not hunger or thirst, neither scorching wind nor sun shall strike them down, for he who has pity on them will lead them, and by springs of water will guide them. And I will turn all my mountains into a road, and my highways shall be raised up. Lo, these shall come from far away, and lo, these from the north and from the west and these from the land of Syene. Sing for joy, O heavens, and exult, O earth; break forth, O mountains, into singing! For the LORD has comforted his people, and will have compassion on his suffering ones.

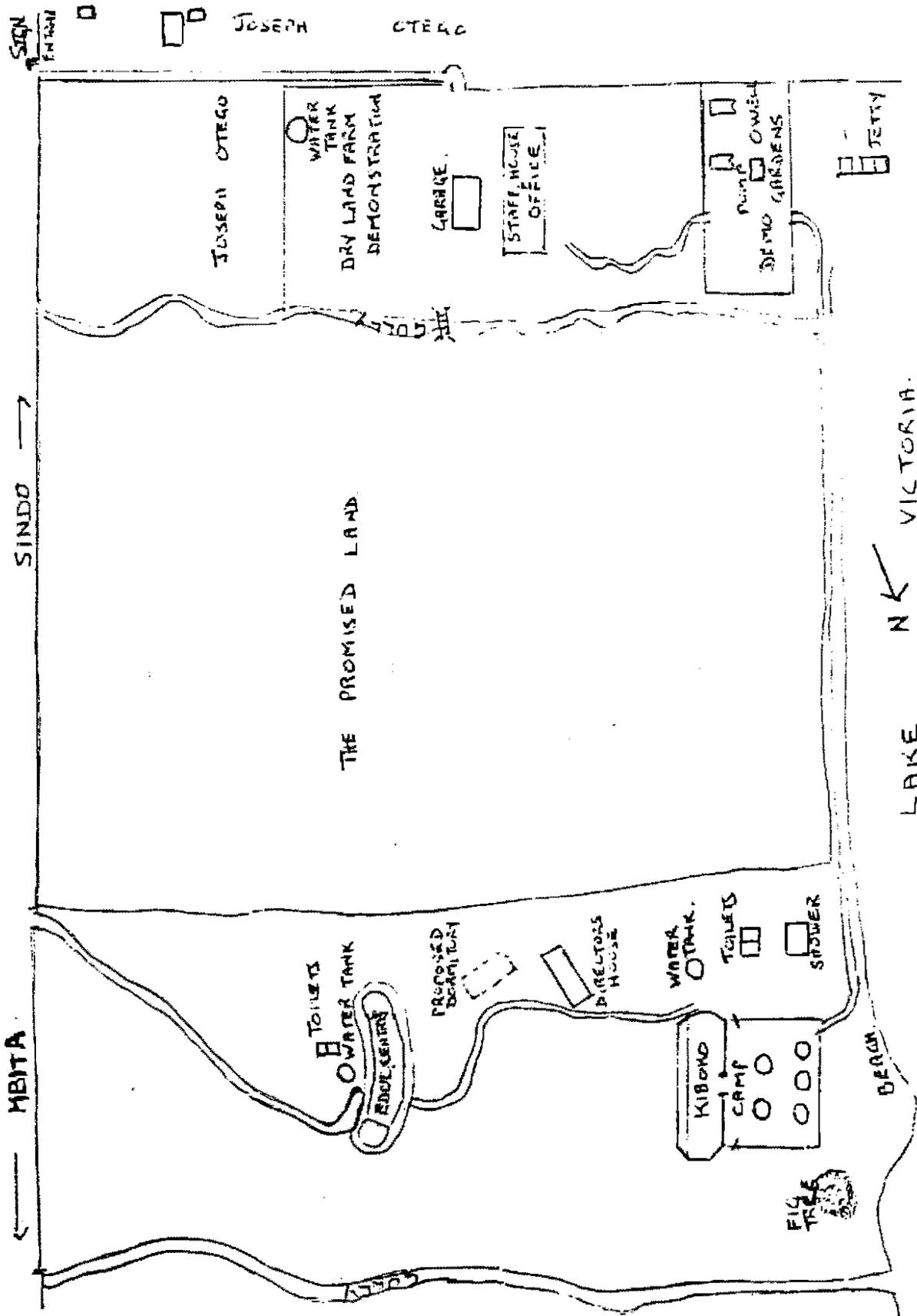
--Isaiah 49:1-13



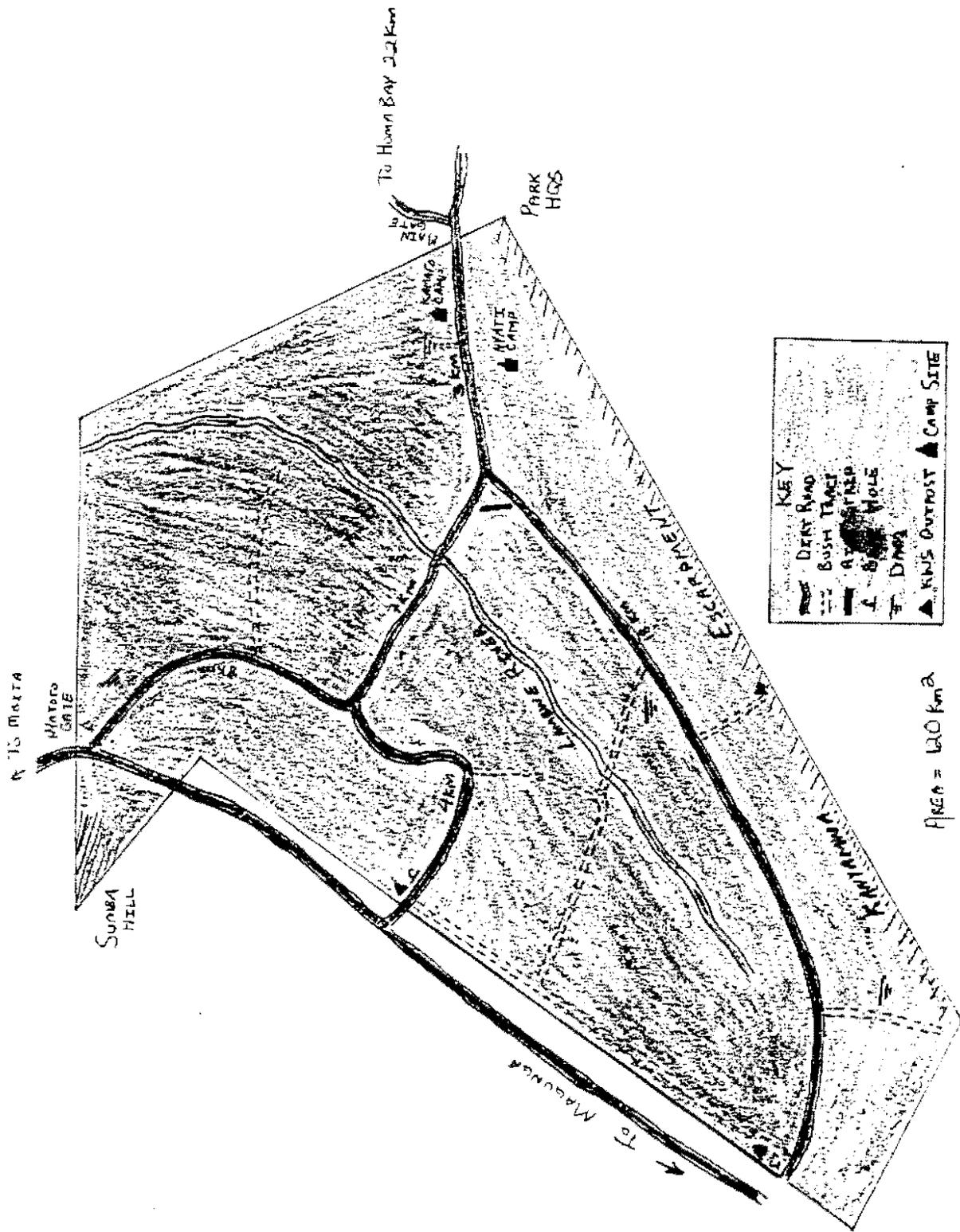
Map: The fourteen islands in Lake Victoria off Mbita Point and the mainland comprising the Suba District in the Nyanza Province on the Eastern shores of Lake Victoria, Kenya.



MAP OF SUBA DISTRICT



SKETCH MAP OF RUMA PARK



Introduction

Kenya is located on the Equator in East Africa. It covers 582,650 square kilometers (224,961 square miles), about the size of Texas. The south-west border runs through Lake Victoria; in the north, Lake Turkana is situated near the Chalbi Desert. In the center of the country, Mt. Kenya rises to 5,199 meters (17,058 feet). The semi-desert northern plains are hot and arid, while the southeastern coast is tropical with high humidity. The fertile Rift Valley bisects the western highlands, where the climate is moderate. Kenya is kept dry by the Harmattan winds from December to March. There are two rainy seasons; the "long rains" (heavier and more reliable) are from April to June, and the "short rains" are from October to November. However, severe drought, due to scarce rain over the past several years for both rainy seasons has brought hardship to the people. Abundant and diverse wildlife exist throughout Kenya's unique topography.

