

**THEOLOGICAL EDUCATION IN  
THE APOSTOLIC FAITH MISSION  
OF SOUTH AFRICA**

By

**LODEWIKUS JOHANNES ERASMUS**

Submitted in accordance with the requirements

for the degree of

**DOCTOR OF THEOLOGIAE**

**in the subject**

**PRACTICAL THEOLOGY**

at the

**UNIVERSITY OF SOUTH AFRICA**

**PROMOTER:**

**PROFESSOR JPJ THERON**

**NOVEMBER 1996**

# ACKNOWLEDGEMENTS

I wish to thank the following for their support in writing this thesis:

God, who by grace through faith in Jesus Christ, gave me the ability and desire to undertake this study, and by the power of the Holy Spirit enabled me to complete it

Prof Jacques Theron, my promoter, for his guidance and inspiration to conclude this study

Antoinette Erasmus, my wife; she was my greatest encourager

Roelof, Nadine, Lohan, Nerina and Mareesa, my children, who helped me in different ways to get things done

Jannie and Rena du Rand and Poppie Dockendorf, my parents, for their prayerful support

Albert de Villiers and Rosa Heyneke, for their support in linguistically revising the thesis

The International Theological Institute, that gave me time off to do research

Corpus Christi Midrand Assembly, both the pastors and other members, for their encouragement.

Midrand

November 1996

# SUMMARY

The objective of this thesis is to give a description of the theory and practice of theological education in the Apostolic Faith Mission of South Africa (AFM) from 1908 to 1996 in order to understand the current theory and practice and also to give guidelines for future implementation thereof.

This is a literature study using a practical theological method of research.

Three of the aspects that governed theological education in the AFM are racial relationships, the tension between spirituality and academic achievement and financial viability. These three aspects were the leitmotiv throughout the study.

This study indicates that:

- \* the AFM started as an interracial mission
- \* within two years after its founding the AFM became a segregated church
- \* racially divided theological education was practised throughout all the periods of development
  
- \* initially, believers entered the pastoral ministry by means of the calling, anointing of the Holy Spirit and proven practical self-involvement in the ministry
- \* the Church now believes that theological education must be added to the experience of the indwelling of the Spirit
- \* there has been a gradual move from a focus on spirituality towards that

of higher academic achievements

- \* theological education should be offered at different academic levels and different tracks of ministry

- \* financial support came mainly from the central funds of the Church via statutory funds from local churches

- \* other contributors towards the cost of theological education are the students, donations from the public, churches, organisations, businesses and the state

- \* the transformation of theological education from a predominantly White westernised enterprise to an African endeavour would require that the statutory contribution of the Church towards theological education be doubled.

This thesis is a contribution towards the renewal of theological education in the AFM. A new practical theological theory is proposed that will make provision for a racially integrated theological education system.

# Table of Contents

<b>1. INTRODUCTION</b>	<b>1</b>
1.1 Synopsis	3
1.2 Description of some words used in this thesis	5
1.2.1 Church	6
1.2.2 AFM	6
1.2.3 Pentecostal	7
1.2.4 Theology	8
1.2.5 Theological education	9
<b>2. RESEARCH STRATEGY</b>	<b>10</b>
2.1 The scientific approach in practical theology	10
2.2 The research problem	14
2.3 Research design	21
2.4 Research task	23
<b>3. DISTINCTIVE PERIODS OF DEVELOPMENT OF THEOLOGICAL EDUCATION IN THE AFM</b>	<b>25</b>
3.1 Pre-Bible School years: 1908 to 1923	26
3.1.1 The racial issue	26
3.1.1.1 The AFM as interracial mission	27
3.1.1.2 Separation and racial prejudice	27
3.1.1.3 'White' control over the ministry to Black people	29
3.1.1.4 The 'Native Conference' and 'Native Council'	31
3.1.1.5 The 'Zion' movement in the AFM	33
3.1.1.6 Theological education along racial lines	35
3.1.2 Spirituality and academic achievement	37
3.1.2.1 The local congregations and theological education	39
3.1.3 Financial viability	40
3.1.4 Conclusion	41
3.2 Early Bible School years: 1924 to 1949	43
3.2.1 Racial and social issues	44
3.2.1.1 Black Bible school: Patmos Bible School	46
3.2.1.2 White Bible schools	47
3.2.2 Spirituality and academic achievement	50
3.2.2.1 The content of academic achievement	53
3.2.2.2 Preparations for a new beginning	57
3.2.3 Financial viability	58
3.2.4 Conclusion	60
3.3 Renewed interest in Bible College years: 1950 to 1969	63
3.3.1 Racial and social issues	64
3.3.1.1 Black Bible schools	65
3.3.1.2 The White Bible School	71
3.3.1.3 The relationship between the different Bible Colleges	73
3.3.2 Spirituality and academic achievement	74
3.3.2.1 Entry into pastoral ministry: 'brother' becomes 'pastor'	74
3.3.2.2 The Bible College Committee becomes the Curatorium	75
3.3.2.3 The content of academic achievement	77

3.3.2.4 Admission requirements	80
3.3.2.5 Distance education in the former 'Black' section	80
3.3.2.6 The eight-subject course	81
3.3.2.7 The influence of FP Möller (Sr)	82
3.3.3 Financial viability	84
3.3.4 Conclusion	85
3.4 The Theological College years: 1970 to March 1996	87
3.4.1 Racial and social issues	88
3.4.1.1 The unity process	89
3.4.1.2 Black Bible Schools	93
3.4.1.3 The White Bible School	103
3.4.1.4 Multiracial Bible Schools	106
3.4.1.5 The relationship between the different Bible Colleges	109
3.4.2 Spirituality and academic achievement	112
3.4.2.1 Accreditation at universities and the development of Degree courses	113
3.4.2.2 The tension between spirituality and academic achievement	116
3.4.2.3 Academic achievement	117
3.4.3 Financial viability	124
3.4.4 Conclusion	127

## **4. THE THEORY AND PRACTICE OF THE CURRENT THEOLOGICAL EDUCATION IN THE AFM 131**

4.1 Theological education theories	131
4.1.1 Instruction, education, catechetics and training.	132
4.1.2 Current theories on theological education	135
4.1.2.1 The theories of JM Lee	136
4.1.2.2 The theories of TH Groome	139
4.1.2.3 The theories of LO Richards	144
4.1.2.4 Conclusion	148
4.2 Racial, social, political and ideological influences	149
4.2.1 Western and African ideas	150
4.2.2 Two racially divided colleges	152
4.3 The tension between spirituality and academic achievement	157
4.4 Financial viability	160
4.5 Conclusion	163

## **5. NEW PRACTICAL THEOLOGICAL THEORY OF THEOLOGICAL EDUCATION IN THE AFM 165**

5.1 Theological education according to Jesus and the apostles	166
5.1.1 The equipment ministry of Jesus according to the Gospels	166
5.1.2 The equipment ministry of the apostles	171
5.1.3 Conclusion	180
5.2 Renewal in theological education	181
5.2.1 Racial issues	182
5.2.1.1 Uniformed theological education	182
5.2.1.2 Contextualisation	183
5.2.1.3 Globalisation	185
5.2.1.4 Restructuring	186

5.2.2 The tension between spirituality and academic achievement	188
5.2.2.1 Avoiding polarisation	188
5.2.2.2 The predominance of spirituality	189
5.2.2.3 An integrated approach	189
5.2.2.4 Decentralisation and the cell church system	191
5.2.2.5 Level and tracks of theological education	195
5.2.3 Financial viability	196
5.2.3.1 The theology of financial viability	196
5.2.3.2 Financial responsibility	198
5.2.4 Conclusion	200
<b>6. A MODEL FOR THE PRAXIS BASED ON THE NEW PRACTICAL THEOLOGICAL THEORY</b>	<b>201</b>
6.1 Description of a model for praxis	201
6.2 Racially integrated theological education	203
6.2.1 The Department of Theological Education for the AFM	203
6.2.2 Graphical illustration of the Department of Theological Education	205
6.3 Theological education on different levels and tracks	207
6.3.1 Academic achievement on six levels	207
6.3.2 Spirituality as the development of ministries in various tracks	211
6.3.3 Graphical illustration of levels and tracks of theological education	213
6.4 Financial viability	215
6.4.1 Graphical illustration indicating the financial viability	216
6.5 Conclusion	218
<b>WORKS CONSULTED</b>	<b>220</b>

---

# 1. INTRODUCTION

The realities within the Apostolic Faith Mission of South Africa (AFM) made this study necessary. The AFM, with its roots linked to the ministry of John G Lake, is the first Pentecostal Church<sup>1</sup> in Africa.

Lake started his ministry in Johannesburg on 25 May 1908 (Burger 1987:167). His mission was to proclaim the Pentecostal message in Africa with the focus on mission work. He and Tom Hezmalhalch, with the help of others, were the founders of the AFM on the African continent (Burger 1987:421).

This initial non-racial movement began with the emphasis on the power of God to save, heal, baptize in the Holy Spirit and through evangelism to reach the world's lost people for Christ (BECM 1918:58; BECM 1919:89). Their understanding of the dependence on the Holy Spirit as counsellor and guide created a theoretical basis for theological education. They initially trusted that this dependence on the Spirit was all that was needed to be effective in the ministry, and that formal theological education was not required.

---

<sup>1</sup> For a description of the twentieth century Pentecostal movement see Hollenweger 1972 and Burger 1987:66-84.



---

The development of the AFM into a Church and later into four different sections, based on race, and still later into two divisions, caused theoretical and practical modifications as far as theological education is concerned. As the AFM recently removed all forms of discrimination based on skin colour from its constitution, and became fully integrated as one united AFM in South Africa on 3 April 1996, the theological education must reflect this new reality. The AFM also needs to take the worldwide (but more specific the African) population growth into account in its future theological education.<sup>2</sup>

This study is based on the work that the AFM did, and is still doing, including all racial groups.

Theological education went through different theoretical and practical changes that need to be explored. The problem that is under investigation is to describe the development in this area. This study will then have a strong historical perspective in which the past and present will be studied empirically by means of literary study. This links up with the possibilities that Pieterse (1993), ascribes to the practical theological field of study. He indicates that there is room for different methods of enquiry using qualitative, quantitative, theoretical, historical and literary methods (:190).

---

<sup>2</sup> 'The 12 years from 1987 to 1999 will be the shortest time span ever needed to add another billion people' (Bos, et al 1994:3). He states that the world population will grow to 6 billion by 1999. 'World population is shown to double between 1990 and 2100, but most of the increase will be added between now and the end of the first 25 years of the next century....Among the continents, Africa will be growing the fastest, (population wise) more than quadrupling in size' (:4).

---

The theory behind the different stages in the development of the theory and praxis of theological education in the AFM is explored. This forms part of the understanding of the theory and praxis of the present situation of which a description is given. A new practical theology theory is formulated to guide the future of theological education praxis in the AFM.

The Scriptural quotations in this thesis are from The Holy Bible New International Version third impression 1990, published by the Bible Society of South Africa.

## **1.1 Synopsis**

The next chapter deals with the problem under investigation in this study.

The third chapter describes the historical development of theological education in the AFM and can be grouped into four periods, according to the distinctive changes theological education went through.

The first period is the time before there was any formal Bible school and covers the years from 1908 to 1923. During these fifteen years, it was perceived by the Church that the workers were called by God, anointed by the Spirit and educated by the local congregation. Informal Bible studies were presented in the official magazine of the AFM as well as at annual conferences (WWCM 1917:127, 136).

The second period can be described as the early Bible School years from 1924, when Pastor Elias W Letwaba started the first Bible School (WECM 1924:48),

---

until 1949 when there was no Bible School and it was decided that a Bible correspondence course must be offered (WECM 1949:3283). During this period the racial separation of the Church was reflected in its theological education. The emphasis on the Holy Spirit as the only teacher was now modified to include 'Bible' knowledge through 'Bible School' training. Financial responsibility was shared by the local churches through free will donations; for the rest the Bible Schools had to trust 'God alone'.

The period of renewed interest in Bible School education started in 1950, when Dr FP Möller (Sr) was appointed as the principal of the Apostolic Bible College (WECM 1950:3368). This third period ends in 1969 when the two-year course at the Apostolic Bible College was terminated. The Church now openly embraced apartheid in its structures, and thus sided with the National Party government. Racially divided theological education was promoted to the extent of ethnic divisions. The major change in the attitude favouring academic achievement came in this period. Financial responsibility was more centralised.

The fourth period starts in 1970 and runs to 1996. This can be called the theological college years as the name, as well as the content of the theological education, reflect major changes. This period also marks the introduction of theological degree courses in 1987 (Kinnear 1995). The full spectrum of racially divided theological education was established, but the crumbling of apartheid and the move towards non-racial theological education arose. A sell out to academic achievement occurred.

---

The description of these four periods of development, leads to a better understanding of the theory behind the current praxis of theological education in the AFM.

The same perspectives used to investigate the historic development were also used to determine the current theological theory and praxis in chapter four. It stands out that the AFM has repented of its apartheid in the past and has become a non-racial structural unity. 'Now that the AFM is structurally one church, unity in theological education has become an imperative'; these words of Pastor George Mahlobo, former rector of the Apostolic Faith Mission of South Africa Theological Institute, still need to be fulfilled (in Erasmus 1996:backpage). The question of finding a balance between spirituality and academic achievement came to the fore. Financial viability became a crisis with too many colleges draining too little resources; rationalization to survive financially became a reality.

A new practical theology theory for theological education is formed and described in chapter five. This theory takes into account the Biblical basis and contextual reality and applies it to the needs of a united AFM.

This theory leads to a model for implementation as portrayed in chapter six.

## **1.2 Description of some words used in this thesis**

At this point it is important to take note of the fact that words have the potential to express meaning and that each user attaches a particular meaning to a word

---

(Louw 1976:44). A description of some of the words that are frequently used in this study is given to clarify the meaning that the author has attached to them.

The meaning of the words described below is not a semantical debate, but is given as an apriori use of these words by the author. This is not a full description of these words, but rather an indication of the way in which it will function as tools throughout the investigation.

### **1.2.1 Church**

‘Church’ is the word used to describe a body of believers in Jesus Christ.

When referring to churches in general, the lower case is used. When referring to a specific church the upper case is used. The wording ‘the Church’ refers to the Apostolic Faith Mission of South Africa as a whole. Local churches are groupings of believers that gather regularly. They are also called congregations or assemblies.

### **1.2.2 AFM**

AFM, or AGS in Afrikaans, is used as the abbreviation for the Apostolic Faith Mission of South Africa, which was established in 1908 in South Africa and then spread to other countries. In other countries it is known as the ‘Apostolic Faith Mission in ...’ with the name of that country added.

---

### 1.2.3 Pentecostal

The word 'Pentecostal' is used to refer to the perceptions of certain churches that speak of themselves as Pentecostal churches. They believe, among other things, in the baptism in the Holy Spirit with speaking in tongues, as was experienced on the day of Pentecost (Acts 2:4). This is in line with a description of the modern Pentecostal movement as an 'early 20th-century movement that saw itself as recapturing the renewal experienced by 1st-century Christians who had received the Holy Spirit' and Pentecostalism as a movement 'that experience the gifts of the Holy Spirit, most often prominently including *glossolalia*, or "speaking in tongues" (Acts 2). Also the several denominations arising from early 20th-century revivals that stress a special baptism of the Holy Spirit after conversion' (McKim 1996:206). Parker (1996:12), himself a Pentecostal, describes this movement as referring 'broadly to *groups that affirm that the phenomenon described in Acts 2 is repeatable in contemporary times*'.

Pentecostals do not only highlight the Spirit baptism (Theron 1989:181), but place emphasis on the power of God actively working in and through the believer (Hattingh 1989:155, Parker 1996:10-13). The gifts of the Holy Spirit (1 Cor 12), form part of their daily experience. They believe that God is active in their midst today not only in power to perform miracles, but also in leading them to sanctification and love.

The strong link that this Christian movement feels with the first Christian communities makes them Bible believers 'not merely to be intellectually

---

committed to a certain view of Scripture - it means to attest to the continued dynamic action of God in and among his people, in ways similar to those experienced in Biblical times' (Clark 1989:7).

#### **1.2.4 Theology**

Theology is a word derived from the Greek words 'theos', and 'logos', meaning 'God' and 'word' respectively. Theology as a science focuses on human reflection on God's self-revelation and interaction with His creation, as recorded in the Bible and experienced by people through the ages.

This description of theology refers to the Christian faith in Jesus Christ as the King of the kingdom of God, but excludes all other reflection on transcendental experiences. This does not imply that theology may not be used by other convictions outside the Biblical understanding of God, but that in this study theology serves only as a Christian reflection on God's self-revelation. This is in agreement with Kūng's (1995b:447) 'single constant (Christian tradition, the gospel, faith in God in Jesus Christ)' as the 'one thing that must always persist and prevail throughout all the paradigm changes in theology'. Theology is thus 'fides quaerens intellectum (Lat. "faith seeking understanding")' (O'Collins, and Edward & Ferrugia 1991:240).

Different perspectives are included in theology like missiology, Old Testament, New Testament, systematic theology and ethics, practical theology and ecclesiology.

---

### **1.2.5 Theological education**

Theological education is mainly used as term for the theological education of adult Christians. Theological education is a subdivision of Christian education in the field of practical theology. Theological education in this study, can be described as the equipping ministry of the church to develop leaders for the local churches. The research is based on a narrow perspective of the words 'theological education' as the training of pastors for the ministry. This was not done to indicate that this type of training is for the formation of pastors only, but so that the field of study can be narrowed down to enable effective investigation that will contribute to the understanding of the way the AFM trains its pastors as leaders of local churches. In the new practical theological theory and praxis model, theological education has been broadened to include all training in the body of Christ. This is in keeping with recent perceptions that theological education 'should be conceived broadly as all education, whatever the institutional locus, that has a theological character' (Wheeler 1991:7).

The word 'education' in theological education points to the didactical function of the church in the formation of Christian values that are learned by a process of cognitive, conative and affective change, also known as spiritual growth. The likeness of Christ is the direction of the growth.



---

## **2. RESEARCH STRATEGY**

### **2.1 The scientific approach in practical theology**

Practical theology is one of the fields of study within the broader spectrum of theology. Practical theology has as its field of study the communicative actions of Christians in the encounter between God and humanity in the name of Jesus Christ through the Holy Spirit. Furet (1987:271) describes practical theology as 'communicatief handelen in de dienst van het evangelie'. The communicative actions focused on in this encounter are preaching, care, celebration, service and instruction or education (Heyns in Heyns & Pieterse 1990:14). The communicative actions take place, among others, at worship services, in the Sunday school, at home, in the school, in the work place, in the seminary and wherever Christians are mediating God's coming to the world.

Above description of practical theology is only one of different approaches to the subject (Furet 1987:260, Burger 1991:32-33, Pieterse 1993:48, McKim 1996:215, Browning 1991:296, Cochrane, de Gruchy & Petersen 1991).

In South Africa, as seen in other countries as well, at least three broad streams can be distinguished. Some practical theologians follow a confessional, others a correlative and a third a contextual, approach (Burger 1991:59). Pieterse

---

(1993:103), on the tracks of Wolfaardt (1992) and Burger (1991), took note of the different schools of thought in South Africa, but rephrased two of these approaches.

Pieterse renamed the confessional approach, diaconical approach. To him this approach emphasises the importance of the Bible as Word of God and uses a Biblical hermeneutical methodology. According to the study of Burger (1991:59), most of the local Afrikaans Reformed Church departments follow this approach, amongst them Willie Jonker (1981:37), being one of the strongest advocates.

Pieterse renamed the correlative approach, 'handelingswetenskaplike benadering' (communicative action science approach). This can also be called a communicative operational science approach (Wolfaardt 1992:2). The main feature of this approach is the empirical method used to observe the actions of people mediating the gospel to the furtherance of the kingdom of God. The main focus is on the praxis without losing hold of the theological theory. Pieterse (1993:108) is one of the strongest adherents to this approach.

The scientific investigation of above-mentioned communicative actions by practical theologians, has to do with the 'theories on which praxis is based and whether they are effective. If not, they have to develop new theories' (Heyns in Heyns & Pieterse 1990:21).

The cardinal achievement of modern practical theology was that it discovered, described and explained this constant interaction between theory and praxis (or ideal and reality). This task of description,

---

exploration and explanation of the relationship between theory and praxis is the main occupation of practical theologians today.

(Pieterse in Heyns & Pieterse 1990:63).

Heyns (in Heyns & Pieterse 1990:30) emphasises the fact that theory and praxis must be on a par. 'Although theory and praxis are equivalent, they may nevertheless occur in a whole range of relationships, from complete separation to identification'. The further theory and praxis are apart, the greater the bipolar tension between them will be. 'The transition from theory to praxis, and vice versa, entails qualitative change. Theories have to be continually verified and falsified in practice. At the same time they have to transcend practice in order to preserve a critical distance' (Heyns in Heyns & Pieterse 1990:31).

The third approach is the contextual approach. It also uses the empirical method but focuses on the context of the oppressed and powerless people (Cochrane et al 1991:23).

The contextual approach takes more cognizance of the socio-political context in which the subject is being studied. The transformation of the pastoral praxis is one of the main objectives in this approach (Cochrane et al 1991:ix). The pastoral praxis includes 'the work of the whole People of God, that every member of the Church has a "priestly" and "diaconal" vocation and responsibility' (:3). Transformation in the South African context means 'a dismantling of the edifice of apartheid and the reconstruction of a society built upon wholly different principles than that of division and domination' (:2). The Belhar Confession, Kairos Document and the Evangelical Witness in South Africa played an

---

important role in this regard (:6). The dismantling of apartheid, and its offsprings, and the reconstruction of South Africa are at stake (:5). De Gruchy (1987) strongly supports this approach.

Although it seems as if the different approaches to practical theology are excluding one another, there is, however, dialogue and cross-pollination. Coenie Burger (1991:2) concludes, after his literary study of practical theology in Germany, Netherlands, the USA and South Africa, that some theologians are hesitantly optimistic about a growing consensus amongst the leading thinkers in this field of study.

Practical theology shares with social sciences the empirical method. 'Since approximately the 1860s, the tendency has been to answer questions about human beings by means of the methods of the natural sciences' (Dreyer 1991:222). The social sciences thus followed the natural sciences in their methodology. In reaction to the limitations of the methods used in the natural sciences, some social scientists developed an empirical method for the social sciences that includes, among other things, intersubject consensus. 'Those who maintain that the social sciences should follow the model of the natural sciences are called positivists, while those who do not believe that the social sciences ought to be modelled on the natural sciences are known as antipositivists' (Dreyer 1991:224).

An antipositivist approach to the empirical method leaves scope for normative and subjective aspects to operate (Dreyer 1991:225). Although the positivist approach usually makes use of a quantitative research method while the

---

antipositivist approach uses a qualitative research method, a combination of both quantitative and qualitative methods may be used in practical theology (Dreyer 1991:225). Thus the practical theologian who uses an antipositivist approach in research is able to employ scientific methods to do a situational analysis of the praxis and then to employ a biblical-hermeneutical approach to develop new theories.

The practical theologian does not only deal with the interaction between theory and praxis, but should also develop new theories where it is needed. Sound theorising depends on the ability of the practical theologian to interpret the gospel in the context of the people involved. Thus the practical theologian must be able to employ a biblical-hermeneutical approach as well as empirical research methods. By nature of the subject, the theories should be theological and not just philosophical.

Depending on the research problem, either a philosophical (or literary) or empirical method may be used in practical theological research (Dreyer 1992:372). Dreyer (1991:211) also refers to the two research methods as '*theoretical and empirical (scientific)*'. A combination of both philosophical and empirical methods may also be used in research.

## **2.2 The research problem**

The standard of theological education within the AFM is questioned. Research indicates that pastors of the AFM experience their theological education as

---

inadequate (De Wet 1989:297; Erasmus 1990:155; Mostert 1991:163; Van der Spuy 1993:255).

In order to address this problem a better understanding of the way it developed is needed. This has to do with the historical development of theological education in the AFM. Part of the problem lies in the fact that a description of the historical development of theological education in the AFM is lacking. Thus the research problem has historical roots that form part of the problem that needs to be described.

In the context of a new South Africa and a united AFM, the racial aspect (within a mission that initially focussed on the indigenous people of Africa) related to theological education, needs to be explored. The presumption of a historic understanding of the dependence on the Holy Spirit as all that was needed to be effective in the ministry also needs to be explored. The fact that the AFM started with the poor makes it inevitable that financial viability should be looked at more closely.

In support of above arguments, I am of the opinion that three of the aspects that governed the effectiveness of theological education in the past are racial relationships, the tension between spirituality and academic achievement and financial viability. These aspects influenced the way theological education was accomplished through the entire past existence of the AFM. As will be indicated in this study, these factors played a profound role and determined the praxis of theological education.

---

Another reason why these three aspects were chosen as a leitmotiv throughout this study is that the author has experienced them as important during the last twenty six years as a pastor and educator in this Church. They were discussed in different forums and during so many Church Councils as will be shown in this study. This is a choice that I made based on the history of the church and society as well as the importance of these matters in the context of a new South Africa.

This is not to say that these are the only factors that played, or are playing, a role in the effectiveness of theological education. But as a point of departure in the venture of exploring the field of study these were chosen as important aspects. Further study on this matter may explore other aspects that might be of equal importance or may even be more important than these. As research is limited by the time and scope of the task that is undertaken this is all that the present study is aiming at.

Other aspects that have been left out, because they were of lesser importance for this study or would have made it too comprehensive, are among others, faculty, syllabi, statistics, student life, accommodation, staff, evaluation of programmes, achievements by graduates, administration, didactical methodologies and comparison with the theological education presented by other churches and educational institutions. These aspects need to form part of future studies.

---

It is important to understand how racial relationships, the tension between spirituality and academic achievement and financial viability form part of this study.

Racial relations has to do with the understanding of human life in its appearance via skin colour and other physical realities. The Christian anthropology and the hermeneutics that direct it, play an enormous role in the perception of race. Not only the biological aspects but also the cultural aspects of racial stereotypes influence the understanding of racial relationships.

Within the South African context the factor of race played an enormous role in the social life. Before the Union of South Africa was formed in 1910 there was already racial conflict and racial discrimination. The British government excluded the Black people of South Africa from participation in the formation of the Union. Since its founding in 1912 the African National Congress promoted racial equality for all the people of South Africa. The AFM started during the time leading up to the formation of the Union and reacted to the context by opting for the status quo.

The relationship between the different races in South Africa during the past eighty years had its bearing on the way the AFM formulated its theories on theological education and the way it was practised.

The united AFM has a racially divided theological education system with little or no interaction between the different groups. This can cause a perpetuation of



---

apartheid and disunification of the Church. The effectiveness of the racially divided theological education in the Church in the context of the new South Africa and within the global village, is questioned.

Spirituality from a Pentecostal perspective refers to character formation into the likeness of Christ. This includes authenticity, as a life shaped by the love of God. It also includes authority in understanding the will of God and the power of the Holy Spirit.

Holmes (1980:3) describes the title of his book (A history of Christian Spirituality) as the history of reflection on seeking and knowing God in the Christian context. To him spirituality means the experience of seeking and knowing God. This experience of encounter between God and humanity is expressed in prayer and meditation on God's Word that result in deeds of godliness- deeds produced in the believer as the fruit and gifts of the Spirit. Spirituality is faith as a relationship between God, the Father of our Lord Jesus Christ, and a believer filled with the Holy Spirit.

Academic achievement has to do mainly with the cognitive aspect of learning, in this case the learning of Christian principles through scientific investigation. Academic achievement is related to intellectuality that focuses on the cognitive aspect of human life. The tension between spirituality and academic achievements refers to the understanding that there exists a bipolar tension between the two. They are not necessarily in opposition but the way the relationship between the two is perceived will determine how they function.

---

Because of the nature of theological education, it includes a cognitive aspect that relates to academic achievement and conative and affective aspects that relate to spirituality.