The Nyanza Province is located in Western Kenya and includes the Kenyan section of Lake Victoria. *Nyanza* is the Swahili word for "lake." Lake Victoria is the largest freshwater lake in Africa and the second largest freshwater lake in the world. The lake is shared by the three East African countries-- Kenya, Tanzania, and Uganda. This lake is the main source of the Nile River.

The newly created Suba District (see map) was formerly known as the Mbita Division of South Nyanza. It includes mainland area as well as 14 of the islands in the Kenyan territory of Lake Victoria. The mainland part of the district can be divided into two main relief regions. The Lakeshore Lowlands (approximately 1,163 to 1,219 meters above sea level) constitute a narrow range of land that borders the lake. The erosion of an ancient plain formed the undulating surface of the Upland Plateau (beginning at 1219 meters above sea level). The Gwasi Hills and Ruri Hills exist as residual highlands of the Upland Plateau.

Underlying the district are many rock types, such as basalt, grit, granite, conglomerates, and various deposits. Basalt is the most common rock type in the mainland Suba district. The islands are rich with Miocene deposits containing many fossils.

To the west of the district lies the Lambwe Valley, where Ruma National Park is located. It is generally flat and the soil has high potential for farming if adequate water is provided.

The population, mostly of Luo and some Suba, totalled in 1996 around 800,000 people, of which 50.8% were under 15 years of age. The main occupation of the Lake region is, naturally, fishing. Fishermen use gill and seine nets, fishing from wooden boats made locally. The main fish caught are Nile perch (*Lates niloticus*), Nile tilapia (*Oreochromis niloticus*), and a native pelagic minnow, called dagaa or omena (*Rastrineobola argentea*).