The tension between spirituality and academic achievement arises in the AFM because of their theological understanding of the work of the Holy Spirit within the Church. Cognitive, affective and conative development of the Christian to maturity in Christ, implies a learning process where the Holy Spirit and knowledge obtained by perception, are interacting. This interaction between perceived knowledge and the dynamic work of the Holy Spirit creates a bipolar tension. The scintillating movement between the extremes of spirituality and intellectuality and the influence that it has on the excellence of theological education are under the spotlight.

The Pentecostal movement in the USA experienced the same tension between spirituality and academic achievement as the AFM.

Financial viability is used as an indicator of the availability of the means to accomplish theological education, the funding of theological education and the attitude of the Church in its financial involvement.

Theological education is costly. The financial viability of the enterprise has a direct influence on the way it will be structured. In order to have human and literature resources and accommodation, the financial implications must be taken into account. The AFM took responsibility for the costs of its training

---

programmes and its local churches contribute on a compulsory basis. The local churches, as shareholders of the enterprise, require that the dividends of excellence be achieved.

The Pentecostal movement flourishes under the poor people of the world (Hollenweger 1976:232). In South Africa it was the same. The Black people were even more deprived within the social setting of South Africa so that in the First Carnegie Inquiry into poverty, they were left out completely. The only focus then was on the 'poor whites' (Wilson & Ramphela 1989:x). The AFM started with poor uneducated people of all races and this also influenced the financial viability of theological education in the Church. Initially neither the Church nor the students were able to pay the costs of theological education. The situation has changed over the years and theological education has become part of the responsibilities of the Church and the students.

In order to get to the core of the problem of the inadequacy of the current theological education in the AFM, this study must be seen as a departure point in order to place something on the table for further discussion and not as the fulfilment of the task. In order to develop an effective theological education the AFM cannot work in isolation, but should network with the Church of Jesus Christ at large. The 'ecumenical' aspect of theological education can receive further attention in the future.

---

## 2.3 Research design

This is a practical theological study. As such the relationship between theory and praxis as far as the theological education of the AFM is concerned, will be dealt with. This will be done by taking the history of theological education in the AFM into account.

In this study a combination of the confessional, correlative and contextual approaches will eclectically be followed (Burger 1991:61). A combination method applies both empirical research and Biblical hermeneutics. 'Onder kombinasie-metode is verstaan 'n metode waar daar vanaf twee kante gewerk kan word, naamlik van empiriese kant, maar ook van teoreties-teologiese kant' (:65). Although Burger only thinks of a combination of the confessional and correlative approaches, there is no reason why the third partner should be left out. The contextual approach within the African context with its contrasting constructs of Black and White, poor and rich, power and weakness, Third World and First World and minorities and majorities, need not be left out of a combined approach in theory and methodology. Pieterse (1993:129), also suggests that aspects of the contextual approach be incorporated into the 'handelingswetenskaplike benadering' (action science approach or communicative operational science approach).

---

The model of Zerfass (1974:167) as a vehicle between theory and praxis, was a guideline for this study although it was not strictly followed. This model relates effectively to the correlative approach and is a useful tool for the interaction between theory and praxis.

Pieterse (1993:175) indicates that the current praxis has its theoretical origin in the traditional theological theory, which links the historical theory to the current praxis. It would be a misunderstanding of Zerfass to imply that the historical theological theory was responsible for the current praxis, but it influenced action in the direction of the praxis.

When analysing the current praxis there is an interaction with the historical theological theory. The developmental stages that led to the current practice were first explored. The situation analysis of the current praxis was done by means of literature study.

The interaction between the analysis of the current practice and historical theological theory, has led to a new practical theological theory. This theory, if it is implemented, will lead to a new praxis which Zerfass calls praxis 2.

There has been hardly any reflection on the subject within the Church. A historical evaluation would lay the foundation for further scientific investigation. Research on a history of theological education within the AFM was only done very recently and therefore an understanding of the current theory can only be abstracted in the light of the historical development of theological education in the AFM (Erasmus 1996).

---

This study intends to indicate how the current practice came about by exposing the underlying theories that occurred during the different stages of the historical development of theological education in the Church. The three aspects as mentioned above, will be the leitmotiv. After an exploration of the historical development, the way it shaped the current theory and practice will be stated. The current theological theory will be amended to form a new theological theory for the future.

## **2.4 Research task**

The research task is to describe the historical development and current theory and practice of theological education in the AFM in order to construct a new practical theology theory and praxis model for theological education within a united AFM.

As Küng (1989a:5) indicates 'nowhere - not even in the natural sciences - can absolute objectivity be sought by excluding the human subject, the researcher himself. Even the conclusions of the natural scientist and the technician are hermeneutically established'. It is thus important to take note of my own context. My research was done from a classical Pentecostal perspective. As a third generation radical White pastor and theological educator of the AFM, I am well acquainted with the detrimental effects of apartheid in our country and in the Church. I tried to look through the eyes of the oppressed in my Church towards

---

a just interpretation of theological education (Cochrane et al 1991:15), knowing, in the words of Tracy (1989:38), that 'every interpreter enter the task of interpretation with some pre-understanding of the subject-matter'.

I believe the AFM needs a paradigm shift in an evolutionary way including 'an entire constellation of beliefs, values, techniques and so on shared by the members of a given community' (Kuhn 1970:175), in this case the community of AFM theological educators. The problem of resistance to change may also apply to the AFM.

*Like natural science, the theological community has a 'normal science' with its classical authors, textbooks and teachers, which is characterized by a cumulative growth of knowledge, by a solution of remaining problems ('puzzles'), and by resistance to everything that might result in a changing or replacement of the established paradigm.*

*(Küng 1989b:14)*

---

### **3. DISTINCTIVE PERIODS OF DEVELOPMENT OF THEOLOGICAL EDUCATION IN THE AFM**

In order to understand the current theory and practice of theological education in the AFM, it is necessary to start right at the beginning of the AFM in 1908, and indicate what periods of development occurred up to the present<sup>3</sup>.

The development of theological education within the AFM can be divided into four periods according to the different changes in theory and practice that occurred. This division is the logical conclusion of the investigation into the history of theological education in the AFM.

An explanation for each division is given in the discussion of each period. Only the relevant historic indicators will be dealt with.

---

<sup>3</sup> For a more detailed historical perspective see Erasmus 1996.



---

### **3.1 Pre-Bible School years: 1908 to 1923**

The first period starts with the founding of the AFM in 1908 and runs through to the end of 1923. This can be called the pre-Bible School years as there was no Bible School in existence during that period. Although the need for Bible education was stressed more than once, it never materialised in this period (WECM 1920:456; WWCM 1923:654).

It was in this interval that racial separation within the AFM started. The foundation of theological education along racial lines was thus laid.

The theological education was done through the preaching and teaching that formed part of the congregational life, as well as articles in the official magazine 'The Comforter/ Die Trooster' and ministry at the annual workers' conferences.

During this period John G Lake and PL le Roux were significant persons in the formation of the theory for theological education.

#### **3.1.1 The racial issue**

The change from an interracial to a segregated Church came within the first year(s) of the AFM. 'Whites' displayed strong racial prejudice. The Executive Council consisted only of White people. An alternative 'Native Council', the decisions of which were subject to revision by the Executive Council, was formed. The strong White control was partly responsible for the resignation of at least one prominent Black leader and also contributed to the first split in the

---

AFM. Theological education was also planned along racial lines.

#### **3.1.1.1 The AFM as interracial mission**

The AFM started, as in Azusa street, Los Angeles, as an interracial mission (Nelson 1981:196; WECM 1909:18). The first services were held in a building in Doornfontein, Johannesburg. Here all races attended the services, although the majority were 'Black' or 'Coloured' people (Burger 1987:167). These terms were interchangeable and used to identify people other than 'whites'.

When that building became too small, they moved to 88 Breë Street but still had interracial services; only now the 'White' people were in the majority (Burger 1987:169). This assembly became known as the 'Tabernacle' or the 'Central Tabernacle' (WECM 1908:1).

#### **3.1.1.2 Separation and racial prejudice**

It is, however, clear that the racial separation was evident shortly after they moved to Breë Street. At the first recorded meeting of the trustees, held at Breë Street on 17 September 1908, 'br Lake draws the attention of the meeting to the necessity of seeing adequate accommodation for the holding of services in Doornfontein especially for the Coloured people' (WECM 1908:1). Again a building was rented in Doornfontein, for the 'Coloureds'. Their baptism still took place in the Tabernacle, but after that of the 'whites' (WECM 1908: 6 November). In 1909 the Executive Council decided that 'in future the baptism of whites, Coloureds and natives shall be separate' (WECM 1909:49).

---

On 27 May 1909 the first 'Council' was constituted (WECM 1909:34). It consisted of fifteen 'White' workers and although Elias Letwaba, a 'Black' preacher, was already recognised by the AFM, he was not included (:26).

At the 'White' Workers Conference held from 4 to 7 July 1917 'the question of Natives and Coloureds attending the European services was brought forward, and proved to be a very knotty question. The discussion continued throughout Friday afternoon without reaching a decision' (WWCM 1917:134). This shows that the racial issue was well debated. It would have been illuminating to hear the arguments. One of the questions that they discussed was 'how far may Natives and Coloured people be permitted to participate in our services?' (:129). An 'our' and 'their' situation was created which was partly caused by the 'boer-influence' (Burger 1987:422). A resolution was later taken by the same meeting,

that we do not teach or encourage social equality between Whites and Natives. We recognise that God is no respecter of persons... We therefore preach the Gospel equally to all peoples, making no distinctions...our White, Coloured and Native peoples have their separate places of worship, where the Sacraments are administered to them. We further recommend that in the Central Tabernacle, and other assemblies if desirable, certain seats be reserved for Coloured persons who may attend there. Further, that in the case of certain worthy Coloured families attending at the Central Tabernacle the matter be left in the hands of the Spiritual Committee.

(WWCM 1917:135)

By saying that they "do not teach nor encourage social equality", they took a stand that endorses inequality and perpetuates an anthropology of racism.

---

The pragmatic approach that they followed to solve the racial issue, is a clear indication that the AFM was not willing to get involved in social justice, but preferred to abide by the status quo. They focused on the preaching of the gospel to different groups of people. They thereby reached the different groups independently of each other and developed separate 'churches' based on race. Only 'worthy Coloureds' were allowed to cross the racial barrier to the 'whites'. This indicates that the social status of the people was a deciding factor. The social inequality of the day was accepted and introduced into the Church. Although they acknowledged that God is no respecter of persons, their situational ethics demanded that they keep the racial groups and social classes apart, but under strict 'White' control. Burton (1934:5) sums up the attitude of 'White' Pentecostals at that time when he says: 'It is not our purpose to solve South Africa's social problems: some of the most brilliant minds in the world are concentrating on that, and for the present, segregation seems to be the most humane suggestion offered'.

### **3.1.1.3 'White' control over the ministry to Black people**

For all practical purposes the AFM was already racially divided into two divisions by 1910. The ministry to whites was directed from the Central Tabernacle, which was also the Headquarters. It was only called the AFM with no indication that it was for 'whites only', though in practice that was the case. The ministry among people that were not of (pure?) European descent was called 'mission work'. From 1910 they were under the 'Native Council' that was controlled by the 'whites only' Executive Council. But in 1917 the Executive Council introduced a

---

'Missionary Committee' that consisted of White missionaries only. They were now in charge of the ministry to all but Europeans, but still under the final control of the White Executive Council (WECM 1917:147-148). It is no wonder that there was frequent conflict between the White missionaries and the Black ministers (BECM 1918:40). The Black ministers were deprived of making their own decisions, or sharing the leadership at the Executive Council level. Their only option was to recommend motions for a final ruling by the White Executive Council. The AFM moved to central control with the main power vested in the Executive Council.

The Black members of the AFM wanted more freedom to make their own decisions. One of the Black leaders, brother A Oliphant, was in constant conflict with the 'White' Executive Council about White control over the work among the Black people. He took his stand before the 'White' Executive Council and when he was reprimanded for issuing certificates to workers, he walked out of the meeting (WECM 1915:7). He even brought a motion of separation from the AFM, on the grounds of the White control over the Black work, to the 'Native Conference' in December 1917 (BECM 1918:43). On the same grounds he eventually resigned from the AFM (WECM 1918:162). The AFM might have fared better if the strong Black leaders had been allowed to become part of the Executive Council and had been granted more freedom among their own people.

---

#### 3.1.1.4 The 'Native Conference' and 'Native Council'

A 'Native Conference' already existed by June 1909. Their delegation met the 'White' Executive when they discussed the rules governing the AFM (WECM 1909:37), although the control over the mission to the indigenous people of Africa was in the hands of the 'White' Executive Council. A copy of certain resolutions passed by the 'Native Conference' was handed to the Executive, but no trace of these resolutions can be found. The resolutions, as amended by the Executive, reads 'that a White Superintendent or Superintendents be appointed by the council over the Native work in the respective colonies of South Africa, who shall act in harmony with and subject to the approval and confirmation of the Executive and Council' (WECM 1909:37). This is a clear indication of the subordinate position that the 'Executive' ascribed to the 'Native Conference'. The 'Native Council', that was formed on 6 May 1910 with three 'White' and three 'Black' members, had only referral powers as far as allowing workers into the ministry was concerned (WECM 1910:54).

The first policy for the appointment of Black workers, approved by the 'White' Executive Council on 6 May 1910, reads:

1. That the work amongst the Natives for the time being be conducted by a "Native Council" consisting of three European Members (Brs. J.G. Lake, P.L. Le Roux, T. Schwede) assisted by three Native overseers (the Brs. J. Marwane, Letwaba and A. Oliphant).
2. Any person desiring to enter into the fellowship of the Apost.[sic] Faith Mission as a worker will apply to the Native Council, which body shall refer its decision to the Executive Council for final ratification.
3. The work shall be carried on by means of

- 
- a) Local Preachers, who have the power to preach the Gospel, lay hands on the sick and bury the dead.
  - b) Deacons, who have power to preach the Gospel, lay hands on the sick, bury the dead and consecrate little children.
  - c) Elders, who have power to preach the Gospel, lay hands on the sick, bury the dead and consecrate little children, administer the Lord's Supper and baptize believers.
  - d) Overseers, who in addition to all the foregoing, have power to perform marriages, exercise discipline and to ordain ministers subject to the approval of the Executive Council.

Elders and overseers are considered ministers.

4. Local preachers shall receive ordination by laying on of hands, which may be performed by the Elder by consent of the Executive Council. Women workers shall be admitted as local preachers and receive a similar ordination.
5. Every church member in good standing and especially those who have received the baptism in the Holy Ghost, shall be encouraged to take a share in the work by witnessing of what God has done to their souls.
6. In support of our Ministers, we follow the lines laid down in the Word of God. Funds shall be raised by means of tithes and offerings. Our native church is not expected to keep the European Ministers who labour in our midst, but the native workers are supported wholly from this source.
7. The decisions of the Native Council are subject to revision by the Executive Council of Johannesburg.

(WECM 1910:54-55)

No indication is given as to what criteria were used to determine who were admitted to the different levels of ministry. No theological education was required. Only a framework of the ministries was laid down. There was a clear

---

hierarchy starting with every church member as a witness, then a local preacher, deacon, elder and finally an overseer. Only the highest two positions on the hierarchy were reserved for 'ministers', although even local preachers were ordained. 'Local preacher' seems to be the highest position a woman could attain. The financial basis for the funding of the ministries would be through tithes and offerings.

It should be noted that this policy for the 'mission work' of the AFM came in the same year in which the Union of South Africa was formed. The exclusion of blacks in the government of the country and the exclusion of same in the Executive Council of the AFM, indicate that the AFM followed the same road as the government of the day. There is no indication that this was done intentionally, nevertheless it occurred simultaneously.

#### **3.1.1.5 The 'Zion' movement in the AFM**

The Zulus in the district where Pieter L le Roux was overseer wanted to keep the name 'Zion'; it was therefore decided 'that this portion of the Mission be known henceforth as the "Zion branch of the Apostolic Faith Mission"' (WECM 1910:61). This was just the beginning of a separate church as the minutes of 15 August 1915 of the 'White' Executive Council indicate. 'Zululand Natives unanimously decided to adopt the name Zion Apostolic Church....Matters appeared to be at a deadlock as br Le Roux did not see his way clear to discard the name "Zion"' (WECM 1915:36).



---

In a letter of 12 May 1916 the Zion Apostolic Church told the 'White' Executive Council of the AFM that they were willing to co-operate, on the understanding that they would be permitted to carry on their work independently (WECM 1915:79). This indicates that the final break between the two churches had already taken place. It is further confirmed by the establishment of a 'Native Headquarters' of the AFM at 8 Small Market Street, Johannesburg. 'This headquarters work was opened during August 1915 by separation from the Zion Apostolic Church at 11 Main St [sic]' (BECM 1916:1). This was the first split in the AFM.

The strong historical ties of Le Roux with the American 'Zion' movement and the exclusion of the word 'Zion' in the name of the AFM, played a strong role in this split. Le Roux led the Black Christians under his supervision into the 'Zion' teaching and now the AFM wanted to lead them out of it. Not only was the name 'Zion' an important factor, but equally important was the strong domination by the 'whites,' who enforced westernised thinking on the Africans without their consent.

If the AFM had been able to maintain their ties with the 'Zion' Pentecostal wing in Africa, the AFM would most probably by now have been the biggest, most effective and most influential Church in Southern Africa.

Western and African perspectives of faith, the Bible and reality, combined with the racial prejudice of whites did not only influence the 'Zion' split, but also further paved the way for theological education along racial lines.

---

### 3.1.1.6 Theological education along racial lines

Theological education was bound to follow the segregated philosophy that ruled the AFM. The theological education of White and Black workers was planned by two different bodies. The Missionary Committee planned for the blacks and the Executive Council for the whites, although even the plans of the Missionary Committee were submitted to the Executive Council.

The erection of a proper training school for Black workers as well as training classes and language study for the White missionaries were discussed by the missionary committee on 29 December 1917 (BECM 1917:36). A month later it was suggested to start Bible teaching for blacks at evening classes. There is no indication that this actually came off the ground. A school to train whites in the Sotho language, two evenings per week, was scheduled to start on 23 January 1918 (:40). Eight pupils started with the Zulu classes (:52). It is not clear whether these classes were successful and for how long they continued.

Brother Hugh Hume, the secretary of the missionary committee, motivated the committee to open twenty mission stations in and outside South Africa during 1918. In order to achieve this, missionaries would have to be trained (:59). The training of missionaries consisted only of a basic language training in Zulu and Sotho. At the Workers' Conference in 1923 the need was expressed for other aspects of training as well. 'Our missionaries should receive training before leaving for the field along the following lines: Biblical; Educational and practical' (WWCM 1923:654).

---

Brother Hume emphasised the need for deeper Scriptural education for the young Black evangelists. He believed that it should start straight away. Although the need was mentioned, it was also stated that they could not see how this could be effected at that stage. The matter was therefore shelved for the time being (BECM 1918:76). Nothing came of this noble decision.

The 'White' Executive Council accepted the idea of a missionary 'receiving and rest home', as well as a Bible training school for workers as proposed by brother Scott Moffat (WECM 1920:410). He also proposed the same at the special conference of workers and members in Bloemfontein on 6 August 1920.

The Spiritual Committee, which had, inter alia, the function to evaluate candidates for the ministry, was requested to take steps to disseminate right teachings among the people. To put this into practice a more thorough examination of all prospective candidates for the entry into the ministry as workers, was suggested. This assessment was to ascertain whether they were sound in doctrine (WECM 1919:326). This was the only requirement for entry into the ministry.

Equipment for ministry was seen as a need for both Black and White workers. The format this equipment was to take on was placed in two categories: the equipping of evangelists and pastors for local churches and that of White missionaries ministering to blacks; the latter needed, apart from Bible

---

knowledge, also the study of an indigenous language. Because the social set-up in South Africa was racially divided, the Church saw no reason to integrate the equipping of the different races.

### **3.1.2 Spirituality and academic achievement**

At the beginning of the AFM a high premium was placed on spirituality. John G Lake and Pieter L le Roux, the two presidents<sup>4</sup> from 1910 to 1943, came out of the Zion movement of John Alexander Dowie. As the leaders of the Church they influenced the Church in the direction of the teachings of Dowie.

Before Lake came to Africa he was an elder in Dowie's Christian Catholic Church in Zion and a strong supporter of the Zion movement. He went so far as to say 'we believe that Zion will conquer the earth' (Lake 1900:314). Dowie summarized the Zion teachings in his newsletter 'Leaves of Healing' as: 'the Full Gospel of Salvation, Healing and Cleansing of spirit, soul and body through Faith in Jesus Christ alone' (Dowie 1899:1). This teaching as well as the threefold immersion of believers was the core of the Zionism that Lake brought into the AFM (:4). The baptism in the Holy Spirit, with speaking in tongues, was not part of the Zion experience; this Lake learned from William Seymour at Azusa street and he made it part of the AFM (WECM 1914:141; WWCM 1915:21; Burger 1987:131-132).

---

<sup>4</sup> The title 'president' is used for the leader of the Church. This also indicate that he is the chair-person of the executive body of the AFM.

---

---

PL le Roux joined the AFM as a missionary in 1908 and became the president of the Church in 1914. He started his missionary ministry in the Dutch Reformed Church and he was ordained in 1893. He left that Church in 1903 and for the next five years, before he joined the AFM, he played an important role in the Christian Catholic Church in Zion as an ordained minister (Burger 1987:225). For him the difference between Zion and the AFM was the speaking in tongues (Burger 1987:225). Le Roux valued the training of ministers highly. More than anybody he realised the lack of it amongst the early workers of the AFM (De Wet 1989:90). With all the knowledge and experience he had, it could have been expected of him that he should have done more to educate the workers. His function as president of the AFM and his involvement in the mission work, left him with little time for actual Bible education. Le Roux was in favour of a 'place where our young people and others can be trained to understand the Word of God right', although this will 'not be a Theological Institution' (WECM 1920:430).

The most important direct contribution that Le Roux made as far as theological education is concerned during this period, was the teachings that he gave at the conferences and the articles he wrote for 'Die Trooster/The Comforter' of which he was the editor until 1932 (Jooste 1991:25).

The willingness to allow education in Bible knowledge is clearly distinguished from theological education. It is not clear what Le Roux had against theological education or what he understood under that term. Taking into account that he knew the theological education in the Dutch Reformed Church (Missionary Institute at Wellington) he might have had that in mind. All that he did was to

---

emphasise the importance of Bible School education for young men and women as well as the reading of the Bible, and prayer (WECM 1918:210; De Wet 1989:91).

### **3.1.2.1 The local congregations and theological education**

The Central Tabernacle in Johannesburg was the mother assembly of the AFM. From its founding in 1908 until 1914 the president of the AFM was also the pastor of this congregation. The Headquarters of the AFM was also situated in the same building as the assembly until 1954. From the Central Tabernacle other assemblies were formed right through Southern Africa (Burger 1987:196-213).

Through the ministry of these local congregations the Gospel was preached and local people were equipped for Christian ministry, although the doctrine of the AFM had not yet been formulated. From the beginning 'the need for Bible teaching' was referred to at the trustee meetings (WECM 1908:17).

In January 1909 (WECM 1909:21) it was decided to formulate the teachings of the AFM. This task was given to T Hezmalhalch, JG Lake, JO Lehmann, RH van de Wall and W Elliott who regarded themselves as the first five elders (:29). Of these men it is known that Hezmalhalch, Lake and Van de Wall were ministers in the churches from where they came, before the AFM was founded (Burger 1987:128,132,191). Elders seemed to have been the equivalent of an ordained minister in congregational ministry.

Except for elders all other workers were described as either deacons or missionaries (WECM 1909:29). The first 'Council' formed in 1909 was supposed

---

to 'consist of all the workers in active service for the Master, who teach the Gospel of Jesus Christ according to the Word of God and maintain the same as set forth in the Apostolic Faith Mission. The workers shall retain full liberty in the Holy Ghost, independent of each other, each worker being acknowledged as the head of the work thus undertaken by him, with whom the other workers will cooperate, if required' (WECM 1909:34). The independence of every local congregation under the leadership of their worker was thus stressed. The equipment of local members for ministry depended on the ability of each worker. The anointing of the Holy Spirit was the power to equip them for ministry.

All those who were saved and baptised in the Holy Spirit, were witnesses. Those who felt the calling of God on their lives came forward for the ministry. As time went by, the need for some sort of training was growing. 'The suggestion was made that a more experienced worker should take a young worker with him, so that the latter could develop' (WWCM 1918:205). The on-the-job-type of training was perceived as a discipleship training in line with Paul's words 'the things you have heard me say in the presence of many witnesses, entrust to reliable men who will also be qualified to teach others' (2 Tim 2:2).

### **3.1.3 Financial viability**

Financial viability did not play a significant role in the theological education that was practised during this period. As the theological education was informal and part of the natural growth and development of the believers in the local church setting, there was no cost involvement in the process.

---

Lake (in Langerman 1983:97-98) makes it clear that the AFM 'have no salaried ministry.... Every worker is required to trust God alone for his or her sustenance, without any aid from the Mission. Nevertheless, when donations or offerings are made to the Mission the funds are distributed by the Executive Council'. The workers knew that it was their duty to look after their own finances; that is why most of them worked as pastors of local churches and for a salary in a secular occupation.

### **3.1.4 Conclusion**

The AFM started as an interracial mission with a strong emphasis on the anointing of the Holy Spirit.

Despite the pneumatological emphasis, it took less than two years after its founding for the AFM to become a segregated church. The strong Pentecostal conviction, with its all-inclusive attitude towards those who accepted the teaching, was not strong enough to keep the body of faith in unity. The racial and cultural differences separated the AFM into 'White' and 'Black' sections, dominated by the 'whites'. The embryo of later formal theological education followed suit.

Leadership was developed through the local church as the Body of Christ. There were no strong distinctions between clergy and laity. All who were saved were expected to witness. Elders, deacons and missionaries were the equipment ministries. No titles were used for these ministries. All believers were called brothers and sisters. There was no distinction between full-time and part-time



---

assembly leaders. Calling, anointing and application of ministry was the way in which believers came into the ministry. A person's ministry was just confirmed by the certificate that the Executive Council issued (Van der Spuy 1985:105-106).

Theological education was not formally offered. The Bible was used at face value and pragmatically interpreted. The need for Bible education was stressed but it was clear that this had to be Bible knowledge according to the understanding of the AFM and not according to the 'churches'. This indicates their feeling of superiority over other churches. The power of God to heal, perform miracles and to baptise in the Holy Spirit with speaking in tongues, was the reason for the anti-church attitude. The churches were seen as dead and without the anointing of the Holy Spirit (Van der Spuy 1985:107).

Theological education per definition would have been rejected, because it sounded too much like terms that the 'churches' use. The substitute would be 'Bible training' with the emphasis on the application of the content of the Bible in the light of the theory and practice of the AFM.

This period can be described as the period when the theological theory that the local church is the 'nursery' for the growth of pastors as church leaders, dominated the way in which theological education was practised.

---

Academic achievement was not seen as important and spirituality, as the renewing work of the Holy Spirit in the life of the believer and in the Church, was emphasised. There seems to have been no tension between spirituality and academic achievement.

Finances did not play an important role in the perception of theological education as there was no need for formal, structured education.

### **3.2 Early Bible School years: 1924 to 1949**

The second period in the history of theological education in the AFM began with its first Bible school founded by pastor Elias Letwaba in 1924, known as the Patmos Bible School. It introduced the phase when Bible schools were used to equip workers for their ministry.

In 1930 the White Executive Council also opened a Bible school with sister Henrietta Fruen as principal. This school, that lasted for only two years, was situated in Johannesburg and focused on the Bible education of White workers.