Very few crops are grown besides millet, maize, and cassava. The cutting of trees and heavy overgrazing (especially during the growing season) has resulted in extreme depletion of soils, especially from the Uplands to the Lakeshore. This soil erosion has had many repercussions, culminating in semi-arid conditions.



Introduction

I. The Luo People

A. General Information

Also referred to as Dho, Nilotic kavirondo, Kavirondo Luo, Jalou, or Lwoo.

Ethnic: Lake/ Western Nilotic

Location: Shores of Lake Victoria, Western Kenya

Language: Dholuo

Population: 2,653, 932

Social/ Religious Customs: 10% Christian, 89% Traditional religion, 1% Muslim

Economic Activities: Fishing and Cultivating

B. History

The region south of the Nile River and the Bahr El Ahazal may be considered the homeland of the Luo speaking peoples, although they had already started dispersing by 1400 AD. This dispersal may have been due to overpopulation, pastures, wars, climate, or simply restlessness. The Joka Jok was the first major division of Luo to arrive in Kenya, settling in the Nyanza area between 1500 and 1550. The Jok Owiny division arrived in the early 1600's, defeating the Alego Banto groups and absorbing or displacing others. The Jok Omolo division also arrived in the seventeenth century. The last division to enter Nyanza was the Abasuba division, Bantu in origin. This group crossed Lake Victoria from Uganda, settling on the islands and some on the mainland in South Nyanza.

C. Culture

Forty groups are included in the Luo people; each is a political unit. In the past they were separated by areas of unoccupied land and *thim*-- political boundaries of bush country, sometimes as broad as 6.25 kilometers (10 miles).

Status was based on the number of wives, children, and cattle a man had. The *Jabilo*, a hereditary position, was the most important of the ritual leaders. A *Jabilo* foretold the outcome of battles, "made magic" to guarantee victory in the battles and safety for the warriors, and cursed the enemy. Other responsibilities could include rainmaking, peace-making, granting permission to sow, and ritual participation in settling homicide cases. If he was successful, he received a portion of the booty from the battles. The *Ruoth* was the chief or leader. Battle distinguished warriors, known as *Thuondi*, or bulls, took charge of raids against enemies, but their leadership was limited to combat. The clan-lineage owned the land, having two to twenty houses on one homestead. Many of these people continue to inhabit the same land their clan (*dhoor*) has owned for generations.

Traditionally a homestead, or *dala*, was encircled by a mud wall and an outer fortification ditch. Euphorbia hedges were planted to form a tall, thick barricade just outside the walls. The houses were built by planting tall posts in the ground in a circle and filling in the gaps with mud. When dried, the walls were plastered with a blend of clay and cattle dung. Papyrus, sisal stems, or wood were used as rafters, fastened to the horizontals by coiled reeds. The whole house was then thatched with grass or papyrus. Modern homesteads do not have the mud wall, but the Euphorbia hedges are still used. There is a tendency toward square houses, and in the larger towns houses and stores are made from rock and cement with tin roofs.

After a wife gave birth to her first child, her husband built her own house across from the main entrance of the *dala*. Other wives and daughters-in-law lived in houses to the sides of this main house. The homestead populations varied, from twelve to sixty people. Unmarried girls lived in the *suwindihi*; unmarried men lived in the *simba*, located near the entrance in order to protect it. Boys and girls were segregated to their formal sleeping arrangements at the time of their initiation.

which consisted of the removal of six incisors. Luo do not circumcise or perform clitoridectomy. There were two types of marriage. *Por*, elopement, was considered shameful. *Meko*, the approved form, consisted of many ceremonies. Twenty to forty head of cattle were given by the husband to the wife's parents as bridewealth. After the bulk of the bridewealth (*miioha*) was given, the *riso* ceremony was held and the bride became a wife.

It is still common to have more than one wife, since it remains a sign of wealth. Often, if a man's job requires travel, his wives will live in different towns. A bridewealth is usually paid, but numbers have decreased to between two and seven cattle because sickness depleted most herds; in the cities money is paid to the parents of the bride instead of cattle.

The Luo shifted from the pastoral lifestyle to a mainly agricultural lifestyle because of the population increase, but wealth was still determined by the number of cattle owned. If a person had many full granaries, but no cattle, they were still considered poor. They depended on cattle for shield covers, sandals, drumskins, mats, ghee, milk, and butter. They made harps and bowstrings from tendon springs, wall plaster and fuel from dung, butter scoops from scapulas, storage containers from hooves, purses from scrota, and bird traps from rail hairs. Cattle horns were perforated and used as trumpets, to be blown during funerals, wars, and hunting trips. Straps from cattle hide were woven and attached to wooden frames to make beds. Whole hides, especially from hairy animals, both domestic and wild, were spread on the bed and used as mattresses. Luos still use cow urine to sterilize milk. The urine is left in the open to cure and increase in acidic strength before it is administered in small doses into the milk gourd.

Luo creativity was exhibited in their exceptionally decorative traditional dress as well as in several crafts-- pottery, basketry, and smithing. Pottery was an exclusively women's art. A variety of pots were made, each with a specific household purpose. For example, the *osiglo* was used for storing cooking fat; the *dak*, a large pot with a holding capacity of 100 liters of liquid, was used to brew *busaa* or for storing millet. Potters also made clay smoking pipes; in the past nearly all Luos smoked pipes. Baskets were made by women for storage and for transporting. Men made spears, knives, hoes, bells for decorations and for animals, arrow heads, knives, etc. from iron ore collected locally. Today baskets and pots are still used by women to dry fish and for a few other household tasks, but most people have resorted to using plastic, which is cheap and less time-consuming. Men do not smith anymore.