Pastor C Bennett was the principal of the third Bible school that opened in 1940. It was also situated in Johannesburg, and trained White people as pastors for the ministry. This last Bible school of the early Bible school years closed down in 1947. For the next two years preparations were made to start a new phase in the history of theological education in the AFM.

---

During this period the term 'Bible School' was preferred. This was to distinguish it from 'Theological Colleges' which were seen as institutions of the 'dead churches' from which many of the AFM members came.

### **3.2.1 Racial and social issues**

During this period the AFM continued on the same segregated lines as in the previous period from 1908 to 1923. Racial prejudice grew with the rise of White Afrikaner nationalism. By 1926 Afrikaners already made up 80% of the 15 544 White members of the AFM (Burger 1987:240). By then the Black membership was double that of the whites (:421). By 1944 the White Workers' Council made it clear that they 'stand for segregation. The fact that the Native, Indian or Coloured is saved, does not render him European' (WWCM 1944:2670-2671). Although being saved as a child of God was more important than being European, it sounded as if racial classification was more important than certainty of faith.

The power of the White missionaries increased as the decisions of the Mission Committee indicate. The Mission Committee refused to approve that the word 'European' before the word 'superintendent', be removed (MCM 1934:102). The firm hold of the whites on the blacks was reinforced. Only whites were allowed to assume important positions in mission work. There was some slight participation of Black leaders as it was 'agreed that at our discretion two native representatives be invited to attend in an advisory capacity, meetings at which purely native affairs are discussed' (MCM 1935:114). The arrogance with which the work among Black people was done, is clear. Black leaders would only be

---

invited when the 'missionaries' regarded a matter under discussion as purely 'native affairs'. The segregation of the previous period not only continued, but even worsened. The frame of mind is clear: on the one hand you had the White members in their assemblies, districts and Workers' Council; and on the other hand you had the blacks (which include Coloureds, Indians and everybody who was not European). The difference is that the blacks were still under the control of the 'White only' Mission Committee and Executive Council. Theological education was also segregated along the same lines.

When the Headquarters of the Black AFM was sold in 1936, it was the Mission Committee that made the decision to replace it in the 'Western Native Township', without the consent of the Black Central Tabernacle assembly which were sharing the building in the same way as the White headquarters and the White Central assembly shared the Residency (MCM 1936:116). When the Black assembly summonsed the trustees for the proceeds of the sale of the building, the Executive Council did not negotiate with that assembly but decided to defend the case (WECM 1936:1798). It is one thing to state that there is a 'wonderful spirit of missionary enthusiasm amongst our people in spite of the general antagonistic feelings towards the natives in South Africa' (WWCM 1937:1860), but then at the same time the AFM discriminated against Black members and oppressed them. The Black members of the AFM were not even allowed to make their own decisions; it was all done for them.

The AFM followed the government of the day and not the principles of the Bible, which they appreciated so much.

---

The decision of the Workers' Council of 1939 goes against the flow of segregated theological education in the AFM when they decided 'that whereas the need for trained workers in the Mission is becoming more evident every year the Executive Council be asked to seriously consider the establishment of a Bible training centre at Headquarters for European as well as Native workers' (WWCM 1939:2104). This was the opportunity of the Executive Council to deal with the imbalances between the Black and White sections of the AFM by bringing about one Bible school for all races. But history tells us that this did not happen and that the segregation of theological education continued as in the past. The establishment of separate Bible schools for Black and White members of the Church proves this statement.

#### **3.2.1.1 Black Bible school: Patmos Bible School**

On 3 February 1922, the Missionary Committee approved that pastor Letwaba start a Bible school for the training of evangelists. They felt, however, that 'later a central school is expected to materialize' (MCM 1922:34). This centralised school only materialised in 1950 (WECM 1950:187). Letwaba's vision took only two years to materialise and was the official Bible school of the AFM.

On 24 October 1924, PL le Roux reported to the Executive Council that he had visited the opening of the evangelist training school in Potgietersrust 'which had been built by bro Letwaba and other Native brethren' (WECM 1924:48). The name of this school was the Patmos Bible School (WECM 1926:57). Right from

---

the beginning of this school it was clear that it 'would not be bro Letwaba's school but the school of the Mission' (WECM 1924:48). Most of the lecturing was done by Letwaba. He lectured in Dutch and Sotho (Burton 1934:97).

In addition to the Patmos Bible School, a primary school with 150 pupils was established next to the Bible School. Some of the students in the Bible School were also used as teachers in the primary school. On the other hand the Bible School students were taken up to standard six (:95). Through this interaction a community service was provided. Both the Bible school as well as the primary school (or day school as they called it) benefitted from this link.

Although it was not Letwaba's vision to create a racially divided Bible school, he followed the already segregated practice of the Church without questioning it. His silence on racial matters endorsed the apartheid system.

For more details of this Bible School that closed in 1935, and the person and work of pastor Letwaba see Erasmus (1996).

### **3.2.1.2 White Bible schools**

#### **a. The prelude to the first White Bible School**

Since the special conference of workers in 1920, the matter of Bible school training for whites has been mentioned and discussed several times (WECM 1920:410,456; WWCM 1920:423; MCM 1920:16; WECM 1921:471; WWCM 1923:654; WWCM 1924:732; WWCM 1926:918; WECM 1926:945; WECM 1927:957; WWCM 1928:1019; WWCM 1929:1091). To attend a Bible school was

---

not compulsory, as was clearly stated in the words of PL le Roux: 'Let us say right here, don't be mistaken, we do not want everybody to go to the Bible School, but when a brother has shown by his life and ministry the proof of God's calling in his life, we are prepared to let him enter the field without Bible School Training' (WWCM 1926:941). But the firm decision at the Workers' Conference in 1927 formed the basis for the establishment of this Bible School: '...that realizing the need for a Bible school, we unanimously agree that such an institution be established without delay' (WWCM 1927:964). A decisive step to establish this Bible School, was only taken at the end of 1929.

b. The Bible School of Henrietta Fruen

The second Bible school of the AFM was under the principalship of a female missionary from the USA, Henrietta Fruen. She was appointed on 20 December 1929 (Trooster 1929:9; WECM 1929:1136). 'A vote of thanks to Sis. H. Fruen for what she has done in starting the Bible School' was accepted by all the members of the Workers' Council in 1930 (WWCM 1930:1147). This marked the beginning of Bible school education for White workers of the AFM.

In February 1931 full-time classes commenced with six students (WWCM 1930:2; WWCM 1931:1209; Trooster 1930c:10). Henrietta Fruen was not satisfied with her position as teacher of the Bible School. She resigned shortly after her appointment. Her first resignation was rejected on 14 April 1930, four months after she had started (WECM 1930:1169). Her resignation as a member of the Mission was accepted on 4 March 1932 (WECM 1932:1290), only two years after she had begun her work as Bible teacher. As reason for her

---

resignation she said 'that she was in doubt if it was in the mind of the Lord for her to continue the Bible School. She was disappointed with the low spiritual tone in the Mission and she felt that she did not have the hearty co-operation of the leaders' (WWCM 1932:1297).

With the resignation of Henriette Fruen on 4 March 1932, the Bible School also came to a close (WECM 1932:1290,1294). The short history of this Bible School consisted of one year of evening and one year of full-time classes.

c. The Bible School of Charles Bennett

From 1932 to 1935 only the Patmos Bible School was functioning which was for Black students. Lecturing was conducted in Dutch and Sotho and because whites were not averse to attending such a school, it is justifiable to say that between 1932 and the middle of 1940, the AFM had no Bible school for whites. Although it was often debated in the different Councils of the Church from 1932 to 1940, the third Bible school of the AFM only opened in June 1940 (MCM 1935:114; WWCM 1934:1489-1491; 1935:1605; 1936:1726; 1939:2104; WECM 1940:2163). Pastor Charles Bennett was the principal. This school also did not have a name, therefore it is named after its principal in this study (WECM 1940:2221).

The Bible School opened in Johannesburg on 9 June 1940 with four students (WECM 1940:2241,2166,2168,2183). This Bible School also started with evening classes in the Tabernacle, similar to the one of H Fruen (WECM 1940:2220).

It closed at the end of 1947 (Burger 1987:278,440; WECM 1947:3076).



---

This Bible School served the White Church for almost eight years. The training of pastors as leaders of local churches became more important and a shift in the theory of theological education occurred. This will be dealt with under the next heading.

### **3.2.2 Spirituality and academic achievement**

The AFM was racially divided and the tension between spirituality and academic achievement existed in both divisions.

The White Workers' Conference of 1936 was not in favour of a Bible school, but they appreciated the teaching ministry and it was decided that 'workers with the gift of teaching be sent through the land to visit assemblies and present teachings. This should be done in the same way as evangelists visiting assemblies' (WWCM 1936:1730). Decentralised education, where the teacher reaches out to the student in an informal and unstructured way, was thus practised.

Before the Bible School of Charles Bennett opened, there was still a difference of opinion as to whether it would be a good thing to have a Bible school or not. Some were in favour and others 'were against a Bible school and argued that the Holy Spirit is leading us and that we should not seek a developed and learned ministry but a strong Holy Spirit ministry' (WWCM 1936:1726).

Knowledge obtained cognitively was seen by some as being in opposition to Holy Spirit experience. Even if it was Bible knowledge some feared that it would quench the Spirit.

---

The Holy Spirit's anointing on the one hand and Bible knowledge on the other, created tension. They feared that Bible knowledge might become so important that people would depend on it alone and neglect the relationship and dependence on the supernatural work of the Holy Spirit. This fear was sparked by their experience of ministers of other churches who attended theological institutions, but lacked the power of the Spirit in their ministry. The combination of anointing and knowledge was not seen as a solution at that stage, as 'it was decided that the conference does not feel that the time is ripe to start a Bible school, but pastors are asked to take young workers under their care and to train them in the work of the Lord' (WWCM 1936:1730).

The fact that there was difference of opinion indicates that it was not as if the whole Church was in harmony about the Bible School issue.

It took three more years before the Conference felt that the time was ripe to start with the Bible School. They obviously feared that the AFM would lose its power if Bible school education was introduced.

At the Workers' Conference of 1939 it was resolved that 'whereas the need for trained workers in the Mission is becoming more evident every year the Executive Council be asked to seriously consider the establishment of a Bible training centre at Headquarters for European as well as Native workers' (WWCM 1939:2104). When the Bible school opened at the headquarters, it was only for whites.

---

The Missionary Conference of 1943 also took a strong decision to start a new Bible school for blacks. Brother E Cooksey moved that 'the Conference wholeheartedly approves of the scheme of a Native Bible College and that the Conference pledges itself to do all in its power to support the Executive Council in this venture' (MCM 1943:2507).

It was not only a matter of spirituality versus academic achievement but a matter of the 'laity' that was threatened by the ascent of the 'clergy'.

The development into the professional pastoral ministry came at the end of this period. The gulf between 'clergy' and 'laity' became evident. Full-time ministry was for the 'clergy'. There were three ways of entry into the full-time ministry. Firstly, the way through practical experience. After one year as deacon an applicant had to be recommended by the District Council and be approved by the Workers' Council. After that at least one year of probation followed before ordination. The second way was through Bible school training. After the completion of training, an applicant could apply to be allowed into the ministry. If approved, the applicant was on probation before ordination. Thirdly, the Executive Council could determine whether an applicant had special circumstances that should allow him into the ministry. This was especially applicable to people from other churches (WWCM 1947:2979).

---

### **3.2.2.1 The content of academic achievement**

As the AFM introduced formal Bible school education in this period, it is necessary to understand what their perception was of what the content of this education should be. The syllabi of the different schools will give us an idea of what they intended to present.

Letwaba was asked to present a syllabus, of what he intended to teach in the Bible School, to the White Executive Council (WECM 1924:48). Although no syllabus is mentioned in the minutes of the Church, Burton gives a clear description of his evaluation of the Patmos Bible School.

A visit to this Bible School, as it is functioning to-day, is an inspiration. Very few European Bible Schools could show more thoroughness in method or range of actual Bible Study.

All those who enter are expected to improve their general scholarship as well as their knowledge of the Scriptures. Thus they are taken up to the sixth standard in all school subjects. The most promising are also given some insight into pedagogy, being sent to the day school for children, to gain experience.

The regular Bible School subjects include English and Dutch languages, Church History, and ancient world history, including Egyptian, Babylonian, Greek and Roman histories in outline. All these, however, are merely regarded as lesser adjuncts.

Letwaba's great desire is to give his students a real grasp of the Bible, and before they leave the school, his pupils are expected to be able to give a clear summary of the contents of every chapter in the Bible, a précis of every book, and to show a chapter and verse proof for the groundwork of each fundamental doctrine of the Word of God. We

---

wonder how many of the graduates from our great University  
Theological Colleges could meet these exacting tests!

(Burton 1934:95)

From this quotation it appears that the Bible itself was the main object of study. The contents of the entire Bible was studied in order to be able to give a summary of each chapter. Indeed a noble undertaking. The students were thus grounded in the Word of God. It seems that the Bible was studied with a dogmatic approach to it, since the students were required to give Scriptural proof of their faith. In terms of today's understanding of theology, Letwaba was teaching Old and New Testament, systematic theology and church history, leaving out practical theology and missiology.

Letwaba did, however, include subjects from other disciplines, like history and languages that do not form part of theology. This was done to improve their general knowledge.

The formation of the Christian workers in this Bible School took three years or more, before they completed their course (:96). This was done during six hours of teaching a day (:104). The performance of the preachers who passed through this School, as perceived by some members, was so good that Burton reports that he found 'Indian Christians as far away as Durban, who were eager to enter Patmos Bible School, and if necessary to walk the intervening four hundred and fifty miles to get there' (:96).

---

The proposed three-year course, that was later reduced to two years (Trooster 1930b:11), of the Bible School of Henrietta Fruen was planned to consist of the following syllabus:

- a) Synthesis of the Old Testament - (a study through the Old Testament with its types and shadows of the New Testament).
- b) The life of Christ - a comparison of the gospels, with maps of the journeys of the Saviour.
- c) The Acts of the Apostles and the Epistles.
- d) The proof of the Bible - The proof of the authenticity and divine inspiration of the Bible.
- e) The Bible as a Book - The structure and the origin of the Bible are studied.
- f) Biblical Doctrines - These include God in the Unity; God in the Trinity; Man; Satan; Hell; Salvation; Sanctification; Water Baptism; Holy Spirit Baptism; The Second Coming and other teachings.
- g) Church History; Divine Healing; Personal Work, (the work of all believers); Pastoral Gospel work, (work of the Gospel worker); Prophecy.

Other studies of lesser importance like mapwork, reasoning in public, voice training and songleading.

(Trooster 1930a:2)

---

The full-time Bible School closed before any student was able to complete the proposed two-year course, as it was in operation for only one year. The proposed syllabus included some subjects from all six theological disciplines. The Old Testament was studied in the light of the New Testament, only for its 'types and shadows'. This spiritualization of the Old Testament indicates that it was used to enhance the strong emphasis on spirituality. The New Testament study focused on the content of the Gospels, Acts and the Epistles, although its origin and structure formed part of the study of the Bible as a book. The study of Systematic Theology and Ethics included Bible, theology, anthropology, demonology, soteriology, the sacrament of water baptism, the baptism in the Holy Spirit and eschatology. Ethics as subject was not studied. Practical Theology consisted of healing and pastoral care while communication through study in voice training, reasoning in public and songleading were added as minor subjects.

Little is known about the content of the courses of the Bible School of Charles Bennett. It is only stated that the theoretical education would last for one year. This would, however, be combined with a two-year practical training, which reminds us of the apprenticeship used in the training of tradesmen. This on-the-job-type of training was reckoned as part of the three-year course (WECM 1944:2623).

Students who completed their one year theoretical education at the Bible School were allowed 'to be pastors' assistants with board plus travelling costs plus 5 pounds per month pocket money, and then in the second year to become

---

assistant pastors with a 5 pound per month increase, and that in every instance they be considered students of these two years, giving them a full three-year course' (WECM 1944:2623). The Bible School education of one year was thus combined with two years' practical training, during which time the student received a salary. The basis of on-the-job-training was stressed before by De Vries who told the Workers' Conference in 1936 that this was the way in which workers were trained in the Cape. 'The method where more mature pastors take young men under their wing and give them a practical, as well as theoretical, training was promoted strongly' (WWCM 1936:1726).

### **3.2.2.2 Preparations for a new beginning**

Preparations for a new beginning of theological education for whites started when Möller joined the AFM in 1945. Möller's first task as a worker of the AFM was to translate M Pearlman's book, 'Knowing the Doctrines of the Bible', into Afrikaans. That also became the basis of the Dogmatics course of the AFM. He did this in 1945 after being baptized on 20 May 1945 in the AFM's Krugersdorp assembly. This task introduced Möller to the Pentecostal teaching.

Möller and Wessels started with their own correspondence Bible School with homiletics as only subject. Their impressive advertisement in 'Die Trooster' states that they offer a course that will improve the preaching ability of their students (Trooster 1946:24).



---

Brother AP Visser was the principal of a correspondence Bible school during the 1940s. Results of the students who studied with him were published in the Comforter (1948:19). Little is known about the content of this study and of the impact it had on the church.

In 1949 the compilation of an official Bible correspondence course was approved (WECM 1949:3283).

These preparatory steps guided the Church to its next phase when there was a renewed interest in Bible school education.

### **3.2.3 Financial viability**

Faith in God alone as the source of all supplies, marks the beginning and functioning of the first Bible School of the AFM.

On the day that pastor Letwaba dedicated the plot of ground for the Bible School, which was donated by the Town Council of Potgietersrust, he said: 'I will build as soon as God sends in the materials, but I will not go into debt' (Burton 1934:93). Burton (:93) reports that this was accomplished within a year.

After the completion of the buildings the Executive Council supported this ministry (WECM 1926:57, Burton 1934:91). 'A request of Bro Letwaba for support of Bro Timothy Mamobolo who assists him in the training school Patmos, was looked at and only "occasional support" was granted' (WECM 1927:66-67). Funds were occasionally received from the USA (WECM 1926:58). Letwaba owned a 147 acre farm at Hammanskraal near Pretoria, where he

---

produced food for the students (Burton 1934:97). But for the rest, God supplied through various means (:93-97). No further information is available about the way in which this School was run.

The economic depression in South Africa during 1930 to 1934 in general, and its influence on the AFM in particular, placed the Church under enormous financial pressure (Burger 1987:264-269). This might have played a decisive role in the decision to close down this Bible School in 1935. The reason given for the closing down of the Bible School was that the Missionary Committee felt that 'the Patmos Bible School was not serving a useful purpose' (MCM 1935:113).

This decision was given to brother Letwaba. It is not clear whether there was any dialogue between Letwaba and the Committee about the matter, but the Bible School must have been closed by December 1935. At that stage applicants for Bible school training were advised to try and obtain it in Zimbabwe, then known as Rhodesia (MCM 1935:114).

The Bible School of Henrietta Fruen opened during the time of the severe depression that struck South Africa. Burger (1987:264-267) shows that the AFM was in enormous financial trouble. The AFM faced bankruptcy, because of the debt on the headquarters building that they enlarged in 1929. That building, that also housed the Bible School, was put up for sale in March 1932, the same month in which Fruen resigned, and the Bible School closed. Many members resigned from the AFM in fear that it, being a public company, might draw their own finances into it. These financial factors played an important role in the closing of the Bible School.

---

It is clear that the Executive Council again took financial responsibility when they opened the Bible School of Charles Bennett. In February 1940, the general secretary 'was authorized to raise funds with which to start a Bible school as soon as possible' (WECM 1942:2163). They paid the rent on the house, and later bought the house in Auckland Park, and still later they bought the house next to Maranatha Park. They paid for the furniture (WECM 1940:2181; 1942:2400), the removal costs when the Bible School moved (WECM 1942:2358) and the salary of the principal (WECM 1945:2717).

As the student numbers decreased it was decided to 'open the course in the Bible School to all approved students (men) who can pay their way and are willing to come without expecting to become a full-time worker' (WECM 1946:2897). Even with the opening of the Bible School to all approved students, the numbers were still so small that brother Du Toit, the Bible School hostel manager, was allowed to take in tenants (WECM 1947:2927). Even this was not enough to keep the Bible School going and at the end of 1947 the Bible School was officially closed.

### **3.2.4 Conclusion**

Racial segregation continued. The fact that the Bible schools of the AFM were racially divided, was the logical result of the separate development that the Church accepted as part of its functioning. This was part of the social structure that the Church 'borrowed' from the state. The racial separation was not theologically grounded, but based on social practice in South Africa.

---

In spite of political and economic difficulties, pastor Elias Letwaba, the Black overseer of Northern Transvaal, was able to fulfil the Bible education need among Black ministers. He was willing to begin with theological education without financial guarantees. His 'Black' Bible School paved the way for the development of a Pentecostal theological educational institute with its roots in Africa. His faith and determination made him the pioneer of theological education in the AFM, being the principal of the first Bible School. Bennett was the founder of theological education among whites, although Henrietta Fruen was the first principal of a White Bible school. She only managed to run the day classes for one year, while Bennett lead the day classes for eight years during this period and then again for fourteen years (1955-1968) in the period that runs from 1950 to 1969.

A shift occurred from the perception that the anointing of the Holy Spirit was all that was needed to be effective in the ministry, to an understanding that Biblical education in a Bible school must be added to the experience of the indwelling of the Spirit. This does not mean that the anointing in the Holy Spirit was downgraded; it was an awareness of the necessity of Bible knowledge that needs to be combined with Spiritual experience. The fear was still expressed that Bible knowledge might lead to a learned ministry, which depends more on knowledge than on the Spirit.

---

The strong anti-Church attitude was expressed in the feeling that the Bible School should not be a theological college. The idea of the AFM's superiority over other churches that did not experience the baptism in the Holy Spirit, with the speaking in tongues, was reaffirmed in this period.

The theological education institutions were called 'Bible Schools', to distinguish the training in the AFM from that offered by universities and seminaries. The AFM did not feel that their Bible School was of a lower standard but that it was more spiritual and Bible-oriented. The Bible itself was the main textbook.

Financial support for theological education in the AFM came mainly from the central funds of the Church, although Letwaba had to plan and develop his Bible School without financial support from the Church. He only received his usual salary as district overseer.

Economical and political realities during this period influenced the Bible Schools. The depression of the early 1930's had some influence on the closure of the first two Bible schools of the AFM, as the Church was financially in bad shape then, and financial support for both students and lecturers, was lacking. The third Bible School was planned in 1939, when the Second World War started, and was able to function right through the war. It closed two years after the war. The war had little influence by itself, but the rise of pro-German sentiments among some Afrikaners and Afrikaner nationalism, might have had a negative influence. Bennett was an Englishman, and lectured in English. There were requests that study material be made available in Afrikaans. As the private correspondence Bible course of Wessels and Möller introduced in 1946 was in Afrikaans, it was

---

well-received but created competition for the study material offered by Bennett in English. Small wonder that Bennett's Bible School closed the next year. Even when the AFM started with its next Bible school in 1950, the Afrikaans study programmes offered by Möller was preferred to that which Bennett was presenting.

### **3.3 Renewed interest in Bible College years: 1950 to 1969**

Renewed interest in theological education was evident since 1950 when the AFM appointed principals for the education of both Black and White students. The college for the education of White pastors commenced in 1950 with a correspondence course, but after four years an intramural department was added. During this period Black students were able to attend intramural classes as from 1951. The first Bible college of the AFM outside South Africa for the education of Black students, opened in Zambia (then Northern Rhodesia) in 1956.

The name of the White training institute changed from 'Bible School' to 'Bible college'. In this change the word 'college' indicated a more academic approach towards theological education. The name 'Apostolic Bible College' was given to this college and it remained the same for twenty years.

This period of twenty years came to a close when the 'White' Bible college changed its name and approach towards theological education. In 1970 the

---

name changed to 'AFM Theological College', and the duration of the course increased by one year to become a three-year study programme. The content of the courses changed and was grouped into six theological disciplines. The 'Black' Bible college in South Africa also changed. It moved to Soshanguve (near Pretoria) in 1975, and the name was changed from 'AFM Bantu Bible College' to 'AFM Central Bible College'. The content and duration of the study programme were amended.

### **3.3.1 Racial and social issues**

As in the years between 1924 and 1949, racial separation continued. Even though most of the 'Coloureds' spoke Afrikaans, there was a tendency to keep the races apart. The White Executive Council even resolved that whites should be discouraged to worship in 'Coloured' assemblies. At the same meeting the policies of the 'Indian' and 'Coloured' ministries of the AFM were approved (WECM 1950:August 30). The AFM was thus racially divided into four sections. Theological education in the AFM continued to follow this 'apartheid' recipe.

Reddy (1992:163) observes that the AFM supported the National Party in the 1960's. It is therefore natural that the Church would follow the separate development lines laid down by the government.

The racial separation of the State and the Church was on par. The 1948 Christian national education policy of the National Party government, article 15, on African education, states that 'the calling and task of White South Africa with regard to the native is to Christianise him and help him on culturally, and that this

---

calling and task has already found its nearer focusing in the principles of trusteeship, no equality and segregation' (Hams 1988:132). The aspects of trusteeship, no equality and segregation were practised in the AFM.

As Beale (1994:1) clearly indicates, the National Party government even forced the apartheid policy on the universities in 1959, keeping the education racially and ethnically divided. The close allegiance between the AFM and the National Party, with the vice-president of the AFM as a National Party Senator, makes it clear why the AFM never questioned its own segregation of theological education.

A brief look at the different colleges will shed some light on the way in which theological education developed.

### **3.3.1.1 Black Bible schools**

#### **a. The Bible School of E Cooksey from 1951 to 1953**

In 1946 a farm had been purchased in Brakpan to house a Bible school for Black students, but because it was in an area that was zoned for 'whites only', this farm had to be sold again (BWCM 1947:14; 1948:19; 1949:23). It was only in 1950 that a suitable Bible school farm at Rietfontein, near Benoni was bought by the White Executive Council (BWCM 1950:27; WECM 1950:January 18).

Pastor E Cooksey was the overseer of the Rand, and started with a district Bible school which eventually led to his appointment as the principal of the Bible School for blacks on 20 March 1950 (MCM 1950:38).



---

This fifth Bible training institute, the second one for 'Black' students of the AFM, opened in January 1951 (WWCM 1950:3451; Cooksey 1957). As no name was given to this institute, it will be referred to as the Bible School of E Cooksey. It was an official Bible School of the AFM, under the final control of the White Executive Council. They resolved that a maximum of fifteen students between the ages of twenty-one and fifty may be allowed. Preference was to be given to students who were AFM members (WECM 1950:April 13).

Cooksey (1957:2) states that between 1951 and 1953, that is the time when he was in charge of the Bible School, more or less thirty-five students completed their studies. He does not indicate the duration of the course, but it is fair to assume that it was a one-year study programme. This implies that an average of twelve students were educated each year.

In 1953 it was announced that the Bible School farm, for the education of Black students, was sold and that the Bible School was moving to Pretoria under new leadership (Comforter 1953c:16).

#### **b. The Leratong Bible School from 1954 to 1964**

The Bible School, under the principalship of pastor JR Gschwend, was called the Leratong Bible School. Eight students were enrolled when the school opened but others came later, as thirteen students completed their studies at the end of 1954 (Comforter 1954 December: 9).

In April 1955 pastor Gschwend resigned as principal and pastor John Cooksey was appointed in his place (Comforter 1955b).

---

The future of the Leratong Bible School in Pretoria was debated at the 1964 Black Workers' Conference. The place where the Bible School was located was rezoned from a 'Black' to a 'White' area, most probably because it was so near to other 'White' areas. This implied that the Bible School had to be relocated. The Missionary Committee was urgently requested to make provision so that the Bible School could continue after 1964 (BWCM 1964:109). The relocation of the Bible School was brought to the attention of the White Executive Council with the request that they do everything possible to enable the School to continue in Pretoria (MCM 1964:108). All efforts to keep the School open in Pretoria failed. The School had to close in 1964 and was only reopened in 1968 at its new premises in Potgietersrust.