The Luos believed in one supreme being called *Jok*; later they acquired the belief in one supreme being named *Nyasaye Nyekalaga*. They also believed that ancestral gods could inhabit certain animals, plants, or rocks. Ancestral worship was important for a sense of unity within the lineage; it also linked the different lineages together. The significance of funerals sprang from this emotional tie to the past. A spectacular funeral was held when an important person died; all the clan was represented, and each man rode his special ox and dressed as if for war.

Until the 18th century the Luos buried their dead inside their houses. The practice has since been discarded, but most do not use cemeteries, choosing instead to bury their dead at home. Those who die far from home are transported back to the homestead for burial, in order to appease the spirits of the dead. Even this custom is gradually fading as modern ideals and economic realities grip the population. Today the Luo have created their own various religious sects, incorporating many elements from their traditional beliefs to the Christian faith.



II. Environment

A. The land

Twenty years ago the area was well wooded savannah, including large trees such as *Balanites aegyptiaca*, *Acacia syal*, and *Ficus sycamorus*. The Upland regions were covered with trees, shrubs, and tall grass. The mountain reedbuck and the southern reedbuck thrived, as well as monkeys, hyenas, leopards, mongoose, porcupines, hedgehogs, and hares.

A change took place around 1980. The population dramatically increased due to larger family units and to people moving from the islands to the mainland. Government schemes to settle the region and rid the area of the tsetse fly (the vector of sleeping sickness) included cutting vast areas of forest. The Luo people, a Nilotic race, were nomadic pastoralists in the past and migrated with their herds, but once they became sedentary, they maintained herds that were too large for the land to sustain. Indiscriminate burning of the area, cutting trees for charcoal (especially the *Balanites*), and overgrazing by cattle and goats turned this once-fertile region into a semi-desert. A lack of knowledge of proper farming techniques (contouring and water table conservation) amplified the semi-desert conditions and caused the perennial streams to dry up.

2. The Lake

At one time, Lake Victoria held over 400 species of extraordinarily diverse endemic haplochromines, inspiring scientists around the world. But fishing of Lake Victoria intensified in 1905 when the British introduced flax gill nets. Overfishing caused catch sizes to drop, so fishermen used smaller and smaller mesh sizes in their nets to increase their catch. Unfortunately, this type of fishing ravaged the numbers of both the breeding adults and the juvenile fish of many native species. By the 1950's the British officials decided to restock the lake with new fish; the first nonnative fish being the Nile tilapia. By 1954 the Nile perch was also introduced, being actively stocked again in the early 1960's, despite adamant opposition by scientists who feared that the lack of a natural predator would ultimately destroy the ecosystem.

A survey sponsored by the United Nations and completed in 1971 showed that the haplochromines still made up the traditional 80% of the lake's fish biomass. From 1974 to 1979 Amin cut off access to the lake, so no research was done on the lake's fish biomass. In 1980 the Nile perch leaped to 80% of the fish biomass of Kenyan water; the haplochromines fell to less than 1%. Ugandan and Tanzanian waters also showed this devastating change within two years. While the commercial catch of Nile perch in 1978 was still less than 5%, by 1990 the commercial catch consisted of approximately 60% Nile perch and about 40% Omena; the haplochromines and other fish had virtually disappeared from the commercial catch. The main theory is that the haplochromines were simply fodder for the introduced predator. Because of the loss of other food, the larger Nile perch have turned to consuming smaller specimens of it's own species, threatening the very industry that it was brought in to aid.

Nutrient inputs to the lake are three times what they were in the early 1900's, most of the increase occurring since 1950. This has caused a five-fold increase in algal growth, causing increased human and animal sickness from lake water use, increased use of chemical treatments for urban centers, and the congesting of water intake filters. The decay of the massive algal blooms that subsequently died and fell to the bottom of the lake caused deoxygenation of the bottom waters, generating a near-total loss of deep-water species. This also causes massive fish-kills of the shallow-water species due to periodic upwelling of the hypoxic water.

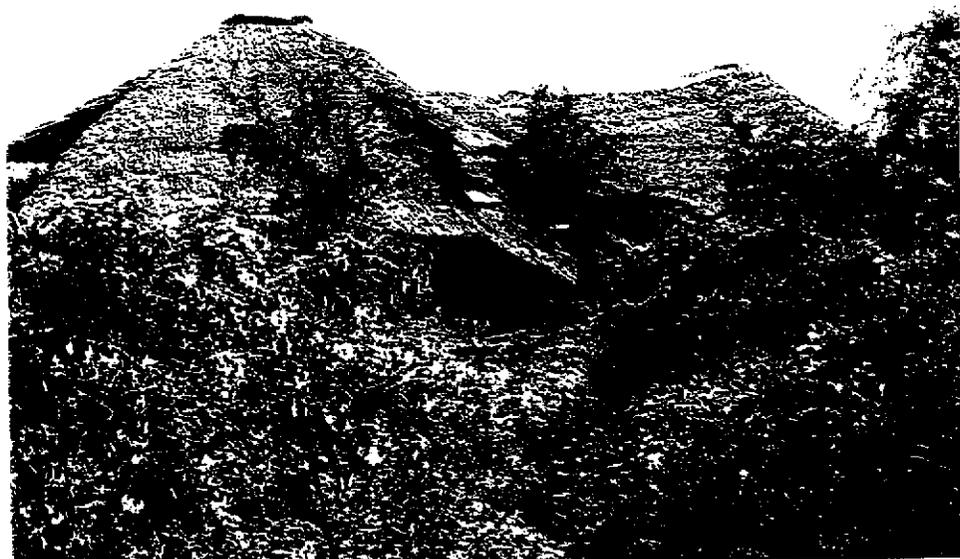
The eutrophication spurred the dispersal of the introduced water hyacinth, which appeared in 1990. It has been spreading uncontrollably at a rate of three to five hectares per week, causing boat traffic problems and disrupting fishing activities. Because it grows so densely, it is actually possible to walk on some areas of the lake. Advancement of the water hyacinth closed Kenya's main port in Kisumu in January 1997; it is also affecting the water suitable for industrial and household use. The high numbers of plants is affecting the air concentration in breeding waters, which leads to premature death of many fish.

Pollution is escalating dramatically. Industries such as breweries, abattoirs, tanning, fish

processing, and sugar and tea processing are polluting shorelines and rivers that feed the lake. Small scale gold mining is contaminating the lake with mercury. Traces of other heavy metals are increasing. The lake is used as a source of transport, shelter, energy, food, drinking and irrigation water, and as a cache for human, industrial, and agricultural waste.

The rate and magnitude of changes in the lake's ecosystem have had alarming and devastating ecological repercussions and social consequences for the more than 30 million people who depend on the lake. Scientists around the world agree that if significant and effective steps are not taken immediately, Lake Victoria will soon cease to sustain life. The death of this lake would bring unparalleled suffering to the world's fastest-growing population.





Defining the Strategy

Through education, community development, and evangelism, the following strategies are being implemented to achieve the goals stated above in the Purpose Statement and Philosophy.

I. Education

A. Locations

1. KIM base

a. KIM has constructed an educational center on its property. This center consists of a lecture area, small kitchen, prayer room, a laboratory, a washroom (shower and toilets), and a beautiful shaded veranda overlooking the lake.

b. Demonstration gardens and plots are under the development, care, and supervision of Peter Olimo and Bernard Ouko, both of whom have degrees in agriculture.

The demonstration gardens include

- (1) agro forestry
- (2) intensive vegetable gardening
- (3) deep trench gardening
- (4) double digging
- (5) drip irrigation
- (6) composting
- (7) seed beds
- (8) hillside farming
- (9) well digging
- (10) dry land farming techniques
- (11) a tree nursery.

The gardens are used for

- (1) the environmental education courses offered at KIM
- (2) instructing and advising visitors to KIM
- (3) research and training
- (4) food products for the KIM workers.

c. Kiboko Camp is a tented camp on KIM property including a boma, showers, and toilets. It can accommodate up to 20 people, ideal for family groups or a retreat center. It is used for the education courses offered at KIM.

2. **Ruma National Park**, approximately 20 km from the KIM base, is the only refuge in Kenya inhabited by the Roan antelope, an endangered species; it also populated by Rothschild giraffe, buffalo, leopard, hyena, and many species of antelope.

a. In addition to the establishment of two camping sites in the park and the creation and utilization of wilderness trails, KIM is assisting Ruma by developing educational booklets and checklists (trees, birds, mammals, reptiles, and insects) for use by KIM and RNP educational programs.

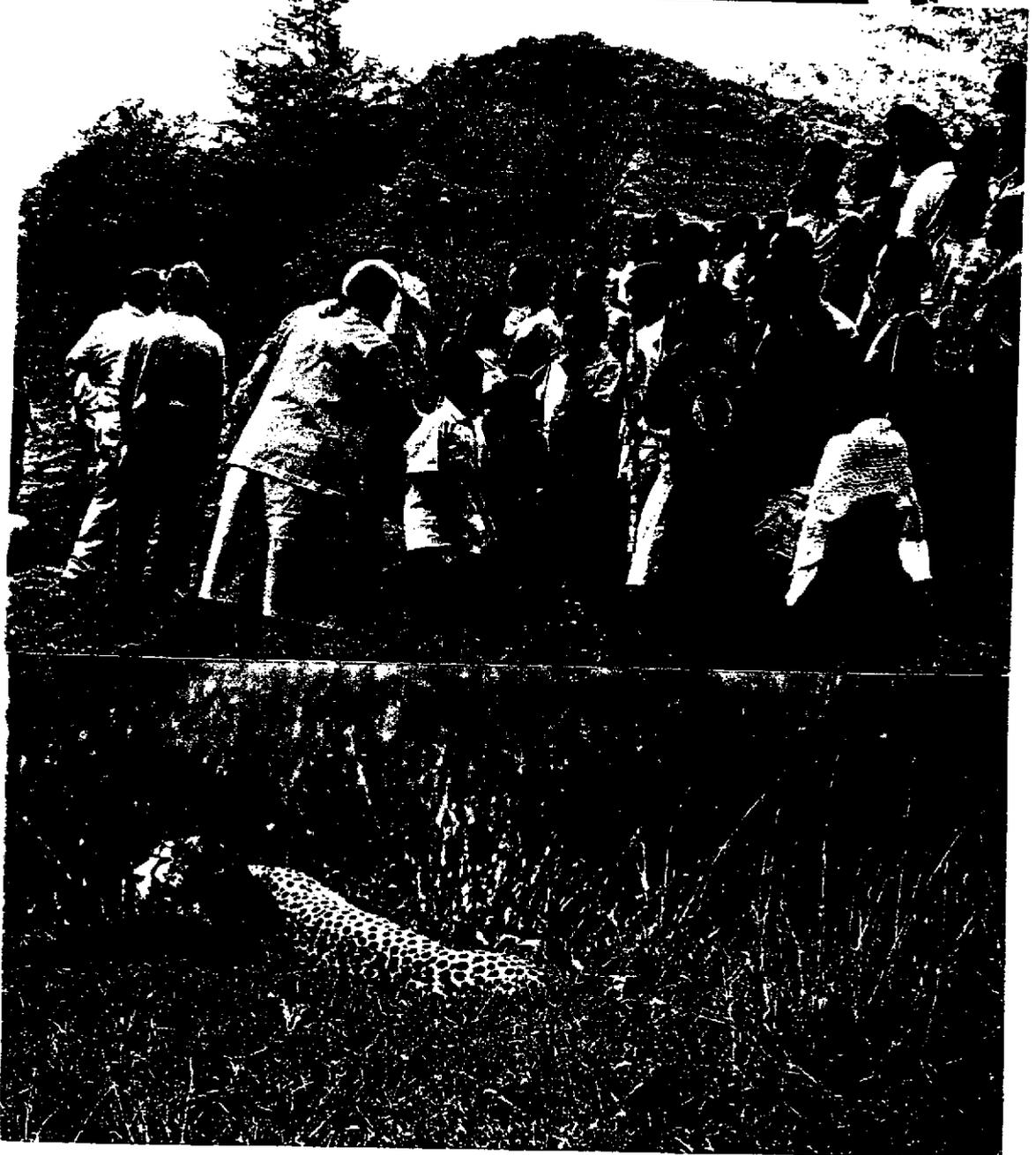
b. Nyati Camp is a rustic tented camp (accommodates 10) inside RNP.