This was the second time that the apartheid laws of the country, interrupted the progress of theological education in the AFM. The first time this happened was in 1946 when the Bible School farm in Brakpan had to be sold, because it was in a 'White' area.

**c. 'The Apostolic Faith Mission of South Africa Bantu Bible College',  
Potgietersrust, 1968-1974**

The theological education of Black students went into a new phase when twenty-four students who came from all over South Africa, moved into the new buildings in Potgietersrust, on 11 May 1968 (BECM 1968:32; Comforter 1968b:25). The discussion of this College will be dealt with in this period for the sake of continuity, although it also runs into the next period.

---

The name of the institute changed from 'Leratong Bible School' to 'The Apostolic Faith Mission of South Africa Bantu Bible College' (MCM 1968:126). It was generally referred to as the Bantu Bible College. The word 'school' was replaced with 'college' as in the White section, although in the Black section it came eighteen years later. This can be seen as an indication of the desire to lift the standard of education within the Black section of the AFM. The duration of the study programme was still one year (Comforter 1968b:26).

It is not clear whether the lower standard of education in the Black section was still due to the decision taken at the White Workers' Conference of 1944 that as far as the education of blacks are concerned 'the Mission stands for a lower education, but is definitely against a higher education' (De Wet 1989:170). However, the Black workers asked the Black Executive Committee in 1971 to change the one-year course at the Bantu Bible College into a three-year study programme (BWCM 1970:130). This demonstrates the desire of the Black workers for an improved education. This request was only acceded to fourteen years later, when the course changed into a three-year study programme in 1984 (GMCM 1983e:2).

This Bible College moved to Soshanguve, near Pretoria, in 1975.

#### **d. The Kasupe Bible College since 1956**

---

Students from countries north of South Africa, came to South Africa for their theological education. This caused some problems and it was decided that a Bible School should be opened for Zimbabwe, Zambia and Malawi, known in the 50's as the federation of Rhodesia and Nyasaland.

It was resolved at the White Executive Council meeting of 20 September 1949 that approval be given to start with a Bible School at Gobatema mission station in Zimbabwe (then Southern Rhodesia), but it seems as if the Bible School did not get off the ground, as no further mention is made thereof. The next step to get a Bible School going in Zimbabwe was taken in 1953.

Owing to immigration laws, language and other problems, only a few of our Rhodesia natives could attend our classes. The Rhodesians again asked us urgently to try and make provision for them in Rhodesia. We are now planning to do this by transferring brother E. Cooksey to Rufaro Mission Station. He is such a good linguist that he will master their dialects in a few months time. Pray for him.

(Comforter 1953c:16).

This Bible School also did not open as pastors E Cooksey and GS Erasmus were transferred to Zambia (Northern Rhodesia) towards the end of 1954, to open the first Bible college of the AFM outside of South Africa, called the Kasupe Bible College (Erasmus 1995b).

The Kasupe Bible College is situated on a farm near Lusaka, Zambia. This College opened with eighteen students on 5 February 1956 under the principalship of pastor E Cooksey, with pastor GS Erasmus as lecturer (Trooster

---

1956:30-31). At the end of the first year twelve students completed their course and were allowed into the ministry. Fourteen students from Zambia, Zimbabwe and Malawi were enrolled for the next year (Trooster 1957a:13).

Pastor GS Erasmus took over as principal of the College in 1960 when E Cooksey left. After five years as principal, Erasmus was transferred to the Transkei and pastor H Wendland took over as principal in 1964 (Erasmus 1995a).

**e. Part-time Bible School for 'Coloureds'**

Brother J Gillingham started a part-time Bible School for 'Coloureds' in the Cape. During 1957 this Bible School was operating on some evenings (Comforter 1957b:8). Some years later pastor JJ Louw reported to the Missionaries-in-Council on the progress of the training project in Cape Town, where he was training 'Coloureds' (MCM 1969:130). This indicated that the theological education of 'Coloureds' was treated separately from that of whites and blacks. In the next period the theological education of 'Coloureds' will be discussed.

**f. A Bible School for 'Indians'**

Brother CJJ Nielsen, the overseer of the 'Indian work', started a Bible School for 'Indians' in 1957. He obtained a spacious building and it is reported that a number of young 'Indians' who felt the call of God to the ministry, were in training (Comforter 1957b:8). This School did not survive for any length of time, as will be clear in the discussion of the 'Indian' college in the next period.

---

### 3.3.1.2 The White Bible School

#### The Apostolic Bible College from 1950 to 1969

The Apostolic Bible College is a correspondence school.  
The Mission is our classroom, Christ is our head, the Holy Spirit is our Teacher and the Bible is our main text book.

AJ Schoeman  
General Secretary of the AFM February 1950

With these words the new approach towards theological education in the AFM was introduced. Distance education was accepted as method. The education was seen as Christocentric, Holy Spirit driven and Biblically based.

This fourth Bible college of the AFM was founded by Dr FP Möller (Sr). After being only four years in the AFM, at the age of 27 years, he was appointed as principal of the Correspondence Bible College on 23 January 1950. This appointment resulted from one of the recommendations of the Committee on 'the compilation of a Bible correspondence course' (WECM 1949:3283). The mentioned Committee was later called 'the Bible College Committee' (WWCM 1951:3636). The name of this institute was the 'Apostolic Bible College' (WECM 1950:3524). The office of the College was at the headquarters of the AFM in 7 De Villiers Street, Johannesburg. The Bible College moved with the headquarters to its new premises at 40 Ameshoff Street, Braamfontein, Johannesburg in 1957 (Burger 1987:202). This was the location of the Bible College until the end of this period.

---

For the first four years this was only a correspondence college. Refresher courses for pastors became part of the function of this College in 1952 and it was only in 1954 that an intramural department was added to it.

Within a year the number of students who enrolled at the College grew to 90 (WWCM 1951:3635), and in the space of two years, this number increased to 190 (WWCM 1952:3841). When the new intramural College opened in 1954, there were already 325 students enrolled for the correspondence course (WWCM 1954:4272).

The refresher courses were one of the activities of the Bible College, under the leadership of Dr FP Möller (Sr). This was a method to educate the pastors who were already in the ministry. The majority of them never went to a Bible college. It was an on-the-job-type of education for those in the ministry and can also be seen as the first on-going theological education programme for pastors. The refresher courses would also serve as stimuli towards full-time intramural education.

Assemblies were motivated to start study groups who were requested to peruse the study material of the College. A group of at least five students with a convener were encouraged to start such a study group. The convener could have been any person with an interest in the study programme, but Möller expressed the hope that the pastors would be willing to be the conveners (WWCM 1951:3636).

---

At the Workers' Council meeting of 1953, GR Wessels gave a report of his visit to Europe and the USA. He emphasised the positive role that the Bible colleges played in those countries and made a strong appeal to the AFM to have an intramural college as well. His motion was accepted by the Workers' Council (WWCM 1953:4029). Möller was given the task to add an intramural department to the existing Apostolic Bible College that was only a correspondence college at that stage. Since 1954 the correspondence and intramural departments formed the two legs of the College.

The report by the Apostolic Bible College to the 1954 White Workers' Council stated that the intramural Bible College was reopened on 2 February 1954. The College followed a two-year study programme. The course was conducted every weekday as well as at an evening class once a week.

### **3.3.1.3 The relationship between the different Bible Colleges**

The different Bible colleges for the different racial groups developed independently of one another. Bennett, as the principal of the Apostolic Bible College, tried to unify the courses of the different colleges.

In view of the fact that the Missionary Department now has, and will further develop, Bible School activities, it is felt to be desirable that some form of co-ordination be planned to have all our Bible Schools in some measure of uniformity concerning Doctrinal Teachings, etc., especially in view of the fact that a proper declaration of our faith has now been accepted for the A.F.M.

(Bennett 1957)



---

The Apostolic Bible College course was offered as the basis for the courses in the Black section. As far as this was implemented, uniformity in syllabi was achieved (WWCM 1961:5705). However the principals of the Black Bible colleges were given the freedom to decide for themselves what they wanted to present to the students (Erasmus 1995b). The personal approach and ability of the principals thus became the key to the success or failure of the Bible Colleges.

### **3.3.2 Spirituality and academic achievement**

#### **3.3.2.1 Entry into pastoral ministry: 'brother' becomes 'pastor'**

During this period the name for the leader of an assembly changed from 'brother', which was also used for all male members of the Church, to 'pastor' (Burger 1987:306). The White Executive Council also placed a higher premium on the qualifications of pastors. In January 1954 the Council decided that all applicants for the full-time ministry as pastors, must attend the Bible College, although the Executive Council could make exceptions (WECM 1954:4173). Matriculation was not compulsory for entry into the Bible College, but if students completed their studies without matriculation, they had to matriculate first, before they were ordained (WECM 1958:4995).

An important decision was taken at the Black Workers' Council of March 1955. It was decided that local preachers and evangelists must be motivated to do the correspondence Bible course, 'but if they desire to be advanced to a minister they must go through the Bible School' (BWCM 1955:53). Thus in 1955

---

theological education became compulsory for ministers in the Black section, in the same way as that in the White section (WECM 1954:4173). The distinction between local preachers and evangelists on the one hand, and ministers on the other hand, was peculiar to the Black section of the AFM.

Prospective Black local preachers and evangelists were encouraged to take the correspondence course as a minimum qualification for ordination. Prospective evangelists were required to give good reason why they could not attend the intramural Bible College before ordination. Evangelists already in the field, were encouraged to attend the Bible College (MCM 1955:61).

The body that controlled entry into the ministry, became closely linked to the Bible College. Thus the Bible College Committee became a very powerful committee, as far as the professional pastoral ministry was concerned.

### **3.3.2.2 The Bible College Committee becomes the Curatorium**

The Bible College was controlled by a committee appointed by the Executive Council. This committee was also responsible for examining people who applied for admission to the pastoral ministry. As the principal's report at the Workers Council of 1957 stated, the Bible College Committee was replaced by the Spiritual Committee (WECM 1958:5137; WCM 1971:1).

The Executive Council deemed it wise to appoint the members of the Spiritual Committee as the Bible College Committee, and in view of the fact that they are also the body who form the Ministerial Selection Committee for all prospective full-time workers of the A.F.M., this arrangement functions admirably and helps to co-ordinate all aspects

---

of the matter of the acceptance of workers. This committee recommends to the Executive Council, who in turn endorses or otherwise and so governs the activities of the Bible College.

(Bennett 1957)

In 1971 the Spiritual Committee was renamed to become the Committee for Doctrine, Ethics and Liturgy and this Committee was ipso facto also the Curatorium of the College (WWCM 1971:38).

The control of people who enter the ministry as pastors in the White section of the Church was thus put securely in the hands of the Apostolic Bible College. The College became the way to the ministry. At last the AFM had a 'body' that could control entry into the ministry. This centralised and controlled privilege of the College ruled out any competition with other theological educational institutions, as they would have the final say as to who may enter the ministry as pastors of the AFM. It did, however, have the advantage that uniformity could be cultivated and that heresies, as seen from the AFM perspective, could be prevented.

The Apostolic Bible College became all the more important as the institute that regulates entry into the pastoral ministry for whites. Students of this College were not automatically allowed to become pastors after they had completed their studies, but were guided to either become 'full-time workers' or 'lay-workers'.

---

### 3.3.2.3 The content of academic achievement

There was a difference between the content of the training that was offered by the White and Black colleges.

The Bible was the main book to be studied in the Black section. The one-year course was conducted in an indigenous African language. In July 1955 the subjects in which the students were examined were biography, Bible knowledge, doctrine, Gospels, Romans, church organisation, history of the Bible, church history, Afrikaans and English (Comforter 1956:4).

The syllabus was drawn up by Cooksey, but no indication of the content is given. The fact that Bennett was lecturing at the School, while at the same time assisting in the Apostolic Bible College, was a way of bridging the gap between the White and Black training institutions. No indication is given of the language used in tuition, but as both Bennett and Cooksey were English-speaking, tuition was most probably in English.

‘The following subjects are taught in the Bantu Bible College:  
Dogmatics and Church Law and Administration; Church History and Bible History; Polemics and Homiletics; Personal Work and Bible Study. The complete course is really a three year course; but seeing at present students come for a preliminary One Year period, we rotate the course, so that over a three year period, students who have been for training go back to their fields, with knowledge complementary to each other. In the first year, the groundwork is mostly laid and of necessity some material is repeated each succeeding year, but in more detail’

(Comforter 1968b:26).

---

The subjects dogmatics, polemics, homiletics and personal work, were the same as those of the Apostolic Bible College.

Compared to the present six disciplines of theology, all but missiology received some attention.

All the study guides were written by the members of the Church. This can be seen as a measure to keep the doctrine and practical application under the control of the AFM. It seems that everything was offered in Afrikaans, except for the subjects compiled by pastor Bennett, which were in English. Bennett assisted full-time in the Bible correspondence College since April 1950 (WECM 1950:3492). He was also the man to be appointed as principal in 1955 (WWCM 1955:4427).

The syllabus of the College was announced in the magazine of the AFM:

The ignorance of our Native people concerning the Word of God is appalling, and it is only when they come to Bible School that they begin to understand. During the whole course, which is really a Two Year Course, we teach them the FUNDAMENTAL DOCTRINES, the LIFE OF CHRIST and OF PAUL; take them right through the Old Testament, so that they may have a background for understanding the New; and give them outlines of all the books of the Bible.

Besides this they learn Book-keeping (simply for keeping Church Books), English, Church History, Church Organisation, How to Preach, and how to conduct meetings etc.

When they have passed the Course, they are no longer men of ignorance, but they understand what they are preaching, and what

---

they are doing; and, mostly they become more effective in their work for the Lord.

(Comforter 1957b:13-20)

If the two-year course is compared with the six basic theological disciplines of today, it shows that systematic theology, Old Testament, New Testament, practical theology, and church history were partly taught as well as two general subjects: English and bookkeeping. No missiology was taught. The course was practical, aiming at efficiency in the ministry.

The course followed a two year rotation system. All the first and second year students were in the same class. Because of the great need for full-time workers, some students were allowed to complete only one year education. A small number of students stayed for three years (Erasmus 1995b).

The functioning of the Apostolic Bible College can be seen from the abstract of the minutes in 1954:

Students: 7 students

Accommodation: In old book room of the Central Tabernacle.

7 de Villiers St Johannesburg

Lecturers: Members of the spiritual committee

Curriculum: 2 year theory and 1 year practical training

20 subjects

2 semesters per year, 5 subjects each semester

Year 1954: Subjects Dogmatics, Sunday school work, Old Testament, Church law and Greek.

Library: 583 books

Evening classes: One evening class per week

(WWCM 1954:4272).

---

From this report it is clear that the Bible College was working according to a set study programme. The same course that was available in the correspondence department was now presented intramurally. The library is mentioned, and as the number of books indicate, it is clear that this was only the beginning of the exposure of the students to literature broader than their lectures.

#### **3.3.2.4 Admission requirements**

The admission requirements of the Bantu Bible College were considered in 1968. No fixed standard of education was required for admission, but it was decided that 'before a Bible College student who passes successfully will be ordained, he will be required to pass standard six successfully, but that previous spiritual experience, work and intellectual ability will be taken into consideration for exceptions' (BWCM 1968:121).

Matriculation was not compulsory for entry into the Bible College for whites, but if students completed their studies without matriculation, they had to matriculate first, before they were ordained (WECM 1958:4995).

#### **3.3.2.5 Distance education in the former 'Black' section**

An important step was taken by the missionaries in 1965, to unify the distance education in the AFM. They decided that the correspondence course of the White section should be taken as the basis for the translation of the course into indigenous languages for use in the other sections of the AFM (MCM 1965:111).

---

By 1968 the vision of the Apostolic Bible College was to make the subject matter taught to intramural students, available for correspondence students. 'Several of our Missionary staff are busy re-writing subjects allocated to them for this purpose. The existing Correspondence Course available in the European Bible College is being used as the basis' (Comforter 1968b:26).

Pastor Bennett requested that all 'non White' students should apply through their missionary overseers to be allowed into the correspondence section of the Apostolic Bible College of the White Church (MCM 1969:130). This opened the way for students who could study in Afrikaans or English to receive their education from the 'White' section.

#### **3.3.2.6 The eight-subject course**

The eight-subject course was the name given to eight subjects in a theological study programme that formed the basis of all theological education in the AFM since the 1950's. Dr Möller (Sr) started with the development of this study programme in 1950. Dogmatics and homiletics were the first two subjects of the eight-subject course; the others were polemics, Bible studies, Sunday school work, church law, personal evangelism and missionary science. By 1959 'all workers who are fully accepted into the ministry, must pass examinations in the first eight subjects' (WWCM 1959:5300).

This course was available as a correspondence course and was lectured in the full-time classes of the Apostolic Bible College. In the other Bible Colleges of the AFM it formed the basis of the study programme.



---

The importance of the eight-subject course was demonstrated when the White Executive Council decided in 1965, 'that no applicant will be allowed into the ministry of the AFM unless he is matriculated and completed the eight subjects in written examination or, according to the Spiritual Committee, the equivalent of that' (WECM 1965:6517). The eight-subject course thus became the norm of adequate theological education in the AFM.

In 1978 the White Curatorium decided that the eight-subject course was only a sufficient qualification for part-time ministry (WCM 1978e:3). Two years later it was decided that only the six students who were still busy with the eight-subject course would be allowed into the full-time ministry, if they applied (WCM 1980b:1).

Although the content of the eight-subject course changed over the years, the name was still retained, even though the number of subjects increased. At this moment this study programme is still available in the AFM.

### **3.3.2.7 The influence of FP Möller (Sr)**

Jooste (1991:34-193) describes the life and ministry of Francois Petrus Möller in detail. A short summary of his life and influence on the theory and practice of theological education, will be given here.

Möller was born on 26 February 1922 and grew up as a member of the Dutch Reformed Church (:35). At the age of 23 years he was baptised and became a member of the AFM; a week later he married the girl who led him to the AFM, and a month after that he received the D Phil degree in psychology from the

---

University of Stellenbosch (:39,37). His first full-time occupation, after six years at University, was as clerk and translator at the headquarters of the AFM in June 1945. He was given the task of translating M Pearlman's book 'Knowing the Doctrines of the Bible' into Afrikaans (:52). This task also introduced him to the teachings of the AFM.

When he was appointed as principal of the Apostolic Bible College in 1950, he wrote most of the syllabus, without having any theological qualifications himself (Möller (Sr) 1994).

After Möller lost his position as principal in 1955, he commenced with theological studies at the Dutch Reformed Church faculty of the University of Pretoria in 1956 (Jooste 1991:79). He completed his BD and DD at the same institute. In 1975 he was awarded his third doctorate at the Rijks University in the Netherlands (:102).

His contribution towards theological education in the AFM lies particularly in the fact that he wrote most of the study guides for the different theological institutions in the AFM. Many of them like 'homiletiek, poimeniek, polemiek, liturgiek, dogmatiek, kerkreg, Grieks, Inleiding tot Nuwe Testamentstudie, sielewenner-kursus en persoonlike werk-kursus' are still in use today (:170).

Apart from this direct contribution towards theological education, he wrote at least sixteen books, a number of gospel tracts and numerous articles. He completed a three-volume systematic theology handbook in 1995, and started with a book on ethics (Möller (Sr) 1995).

---

He can most probably be called the man who influenced the AFM the most during the last fifty years.

### **3.3.3 Financial viability**

The financial responsibility of the White Executive Council became greater in this period as Bible college education became compulsory for entering into the ministry. The White Executive Council took full financial responsibility for all the colleges (WECM 1950:3368, WWCM 1950:3492, WECM 1951:3739, WECM 1950:3368, WECM 1956:4609). The Bible Colleges became one of the major financial responsibilities of the AFM.

The Black students paid a small amount towards the study costs (BWCM 1968:121, MCM 1968:126). The Black districts from where the students came were asked to pay this amount for the students (BWCM 1972:141).

In 1961 it was decided at the Black annual Conference that

any Bible School student who has received support for his Bible School course from the Apostolic Faith Mission of South Africa, or any member of the Apostolic Faith Mission of South Africa, shall be obligated to bind himself in writing to repay to the Apostolic Faith Mission of South Africa the total amount of such support, if he leaves the Apostolic Faith Mission of South Africa within the period of five years from his training.

(BWCM 1961:91)

This measure ensured that the money the Church invested in students was used for the benefit of the AFM.

---

### 3.3.4 Conclusion

Racially divided theological education continued to be an endorsement of apartheid. Not only were the whites apart, but the blacks were subdivided into 'Indians', 'Coloureds' and 'Bantus', the latter being the African blacks.

Theological education in the Black section of the AFM moved closer to that of the White section, although the duration of the study programme in the Black section in South Africa remained one year, while that of the White section became two years. The blacks did, however, receive an education inferior to that of the whites, which related to the general education policy of the State.

Theological education in the AFM became part and parcel of the development of the professional pastorate and the pastoral theological approach of the Church. As theological education became compulsory for the ordained ministry, the gap between the 'clergy' and the 'laity' broadened.

The development of the 'Bible School' into a 'Bible College' goes hand-in-hand with the change in attitude from recommended to compulsory Bible education for the pastoral ministry. The standard of education was higher than in the previous period. The leaders of the AFM were still not willing to accept the term 'Theological College' for their training institutions, but were moving in the direction of the six theological disciplines known at that time.

The advantages of compulsory Bible education for entry into pastoral ministry were in the first place that the standard of pastoral ministry was potentially lifted. Standardised education ensured uniformity in doctrine and practice. The status

---

of the Bible colleges was elevated. More students were recruited for the colleges which made the per capita cost of education lower. The image of the AFM in the country improved.

The disadvantages of compulsory education were, among others, that the AFM moved in the direction of becoming a pastor's church, where the focus is on the pastor and no longer on the members and their ministry. Another disadvantage was the shift towards pastoral theology instead of practical theology. Then there was the danger of a greater dependence on knowledge than on the anointing of the Spirit. The education could wrongly be used to gain the respect of people instead of improving the ministry so that God might be glorified.

Taken in totality, empirical research will still have to prove whether compulsory Bible or theological education was beneficial to the AFM or not.

An interesting observation about the principals of the AFM Bible colleges is that, except for Bennett, of which it is not certain, none of them ever had formal Bible College education themselves. Further, that E Cooksey, J Cooksey and Bennett came from the Assemblies of God in England, and that Möller's contact with Pentecostal theology came through his translation of M Pearlman's book on the dogmatics of the Assemblies of God in the USA. Thus all four principals were influenced by the Assemblies of God.

Another observation is the lack of home-grown educators. For twenty-two years Bennett, originally a missionary from England, was the principal of a predominantly Afrikaans Bible college and J Cooksey also an English

---

missionary, was the principal of a Black Bible college. Even Möller was only four years in the AFM before he became principal. The question can be asked as to why 'foreigners' took the lead in the theological education of the AFM? Were there no AFM born or bred leaders suitable for the task during this period like Elias Letwaba in the preceding period? It must be pointed out that theological education was still not important enough for the AFM. In the bipolar tension between academic achievement and spirituality, the AFM still felt closer to the latter.

Financially speaking, the AFM in general and the White Executive Council in particular, shouldered the financial responsibility for both Black and White Bible colleges. No funds were received from the government or foreign countries.

### **3.4 The Theological College years: 1970 to March 1996**

This period is called the theological college years as the word 'theological' became acceptable to the AFM during this period. Some major changes took place in the theological education of the AFM, that will be explored. The number of colleges increased and student numbers increased dramatically. The AFM was now willing to present theology on the same basis as other churches. This period runs into the current period where graduate education formed part of the study programmes and colleges amalgamated.

---

### **3.4.1 Racial and social issues**

Theological education in the AFM was still racially divided at the beginning of this period. Separate Colleges for the different racial groups were formed, but towards the end of this period there were signs that racial division was crumbling. In this the church followed the political leaders towards equality for all its members, irrespective of race.

The 'White' section of the Church developed the AFM Theological College at Auckland Park, Johannesburg. The 'Black' section developed the Central Bible College at Soshanguve, near Pretoria. New colleges for 'Coloureds' and 'Indians' were established. The Sarepta Bible College for 'Coloureds' was opened at Kuilsrivier near Cape Town and the Covenant Bible College for 'Indians' in Durban. Colleges also opened outside South Africa in Lesotho, Malawi and Zimbabwe. Within the so called homelands of South Africa, colleges were opened in Zululand, Transkei and Venda.

The Central Mission Committee (CMCM 1970b:1) decided already by 1970 that the training of Black lecturers should be given urgent attention, because it would be more cost-effective and the communication between lecturer and student would be better. This decision was not followed through and the proposed lecturers' development never took place.

---

The training of Black, Coloured and Indian pastors was at first under the Missions Department, before these sections gained their partial independence. Two Coloured representatives were, however, allowed on the Central Mission Committee since 1971 (CMCM 1972c:1).

In 1995 the Black, Coloured and Indian Colleges united to form the Apostolic Faith Mission of South Africa Theological Institute (AFMSATI)<sup>5</sup>.

#### **3.4.1.1 The unity process**

The first move towards church unity within the AFM came in 1974 when guidelines were drawn up for the development of the 'daughter churches' (CMCM 1974c:3). This was followed by a decision later that year that the Coloured Church should develop parallel with the White Church and form one Executive Council in future (CMCM 1974e:1). In 1975 administrative unity between the White and Coloured sections was adopted (CMCM 1975c:3).

In 1976 the Coloured section was allowed to choose their own district chairmen; together the chairmen formed their Executive Council (CMCM 1976c:1), the Indian section followed in 1978 (GMCM 1978b:1) and the Black section in 1980

---

<sup>5</sup> AFMSATI is the abbreviation for the Apostolic Faith Mission of South Africa Theological Institute. In 1992 the Black, Coloured and Indian sections of the AFM united to form the composite division and in 1995 the theological education of that division united to form the Apostolic Faith Mission of South Africa Theological Institute. It functions since 1995 with a main campus in Soshanguve and two satellite campuses in Kuilsrivier and Durban.



---

(GMCM 1980c:2). This gave the Executive Councils of the different sections of the Church more power to act on behalf of their own people and strengthened their ability to struggle for unity within the AFM.

The White Workers' Council made a statement of policy in 1976 in which they declared that the Coloured and White sections must eventually become one (WWCM 1976:336). This objective was taken further in 1980 when a committee was proposed that would include all Indian, Coloured and White Executive Council members to work out proposals to further the unity process (WWCM 1980:11-13). At this point in time the Black section was still excluded from the unity talks, just as in the case of the three-chamber parliament of the day. It was only stated by the White Church that the same unity principles would be applied to the Black section at an appropriate time (WWCM 1980:13).

The document called 'unity in the Church', which was drawn up by the Committee for Doctrine, Ethics and Liturgy of the White section, was approved by the White Workers' Council in 1980 (WWCM 1980:557). In terms of this document all discriminatory words in the Constitution of the White section would be removed and all sections of the AFM were urged to work together up to the point where there would be only one Church with one constitution (WWCM 1980:569).

The Coloured Executive Council took the lead in the practical implementation of the church unity process and demanded one constitution, one legal person, one Workers' Council, one Executive Council and open membership in the AFM

---

(Botes 1980). It was only in 1980 that a decision was taken by all the sections of the AFM to unite. The principle that Scripture does not allow division in the church, among other things on racial grounds, was accepted (GMCM 1980b:3).

By 1985 the General Missionary Council was willing to declare that 'the AFM rejects apartheid and believes in the formation of one AFM for all racial groups' (GMCM 1985d:2). This was a watershed decision and indicated that the White Church had finally decided to unite with all other racial groups.

The Black Executive Council decided in 1985 that 'negotiations between the White and Black sections be arranged to discuss the creation of one Constitution for all sections' (BECM 1985:26).