3. **The Masai Mara** is a section of the Serengeti. Part of Mission Wild (see below) is a rustic camping experience on the banks of the Mara River. The "big five" and vast herds of wildebeest and zebra make this educational safari an incredible wildlife experience.

4. **Christ's Gift** is The Christian Nursery School in Mbita; it provides educational opportunities for disadvantaged children. Enrollment is currently limited to 20 students and restricted to children whose families cannot afford standard school fees. It is directed by Nancy Richards and Jane Ogola. Eventually this school will expand to a full boarding Christian primary school, teaching the national curriculum as well as career skills and environmental science.

B. Classes

1. Courses offered for primary, secondary, and tertiary education:



- a. 3-day course in Plant Physiology, Ecology, and Conservation; for primary or secondary students
 - b. 3-day course in Environmental Science for primary or secondary students
 - c. 3-day course on Water for primary or secondary students
 - d. 3-day course on Soil Ecology and Conservation for primary or secondary students
 - e. 3-day course training Sunday School teachers and those involved in child evangelism
 - f. 7-day seminar on Environmental Education for In-Service teachers and students in Teacher Training Colleges
 - g. Discipleship training courses for pastors and church leaders
 - h. 14-day seminar on Environmental Stewardship
- 2. Training is available in the following areas as well:**
- a. Alternative methods of agriculture/ sustainable management
 - b. Agro-forestry- improvement of productivity of degraded farmland
 - c. Organic agriculture and alley cropping
 - d. Livestock production systems
 - e. Potentials to provide rural households and communities with food, fodder, fuel, trees, crops, and livestock products
 - f. Employment and co-operatives for local job opportunities (timber, poultry, fruit crops, arts and crafts, etc.)
- 3. Future Courses will be offered in the following areas as funds and teachers are secured:**
- a. Basic health care and hygiene
 - b. Business management
 - c. Literacy courses

C. International programs

- 1. Internships--** Christian interns from colleges and institutions worldwide stay for 2 months to one year, but must provide their own funding. Room and board are available at the KIM base. The Director of KIM supervises and is responsible for the interns. Internships include Environmental Education, Community Development, Agriculture for Third World Countries, Resource Development and Appropriate Technology, or any combination of the above.
- 2. Eco-Missions.** Christian groups from churches in the first world countries spend 16 days on "Mission Wild" with KIM, which entails
- a. A stay at Kiboko Camp with its lakeshore beach offering swimming, fishing, and observing wildlife such as birds, hippos, otters, monkeys, mongoose, etc.
 - b. Trips in an ethnic fishing boat to visit communities on the islands, including and overnight stay on Mfangano Island and a visit to its plateau forest area
 - c. Fishing for Nile Perch and Tilapia in Lake Victoria
 - d. A 3 day wilderness trail in Ruma National Park, camping at Nyati Camp
 - e. A 4 day motorized camping safari in the Masai Mara. Apart from the wildlife, participants will meet and learn about the Masai who live in harmony with the wildlife
 - f. A 1 night bed and breakfast at the Kericho tea hotel in the tea fields of Kenya
 - g. A day and night in Kisumu, a port city on Lake Victoria.

The objectives of Mission Wild are to

- a. Expose Christians from first world countries to the conditions of third world countries and involve these Christians in the ongoing missions



work at KIM

- b. Introduce participants to Biblical environmental stewardship and God's love for the entire creation
- c. Assist poor, rural communities in sustainable use management and development through a percentage of the safari fee
- d. Help sponsor a Kenyan school child on an environmental stewardship course at KIM through a percent of the safari fee.