On 2nd August 1985 the four sections of the Church drew up a declaration of intent towards unity. This document formed the basis of all future actions in the unity process and reads as follows:

1. The Apostolic Faith Mission of South Africa confirms its acceptance of the Biblical principles of unity.
2. The Apostolic Faith Mission of South Africa rejects the system of apartheid based on racial discrimination as a principle in the Kingdom of God and within the structure of the Church.
3. The Apostolic Faith Mission of South Africa accepts the principle that the Church should operate as a single structural unit based on the above principles.
4. The Apostolic Faith Mission of South Africa agrees that worship and membership of the Church should be based on the spontaneous grouping of believers.
5. In the light of the above intent a committee representative of all the

---

sections of the Church should be appointed to formulate further steps for the implementation of the above.

(BECM 1986:57-58).

In 1990 an interim constitution was accepted and the process towards unity was taken a step forward (BECM 1990:219).

The White section delayed the unity process and the Black, Coloured and Indian sections decided to unite in the meantime. This led to the formation of two divisions in the AFM in 1992. The former Black, Coloured and Indian sections formed the Composite Division and the White section became the Single Division.

The process of total structural unity in the AFM took place on 3 April 1996. The two divisions united to form one united AFM.

Dialogue between the two theological institutions to eventually unite, is under way. In principle, it has been decided that there will be only one theological institute for the AFM, with satellites linked to it (Mahlobo 1996). This structural unity can be seen as a demonstration of the unity within the Body of Christ, irrespective of race or social status.

This development in the direction of unity is a welcome development in view of the extreme separateness of the colleges in the past, as will be indicated below.

---

### 3.4.1.2 Black Bible Schools

The Bible Schools for 'blacks', 'Coloureds' and 'Indians' were initiated by the Mission Department of the 'White' Church and consisted of schools inside and outside of South Africa.

#### a. The Central Bible College (Soshanguve)

The Bible College for the Black members of the AFM moved from Potgietersrust to Soshanguve, near Pretoria in 1975. Although it was initially called the 'Central Bantu Bible College of the Apostolic Faith Mission' (CBBC s a), it became known as the Central Bible College (BECM 1977:114). The word 'Bantu', that initially formed part of the name, was an expression that the government used to indicate Black people. The word 'Central' formed part of the name, most probably because there were other decentralised Bible colleges as well, and this was therefore to indicate that it was the main or centralised college of the AFM.

Pastor GS Erasmus was appointed as the first principal of the College that opened on 5 February 1975 (CMCM 1974c:1). He served in this position for two years until the end of 1976, when he was appointed as principal of Pan African Bible Correspondence College, that was later known as the International Theological Institute. The intramural and extramural sections of the College thus separated in 1977 (CMCM 1976e:1). Pastor SC Spies was then appointed as the principal on 23 November 1976 (CMCM 1976f:1). When he retired, pastor GLR Kinnear took over from him in 1982 (GMCM 1982c:2). Pastor Kinnear stayed on in this capacity until he resigned in 1994 and pastor G Mahlobo was appointed

---

as rector of the amalgamated colleges of the Composite Division of the AFM.

The Central Bible College saw itself by 1985 as 'primarily an institution for the training of students who wish to follow a career in the ministry of the Apostolic Faith Mission or a related organization' (GMCM 1985c:1). The main focus was pastoral ministry. The demand in the Church was to equip the leadership so that assemblies could have well-trained ministers leading them.

In 1991 the Black Executive Council (BECM 1991:243) appointed a Bible College evaluation commission to evaluate all Black Bible Colleges. They brought out a preliminary report (BECM 1991:272), but due to lack of funds they did not finish their work. This evaluation did speed up the independence of the College from White domination, as the appointment of pastor G Mahlobo as rector in 1994, clearly shows.

In 1991 the College experienced demonstrations and student boycotts. The study programme was disrupted and the College had to close for some time. There was pressure from some students to include liberation theology in the syllabus, but this was refused. Pastor Kinnear then knew that the time had come for a Black man to take up the principalship of the College (Kinnear 1995).

Then the Black, Coloured and Indian sections of the AFM united and agreed to have only one theological institute. They decided that the premises of the Central Bible College was the most suitable accommodation for the newly formed

---

Apostolic Faith Mission of South Africa Theological Institute and that the campuses in Durban and Kuilsrivier would be satellite campuses (CDWCM 1992:66, CDCL s a:1-2).

b. The Sarepta Theological College<sup>6</sup> (Kuilsrivier)

The development of a separate Bible College for 'Coloureds' came in the 70's when the Sarepta Bible College was established in Kuilsrivier near Cape Town (Burger 1987:432,433).

The Sarepta Bible College building was completed in 1968, but it was only on 21 February 1972 that full-time day classes started under the principalship of pastor JJ Louw (Louw 1995a; 1995b). This College later amalgamated with the AFM Theological College in Auckland Park, and obtained its study material from the latter (Louw 1995a; CCM 1970a:3; 1970b:2). This amalgamation did not last as the two colleges continued to develop separately.

The College was given permission to use the same material as the AFM Theological College of Auckland Park, but they were not allowed to depart from that material without permission. This was part of the control that Auckland Park established over Sarepta Bible College in 1970. Other measures of control included that pastor JJ Louw be appointed as principal and chairman of the Sarepta Bible College Committee by the AFM Theological College, and that the

---

<sup>6</sup> The Sarepta Theological College was at first known as the Sarepta Bible College (CCM 1978:47).

---

said College would always appoint the principal of the 'Coloured' College. This control over its functioning included that the principal of the AFM Theological College became an ex officio member of the Bible College Committee (TCCM 1970a:2).

This strict control over Sarepta by Auckland Park only lasted until the Coloured Curatorium was established in 1977 (SBCM 1977:42). The independence of Sarepta was demonstrated in July 1986 as pastor JJ Lapoorta was appointed as principal, without the consent of Auckland Park.

In 1978 the White Curatorium decided that Coloured students could also study at Auckland Park (WCM 1978c:1). This was confirmed by the Mission Council in 1981 and again in 1982 (GMCM 1981a:2; 1982e:2). In the report of the subcommittee on the relationship between the White and Coloured sections of the Church, it was stated that the White section had taken the lead in uniting theological education in the AFM (WWCM 1980).

The Coloured Curatorium made three important decisions about the future of the College in September 1982:

1. The first level of education will be presented at Auckland Park. All students that qualify will be directed there.
2. The second level will be the eight subject course made available to qualify as a full-time elder.
3. The third level course will be presented by the Evangelization Department for elders, deacons and youth workers.

(CCM 1982:109).

---

On 30 November 1982 the intramural classes at the College ceased and students were recommended to the AFM Theological College in Auckland Park (CCM 1982:110-111; Louw 1995b).

Apparently the relationship with Auckland Park did not work out the second time either, as only four of the thirteen applicants qualified and none of them went there (CCM 1983:125). For the next year only correspondence studies were available in the Cape, but the Sarepta College reopened for intramural studies in January 1984 with nine students<sup>7</sup> (CCM 1984:126-128; Louw 1995b).

Pastor Louw introduced a Department of Christian Training and Church Growth to replace the Sarepta Theological College in 1983 (DCTM 1983:1), but in the same year the Coloured Executive Council decided that the Sarepta Theological College would be the main body for theological education under which the Department had to function (CCM 1983:26).

In 1985 a new syllabus was introduced, and the two-year study programme was extended to a three-year theoretical education. On 30 June 1986 pastor Louw withdrew as principal and pastor JJ Lapoorta took over (Louw 1973:16; Lapoorta 1986:44; Louw 1995b). Lapoorta continued upgrading the College by further developing the new three-year pastoral study programme and finalised the negotiations with the University of the Western Cape to present graduate

---

<sup>7</sup> The educational qualifications of the nine students ranged from standard five to ten: two had standard five, one standard six, two standard seven, one standard eight and three standard ten (CCM 1984:128).



---

studies. In 1987 a degree programme was introduced through the University of the Western Cape and some students used this opportunity to obtain a degree in theology (De Beer 1995).

The Senate of the University of South Africa decided on 19 October 1995 that matriculated students with a Licentiate in Theology from Sarepta Theological College would be allowed to the Honours BTh degree of the University (UNISA 1995). This was a breakthrough for the College, as graduates were now given the opportunity to further their studies at University level.

c. The Covenant Bible College (Durban)

The Covenant Bible College was the fulfillment of a dream to establish a Bible College for the 'Indian' section of the AFM. By 1992, according to Reddy (1992:160), the Indian section of the AFM consisted of 6 500 members. Although this section of the Church was much smaller than the other sections, they felt the need to have their own Bible College.

After a long period of no theological education for the Indian section of the AFM, the Lord laid the vision to start a Bible College in Durban on the heart of pastor WL Wilson (Naidoo 1993:1; Gschwend 1993:5). The Covenant Bible College was thus founded by pastor Wilson in 1983 (CBCD s a:1; GMCM 1982e:6; GMCM 1983a:2). It started with eight students and grew to 48 day class and 85 evening class students by 1993 (Chinnappan 1993:4). From 1983 to the end of 1992 the College had 93 graduates (Naidoo 1993:1). The College moved to its present premises at 922 Umbilo Road, Durban in 1985 (CBCD s a:1).

---

The College sees itself as 'a Pentecostal Evangelical College. Not only is it a non-racial College, but it is also open to all Christian denominations' (CBCD s a:1). Although most of the former students were 'Indians', the current students represent all racial groups and both genders (Naidoo 1995).

Day, as well as evening classes, are presented. The evening class students are doing the Diploma in four years. The College refers all correspondence students to the International Theological Institute, which they see as their distance education partner (Naidoo 1995).

Reddy (1992:177) is of the opinion that the major reason for the numerical growth of the Indian section of the AFM over the last few years is directly related to the work of this College.

#### d. The Transkei Bible College

Transkei is one of the former 'homelands' for the Xhosa people that the National Party government declared as an independent state, but that was re-incorporated into South Africa in 1994.

Pastor CJ Nielsen started with Bible training in the Transkei. There was a training programme in the Transkei in 1970 (BECM 1970:43), although the College was only established in 1971 (BECM 1971:55; GECM 1981:5). Pastor WP van Vuuren took over as principal and still continues with the College (Van Vuuren 1995).

The AFM in Transkei was allowed to become independent of the Church in South Africa in 1977 (CMCM 1977a:1). This led to the development of that

---

Church apart from the Church in South Africa. In 1995 the AFM in Transkei reunited with the Composite Division of the AFM of South Africa (Fetumani 1995).

e. The Venda Bible Training Centre

The Venda Bible Training Centre started when the Venda 'homeland' got their independence and the AFM in Venda became an independent Church on 1 April 1985 (GMCM 1984e:4).

Pastor MP Ragimane was the initiator of this Centre. The first principal of the Centre was pastor JE Rill (GMCM 1985f:3); he was followed by pastor Ragimane, then pastor M Maanzwane, while the present principal is pastor J Mutambedzo.

This Centre functions as a satellite of the International Theological Institute (BECM 1991:256).

The AFM in Venda was re-incorporated into the Black section of the AFM on 13 February 1991 and became known as the Soutpansberg Region. The College kept on functioning as in the past (BECM 1991:256).

f. The Zululand Training Centre

The 'homeland' for the Zulus was called KwaZulu. They never became independent like Transkei, but were partly independent under Zulu leadership.

---

The Zululand Training Centre started in 1980 under the leadership of pastor CFJ du Toit. This Centre was established to train pastors for the ministry in the former Zululand and Natal. Dr Paul Paino of the USA was also financially involved in the erection of a building to house this Centre (BECM 1980:166).

In 1981 the College was known as the 'Natal Bible College' (GMCM 1981b:4), but a year later it was called the 'Natal Christian Training Centre'(GMCM 1982d:4).

After the College was established in Amanzimtoti and functioned for some time, it moved to Cato Manor. Pastor JJ Appelgrijn was responsible for the College between 1988 and 1991 and established a training programme that included Bible College training, skills training as well as a literacy programme. By 1991 the Bible College had seventeen students, who were doing a two-year programme (Appelgrijn 1991).

The College became part of the All Nations Gospel Publishers, under the leadership of pastor M Gschwend. It is, therefore, no longer a theological education project of the AFM, although the Church still has a measure of control in the project (GMCM 1988a:3).

#### g. The Lesotho Bible School

Pastor R Bonnke, a German Evangelist, started this Bible School while he was still a missionary in Lesotho. He gave his first report of the progress of the Bible School to the Black Workers' Council in 1972 (BWCM 1972:141).

---

After pastor Bonnke left Lesotho, pastors LC Mphosi, R Franz and BH Wenzel presided over the Bible School as subsequent principals (CMCM 1976c:1; Erasmus 1995a).

The Bible School functioned as a satellite of the International Theological Institute and was later run by the Velberter Mission of Germany. This Bible School is not functioning any more.

#### h. The Bible School of Malawi

Pastor GS Erasmus and pastor E Cooksey were involved in the training of pastors for Malawi since 1956, but it was only in 1977 that pastor GS Erasmus started a satellite Bible School of the International Theological Institute in Malawi (Erasmus 1982). Pastor H Wendland of the Velberter Mission of Germany was the first and only principal of the Bible School (Erasmus 1995a).

No detailed records of the Bible School are available, but almost all of the pastors of the AFM in Malawi received their training there.

The Bible School is situated in Blantyre and is still in operation.

#### i. The Living Waters Bible College in Zimbabwe

The Living Waters Bible College in Zimbabwe was founded by pastor WL Wilson in 1974 (CMCM 1974a:3). The White AFM of South Africa contributed thousands of rands and Zimbabwean dollars towards the building of the first Bible College of the AFM in Zimbabwe (CMCM 1971d:1; 1972b:1; 1973a:1; 1973d:1; 1973e:2;

---

1974a:2). After five years as principal, pastor Wilson left and pastor GLR Kinnear was appointed as principal. He filled this position from 1978 until 1982, when he accepted a call to be principal of the Central Bible College in Soshanguve.

Pastor GL Rozell took over as principal from Kinnear in 1983 (GMCM 1983d:5) and thereafter the present principal, pastor C Murefu, became the first indigenous principal of an AFM Bible College abroad.

The syllabus of the College differs from that of the other Colleges of the AFM. It consists of about eighty-seven subjects and is not structured according to the six theological disciplines generally used today (LWBC 1992).

This College is currently financially independent and functions as an intramural College on its own budget, according to the rules of the AFM in Zimbabwe, under whose authority it stands. The Mission Department of the AFM of South Africa did, however, still contribute towards the costs at the College in 1988 (GMCM 1988b:6).

Most of the AFM pastors in Zimbabwe received their training at this College. It is still functioning and provides a three-year Pastoral Diploma.

#### **3.4.1.3 The White Bible School**

The only theological education institute for White members of the AFM during this period was the Apostolic Faith Mission Theological College (AFMTC) in Auckland Park, Johannesburg.

---

In 1970 the name of the 'White' Apostolic Bible College, that opened in 1950, changed to the AFM Theological College (WECM 1969:7618). It was not only the name that changed, but also the principal, the main language, the duration of the course, the content, the approach and the location.

Pastor FHJ Cronje took over as principal from pastor CHJ Bennett in 1969 (WECM 1968:7476). The change of principals was more than just a change of the person leading the College; it introduced a new direction as far as theological education in the AFM is concerned.

This College was then an Afrikaans medium educational institute. This was mainly due to the fact that the new principal and most of the students, were Afrikaans-speaking. Even when the College tried to open an English section of the College in the 80's, this was a failure.

In 1982 the College, where tuition was conducted in Afrikaans, started with a class where lecturing was in English. Only three students attended the English section in 1982 and only two more in 1983 (Cronje 1983:40). In 1984 pastor MC Clark was appointed as full-time lecturer 'charged with particular responsibility for the English section of the College' (Clark 1985:39; Cronje 1984:70). At that stage there were only six English students but Clark (1985:39) was confident that his section had a future. This 'English section' of the College died a slow death and was discontinued.

The two-year theoretical and one-year practical training changed into a three-year theoretical course. The practical year of the Apostolic Bible College

---

made way for an extra year of theoretical education. The probation year now became detached from the theoretical education. Students who completed their theoretical education received their diplomas, and were legitimated before they started with their probation.

During 1970 the College moved out of the headquarters building that was being sold. It first moved into the building of Pinksteroord Assembly, and then to its present premises at 55 Richmond Avenue, Auckland Park, Johannesburg (TCCM 1970b:2; Hattingh 1985:5; Visser 1985:20).

In 1993 the College reached an agreement with the Rand Afrikaans University to present, among others, a BA (Theology) and a BA Honours (Theology) through the University (Hattingh 1993:1; 1994:7; AFMTC Letter s a). The study programme changed to a four year period. In the first three years students study towards the BA degree and in the fourth year they do a BA Honours. Students who do not qualify for enrollment as university students do a four-year diploma, or if they are above twenty five years, a three-year diploma. The agreement with the Rand Afrikaans University opens the door for postgraduate studies up to doctorate level (Hattingh 1994:7). The College has now reached its academical goal envisaged in 1970 (TCCM 1970a:3).

The College has a well equipped library and a full-time librarian.

As the statistics indicate, the number of intramural students increased dramatically. Between 1954 and 1967 the average number of intramural students per year was 6.25, while an average of 23.4 per year studied between 1972 and



---

1988. This represents almost a 375% increase. In spite of the fact that theological education was extended to three years instead of two, the student numbers still increased. The four-year degree course introduced in 1993, had another impact on the number of students, as an average of 56.17 per year studied between 1993 and 1995. This represents a 240% increase in the number of students as compared to the period between 1972 and 1988 (Erasmus 1996:57-58).

The College and the International Theological Institute (ITI) amalgamated on 24 February 1996. 'The amalgamated College will function as a Theological College of the Apostolic Faith Mission of South Africa for the education and rounding off of pastors/ministers, other theological education and the presentation of community development programmes...The amalgamated College will in future be known as the AFM THEOLOGICAL COLLEGE' (POA 1996:3).

#### **3.4.1.4 Multiracial Bible Schools**

##### **a. The International Theological Institute (ITI)<sup>8</sup>**

Theological education by extension (TEE) formed part of the earliest history of theological education in the AFM. In both the 'White' and 'Black' sections of the AFM, extramural education preceded intramural education (WECM 1953:4133;

---

<sup>8</sup> ITI is the abbreviation for the International Theological Institute. This is an institute that offers theological education by extension. It functions under the authority of the AFM of South Africa. It was established in 1977 under the name Pan African Bible Correspondence College, but changed to ITI in 1992. Although ITI amalgamated with the AFMTC in 1996, the name ITI is still used.

---

WWCM 1962:5912). In the White Church the Apostolic Bible College was established as a correspondence College in 1950 and intramural classes were only added to its functions in 1954. In the Black Church the missionaries used correspondence courses to train the assembly leaders and when intramural studies were made available, the correspondence courses continued (Erasmus s a). Because of the shortage of approximately 800 Black pastors in the AFM by 1976, the Black Executive Council decided to establish a separate correspondence College to train pastors (BECM 1976: 102; Erasmus 1991:3). This was approved by the Central Missionary Committee (CMCM 1976e:1), and in 1977 the Pan African Bible Correspondence College was founded (Erasmus 1991:4). In 1992 the name of this College changed to the International Theological Institute. Although the College started under the Black section of the AFM, it was multiracial all the years of its existence.

Pastor GS Erasmus was appointed as the principal of the College that started functioning on 2 January 1977 from an office at the Morêgloed Assembly in Pretoria (PABCM 1977:1). In 1993 the College moved to its present premises at Midrand.

Pastor GS Erasmus compiled two courses which he called the primary and secondary courses. The primary course consisted of four subjects and the secondary had eight. The secondary course was the same as the eight-subject course of the AFM Theological College in Auckland Park. The primary course was developed mainly for the education of unordained assembly leaders while

---

the secondary was for the ordained ministry (Erasmus 1991:5-6). Other courses were later added. By the end of 1995 the Institute offered eight courses ranging from very elementary Bible stories to degree courses.

Pastor GS Erasmus retired at the end of 1993 and Pastor LJ (Dennis) Erasmus was appointed as rector in his place.

As was mentioned in the history of the AFM Theological College, ITI amalgamated with the said College on 24 February 1996. ITI now functions as the distance education section of the AFMTC and does all the distance education of the Church. Pastor LJ (Dennis) Erasmus then became the vice-rector of distance education of the College (POA 1996).

The number of students increased rapidly year after year. From only 127 in the first year it grew to 4 206 in 1995 (Erasmus 1996:82).

**b. The Apostolic Faith Mission of South Africa Theological Institute (AFMSATI) (Soshanguve)**

The Central Bible College, the Sarepta Theological College and the Covenant Bible College amalgamated in 1995 and became one new institute under the name 'The Apostolic Faith Mission of South Africa Theological Institute'. The amalgamated Institute functions under its new name from its main campus in Soshanguve, previously known as 'Central Bible College'. The two other Colleges became satellite campuses: one in Durban that still functions under its old name as the Covenant Bible College and the other in Kuilsrivier, also under its old name, as Sarepta Theological College.

---

What is clear is that the former Composite Division of the AFM tried to rid itself of its heritage of apartheid by uniting the three racially divided Colleges.

The three campuses are functioning independently of one another, each having its own management committee and financial structure. Only the main campus receives money from the statutory funds of the AFM; the other two campuses have to find financial support elsewhere.

Pastor MG Mahlobo was the first rector of the Institute, and pastors R Naidoo and JR de Beer are the principals of the two satellite campuses in Durban and Kuilsrivier respectively. Pastor MG Mahlobo was elected as the General Secretary of the united AFM on 3 April 1996 and had to resign as rector of the Institute. Pastor Jack Mei became the acting rector in 1996.

Pastor MG Mahlobo (s a) formulates the mission of the Institute as 'to train men and women for the ministry. We also want to extend this training to the whole Body of Christ in South Africa, Africa and in the whole world'.

In 1995 forty-three students were studying at the main campus and eighty-eight at the satellite campuses (Mahlobo s a).

The Institute offers a four-year Licentiate in Theology that consists of the six theological disciplines.

#### **3.4.1.5 The relationship between the different Bible Colleges**

Pastor GS Erasmus makes it clear that there was no relationship between the different Colleges. Every College worked on its own and the principals were

---

allowed to make their own decisions as far as the practical functioning of the Colleges was concerned (Erasmus 1995a; Kinnear 1995). The only binding factor between the Colleges was the eight-subject course that was compiled by Dr Möller (Sr). All the Colleges used it at some stage or other.

As early as 1958 the Apostolic Bible College Committee tried to unify theological education in the AFM. 'The Committee, at the request of the Executive Council, has also taken an interest in the Missionary Bible Schools, and is busy comparing the subjects taught, etc., with the view to maintaining consistent uniformity of the teaching throughout the Mission' (WWCM 1958:5100). The principal of the Apostolic Bible College made the study material available to all AFM Colleges, but the choice of syllabus was still in the hands of the different principals. The standard of education of the students must also have played a role.

The entrance requirements of the separate racial groups differed. By 1970 Black students were admitted to their Bible College with a standard six certificate (CMCM 1970b 8:2). White students needed matriculation (WCM 1973b:1). Coloured students were admitted with standard eight (WECM 1966:6742). With such a range of educational levels standardization would be a problem.

The General Missionary Council tried to standardise theological education in the AFM on an international level by forming the International Committee for Christian Education (GMCM 1983c:4). The goals of this Committee were five fold. In the first place it would co-ordinate Christian education in the AFM and promote same. Secondly, it was to provide additional courses and orientation

---

material to present and future missionaries; thirdly, to evaluate education material of all Institutions and Bible Colleges and of the different divisions of the AFM. In the fourth place, it was to set the standard and qualifications of lecturers at Colleges, and lastly to organise symposia for all lecturers and missionaries (GMCM 1983d:2). As with so many good decisions in minute books, this one also was not carried through and theological education in the AFM remained divided.

The International Theological Institute serves all races and both sexes from its founding, but because it was born in the Black section of the Church and was regarded as a training institute for Black people, it took almost ten years before the White section gave recognition to its courses (GMCM 1985f:5).

With the recognition of ITI by the White section, came the desire to standardise theological education in the Church as the quotation below states:

1. That the same recognition be given to the courses of the PABC<sup>9</sup> as is given to the correspondence courses of the AFM Theological College at Auckland Park.
2. That the Mission Advisory Board, in consultation and co-operation with the principals of the different Colleges, be requested to look into the following:
  - 2.1 The extent, if any, to which the courses overlap;
  - 2.2 The establishment of an integrated education programme for the whole Church on different levels, the standard of which will be accepted by the whole Church; that the same Diploma be issued for the same level irrespective of any racial division and that a memorandum in this regard be submitted to the General Missionary Council.

(GMCM 1986a:2 [translation mine]).

---

<sup>9</sup> PABC was used here as an abbreviation for Pan African Bible Correspondence College, the former name of the International Theological Institute.

---

---

This decision about an integrated education programme for the whole Church on different levels must still be carried through, as nothing has been done in this regard yet. It was only decided to place the former decision on hold (GMCM 1986c:1).

The standard of education in the White College was perceived to be of a higher quality. The focus of the financially strong White section was to improve the quality of theological education in that section to compete with the other Afrikaans churches. As far as the Colleges of the other sections of the Church were concerned, the White Mission Department looked after them. The principals of the Black Colleges were academically less qualified than those of the White College.

At the end of this period, as the Black Colleges amalgamated, the feeling among the Black leadership was that the standard of the 'Black' College in South Africa should be equal to that of the 'White' College.

### **3.4.2 Spirituality and academic achievement**

The approach to theological education was now more academic. As early as 1970 the principal of the AFM Theological College was already asked to negotiate with a university to obtain a degree for the new course (TCCM 1970a:3). As pastor Cronje holds BA and BD degrees, he was academically better qualified than his predecessor, pastor Bennett, who had no degree (Möller 1994). Cronje placed a strong emphasis on the improvement of the standard at the College.

---

The main goal of theological education at the AFM Theological College was to educate students to develop their own independent theological perspective. The basic point of departure was to equip men and women for the ministry, whatever form it might take, to lead them to an understanding of the great truths of the Bible; in particular, to develop a personal obedience to the voice of the Holy Spirit (Cronje 1976:38). The emphasis was on practical training with the focus on preaching (Cronje 1974:82).

In 1973 the title of the head of the AFM Theological College changed from 'principal' to 'rector', and the chairman of the College Committee became the 'chancellor' (WCM 1973a:1). These changes indicate the feeling that the academic status of the College was equal to that of a university.

#### **3.4.2.1 Accreditation at universities and the development of Degree courses**

As the White and Black Colleges were partially independent they followed different ways to acquire accreditation for their courses. The White College was the first to start negotiations.

The first decision of the White Executive Council to negotiate with a University to present graduate education for the AFM was taken in 1964. It was decided that 'pastors JT du Plessis, PF Fourie and GR Wessels negotiate with the authorities to establish a Theological Faculty in the University of South Africa' (WECM 1964:6479). Nothing materialised from these negotiations, but it did prepare the way for later actions.



---

The AFM Theological College became more of a tertiary institute since the mid-70's; full matriculation was now compulsory. The three-year diploma was seen as equal to a Bachelor's Degree and communication between the College and different universities to obtain accreditation, continued through the years; this included negotiations with the universities of Potchefstroom, Rand Afrikaans, Zululand, Witwatersrand, London, North, ICI and UNISA (TCCM 1970a:2; WCM 1972a:1; 1972b:1; 1972d:1; 1977a:2; 1979c:2; Cronje 1973:50; Cronje 1977:33; Cronje 1984:69; Cronje 1985:73; Hattingh 1993:1).

The goal to present a Degree at the College was reached in 1993. An agreement with the Rand Afrikaans University of Johannesburg was reached. 'The course is now lengthened to 4 years, during which time two degrees are obtained: B A Theology and B A Hons. (Theo.)' (Hattingh 1993:1). Henceforth the AFM Theological College was able to present theological education at certificate, diploma and degree levels. Postgraduate education at honours', master's and doctoral level, became part of the degrees that the College offers through the Rand Afrikaans University. By 1995 the College had eight honours', three master's and three doctoral students (Hattingh 1995a:33). The academic improvements at the College also had a positive influence on the enrollment figures, as the highest number of students ever to study at the College, was reached in 1995 (Erasmus 1996:58).

In the Black section of the AFM the process of negotiations to obtain accreditation at a university, was conducted by the individual Colleges themselves.

---

Pastor Spies tried to link up the Central Bible College with The University of South Africa in 1982, but this never happened. Pastor Kinnear, who succeeded Spies, started negotiations with different universities, like the University of the North, Venda, Bophuthatswana, Western Cape, South Africa and ICI. After all the facts were looked at, ICI University was chosen as the best option. Kinnear was already familiar with the ICI course, as he had used it previously while he was the principal of the Living Waters Bible College in Zimbabwe. ICI University awarded half of the BA Theology degree as credit for the Diploma offered by the College. Students of the College who were interested in the degree did a fourth and fifth year at the College to eventually obtain the degree (Kinnear 1995). In 1987 the first students who completed their diplomas, started with the BA degree. One student received his degree in 1989 (Kinnear 1995).

In a letter dated 12 June 1986 to the General Mission Council, the Sarepta Theological College informed the Council that the College would become part of the Faculty of Theology at the University of the Western Cape (UWC) (GMCM 1986b:7). This decision of the College was approved five months later (GMCM 1986d:2).

The biggest problem was the financing of a lecturer to take up the position at the University (CCM 1986:157; GMCM 1987a:1). It was initially reported that the Coloured Executive Council decided not to go ahead with the project (GMCM 1987a:1; 1987b:1), but later it was stated that an integration agreement between the Sarepta Theological College and the University had been finalised (GMCM 1988a:1). In this regard, Dr Nico Horn was appointed as full-time lecturer in Old

---

and New Testament studies, and pastor JJ Lapoorta as part-time lecturer in Church History at the University of the Western Cape in 1988. The White section of the AFM did not approve of this affiliation with the University (CCM 1988:64).

The Coloured Curatorium decided to send students to the University of the Western Cape for training as from 1988, and to maintain Sarepta only for those who do not qualify for university entrance (GMCM 1987d:2). In the same year it was decided to open satellite Colleges of Sarepta in the Transvaal and in Mafikeng (CCM 1988:70). This was not carried through.

As far as the International Theological Institute is concerned, pastor GS Erasmus started negotiations with ICI University in 1982. By 1991 the Institute received one credit hour for each subject in the diploma in theology course from ICI University (Erasmus 1991:17). This was revised in 1995 so that students who have completed their Diploma in Theology can receive up to sixty-four credit hours towards a BA theology course at ICI University. A joint BA theology degree is offered through ICI University.

#### **3.4.2.2 The tension between spirituality and academic achievement**

The tension between academic achievement and spirituality continued throughout this period. Cronje (1979:46) argues that the academic standard of the College compared favourably with that of the BD student at university, but then he used an argument based on the anointing of the Holy Spirit, to indicate that the spirituality of the College is superior and that scientific knowledge can only be seen as an introduction.

---

Knowledge of the Biblical languages and exegetical study of the Bible were seen as just an introduction, and of lesser importance. This marks the feeling of their understanding of the indwelling Holy Spirit as the supreme interpreter of Scripture. The idea of revelational knowledge via the Holy Spirit, without scientific Biblical exegesis, was thus propagated. The strong belief in the experience of the indwelling Holy Spirit created the perception that authentic interpretation of the Scripture is possible without the scientific study of the Bible. The result would be that the study of Greek and Hebrew, as well as hermeneutics, introduction, theology and exegesis of the Old and New Testaments, were seen as of lesser importance. On the other hand, dogmatics and practical theology would then be stressed as they were seen as the explication of revelational knowledge and the application thereof. Practical theology in this context is more of a pastoral theology or an applied theology. It must be stated that this attitude, that was present in the year 1979, has changed during the last decade, as there came a balance between the Biblical subjects and the other theological disciplines.

#### **3.4.2.3 Academic achievement**

The theoretical aspect of the academic achievement of the AFM can be seen in its development as far as the syllabus is concerned.

According to the 1974 prospectus of the White College (AGSTK Prospektus 1974:5-8) the syllabus of the course for prospective pastors consisted of an impressive outline:

##### **(I) OLD TESTAMENT**

---

(a) Introduction

First year: Studies in the Pentateuch and historic books.

Second year: The prophetic books.

Third year: The Ketubim.

(b) Hermeneutics, Exegesis, Canon history, and Textual criticism

First year: Preparatory Hebrew (or Hebrew I at RAU).

Hermeneutical principles.

Exegesis of portions from the Pentateuch.

History of the OT Canon.

Second year: Hermeneutical problems.

Exegesis of portions from the prophetic books.

Textual criticism

Third year: Advanced hermeneutics.

Exegesis of portions from the poetical writings.

The Apocryphal books.

Archeology of the OT

(c) Theology

First year: Studies in theology pertaining to the specific period covered in the first year introduction studies.

Second year: The theology of the prophets.

Third year: The theology of the poetical writings.

The Apocryphal books.

Archeology of the OT

(II) NEW TESTAMENT

---

(a) Introduction

First year: Studies about the synoptic Gospels and Acts.

Second year: The letters of Paul.

Third year: The rest of the NT.

(b) Hermeneutics, Exegesis, Canon history, and Textual criticism

First year: Preparatory Greek (or Greek I at RAU).

Hermeneutics.

Exegesis of portions from the Gospels and Acts.

History of the NT Canon.

Second year: Hermeneutical problems.

Textual criticism

Exegesis of Paul's writings.

Third year: Advanced hermeneutics and textual criticism.

Exegesis of a few portions from the rest of the NT.

Archeology relating to the NT

(c) Theology

First year: The teachings and life of Jesus.

Second year: The theology of Paul.

Third year: The theology of the rest of the NT.

(III) DOGMATICS AND ETHICS

First year: The teachings concerning God's Word.

The teachings concerning God.

Introduction to Ethics.

Second year: The teachings concerning the Creation and

---

Reconciliation.

Ethics.

Third year: The teachings concerning the Ecclesia, the Holy Spirit and Eschatology.

#### **(IV) ECCLESIOLOGY**

(a) Church history.

(b) Dogmen history.

(c) Mission history.

(d) Church law.

(e) The history of religion.

During the first year the different subjects are lectured up to the 10th century;

the second year, up to and including the Counter-Reformation;

the third year, up to and including the 20th century and SA Church history.

#### **(V) PRACTICAL THEOLOGY**

(a) Pastoral care.

(b) Evangelism.

(c) Sunday school work.

(d) Liturgy.

(e) Homiletics.

(f) Polemics.

Above-mentioned courses are presented in such a way that the first-year studies are introductory in nature, while the second- and third-year studies round off the courses in full, with practical training.

The students visit assemblies, under the supervision of lecturers, where they get the opportunity to present their ministry.

#### **(VI) SCIENCE OF RELIGION**

- 
- (a) Philosophy of religion
  - (b) Apologetics.
  - (c) Missiology.
  - (d) Religious Psychology.

(AGSTK Prospektus 1974:5-8 [translation mine]).

This syllabus is, more or less, the same as that at Universities where the B Th and BD Degrees are offered. It covers the six main subjects in the modern presentation of theological education (Heyns & Pieterse 1990:5). This outline gives no indication as to content and volume of each subject.

Over the years there were slight changes in the syllabus and by 1980 it was more or less the same as in 1974, except that a new department of pastoral theology was added when Dr Jonker joined the College. Pastoral theology consisted of pastoral psychology, poimenics, religious psychology and therapeutic theology or the Church's ministry of healing (Cronje 1980:6). After his retirement, the department of pastoral theology was integrated into practical theology.

The latest changes in the syllabus of the pastoral course, came when the BA (Theology) and the BA Honours (theology) Degrees were introduced in 1993. All intramural students are following the new syllabus, with some exceptions, as will be mentioned later. The syllabus for the degrees is structured as follows:

The BA (Theol) degree consists of:

5 courses taken at RAU, namely: -

Greek 1 or Greek AB

Hebrew 1 or Hebrew AB



---

Classical Culture 1 (A+B)

Biblical Studies 1 (A+B)

and

An optional course of the first or second year, which will not clash with the major subject (below).

10 semester courses taken at the AFMTC, namely:

Theology 1A & 1B

Theology 2A, 2B, 2C & 2D

Theology 3A, 3B, 3C & 3D

Honours:

The honours portion consists of the following:

5 papers, of which 2 are written at RAU, and 3 at the AFMTC, namely:

Paper 1. Bib Studs (OT) - RAU

Paper 2. Bib Studs (NT) - RAU

Paper 3. OT and NT - AFMTC

Paper 4. Dogmatics and Church History - AFMTC

Paper 5. Practical Theology and Science of Missions - AFMTC

(AFMTC Letter s a).

The BA Degree thus consists of the equivalent of ten courses of one year duration, or twenty semester courses. The term 'theology' in the BA programme is used for all six of the theological disciplines. When it comes to the Honours programme, the different theological disciplines are mentioned in papers three to five. All the study material that used to be part of the diploma course is now part of the degree course.

---

Since 1993, two alternative intramural courses for prospective pastors were made available for specific students. Students under twenty-five who do not have university exemption, follow a four-year diploma course similar to the BA and Honours programmes, but with Greek and Hebrew AB instead of I. They also need not take Biblical Studies I and another optional course at RAU. Students older than twenty-five can do a three-year diploma that includes all the theology courses of the two degrees that are presented at the AFM Theological College and only do one subject at RAU, which must be either Hebrew AB or Greek AB (AFMTC Letter s a).

The agreement between the AFM Theological College and the Rand Afrikaans University 'specifies that from now on pastors can pursue post-graduate studies at RAU, in co operation [sic] with the College' (Hattingh 1993:1). The study programmes for the Masters' and Doctoral students are individually designed.

The Black Colleges initially followed the eight subject course of the AFM Theological College that stretched over two years (Louw 1995a; SBCM 1971:1).

In 1984, the three-year programme was introduced at the Central Bible College (Kinnear 1995; GMCM 1983e:2). The syllabus also changed. Pastor Kinnear favoured the course offered by ICI for the Assemblies of God of the USA and replaced the eight-subject course with the American course (BECM 1983:210; Kinnear 1995). The study programme was flexible and the lecturers had liberty in what they wanted to teach (Kinnear 1995).

---

At the Sarepta Theological College, a three-year course was introduced in 1985. It was called the pastoral course and later became the Licentiate in Theology. It consisted of:

- Biblical studies I, II and III
- Systematic theology I, II and III
- Practical theology I, II and III
- Ecclesiology I, II and III.

A detailed course description is given in the College prospectus. This indicates that all aspects of theology, as studied at university level, are covered (AGSSTK Prospektus s a).

Apart from the Licentiate in Theology, the eight-subject course is still being offered at the College (De Beer 1995). This is done in spite of the Coloured Curatorium's decision in 1991 that 'only students that are at the moment busy with the eight subjects course will be allowed to complete it and all new students will have to follow the new course' (CCM 1991:85).

### **3.4.3 Financial viability**

Financially, the White College was mainly dependent on four sources. The White Executive Council was the main source (CMCM 1973g:1). Then there were the tuition fees and later the JG Lake Foundation. A fourth source was added since 1994, when the Rand Afrikaans University started to pay the College a certain portion of the subsidy that the University received from the State. This was done in proportion to the number of students enrolled by the College at the University.

---

With the Black College the initiative to build the College at Soshanguve, came from Pretoria Central Assembly of the White section. They arranged for the site plan to be drawn up, and paid most of the building costs (Erasmus 1995c). Pastor R Ngidi motivated the Black members of the AFM to contribute towards the building costs, but at the following year's Workers' Council meeting, it was reported that very little was received for this project (BWCM 1974:148, 1975:153). The financial responsibility for the academic staff of the College was on the Mission Department that got their money from the White Executive Council. This made up two-thirds of their total responsibility towards theological education in the Mission Department (GMCM 1988b:6).

A substantial reduction of the subsidy by the 'White' section to the College was requested in 1986. The 'Black' section was asked to make a greater contribution towards the costs of the College. It was also suggested that the business sector should be asked to contribute on a tax deductible basis (GMCM 1986c:3).

A positive suggestion to raise the funding of the College was 'that the Bible College should explore the possibility of having a direct funding from the local assemblies...the Bible College should identify areas of possible assemblies' needs which could be met by the College since this could promote contact between the College and assemblies' (BECM 1992:283). This suggestion led to the decision of funding the Colleges with 1% of the tithes and offerings of all the local churches (AFM Constitution 1996).

The salaries of the White principal and White lecturer of the Sarepta Theological College were paid by the Missions Department of the White section of the AFM.

---

The College had to raise funds by way of tuition fees and donations from Districts, local churches and individual sponsors to pay its running expenses (CCM 1984:128; Louw 1995a). When the College asked that the salary of the principal be paid to the College directly, it was refused (GMCM 1984b:1). This was because the White section wanted to retain their control over the College. After Pastor Lapoorta became the principal, the General Mission Council refused to subsidise his salary (GMCM 1988d:1). This was a clear indication of racial discrimination, because they always paid the salaries of the White principal and lecturer.

The Covenant Bible College receives its income from tuition fees and donations from individuals, local churches and others. It runs on a shoestring budget and can truly be called a faith action (CBCD s a:2). The College building in Umbilo Road Durban was bought for R200 000 and paid for within a year (CBCD 1993:1; GMCM 1985e:3).

The International Theological Institute was seen as a mission project and the South Pretoria Regional Council of the AFM took financial responsibility for the Institute (CMCM 1976d:1; GMCM 1983c:4-5; 1983d:2; 1984c:1). They paid the salary of the principal until the end of 1993 and subsidised the running expenses of the Institute. In 1993 they decided to phase out their financial responsibility over a five-year period. The Institute depends on tuition fees and donations to make up the balance of their funds.

The White Section of the AFM paid the salaries of the White principals and full-time lecturers at the Central Bible College, Sarepta Theological College and

---

Covenant Bible College (GMCM 1985b:2). In 1986 these salaries made up 50% of the total budget of the Mission Department (GMCM 1986a:2). But these payments stopped in 1994 as these Colleges were placed under the leadership of indigenous leaders.

The financial involvement of the White Section in the theological education of all the racial groups included the purchase of land, erection of buildings and, as mentioned above, the payment of salaries. This was an important step taken by the White section and placed theological education on a sound footing.

The financial responsibility of the Church for its theological education centres became part of the statutory funds of every local church. Before the 'Black', 'Coloured' and 'Indian' sections of the AFM united, the 'White' Church paid the lecturers of all Colleges and assisted in the capital expenses, but since the formation of the Composite Division until the unification of the AFM in April 1996, the local churches had to pay 2% of their income for theological education. As from April 1996, all local churches of the AFM have to pay 1% of their income for theological education.

#### **3.4.4 Conclusion**

This last period of twenty-six years marked the greatest changes in the theory and practice of theological education in the AFM. During this time the rise and fall of the apartheid regime was followed by the Church. The Church thus neglected its prophetic function. The development of separate Colleges for all racial groups is a sign that the Church accepted the separate development

---

ideology. When this ideology failed politically, the Church changed its strategy and became a follower of the new ideology of national unity. The Church still kept its economic policy and refused to be moulded in the socialistic community structure of the new government of the country. The role that Wessels played in the 50's and 60's, that tied the AFM to the National party politics, might well be repeated by Dr Frank Chikane in linking the Church with the African National Congress. Chikane, as vice-president of the AFM, the same position as Wessels in the past, has been appointed as the personal advisor of the vice-president of South Africa, Mr Thabo Mbeki.

The structural racial unity process in the AFM took twenty-two years from the time of the first move in the direction of unity, until the point was reached where structural unity became a reality in 1996.

The White Church was in full control of the whole Church up to the mid 80's, and gradually lost control up to the point where the Church united to form a non-racial structure. The structural unification took place, but it might take a long time before there will be racial equality.

As far as the tension between spirituality and academic achievement is concerned, there was a gradual move from a focus on spirituality towards higher academic achievements.

The AFM was initially very skeptical about the term 'theology' and 'theological college' in the early years of the Church (WWCM 1920:423). The Bible was so important to them that they were initially only willing to consider Bible education,

---

and were talking about Bible training as a Bible 'school' (MCM 1927:69). During the 50's the Church retained the word 'Bible', but changed the word 'school' to 'college' (WECM 1950:3524). This shift in wording indicated a willingness to take education more seriously and develop post secondary Bible instruction. It was only since 1970 that the word 'theological' replaced 'Bible' in the description of the equipment of pastors.

In 1920 Le Roux was in favour of a 'place where our young people and others can be trained to understand the Word of God right', but he made it clear that 'it will not be a theological institution' (WECM 1920:430). The fear was raised again in 1924 that 'if we start a Bible School for the evangelists it may eventually become a Theological College' (WWCM 1924:732). This fear became a reality when the 'Bible School' changed into a 'Theological College'. It happened when the name of the Apostolic Bible College changed to the AFM Theological College in 1970. The AFM wanted to be in line with their competitors in the church arena and to adapt to the principles that underline the theological education enterprise. The uniqueness of the Pentecostal experience and the perception of the Holy Spirit as the only Instructor in the Christian ministry, were not adequate in preventing the Church from conforming to other churches. The emphasis moved from spirituality to academic excellence. Theological education was reserved for the élite, for those who were matriculated. The gap between clergy and laity broadened.



---

The AFM can now take its place amongst the other Christian Churches as far as theological education is concerned. This does not mean that the Church has reached perfection, but it offers Pentecostal theological education at university level.

The financial responsibility of the AFM to pay for its theological education grew to the point where local churches have to contribute.

---

## **4. THE THEORY AND PRACTICE OF E THE CURRENT THEOLOGICAL EDUCATION IN THE AFM**

The current theological education in the AFM refers to the situation as it exists at the time of the unification of the Church in April 1996. Theological education is compulsory for all who intend entering the ministry as pastors in the AFM. In order to understand the theory of the current theological education in the AFM, a description of related theories will be given first.

### **4.1 Theological education theories**

Theological education, as a subdivision of Christian education in the field of practical theology, focuses on instruction or teaching. Christian education usually deals with teaching children in the process of internalising the Christian faith, but it also includes the adult formation in the faith and ministry of the church. This specialised aspect of adult formation for ministry is where theological education usually fits in (Kelsey 1993:157). Different concepts are

---

being used to describe the process of learning within the Christian church. In order to clarify the use of the words 'theological education', it is necessary to describe the use of some of these terms.

#### **4.1.1 Instruction, education, catechetics and training.**

Instruction, education, catechetics and training are some of the basic words that are used to describe the learning process. At this point it is again important to take note of the fact that words have the possibility of expressing meaning and that each user attaches a particular meaning to a word. With this in mind, a general overview of the usage of the above words in the Christian enterprise, will be given.

Lee (1971:6-8) prefers to use the term 'religious instruction' to describe the teaching-learning dimension of religious education. By the latter term he means the broad process whereby a person learns something of a religious experience. Lee's preference for the use of the term 'religious instruction', has to do with his perception of instruction as teaching in a formal setting and religion as Christian living (:10). To Lee, Christian living and religious living are the same. The danger of such an approach is that the Christian faith is not distinguished from all other forms of faith.

Groome (1980:22) describes the term 'religious education' as 'a deliberate attending to the transcendent dimension of life by which a conscious relationship to an ultimate ground of being is promoted and enabled to come to expression'.

---

In order to distinguish between the different religions, Groome (1980:25), in contrast with Lee, adds the word 'Christian' to form 'Christian religious education'.

The concept 'religion' can be used to indicate all expressions of faith including Christianity or only those outside of the Christian faith, or it might be used exclusively for the Christian faith. Barth and WD Jonker (in Van Wyk 1992:263) exclude Christianity from religion. To them the revelation of God in Christ is the only authentic knowledge of God, and the Bible is the only document that attests to God's self disclosure. If religion includes Christianity then the distinctive self-revelation of God in Jesus Christ is placed on the same level as other faiths. It is, therefore, their opinion that the concepts 'religion' and 'Christianity' describe two different realities.

Van Wyk prefers to use the term 'religious instruction' (Van Wyk 1992:275). 'To me the term "religious instruction" or just "instruction", implies that different theologians' points of view will be considered, even though those points of view may be closer to either instruction in religion or Christian instruction' (:276). By taking into account any 'sources of instruction other than the Bible' (:276), the boundaries of practical theology are stretched beyond theology as a Christian discipline.

'Catechetics' or 'catechesis' as concepts are widely used by Catholics and Protestants (Heyns & Jonker 1974:29). These concepts focus the attention on the formation of values as part of an initiation of novices. The doctrinal standpoint of the specific church is thus promoted (Van Wyk 1992:281).

---

'Training' is a word related to the know-how of learned behaviour. Thus Christian training would be related to the equipment for a specific task. Pastoral training has to do with the equipping of women and men to be able to perform the duties of a pastor. In Chile the Pentecostals are using what Peter Wagner (1971:5) calls the 'Street Seminaries' to equip its members for ministry. They follow a seven-stage on-the-job type of training that starts with street preaching by the new converts giving testimony 'in public in a street meeting the very next Sunday' (:7). The next step is ministry as Sunday-school class teacher followed by occasional preaching, then preacher at a new preaching point; then the member becomes a Christian worker followed by pastor-deacon and only then will the member reach the point of becoming a pastor. This type of training resulted in a dynamic growth of the church in Chile where the Pentecostals made up 82.8% of the Protestants by 1969 (:5). The training described above is an example of an informal way of equipment for Christian ministry. Training can also be structured in a formal teaching programme. In such a programme the emphasis will be on teaching the practical application of pastoral work.

Stackhouse adds the word 'Christian' before the concept 'theological education' to specify the Christian nature of the enterprise, with God's truth and justice as central motif. 'The vocation of Christian theological education is to prepare women and men to be theologians and ethicists in residence and in mission among the people of God in the multiple contexts around the globe. The core of this preparation must be the cosmopolitan quest for the truth and justice of God' (Stackhouse 1988:209).

---

Richards prefers to use the term 'Christian education' for the 'nurture as something involving *all* the activities and transactions that take place within the Body of Christ' (Richards 1975:7). 'Christian education seeks to communicate and to nurture faith-as-life' (:15); by this statement he explains Christian education as lifestyle formation. His description of Christian education includes all the activities of the church. With such a broad description the danger exists that the term might be too vague to have a specific application.

The concept 'theological' as a prefix to education is more of a technical term to describe the preparation of pastors for the Christian ministry. Although theological education cannot be restricted to pastoral formation, the practical application focuses mainly on educating Christians to become ministers.

#### **4.1.2 Current theories on theological education**

Three current theories on theological education that use different perspectives will be dealt with. Lee advocates a social science approach while Groome has a shared praxis approach and Richards emphasises the inclusive body ministry as the formation of a Christian lifestyle for experiencing abundant life. As indicated above, they also use different words to describe their theories. These theories do not focus specifically on the adult Christian formation related to the training of pastors, but include pastoral training as part of the total educational task of the church.

---

#### 4.1.2.1 The theories of JM Lee

Lee describes himself as a Roman Catholic layman (Lee 1976:253). He developed his social-science approach at the University of Notre Dame where the doctrinal programme in religious education was established by him. His desire is to work truly ecumenically (:253). He proposes his work to be truly ecumenical in theory and praxis (Lee 1971:4). Lee focuses his work on children, although he does not exclude adults (Lee 1985:1,99).

Lee uses the term 'religious instruction' to describe the teaching process whereby teachers of religion go about to do their work (Lee 1971:3). He prefers the term 'religious instruction' to other terms such as Christian education, catechetics or religious education (:6). Religious instruction, according to Lee (1977:121), must rid itself of the theological approach and adopt a social-science approach or meta-theory. This does not imply that it should be anti-theological but that it would free theology 'from the bondage and an attachment it never sought, freeing it to fruitfully work within religious education in a manner appropriate to its own methodology and goals' (:121).

Lee distinguishes between religion and theology (Lee 1973:14), theology being the speculative intellectual reflection and theories about God, while religion is the lifestyle as an ongoing relationship with God (god?) (:15). The way Lee uses the term theology applies only to systematic theology. He does not see theology as the broad term for all the different aspects of the Christian faith including Biblical

---

studies, practical theology, missiology and ecclesiology. He also does not take note of the different methodologies that these different aspects of theology employ.

According to Lee religion then implies the existential enactment of any form of transcendental experience with any 'god'. Religion he defines as:

that form of lifestyle which expresses and enfleshes the lived relationship a person enjoys with a transpersonal being as a consequence of the actualized fusion in his self-system of that knowledge, belief, feeling, experience, and practice that are in one way or another connected with that which the individual perceives to be divine.

(Lee 1985:3)

This definition opens up the individual for all sorts of knowledge and experiences that will subjectively lead him to the understanding of his relationship with the transcendental being. The revelation of God as it enfolds itself in the Biblical witness does not take a central part in it. The openness to all sorts of experiences also opens the way for lifestyles that have no bearing on the gospel of Jesus Christ. If the individual is educated by a devoted Christian in the Christian lifestyle, then this perception of religion would be suited, but it leaves the door wide open for any other transcendental faith to be taught under the name of religious instruction. Hinduism, Zen Buddhism and Islam are given as examples of religions that lead to excellent lifestyle in the same sense as the Christian faith does (Lee 1985:631-632).



---

The autonomy of religious instruction as an empirical science under the covering of the social-sciences, is what Lee advocates (Lee 1971:301). He sees no reason why religious instruction should be an academic discipline in the theological faculty. 'The thesis of the theological approach is that religious instruction draws its norms and practices from theology; the thesis of the social-science approach is that religious instruction draws its norms and activities from the analysis and enactment of the teaching process itself' (Lee 1985:23). Lee says that the norms are not drawn from theology but from the teaching process itself. He thus unties religious instruction from its Biblical hermeneutical roots. Lee (1973:20) does not rule out theology, but promotes a theology derived from the teaching practice in real-life situations and not from the theologian's 'seat in the quiet of his study'.

Lee wants to utilize all the social-science resources to effectively cause behavioral change in the direction of a religious lifestyle. Thus to reach specified behavioral goals becomes the central task of religious instruction.

Theory and praxis are in constant interaction. The theories that Lee has in mind, must constantly be tested in praxis. 'In religious education, theory has three primary functions: to explain educational practice, to verify the effectiveness of the practice, and to predict or generate new practices' (Lee 1977:120). The movement between theory and praxis in Lee's description shows similarities with the model of Zerfass (1974:167). Lee (1973:54-59) propagates empirical situation analysis to test theories and create new theory in the same way as Zerfass speaks of the traffic between theory and praxis.

---

To Lee religion is the practice of what I would call applied theology - the lifestyle formation that flows from an encounter with God. His description of religion, if he was willing to qualify it as Christian religion, would have fitted well into the category of an aspect of practical theology related to instruction. But by his unwillingness to tie his religious conviction to the Christian faith alone, his theories are of little use as a base theory in theological education.

#### **4.1.2.2 The theories of TH Groome**

Groome is a Catholic educator who prefers to use the term 'Christian religious education' for the teaching ministry of the church (Groome 1980:xiii). He uses six basic questions to deal with the subject: the what (nature), why (purpose), where (context), how (approach), when (readiness) and who (copartners) of Christian religious education (:xiv). By explicitly stating that his shared praxis approach is a Christian initiative, he distinguishes himself from Lee, although Groome (1991:3) leaves the door open for people of other faith convictions to use his theories.

Christian religious education is a 'journey to maturity of faith' (Groome 1980:xv). The maturity of faith is part of the process of learning that takes place through the interaction between the teacher and learner, where they share in each others' understanding and experience of the Christian Story and Vision.