II. Community Development

A. Boat Ministry. KIM has a 42 foot wooden boat, named "Ebenezer," built in local ethnic design by boat builders on Mfangano Island. Pastor Joshua Nyicula, KIM's full-time pastor, leads an Evangelical Team of pastors, teachers, and evangelists to the island and the coastland communities. Pastor Jannes Obango (evangelist and youth leader in Sindo), Nancy Richards (teacher and child minister), and Jane Ogolo (teacher and child minister) are part of this team. An Environmental Team assists and advises in agricultural and environmental projects. This team includes Peter Olimo (Deputy Director of the Agriculture and Community Development Department of KIM), Bernard Duko (Agricultural Technician), Andre Brink (Deputy Director of the Conservation and Environmental Stewardship Department of KIM), Don Richards (Director of KIM), and the current interns at KIM.

1. **Mfangano Island** (population +/- 28,000). KIM has a joint project with Bible Translation and Literacy (BTL) (Wycliffe) on 5 acres of land. KIM has use of one of the offices that BTL built and will be building a guest house/training center which will also be used by BTL. Naphtali Mattah, a member of the KIM board and the director of BTL on Mfangano Island, heads the Bible translation and literacy into the Suba language. BTL will also assist in translating and printing booklets for KIM on environmental education, community development, agriculture, and primary health care. Pastor Joshua Nyicula also lives on the island, ministering to and discipling the people. The Teams are working with schools and communities throughout the island to organize community development and environmental reclamation, including rehabilitation of the catchment areas.

2. **Remba Island** (population +/- 2,000). The people live in shocking adverse conditions on this small island, the size of about 4 football fields. There is a shifting fishing population who are on the island for about nine months. The island itself has little vegetation, having been environmentally degraded. Sexually transmitted diseases (AIDS, etc.) and water borne diseases (bilharzia, typhoid, dysentery, etc.) are serious health problems. There are no toilet facilities, no clinic, and no churches except for cults and witchcraft. There is a unfinished school building, but there are no classes being offered.

The Evangelical Team started a new fellowship on the island, and one of the brothers is being trained to lead the fellowship so that they can meet more regularly. Bible and environmental education is taught to the children when the Teams visit. The Environmental Team is encouraging the local community to start a tree nursery, plant trees, and develop plots of intensive vegetable gardening, as well as helping to start a health care program.

3. **Ragwe Community** (population +/- 3000). A lakeside community 20 miles south of KIM. The people are mainly fishermen and agriculturalists, but the adjacent catchment areas have been badly degraded by siltation, stream loss, and erosion due to the loss of trees and increase of fires.

The Teams visit one day each month to work with the community. The Teams are working with the local primary school, community leaders, and the Chrisco church in Biblically based community development projects. The Environmental Team is teaching environmental education and methods of contouring and dry land farming, holding on site inspections and discussions of environmental and agricultural problems, and assisting in establishing a community tree nursery and intensive garden site.

4. **Takawiri Island** (population +/- 2000). This island has a more stable fishing

community, and the locals grow maize and millet. They have an established primary school, and have built some pit latrines. The environment is badly degraded, but a few trees do remain. The Teams visit the island for four days once a month, working with the PEFA church in evangelism and education.

B. Communities Adjacent to National Parks. There are many communities adjacent to Ruma National Park (See Goyo Community, below). KIM works with these communities in:

1. Environmental education: to cultivate an understanding of the role and necessity of National Parks and conservation areas
2. Community development: to assist in implementing appropriate technologies for the area and benefiting from the proximity of the park

C. Goyo Community (population +/- 3000). An inland community bordering Ruma National Park and approximately 30 miles from KIM. This community of agriculturalists is highly motivated and extremely active. The community set aside an area of +/- 300 acres to establish a game farm operation. Discussions with the Kenya Wildlife Services regarding this project are ongoing. KIM is also serving the community in the following ways:

1. Provided a mill (to grind corn and millet) and materials to build a mill house. A women's cooperative runs the project, bringing income to the community. This revenue will be used as follows: \$200 US will be paid back to KIM to be invested in another community; ten percent of the profits will go to the local church, and a percentage of the income will go towards building and running an orphanage and to repair the school building.
2. Assisted the men in the construction of a very successful tree nursery; the seedlings are planted around the community and also sold for income.
3. Aided the youth in developing a vegetable garden project that will eventually help support the orphans.

D. Arts and crafts. A Christian women's association has formed a cooperative in arts and crafts. The women are rich in latent talents that can be easily uncovered and encouraged; Margaret Nyangi is teaching and directing the participants. The women make traditional baskets and mats, as well as using their creative talents to produce innovative baskets, mats, purses, jewelry, and pictures to be sold locally, nationally, and internationally. KIM is aiding in the marketing of the goods, and eventually will establish an arts and crafts center on the KIM property.



Conclusion

The forests, savannahs, and vast herds of the animals of Africa are rapidly disappearing as human populations explode and indiscriminantly destroy this unique creation. Through improper use of the land and creatures, humans have replaced God's bounty with semi-desert conditions, poverty, and sickness. What God has created and sustained, humans have ravaged through corruption and immorality. This is yet another example of the skewed relationship between humans and the rest of the creation.

We know that all human sin (not just the direct destruction of the environment) has a tremendous impact on the whole creation, for God punishes people through the destruction of the rest of the creation. Jeremiah 9:12 says, "Why has the land been ruined and laid waste like a desert that no one can cross? The LORD said, 'It is because they have forsaken my law, which I set before them; they have not obeyed me or followed my law.'"