'Christian faith engages in a threefold dynamic of historical activities: *believing, trusting, and doing God's will*' (Groome 1991:18). Christian 'Story' and Christian 'Vision' are metaphors depicting the Biblical perspective of faith and hope as interpreted by a Christian community (:113-115). Story/Vision forms a unity and

---

calls for people to open themselves to the Holy Spirit so that the Word of God, as reflected in Scriptures and the witness of the faith community, can address them in dialogue.

Groome's (1980:25) theory of the nature of Christian religious education boils down to his understanding that it is 'a political activity with pilgrims in time that deliberately and intentionally attend with them to the activity of God in our present, to the Story of the Christian faith community, and to the Vision of God's Kingdom, the seeds of which are already among us'. By political activity he understands 'any deliberate and structured intervention in people's lives which attempts to influence how they live their lives in society' (:15).

The purpose of Christian religious education is 'to enable people to live as Christians, that is, to live lives of Christian faith' (Groome 1980:34). For Groome this includes aspects like: 'The Kingdom of God in Jesus Christ' (:34), 'Christian faith as a lived reality' (:57) and human freedom (:82).

The context of Christian religious education relates to socialization (Groome 1980:109).

The approach of Christian religious education is an informed reflective (theory) manner of doing (method) it (Groome 1980:137). This involves a shared praxis approach, between teacher and learner, where theory and praxis are in constant interaction.

The readiness of Christian religious education has to do with the readiness to partake in the process of learning (Groome 1980:235).

---

The copartners of Christian religious education deals with the students as subjects. All educators should see themselves also as subjects of learning (Groome 1980:263).

The way Groome (1980:149) describes Christian religious education in terms of its nature, purpose and context 'calls for a way of knowing that can hold past, present, and future in a fruitful tension, that fosters free and freeing lived Christian faith, that promotes a creative relationship with a Christian community and of that community with the world'.

Groome describes his theory of shared praxis as a model or method that can be used in all Christian educational situations; this will include theological education. The relationship between 'teacher' and 'learner' is that of equals in the Body of Christ, where they learn from each other and share in their own story and vision, but are also looking into God's Story / Vision (Groome 1991:145). This method calls the teacher away 'from answer person or controller of knowledge and into "being with" participants in a subject-to-subject relationship' (Groome 1991:143).

Groome (1991) promotes the shared praxis model as a way of education that goes through five movements. These movements are steps in the communication process that build on one another. There is also flexibility between the movements, flowing like notes of a piano, up and down. All the participants in the educational process share throughout the five movements.

The five subsequent equipping movements in the shared praxis approach are (Groome 1991:146-148):

- 
- \* #1 naming or expressing present praxis
  - \* #2 critical reflection on present action
  - \* #3 making accessible Christian Story and Vision
  - \* #4 dialectical hermeneutic to appropriate Christian Story/Vision to participants' stories and visions
  - \* #5 decision or response for lived Christian faith.

Each of these movements needs to be clarified.

*Naming or expressing present praxis* refers to the words and deeds used by both teacher(s) and learner(s) to make known their feelings and thoughts about the matter under discussion as they experience that in life. They open up their experiences and views of the matter in a dialogue of equal partnership. This enables them to relate to the theme from their own perspective in an uncritical manner.

*Critical reflection on present action* refers to the evaluation of the present praxis by all participants using any method of critical reflection to come to an appropriation of the expressed praxis. The purpose of this movement is to broaden the understanding of the praxis in the light of the values and perceptions of the holistic lifestyle of the participants.

*Making accessible Christian Story and Vision* refers to the Christian gospel with its hopes (Story) and demands (Vision). This relates the present praxis to the Christian faith and ethics, sharing the Christian feeling, understanding and expression in a way that relates to the present praxis.

---

*The dialectical hermeneutic to appropriate Christian Story/Vision to the participants' stories and visions* refers to the interaction between the Christian faith and ethics and the beliefs and lifestyle of the participants. This involves a hermeneutic that leads to the 'how' of the application of the Christian faith in the real life setting of the 'now'.

*Decision or response for lived Christian faith* offers the participants 'an explicit opportunity for making decisions about how to live Christian faith in the world' (Groome 1991:148). This last movement enables the participants to change in the light of the gospel and their reflection upon it.

This shared praxis model of education holds great potential for the Christian community. The interactive aspect where participants share their life experience as equals before God opens the way for growth of all in the light of the Gospel. It can be applied in different settings within the Christian field of ministry like pastoral care, service and instruction (Groome 1991:295-297).

The question should be asked if this model can be used in the theological education field of pastoral equipment. To this question Groome gives a qualified answer (Groome 1991:298-336). According to Groome (:326) ministry is not only the prerogative of the few ordained pastors doing pastoral work, but '*any specific function of service and empowerment rendered by a baptized follower of Jesus who, gifted with the requisite charism by the Holy Spirit, is called and commissioned to do it by, with, and on behalf of a Christian community to make God's reign present in the world*'. With this broad scope of ministry all the activities of the faith community are addressed.

---

The shared praxis approach of Groome is criticized by Lee (1985:76) as being highly cognitivist. Lee feels that Groome focuses only on the cognitive side of knowledge and ignores the affective and conative aspects of life. This is not the case, as Groome (1991:113-115), although being highly cognitive, places equal emphasis on the feeling and will to act out a lifestyle of authentic faith.

Although the shared praxis approach indicates that the teacher and learner partake in the process of Christian education, the theory does not lead to a useful praxis model. It can only be part of the normal Christian life by which each member shares the Christian faith as a way of life.

#### **4.1.2.3 The theories of LO Richards**

Richards uses the term 'Christian education' to describe his understanding of the teaching ministry of the church. His approach is evangelical with a strong mission to the world (Richards 1975:7). 'Christian education seeks to communicate and to nurture faith-as-life' (:15); by this statement he identifies Christian education with lifestyle formation. Discipleship, as the way in which the more mature Christian interacts with the weaker Christian to stimulate the growth of both, seems to be preferred rather than a formal teaching method. 'Christian education's method must be interpersonal: discipleship as contrasted to schooling' (:118).

Richards and Hoeldtke (1980) deal with the development of church leadership as an aspect of the natural growth of the church. The theological foundation for leadership development starts with the understanding that Jesus Christ is the

---

living head of the church (:15). The metaphor of church as the Body of Christ is then used to describe the way leaders function in relationship the headship of Christ (:30).

As far as theological education for Christian leadership as pastors is concerned, Richards stresses the point that it must be a discipling process: 'To equip a person for ministry in the Body, that person's training must be like the ministry he is being trained to undertake' (Richards 1975:160). His use of Scripture as the basis for the formation of theological theories is very simplistic and uncomplicated (Richards in Richards & Hoeldtke 1980:10). I understand this to mean that he does not use Scripture as a recipe book with fixed answers to current problems, but that he listens to the Bible with an open willingness and allows the Holy Spirit to make God's will known to him related to the context of the day.

Richards (1975:6) first lays the theological foundation on which he builds his structure of Christian education in the local church. His strong ecclesiological orientation portrays his understanding of theological education as an aspect of the functions of the local church (:7). He starts off with an investigation into understanding the church by answering questions like: what the church is, what the church does, how the church edifies, the church's 'family' relationship and the church evangelizing. All this he follows through to their implications in Christian education. Richards places the whole-person in focus within a discipling process, following models within an interpersonal dimension that leads to an overflowing outcome.



---

Richards finds himself trapped in a theological education praxis, contrary to his conviction: 'once teaching is understood as a discipling process, a whole-person concern that involves identification with a model like whom the disciple becomes, the luxury of enjoyment can no longer be afforded. I may enjoy the seminary's classical approach to training...but I must find a better way to equip men for ministry' (Richards 1975:158-159). He goes on to criticize formal seminary education by saying that it aims at the intellect alone and not at life transformation and that it is impersonal. Teacher and students do not stand in a discipleship relationship to one another; it focuses on 'knowing' and not on being 'examples'; it is too individualistic and competitive rather than co-operative (:159-160). To solve this problem he suggests the following:

- \* a personal learning setting where part of the tuition is out of the classroom in a relationship between teachers and students
- \* a 'growth' orientation to learning. Recognition of personal growth and growth in others would be encouraged
- \* team learning emphasized. Rather than treating students as isolated individuals, learning teams might be set up
- \* cooperative behaviours would be encouraged. The learning team approach should involve training on building a Body relationship with others, and involvement in mutual ministries

(Richards 1975:160-161).

Twenty years ago when Richards (1975) wrote the book 'a theology of Christian education', he foresaw a new way of pastoral formation. 'For the distant future, it's possible that healthy bodies will develop leaders for the Church without seminaries' (Richards 1975:163). This future is still to come. Elliston (1992), of Fuller Theological Seminary, also advocates the development of leaders by the local churches. He calls this the formation of 'home-grown leaders'.

---

Kelsey (1993:14), confirms the point that theological education and paideia are linked, but that *Wissenschaft* also forms part of the practice of theological education. The problem is that paideia and *Wissenschaft* are two opposing poles and 'if the goal of one pole of theological education is cultivation of capacities for *Wissenschaft*, and if the goal of the other pole is cultivation of faith's *habitus*, theological education ends up with two overarching goals and is inherently incoherent' (:228). The tension between spirituality and academic achievement has been indicated by Kelsey. Richards has no concern for academic achievement as his theories have all to do with the formation of a Christian way of living as a result of paideia.

The strong evangelical approach of Richards and his life transformation emphasis based on the Biblical principle of abundant life through Jesus Christ, is his greatest asset. The Holy Spirit, as agent of change to the fullness of life in Christ, should have been stronger in his theory. Pentecostals believe that the Holy Spirit is the main agent in the transformation of lives to the fullness in Christ.

The great emphasis that Richards places on the local church as the breeding place of leaders as pastors also has some disadvantages. It takes for granted that all local churches are functioning according to the model as the Body of Christ; this is not the case. Even those local churches that follow this model are not all able to realise the growth of leaders. It must still be researched to find out what is actually happening as far as leadership development in local churches is concerned. Richards also ignores the church at large and the aspect that the

---

Body of Christ even transcends the local expression of the church. His theories of growth in life transformation lack a cognitive aspect of which Groome offers in abundance.

This present study can only partly link up with the theory of Richards in the aspects of his Biblical orientation and life transformation principle as spirituality.

#### **4.1.2.4 Conclusion**

The value of the theories explained above, lies in their usefulness to evaluate the current theories underlying the praxis of theological education. The Pentecostal perspective will be closer to the approach of Richards and Groome than that of Lee, because Richards emphasises Biblically based life transformation and promotes the life- changing experience of abundant life through faith in Jesus Christ, while Groome adds the cognitive aspect of shared praxis.

Lee's social-science approach opens up the door of empirical study along inductive observation lines. This ties up with practical theology as a communicative operational science (Wolfaardt 1992:2). But the severance of theological education, as an aspect of what Lee calls religious instruction, from the theological faculty, will result in secular humanism without confessional obligations.

In the theory of Groome on Christian religious education as shared praxis, the same discipling principle as in the theory of Richards is found. Groome's theory is more philosophical and abstract in nature than that of Richards. The

---

acceptance of life in the context of the fullness in Christ as the main goal of the Christian education process, makes the theory of Richards more acceptable to Pentecostals.

The problem that needs to be addressed now is how the theories of theological education link up with the three aspects that were chosen as departure points in this study. The main theme in the theory of Richards is life as lifestyle formation towards maturity in Christ, but how does that relate to racial issues and financial viability? The link between his theory and spirituality is more obvious to draw.

The question on the racial issues can be rephrased to read: what is the racial theory of the AFM and how does it contribute to a lifestyle that will lead to maturity in Christ?

## **4.2 Racial, social, political and ideological influences**

The racial theory that is current in the AFM has social, political and ideological aspects related to it.

From a mission to Africa, with the focus on the indigenous people of this Continent, the AFM developed initially into an apartheid Church that only recently rejected apartheid, and is now moving back to its original calling in Africa. The racial issue clouded the theological education scene, not because of the frequent discussion about the issue, but because of unwillingness among

---

the whites to face the issue.

Since the first democratic elections in South Africa in 1994, the struggle for freedom has ended and a new programme for the reconstruction and development of the country has taken its place. The upliftment of the socially deprived people of the past, now receives all the attention. This has the effect that a process of restitution has set in and the energy of the Church is needed to accomplish the levelling of the playing-field.

#### **4.2.1 Western and African ideas**

Ideologically, the AFM consists of members of opposite convictions, from Marxists to capitalists, together with traditional collectivistic Africans and radical White Afrikaner nationalists all in one Church. The former White section tends to be more capitalistic and individualistic, while the former Black, Coloured and Indian sections tend to be more socialistic and collectivistic (Mahlobo 1995). The majority of the members in the former White section favour the middle and right-wing politics while the majority of the former Black, Coloured and Indian sections favour the middle and left-wing politics. Because the Black, Coloured and Indian people were all classified as 'non-whites' under the apartheid regime, they tend to feel a sense of belonging to one another. Although there is no proof of this perception and it might be that in both groups there are individuals and groupings of people who feel different from the majority of that particular section, the expressions above are still a generally accepted perception within the former White Church.

---

The former Single Division consisted mainly of Afrikaans-speaking, middle-class whites. They are most active in the towns, suburbs and in the country, especially in the areas where the majority of residents are White Afrikaners. The former Composite Division is stronger in the rural areas and townships (Mahlobo 1995). Most of the people from those areas are poor and a considerable percentage are unemployed.

Afrikaner nationalism pictured God as the God of the White Afrikaner, enabling him to survive the 'communistic' attacks of Russia, China and their allies, who used the 'poor' Black Africans for their dirty work. All young White men who left school were called up for compulsory military service to combat communism, which in practical terms meant that they were called to fight the Black freedom fighters. The pure Biblical message of God's coming to this world through Jesus Christ to save the lost, was distorted through these perceptions in the White Church (Cochrane et al 1991).

In contrast with the foregoing, the Liberation Theology looked like the only alternative for the Black community. The former president of the old Composite Division of the Church, and also general secretary of the South African Council of Churches, and now vice-president of the united AFM, Dr Frank Chikane, suffered rejection even within his own Church. He was rejected because he actively resisted the apartheid ideology and associated himself with the struggle for freedom (Chikane 1988, 1992; BECM 1990:211).

Chikane (1992) is of the opinion that the standard of theological education for prospective Black pastors in the AFM is too low. He completed his theological

---

training by correspondence through the Pan African Bible Correspondence College and found that the examination in this course was of a lower quality compared with other institutions. He mentions that he inquired about attending the Auckland Park College in 1980, but that he was told that because he is Black that would not be possible.

#### **4.2.2 Two racially divided colleges**

Currently the AFM has only two colleges with satellite campuses linked to them. In order to distinguish between them the former White College will be called the Auckland Park College, and the former Black College, the Soshanguve College. The names chosen to distinguish between the two indicate their physical location and are in common use.

After more than forty years of White domination, the Soshanguve College is no longer run by whites. The blacks took full control of the College in 1995, but due to the past, westernised thinking and way of practising theology, are still part of their theological education.

One difference in the theory and praxis between the Soshanguve and Auckland Park Colleges, lies in the way lifestyle formation is perceived. In the Soshanguve College all the students and full-time lecturers stay and eat together on campus and are in constant interaction with one another. The discipleship relationship between trainer and trainee, as promoted by Richards (1975:84-85), is thus part of their theological education. On the contrary, the Auckland Park College focuses more on the content of the syllabi, than on discipleship as a modelling

---

process between trainer and trainee. The students at this College have to make their own accommodation arrangements and they are on their own. Lecturers only see students in class for the period of instruction. At the Soshanguve College the education is more socialisational by moulding a lifestyle, while in the Auckland Park College the education focuses more on the academic achievement of the students. The College became an academic institution with less involvement in the private lives of the students.

By their individualistic approach to students, the Auckland Park College stimulates individualism that relates to capitalism. On the other hand the Soshanguve College promotes collectivism that links up with socialism.

The entrance requirements for Black students to the Soshanguve College were lower than those for whites at the Auckland Park College. From 1975 until 1985 only standard six was required at Soshanguve. In 1985 they decided that standard ten was required (GMCM 1985c). Even as late as 1989 only 39% of the students at the Soshanguve College had standard ten, while the Auckland Park College admitted only matriculants since 1974 (WCM 1973a:1).

The Auckland Park College was the 'status quo' College and the Soshanguve College the 'liberation' College, although both were strongly under White control until 1994. Students of the Soshanguve College revolted in the early 90's, which pressurised the White principal to resign in 1994. Since the establishment of full democracy in South Africa in 1994 and the implementation of the Reconstruction



---

and Development Programme (RDP) in the country, the Soshanguve College has taken the lead to full racial integration. The Auckland Park College, however, remained White.

The implicit theory, as far as the racial issue is concerned, differs between the two Colleges. The Soshanguve College does not distinguish between races, and actively follows an integration theory. The Soshanguve College took steps to appoint lecturers and a Management Council consisting of all racial groups. At its different campuses full-time and part-time lecturers, as well as students, of all races and both genders are actively involved in theological education. The attitude is that the College is open to all racial groups. This leaves the door open for White students to enroll without a pro active plan by the College to balance the numerical racial imbalances.

The Auckland Park College follow a theory of maintaining the racial status quo. They never took any steps to incorporate Black lecturers on their staff. They still employ only White male lecturers. Although the College is open to students of all races, only White students are studying there. The College did not take any steps to recruit Black students. The attitude of the Auckland Park College can be described as one of passive resistance to change. By passively holding to the ways of the past, they are actively perpetuating it for the future. Their implicit theory as far as the racial issue is concerned, are manifested in their praxis. This theory is that the College trains White Afrikaans students for the middle-class Afrikaans local church.

---

The racial issue also has a language connection. Although all eleven languages of South Africa are recognized by the AFM, the Church constitution is only available in English and Afrikaans. The majority of Black people in the AFM prefer to speak English rather than Afrikaans, although most of them have an indigenous African language as their mother tongue. Among blacks Afrikaans has the connotation of being the language of the oppressor.

The Colleges of the Church only offer tuition in English and Afrikaans. The Auckland Park College is almost exclusively an Afrikaans College<sup>10</sup> while the Soshanguve College is almost exclusively an English College. Only the distance education section of the Auckland Park College provides theological education in indigenous languages. The fact that the Auckland Park College functions as an Afrikaans College prevents them from effectively drawing Black students, as most of the prospective Black students are not sufficiently literate in Afrikaans. They also prefer tuition in English. On the other hand, the Soshanguve College is not attractive to prospective White Afrikaner students, as tuition is in English.

It is not only the language difference that prevents students from crossing the 'racial barrier', but also other cultural matters. The social and economic status of the White students are on an average higher than those of the Black students. The majority of White students are used to a middle-class, westernised lifestyle.

---

<sup>10</sup> The only English lecturer at the College was appointed in 1984 to take charge of the English section of the College that was initiated in 1982 and that section died a slow death in the 80's (Clark 1985:39, Cronje 1984:70). After the English section ceased to exist, he remained on as lecturer of the Afrikaans College.

---

They are responsible for their own accommodation during their studies and live fairly individualistic lives. Although the Soshanguve College has students of all races, the overwhelming majority of students are Black and, economically speaking, at a lower level. They follow an African lifestyle with a communal orientation. All the students are accommodated on campus, where they live fairly dependent lives. Other cultural aspects like dating norms, political context, time perspective, liturgical expression and world-view might also have an influence on the mobility between the two Colleges.

The Auckland Park College has its mind set on producing westernized middle-class pastors for predominantly small local churches. The training of pastors is aimed at the fulfillment of the mission to be most successful in the extension of the Kingdom of God, through the local church as the Body of Christ (Hattingh 1995b). In its curriculum it follows only western theologians. The Soshanguve College has a mission 'to train men and women for the ministry. We also want to extend this training to the whole Body of Christ in South Africa, Africa and in the whole world' (Mahlobo s a). Although the Soshanguve College would like to include Third World contextualised theological perspectives in its curriculum, it still follows the western theologians.

The current theory of theological education, as far as the racial dimension is concerned, still perpetuates racial separation with the Auckland Park College displaying the tendency of ignoring its own unwillingness to change, to become racially representative of the Church and the South African context.

---

### 4.3 The tension between spirituality and academic achievement

The tension between God's calling, the anointing of the Holy Spirit, the gifts of the Holy Spirit as well as personal charisma on the one hand and scholastic qualifications, theoretical knowledge as well as theological education on the other hand, tends to be in a continual bipolar tension.

Faith in the dynamic work of the Holy Spirit in the life of the believer to empower him for Christian ministry, always stands in a bipolar tension with the growing knowledge and high technological development that are available in the academic world. Prospective pastors must face the post-modern thinking with some answers that will satisfy the inquisitive mind. To illustrate that the bipolar tension is still an issue in the AFM, the following quotation from Professor Hattingh, rector of the AFM Theological College, is sufficient:

Ons wil graag 'n bekwame en toegeruste pastoor hê, maar dit moet altyd iemand vol van die krag en heerlijkheid van die Gees van God wees. Somtyds wil mense hierdie dinge teen mekaar stel, of daar is mense wat die Gees van God vir die akademie verruil. 'n Mens het nêrens 'n beter voorbeeld van iemand waar hierdie waarhede bymekaar kom as in die lewe van Paulus nie, en wat 'n instrument was hy nie vir God nie!

(Hattingh 1996:21).

By stating that there are people who exchange the Spirit of God for the academy, Hattingh indicates that the Spirit of God should be non-negotiable. It is

---

not a matter of choice between the Spirit of God and academy, but of the Spirit of God with or without the academy. It seems as if the situation where people exchange the academy for the Spirit of God is no problem to the Pentecostals. The balance between spirituality and academy in the ministry of the apostle Paul, seems to be the model for Hattingh.

Hattingh (1995b) says that the basic point of departure in theological education is not academic but that the training of pastors will enable the pastor to do that which the Lord requires of him as leader of the assembly. The pastor must be a man of God, full of the Holy Spirit. There is no alternative for his dedication and fullness of the Spirit. In this respect the AFM remains adamant that the anointing of the Holy Spirit is the baseline for the ministry. What has been added, is the conviction that adequate training must be added to that anointing. Hattingh (1995a:32) makes it clear that apart from the spirituality, as stated above, the pastor needs specific equipment and skills in order to perform his task effectively. The Auckland Park College intends to help the student and assist him to become a person who:

- Is able to handle the Bible with authority
- Is able to be fit as a leader to lead the dynamic body of Christ and to implement it
- Is a successful communicator of the Gospel message
- Is a shepherd that tends to the flock of God
- Is a fine theologian that is able to distinguish between the truth and a lie that often smells like the truth...
- Has a mission heart towards the world.

(Hattingh 1995a:32).

---

The above objectives represent a strong desire to bring about effective ministry. Thus, handling 'the Bible with authority' means the end result of a thorough study of the Old and New Testaments, so that the Gospel can be communicated successfully. The leadership and care functions of the pastor are emphasised with a strong doctrinal backing. Mission orientation and world evangelism form the closing part of the theory. The spirituality needed to meet this standard of efficiency is thus blended with academic enrichment. Spirit and knowledge are joined together to produce an effective pastor.

Hattingh (1995a:32) mentions a rumour that has come to his ears that the Auckland Park College would now be training theologians and not ordinary pastors anymore. He rejects this claim and indicates that the different theological subjects are being presented as in the past. The only difference is that all the studies are now fully accredited and that students now have the opportunity to advance in their studies from a Bachelor's degree to a Doctorate under the guidance of Spirit-filled lecturers.

This tension between spirituality and academic achievement is more applicable to the Auckland Park College, than to the Soshanguve College. According to Mahlobo (1995), Black Africans have a more inclusive world-view than White westernised people. Black Africans have a collective outlook and unify, rather than diversify, their experience of reality. Spirituality and academic achievements are seen as complementary life experiences. There is a great eagerness to upgrade the standard of training at the Soshanguve College. This is not seen as negating or downgrading spirituality.

---

The tension is not so much between spirituality and academic knowledge, as between spirituality and academic 'knowledge' where the latter is perceived to be contrary to the Biblical faith. The fear exists that the enemy of the faith might destroy true spirituality by maneuvering a 'Trojan horse' of strange doctrines into academic courses.

The theory of Richards (1975:158-159) by which teaching is understood as a discipling process that involves identification and modelling between trainer and trainee, is closer to spirituality than to academic achievement. The formation of people according to examples rather than information to gain knowledge is at stake. The Soshanguve College is closer to this theory of Richards than the Auckland Park College.

#### **4.4 Financial viability**

The theory of financial viability has to do with the question who is financially responsible for theological education. The praxis will reveal this implicit theory.

The financial responsibility of the Church for its theological education centres rests on statutory funds payable by every local church. Since April 1996 all local churches of the AFM have to pay 1% of their income towards theological education.

Currently the budgets of the two Colleges of the AFM are managed separately by the two management councils. The Board of Curators of the AFM has the

---

task of allocating the money they receive as statutory funds from all local churches, to the two Colleges. Apart from statutory funds, the Colleges have the responsibility of finding other sources to balance their budgets.

The Auckland Park College has four financial sources. The statutory funds allocated to them, form the basis of their income and this adds up to 34% of their budget (Hattingh 1995b). The second source is from the tuition fees. The third source comes from the taxpayer's money by way of the Rand Afrikaans University. They allocate to the College a certain portion of the subsidy that the University receives from the Government. This is in proportion to the number of students that the College enrolls at the University. The last source is financial assistance from the JG Lake Foundation<sup>11</sup>.

The Soshanguve College depends to a greater extent than the Auckland Park College on the statutory funds of the Church. This is due to the fact that their income from tuition fees is substantially less than that of the other College. The Soshanguve College has less students and most of the students come from underprivileged communities. With tuition fees of less than a third of those charged by the Auckland Park College, the Soshanguve College supplies in addition to tuition, full accommodation to its students. Donations to the College form only a minor part of its total budget.

---

<sup>11</sup> The John G Lake foundation is a project initiated by Phillip Kypers to raise money in order to promote Pentecostal theological education.



---

Financial viability had an impact on the rationalization of theological education in the former Composite Division. Due to lack of funds, the financial support of their colleges in Kuilsrivier and Durban was suspended in 1995, so that only their main campus in Soshanguve is now supported.

The theory and praxis of financial viability as far as the colleges are concerned, indicate that this is the responsibility of all the local churches of the AFM. They pay compulsory statutory funds to cover most of the costs. An additional observation is that students at Auckland Park pay substantially more than the students at Soshanguve.

The financial theory of the Soshanguve College is that the AFM, as a whole, is responsible for the training of its pastors. The College trains the pastors for all local churches, therefore all local churches must contribute to a collective funding system that will eventually benefit them by supplying pastors to them.

The Auckland Park College does not see the statutory Church funds as the mainstay of their income. They depend more on tuition fees and state subsidy via the RAU, than on statutory funds. Their implicit theory is that the Church, students and the state are co-responsible for the funding of the College.

None of the theological education theories discussed in this chapter touches on the matter of financial viability. They ignore this important aspect of the education enterprise, because their theories never led them to the point of the economy of its application. Lee (1971), with his social-science approach, focused mainly on establishing religious instruction as a separate discipline, not

---

under theology, but under the human or social sciences. He thus excluded theological education as ministerial formation from his approach as it would be outside the fields of the social sciences. Groome (1980) devoted his attention to Christian religious instruction as shared praxis between educator and student, but gave most of his attention to education of children. He did not focus on ministerial formation or local church leadership development. Richards (1975) included ministerial formation under Christian education, but never looked at the economic aspect of his discipleship modelling perspective.

## **4.5 Conclusion**

Three diverse Christian educational theories were looked at. It is clear that different concepts were used to describe the process of Christian teaching and learning. The different theorists explained the teaching/ learning process by using terms that they define to suit their approaches. Theological education as the equipment of people to become pastors of local churches is a subdivision of Christian education as defined by Richards. Christian education falls under practical theology that on its part is one of the perspectives of theology. The author feels more comfortable with the theories of Richards than those of Lee and Groome.