God says in Hosea 4:1-3, "Hear the word of the LORD... for the LORD has an indictment against the inhabitants of the land. There is no faithfulness or loyalty, and no knowledge of God in the land. Swearing, lying, and murder, and stealing and adultery break out; bloodshed follows bloodshed. Therefore, the land mourns, and all who live in it languish; together with the wild animals and the birds of the air, even the fish of the sea are perishing."

Yet when we turn to God and repent, the creation is restored. For God says, "In that day I will make a covenant for them with the beasts of the field and the birds of the air and the creatures that move along the ground.... I will betroth you in faithfulness, and you will acknowledge the LORD.... I will respond to the skies, and they will respond to the earth; and the earth will respond to the grain.... I will say to those called 'Not my people,' 'You are my people,' and they will say, 'You are my God'" (Hosea 2:18-23).

There is an urgent need for the people of the world to turn back to their Creator and submit to the laws stated in the Scriptures. This can be achieved through the spreading of the Gospel of Jesus Christ and through education and subsequent understanding concerning God's love for all of the creation. KIM strives to meet this need here in the Nyanza Province of Kenya, and eventually to the rest of East and Central Africa, through a Biblically based Christian environmental education and rehabilitation program. We are to be God's witnesses to the ends of the earth, through the power of the Holy Spirit (Acts 1:8).

We believe that all people everywhere have the right to hear and understand the Gospel of Jesus Christ, have a Bible available in their own language, have Christian fellowship with other believers, have a Christian education available for their children, have the basic necessities of life: clean water, shelter, clothing, health care; and to lead a productive life of fulfillment. Are you prepared to help the people of this region?



ENVIRONMENTAL SCIENCE- PRIMARY AND SECONDARY SCHOOL

Description

This three day course teaches required subjects for Kenyan schools as a practical (hands-on) and effective environmental experience for primary and secondary students; emphasizes the need for each person to be a proper steward of the creation (including conservation and rehabilitation), as God has commanded in the Bible; teaches basic environmental science and the ecology of local ecosystems; introduces students to the concept of the web of interdependence between all living and nonliving components of all ecosystems; and includes a field trip to Ruma National Park.

Objectives

- *To teach the basic ecology of local ecosystems
- *To introduce students to the concept of interdependence- food chains and food webs
- *To increase each student's ability to observe
- *To reinforce our need to be stewards of the creation
- *To note characteristics of seasons and the profound changes in animal activity and plant growth

Unit concepts

- * A myriad of plants and animals make up each ecosystem.
- * Living and nonliving natural resources associate with each other in a complicated web of relationships and are interdependent.
- * Plants, animals, and whole ecosystems adapt (physically and behaviorally) to their environment.
- * Terrestrial and Aquatic ecosystems;
- * Each plant and animal species has a particular habitat in which it does best.
- * Ecosystems are made up of microhabitats.
- * Plants and animals live in both terrestrial and aquatic ecosystems.
- * When left in its natural state, most ecosystems are proficient in recycling. Mineral, elements and compounds are used and reused with very little loss.
- * It is necessary to conserve whole ecosystems, including both living and nonliving components.
- * Humans affect the ecosystems both positively and negatively.
- * Each person must exercise stewardship of the creation.



ENVIRONMENTAL SCIENCE- PRIMARY SCHOOL

Itinerary

Day 1:

- 1) Arrive, orientation of facilities, rules, etc.
- 2) Introductory lecture: interdependence of living and nonliving natural resources
- 3) Activities: Pyramid of Life, Noah's Ark Game
- 4) BREAK, juice (if arrive before 9am)
- 5) Separate children into two groups
 - Group 1: Nature Trail/ Unnatural Trail
 - Group 2: Soil Conservation

1:00pm: LUNCH

2:00pm: Switch groups

4:00pm: Lecture on Adaptation

5:00pm: Activity: Animal Parts Game

5:30pm: Evening swim.

6:00pm: SUPPER

7:00pm: Video on conservation

9:00pm: BED

Day 2:

6:30am: Rise, swim, tidy camp

7:00am: Prayers and Devotions

7:30am: BREAKFAST

8:00am: Water and Freshwater habitats- separate into 3 groups

Station A. Chart

Station B. Food Chains and Webs: Pyramid of Numbers Game, Webbing Game

Station C. Pollution and Effects

9:00am: Aquatic Life Study

10:00am: BREAK, juice

10:30am: Lecture- Food Resources and Agriculture. Activity: plant tree or vegetables

12:00pm: Micro Hike

1:00pm: LUNCH

2:00pm: Bird Streaking

3:00pm: A Creative God, Art in the field

4:00pm: BREAK, juice

4:15pm: Groups practice creative dramas for campfire concert

5:30pm: Swim or shower

6:00pm: SUPPER

7:00pm: Campfire concert

9:00pm: BED

Day 3:

6:30am: Rise, swim or wash, tidy camp, pack

7:00am: Prayers and Devotions

7:30am: BREAKFAST

8:00am: Leave for Ruma with packed lunch

a) Conservation areas

b) Animal observation: adaptation

c) Animal tracks

e) At campsite- Lecture- Caring For Our World

1:00pm: LUNCH

2:00pm: Summary of 3 day course; decide on school/ community projects

3:00pm: leave for Mbita

4:00pm: leave for home community