The theory and praxis of the current theological education of the AFM were described by taking into account above-mentioned theories. The three perspectives of race, spirituality/intellectuality and financial viability were again taken as important aspects for investigation.

---

The colleges of the AFM still reflect some signs of the former South African apartheid era. The Auckland Park College is still an all-White College in student body as well as academic staff. Their focus is individualistic and academic. The Soshanguve College tries hard to rid itself of its westernised past. Indigenous leadership is in place only since 1995. Both in academic staff and student body they are multiracial. Their focus is collectivistic and lifestyle formation according to discipleship modelling.

In theory the Auckland Park College still tries to maintain a balance in the bipolar tension between spirituality and academic achievement, but in practice they have sided with academic achievement. The Soshanguve College holds to the African holistic world-view that does not divide the spiritual from the material or natural. This world-view enables them to accommodate spirituality and academic achievement without siding with either. The difference between the two Colleges as far as academic achievement is concerned, lies deeper than academic performance. It has to do with two different theories. The one theory emphasises the cognitive aspect of theological education, while the other has a holistic lifestyle formation approach.

The dimension of financial viability can be concluded with the question of who is financially responsible for theological education in the AFM. The Colleges of the Church are not autonomous institutions, but are legally dependent on the Church. It is, therefore, logical that the Church is responsible for controlling and financing the budgets of the Colleges. The Auckland Park College expanded its income by tuition fees and state subsidies.

---

## **5. NEW PRACTICAL THEOLOGICAL THEORY OF THEOLOGICAL EDUCATION IN THE AFM**

With the unification of the AFM, a new practical theological theory is needed. This theory was developed out of the interaction between the current theory and the praxis as well as literature study, interviews and personal insight.

The first question to be answered, is what is the goal of theological education in the AFM? This question depends on the overall vision of the Church. The vision of the AFM is to be an effective soulwinning church (Burger 1996). Dr. Burger (1996), the president of the AFM, sees the goal of theological education as serving the vision of the Church. His focus is on the production of pastors that are equipped to execute this vision. It is a pragmatic approach to the ministry that applies to the AFM as a united Church across racial and cultural differences. This understanding of theological education limits it to the pastoral ministry and excludes the equipment of the whole body of believers for their ministries. Full time ordained ministry should not be restricted to people with certain academic qualifications. The proven ministry of a person already actively involved in the Church should be taken into account.

---

Pastor Coetzer (1996:5), the moderator of the Pentecostal Protestant Church, answers that the goal of theological education is to train ministers of the Gospel so that they can serve the Kingdom of God to the best of their ability and minister to the relevant congregation as well as the secular community in showing them the way. Service to the Kingdom of God, to the congregation and to the community, are thus indicated as the focal points for theological education. Coetzer (:42) indicates that education to improve Bible knowledge is the starting point of theological education.

An important question to be answered is, what does God say about theological education? This will be narrowed down to the ministry of Jesus and the apostles.

## **5.1 Theological education according to Jesus and the apostles**

With the assumption that theological education has to do with pastoral formation for the church, it would be important to consider the way Jesus, the head of the church, equipped the first apostles for their ministry. It is also of value to determine how the apostles equipped others.

### **5.1.1 The equipment ministry of Jesus according to the Gospels**

Jesus starts his equipment ministry at the age of thirty after John baptised him (Lk 3:23). The Spirit of God was on Jesus at his baptism in water (Mt 3:16, Lk 4:1). After his temptation by the devil, he started preaching about the Kingdom

---

of God. He called out his disciples to follow him and told them that he would make them fishers of men (Mk 1:17). Jesus taught with authority in the synagogues and elsewhere (Mk 1:22, Lk 4:15, Mt 7:29, Jn 6:63). He saw himself as the person who fulfils Isaiah 61.

‘The Spirit of the Lord is on me,  
because he has anointed me  
to preach good news  
to the poor.  
He has sent me to proclaim  
freedom for the prisoners  
and recovery of sight  
for the blind,  
to release the oppressed,  
to proclaim the year  
of the Lord’s favour  
(Lk 4:18-21).

The theological education that Jesus practised, was on-the-job training. He took his disciples with him and they learned from him by what he did and said (Lk 5:11). As John 1:14 says: ‘We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth’.

Richards (1975:161) suggests a similar discipleship formula for ministry formation today, when he said: ‘Shouldn’t we perhaps see equipment for ministry as a growing into ministry by involvement in ministry, with a leader by whom one is being disciplined?’

---

The miraculous signs that Jesus did was a revelation of his glory and his disciples saw this, and this strengthened their faith in him (Jn 2:11). Even when some followers of Jesus left him because of his teachings about himself as the bread of life from heaven, the twelve whom he appointed as apostles, known as 'the Twelve', stood by him and declared, 'You have the words of eternal life. We believe and know that you are the Holy One of God' (Jn 6:68-69). Peter responded to the question of who Jesus really is, by stating that Jesus is the 'Christ of God' (Lk 9:20, Mt 16:16, Mk 8:29).

Jesus took the initiative of inviting people to be his special disciples. The Twelve, also received his authority to drive out demons, to cure diseases, to heal the sick and to preach (Mk 3:14, Lk 6:13; 9:1-2). He explained his teachings in private to them (Mk 4:34, Mt 13:11). The preaching, teaching and healing ministry of Jesus was the school of his disciples (Mt 4:23; 10:35). Theory and praxis was interwoven. Words and works were combined. Jesus taught while he was actively fulfilling his all-inclusive ministry of healing and restoration. There was no formal lecturing separated from doing the things that were being taught. Jesus had lengthy teachings as recorded in Matthew five to seven, and other places, but it was all in fulfillment of the coming of the Kingdom of God in power and in glory. The Twelve were sent out without Jesus to do what they had learned in practical experience with Jesus (Mt 10:1).

The main principle in the theological education that Jesus gave to the Twelve is clear in his words: 'A student is not above his teacher, but everyone who is fully trained will be like his teacher' (Lk 6:40). The principle of integrity formation must

---

be seen in a disciple of Jesus. 'For out of the overflow of the heart his mouth speaks' (Lk 6:45). 'The good man brings things out of the good stored up in him, and the evil man brings evil things out of the evil stored in him' (Mt 12:35). Through the intimate relationship of Jesus with his Father, Jesus reflected the glory of God and equally so his disciples reflect his glory and power.

At the end of his earthly ministry, Jesus experienced the betrayal and denial of two of the Twelve (Mt 26:14-16 and 69-74). This illustrates the brokenness of our reality. Peter repented and continued to be a disciple (Jn 21:15-19), but Judas 'went away and hanged himself' (Mt 27:5).

After his resurrection Jesus handed over his earthly ministry to his disciples (Jn 20:21). He assured them of his eternal presence as they go out to all nations, delivering God's goodness to all mankind (Mt 28:19-20, Mk 16:15-20, Lk 24:45-49, Jn 20:21-23). Thus the theological education of His disciples reached the point where they were to continue in His footsteps.

In this example of theological education a number of points must be noted. Firstly, the Lord Jesus selected his candidates. The calling to discipleship is thus emphasised. Christian ministry can only be effective if God's calling is obeyed. The initiative lies in God's willingness to interact with us in his calling to salvation and ministry. No man should decide to become a minister of the Gospel without the calling from God which will also involve repentance, conversion, change of heart and new life in Christ.



---

Secondly, Jesus chose twelve and invested his life in them. The principle of discipleship, of leading and education by example, entails a stressing of a combination of words and deeds. Small group discipleship training has the advantage that one leader can relate to a small number where individual relationships are strong. Within the Twelve, Jesus chose three to be his closest companions (Mt 17:1; 26:37, Mk 5:37; 9:2; 14:33, Lk 9:28, Gl 2:9). There is nothing special about the number twelve, but that it was small enough to build effective relationships.

Thirdly, it must be noted that Jesus taught with the extension of the Kingdom of God in mind. He expected results of God's power and mercy to be revealed through his disciples. It was no education for academic purposes, but only to relieve human suffering by destroying the works of the devil.

Fourthly, we see a community involvement in education. Apart from the Twelve there were other followers of Jesus who benefitted from his teachings and were also given authority to minister healing (Lk 10:1,9). Multitudes followed Jesus and were healed, fed and taught by him (Lk 9:10-17). Even those who rejected him, were influenced by him (Ac 4:13). Thus theological education ought to reach the inner circle of leaders as well as the broader community and must include all human beings.

The last point that stands out is the mentorship in the equipping of the Twelve. Teaching by example and being available to guide, are one of the most

---

outstanding aspects of the ministry of Jesus. In the case of Christ, he stood tall above his disciples as the 'One and Only, who came from the Father, full of grace and truth' (Jn 1:14).

### **5.1.2 The equipment ministry of the apostles**

The disciples of Jesus restructured themselves after the resurrection of Jesus and waited in Jerusalem on the Holy Spirit (Ac 1:4-26). Included with the Twelve, a group of 120 believers 'were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them' (Ac 2:4). This marked a new dimension of the ministry of Christ, Jesus being physically absent, but the Holy Spirit personally present in the lives of the Spirit-filled believers. The boldness of Peter as he addressed the crowd of spectators on the day of Pentecost, is in striking contrast to his denial of Jesus less than two months before (Ac 2:14-40, Jn 18:17).

'Those who accepted his message were baptised, and about three thousand were added to their number that day' (Ac 2:41). This first addition to the number of 'brothers' or 'believers' marked the beginning of the theological education that the Twelve practised. The four main features thereof were the apostles' teaching, fellowship, breaking of bread and prayer (Ac 2:42).

The teaching was accompanied by wonders and miraculous signs (Ac 2:43; 5:12). The healing of the crippled beggar and the death of Ananias and Sapphira, as examples of wonders, are described in detail in Acts three and five. Two miraculous signs of the opening of prison doors are recorded in Acts 5:19

---

and 12:10. 'With great power the apostles continued to testify to the resurrection of the Lord Jesus' (Ac 4:33). Their teaching was Christocentric (Ac 5:42). They pointed to the death and resurrection of Jesus as the infusion of their power: 'It is by the name of Jesus Christ of Nazareth, whom you crucified but whom God raised from the dead, that this man stands before you healed' (Ac 4:10). The prayer of the believers was for God to stretch out his hand to heal and perform miraculous signs and wonders through faith in the name of Jesus (Ac 4:30). As in the ministry of Jesus the Twelve taught with authority that was demonstrated by wonders and miraculous signs (Ac 5:12-16).

The fellowship of the believers made them into a family that cared for one another. Their collective sharing of all their possessions marked their total commitment to the group (Ac 2:44-45; 4:32,34-35). 'All the believers were one in heart and mind' (Ac 4:32), thus bonding them together in love. Learning by experience in the fellowship of a united bond of the followers of Christ, was theological education at its best. It is lifestyle formation under the discipline of the Twelve. Soon the numbers grew too large for the Twelve to handle and seven more leaders were added (Ac 6:1-7). The Twelve were to focus on prayer and the ministry of the Word (Ac 6:4).

The breaking of bread involved eating together in believers' homes (Ac 2:46). This practice is closely related to the fellowship where a sharing lifestyle is practised. Eating together was not just a way of survival, but a sharing of faith. Remembering the death and resurrection of Christ in the bread and cup, made

---

their faith an all embracing experience. The informal way in which the believers were educated in the Christian lifestyle, was one of the greatest assets of their growth to the full stature of Christ (Eph 4:13).

The last aspect of the initial theological education that the Twelve practised, was prayer. The Twelve learned from Jesus to pray (Mt 6:5-15). 'Jesus often withdrew to lonely places and prayed' (Lk 5:16). Prayer in the life of Jesus was part of a continuous relationship between Father and Son that resulted in works of faith. Jesus said, 'The Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does' (Jn 5:19). Prayer is a relationship between a believer, or a group of believers, and God. Through this communication thoughts and deeds can be transmitted.

When Peter was in prison the Jerusalem Church was praying for him, and God opened the prison gates (Ac 12:5,10). The communal prayer of the church recorded in Acts 4:23-31 resulted in them being filled with the Holy Spirit and proclaiming the Word of God boldly. The Twelve lived a life of prayer as an indication of their consistent dependence on the power of the Holy Spirit to do the work of the ministry. Prayer was seen as God's active involvement in the church. Prayer is theological education in that it relates the believer directly with God.

These initial ways of equipping God's people for service by the Twelve was unstructured and part of the normal life of the church. There was a process of spiritual growth that took place in the lives of the believers; that is why they were

---

able to 'preach the word wherever they went' (Ac 8:4). The fellowship in Jerusalem was disrupted and the believers were scattered throughout Judea and Samaria, because of a great persecution of the church (Ac 8:1).

After the conversion of Paul a new dimension in the way in which theological education was conducted, was apparent. Before his conversion Paul tried to destroy the church (Ac 8:3), but since his encounter with Jesus and after he was instructed in the Way of the Lord for several days, he became a preacher (Ac 9:19). After this he at once 'began to preach in the synagogues that Jesus is the Son of God' (Ac 9:20). Paul was never taught by the Twelve, but he was sure of his calling as an apostle of the Lord Jesus (Gl 1:1,11-24). He went even further by stating that the gospel that he preached was a revelation from Jesus Christ himself, without human intervention (Gl 1:12). This dynamic encounter with God without human intervention, opened a new understanding of the revelation of God through the work of the Holy Spirit. This links up with 1 John 2:20 and 27 that states that the anointing of the Holy Spirit acts as an internal teacher 'and you do not need anyone to teach you' (1 Jn 2:27). This would have ruled out the teaching ministry of the church if it were to have been taken out of context without consulting the rest of Scripture. Not only the Twelve, but other believers and the dynamic revelation of the Holy Spirit, equipped God's people for ministry.

Theological education was now also available to the Gentiles, as it took a vision to open Peter's understanding of God's mission to all people (Ac 10:35). The outpouring of the Holy Spirit with speaking in tongues, convinced the Jerusalem

---

Church that 'God has granted even the Gentiles repentance unto life' (Ac 11:18). Henceforth Jews and Gentiles share alike in the mercies of the Gospel, but not before a heated debate about the role of the law of Moses was concluded (Ac 15:28).

People in other cities, like those in Samaria, responded positively to the Gospel. In this Philip played a tremendous role (Ac 8:40). The broadening of the Christian influence created new opportunities for theological education. Peter also started visiting 'the saints' in other cities (Ac 9:32).

It was Barnabas and Paul who first started with teachings in Antioch (Ac 11:25). They were part of the fivefold prophets and teachers of the Church in Antioch (Ac 13:1). They were also the first missionaries sent out by that Church (Ac 13:2). As in the case of Jesus it was Paul and Barnabas's method to visit the synagogues to present the Gospel (Ac 14:1; 17:2; 18:4; 19:8, Lk 4:15). Paul also ministered in market-places and wherever people could be reached (Ac 17:17; 16:13,25). On their first mission they spread the Gospel in Seleucia, Salamis, Paphos, Perga, Pisidian Antioch, Iconium, Lystra and Derbe before they returned to Antioch and 'stayed there a long time with the disciples' (Ac 14:28). Paul and Silas went on a second mission and visited churches in Syria and Cilicia as well as other places like Derbe, Lystra, Philippi, Thessalonica, Berea, Athens, Corinth and Ephesus before they returned to their home church in Antioch (Ac 16-18). On Paul's third mission he 'travelled from place to place throughout the region of Galatia and Phrygia, strengthening all the disciples' (Ac 18:23). Theological education was part of the normal life of the church; all that

---

happened in the church was formative to equip believers for Christian ministry. Leaders in the local churches were appointed or ordained as elders by Paul and Barnabas (Ac 14:23).

Training was a continuous aspect of ministry, that is why Paul urged Barnabas by saying: 'Let us go back and visit the brothers in all the towns where we preached the word of the Lord and see how they are doing' (Ac: 15:36).

Stronger Christians helped weaker ones, thus Priscilla and Aquila took Apollos and 'explained to him the way of God more adequately' (Ac 18:26). On his part Apollos was of a great help to the believers in Achaia (Ac 18:27). As Paul was addressing the elders of Ephesus he reminded them of his own ministry among them in public and from house to house. He preached and taught them everything that would be helpful in their mission to all people (Ac 20:20-35).

The first time that a lengthy theological education was conducted, was when Paul took the disciples at Ephesus for daily discussions in the lecture hall of Tyrannus (Ac 19:9). During this two-year period of education 'all the Jews and Greeks who lived in the province of Asia heard the word of the Lord' (Ac 19:10).

It was education for mission. The spreading of the Gospel and the education were so interwoven that it came as an inseparable package. The Gospel was not words only but deeds of God's grace and mercy by healing the sick, delivering those afflicted by evil spirits and other 'extraordinary miracles' (Ac 19:11). The lack of mission orientation and miracles might be the greatest disadvantage of most of the current forms of theological education.

---

The Twelve started the ministry with words and works. Other believers like Paul and Barnabas also became involved and ministered in different parts of the world. New Testament literature was an added source of instruction in equipping the church for its mission in the world.

Paul wrote most of the letters in the New Testament. His letters were read in the different churches and were used with other Scripture portions as part of the teachings of the churches (Col 4:16, 2 Pt 3:15-16, 1 Th 5:27, 2 Th 2:15, 2 Th 3:14, 2 Tm 3:16).

The teachings of Paul on the faith in Christ Jesus build up the understanding of who Christians are. Paul declares: 'You are all sons of God through faith in Christ Jesus' (Gl 3:26).

Paul saw himself as the apostle to the Gentiles and Peter as the apostle to the Jews (Gl 2:8). This implies that Paul was responsible for the ministry to all but Jews. This does not imply that Paul was the only worker among the Gentiles, but that he took it as his main responsibility and that he is accountable to God for the work. Paul makes it clear that in Christ, Jews and Gentiles have become one new creation (Gl 6:15), the dividing wall is down. 'There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus' (Gl 3:28 see also Col 3:11).

How to equip the believers was explained by Paul in Ephesians four. He states that God has given apostles, prophets, evangelists, pastors and teachers as gifts to the church to prepare the believers for works of service. The maturity to



---

the fullness of Christ is the goal of training. Christ being the head of his church, together with all believers, work in unity towards this goal. The church must reflect God's perfection: 'Be imitators of God, therefore, as dearly loved children and live a life of love, just as Christ loved us' (Eph 5:1-2 see also 1 Th 1:6).

Paul indicates that he has 'fellow-workers for the kingdom of God' (Col 4:11), who are called 'servants of Jesus Christ' (Col 4:12); by this he reveals the fact that other Christian leaders also emerged. These leaders were placed over the believers to work hard among them (1 Th 5:12). They were part of the church and were educated during the normal life of the church.

The gospel teaching of Paul was not just 'simply with words, but also with power, with the Holy Spirit and with deep conviction' (1 Th 1:5). Thus the proclamation of the word of God came as a dynamic experience of the power of the Lord. 'My message and my preaching were not with wise and persuasive words, but with the demonstration of the Spirit's power, so that your faith might not rest on men's wisdom, but on God's power' (1 Cor 2:4-5). The power of God in salvation, healing, deliverance from demonic oppression and possession, baptism in the Holy Spirit and other miracles formed an integral part of the teaching ministry. The absence of these demonstrations of God's presence and glory leads to legalism and puffed up knowledge.

Lifestyle formation was what Paul had in mind when he ministered. 'We loved you so much that we were delighted to share with you not only the gospel of God but our lives as well....as a father deals with his children, encouraging, comforting and urging you to live lives worthy of God' (1 Th 2:8,11-12). The

---

release of the power of God was in agreement with a life that reflected the attributes of God. The word of God as preached by Paul was the active power of God that works within the believers in transforming their lives to be like Jesus (1 Th 2:13). The believers are to live lives motivated by God's love in them and always pleasing God (1 Th 4:1). Sanctification is God's will for all believers, all should live holy lives (1 Th 4:3,7). Paul's wish for believers was that their 'whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ' (1 Th 5:23).

The qualifications for the appointment of bishops and deacons relate to their moral life and ability.

The bishops must:

- \* be above reproach
- \* be the husband of but one wife
- \* be temperate
- \* be self-controlled
- \* be respectable
- \* be hospitable
- \* be able to teach
- \* not given to drunkenness
- \* not violent but gentle
- \* not quarrelsome
- \* not a lover of money
- \* manage his own family well
  
- \* not be a recent convert

The deacons must:

- \* be men worthy of respect
- \* be the husband of but one wife
- \* not indulging in much wine
- \* -
- \* -
- \* -
- \* -
- \* -
- \* -
- \* -
- \* -
- \* not pursuing dishonest gain
- \* manage his children and his household well
  
- \* first be tested

---

\* he must have a good reputation  
with outsiders

\*

\* -

\* keep hold of the deep truths of  
the faith with a clear conscience

(1 Tm 3:2-12)

‘Those who have served well gain an excellent standing and great assurance in their faith in Christ Jesus’ (1 Tm 3:13).

From these Scriptures it is clear that the New Testament does recognise leaders that are called bishops and deacons. These leaders must comply with certain standards of living that place them on a level not required from the rest of the believers. Their distinction lies in their lifestyle that embraces all aspects of their lives.

### **5.1.3 Conclusion**

Although the examples of the theological education conducted by Jesus and his apostles cannot be duplicated uncritically in our context, some important principles should be looked at. The following is a summary:

- \* the calling to discipleship as God’s initiative
- \* the principle of discipleship, of leading and education by example
- \* education for mission with the extension of the kingdom of God in mind
- \* community involvement in education
- \* mentorship in the equipment
- \* lifestyle formation
- \* the teachings were accompanied by wonders and miraculous signs
- \* the fellowship of the believers made them into a family that cared for one another

- 
- \* sharing possessions
  - \* prayer was seen as God's active involvement in the church
  - \* equipping God's people for service was unstructured and part of the normal life of the church
  - \* believers as well as the dynamic revelation of the Holy Spirit equipped God's people for ministry.
  - \* equipment was a continuous aspect of ministry
  - \* believers from all nations were equipped.

The principles as stated above should be interwoven with the renewal of theological education in the AFM.

## **5.2 Renewal in theological education**

The AFM needs to renew its theological education in order to cater for the changing demands of the Church. Theological education can no longer be racially divided. A theological education system that minimizes the bipolar tension between spirituality and academic achievement and is financially viable, is needed. Other aspects that influence the effectiveness of theological education like contextualisation, globalisation, decentralisation and the cell church system, will be looked at as well.

The World Evangelical Fellowship published their understanding of renewal and excellence in theological education in their periodical *Evangelical Review of Theology*. Nicholls (1995:210) sums up their understanding of excellence as 'using appropriate methods for training church leaders to the best of their ability'.

---

The International Council of Accrediting Agencies (ICAA) for evangelical theological education published a manifesto on the renewal of Evangelical Theological Education in which they laid out their twelve-point theory. Some points of this theory also form the basis of renewal in Pentecostal Theological Education. Although ICAA addresses contextualisation, the matter of racial imbalances was not attended to.

### **5.2.1 Racial issues**

The AFM as a multiracial community of believers now faces the challenge of uniting its theological education. Mahlobo (in Erasmus 1996:backpage), the new general secretary of the AFM, states that this imperative 'can promote high and uniformed standards of training in the church'.

#### **5.2.1.1 Uniformed theological education**

The new theory of theological education in the AFM propagates uniformity. Already by 1985 the declaration of intent to unify the Church, stipulated that 'the Church should operate as a single structural unit' (BECM 1986:57).

In order to train pastors for a unified Church, it is important that the integration of the different theological institutions be prioritised. The pastors are the leaders of local churches that must implement the unity of the church. If they are trained by racially and culturally segregated institutions, they will be less equipped for multiracial and multicultural ministry.

---

Both the lecturers and students of different races and contexts should cross-pollinate each other in the development of a spirituality that is a blend of African and Western Christianity.

#### **5.2.1.2 Contextualisation**

The context of our lives shapes our understanding of reality. 'Contextualization involves the recognition that many aspects of what humans believe, think, and do are contextually shaped, but that some matters not initially found in many particular contexts may properly be introduced to them' (Stackhouse 1988:10).

The Evangelicals promote contextualisation in their renewal manifesto:

Our programmes of theological education must be designed with deliberate reference to the contexts in which they serve. We are at fault that our curricula so often appear either to have been imported whole from abroad, or to have been handed down unaltered from the past. The selection of courses for the curriculum, and the content of every course in the curriculum, must be specifically suited to the context of service. To become familiar with the context in which the biblical message is to be lived and preached is no less vital to a well-rounded programme than to become familiar with the content of that biblical message. Indeed, not only in what is taught, but also in structure and operation our theological programmes must demonstrate that they exist in and for their specific context, in governance and administration in staffing and finance, in teaching styles and class assignments, in library resources and student services.

(ICAA 1990).

---

Contextualisation as applied to theological education in the AFM needs to take cognizance of its African as well as Western heritage. The Western influence that shaped the way theological education was done up to now, must now be balanced by an African approach. The fact that Chikane was elected as vice-president of the united AFM of South Africa and as chairperson of the AFM International, will surely influence theological education in the AFM towards an African approach. The African holistic form of spirituality that integrates the spiritual and social realities in an inclusive world-view, must be part of the new theory of theological education (Chikane 1988:33).

Chikane (1988:89) describes the value of his five-year involvement at the Institute for Contextual Theology as 'to systematise and develop' his 'theological understanding' of his 'Christian pastoral praxis'. At the Institute he learned more about Black Theology, African Theology, Liberation Theology and Asian theologies. Chikane chose to side with the victims of society. He sees this as taking 'sides with the Kingdom of God proclaimed by Jesus' (:91). The main focus in the theology of Chikane is on justice (:131). This justice is social in nature and 'requires the setting up of new structures and new systems to encourage a just redistribution of wealth, power and knowledge to close the gap between the rich and the poor' (:132). According to Chikane the primary sin of the Western world seems to be capitalism as opposed to socialism. According to Chikane one of the solutions to the problem of poverty in the Third World lay in the redistribution of wealth (:132). He does not indicate how this can be accomplished, but it is reasonable to deduce from his writings that he considers socialism as a solution.

---

To be contextually relevant, the AFM must include lecturers of African origin in its team of educators. As long as the AFM uses mainly White male lecturers, the Western influence will dominate the theological education. The ease with which Westernised theology is accepted as the only 'true' theology in the AFM, can only be balanced by African thinkers.

### **5.2.1.3 Globalisation**

We live in a global village where cross-cultural communication makes it possible to be influenced by people around the world. This universal interaction is now easier through technological developments like the internet, which 'is a global web of interconnected computers and computer networks' (MCDTEL 1996:215). The interaction between theological educators worldwide cross-pollinates their theories. The globalisation of theological education implies that theological education can no longer be done in isolation by one denomination for its own members only.

Globalisation from an evangelical perspective, stresses international interaction:

Our programmes of theological education must pursue contact and collaboration among themselves for mutual support, encouragement, edification and cross-fertilization. We are at fault that so often in evangelical theological education we attend merely to our own assignments under God. Others in the same calling need us, and we need them. The biblical notion of mutuality needs to be much more visibly expressed and pragmatically pursued among our theological programmes. Too long we have acquiesced in an isolation of effort that denies the larger body of Christ, thus failing both ourselves and Christ's body. The times in which we serve, no less than biblical



---

expectations, demand of each of us active ongoing initiatives in cooperation.

(ICAA 1990).

Ro (1995:213) states that in the Third World and especially in Asia 'evangelical theological education has been largely characterized by fragmentation.' Each school works on its own and tries to manage its own affairs mainly with overseas funding. This keeps the effectiveness of the schools low and dependent. A more co-ordinated approach should be used. Ro (:214-218) makes ten proposals to solve this problem. His proposals deal mostly with accreditation and the use of ICAA to promote co-ordination and centralised funding for textbook and library development in Third World countries.

From the ecumenical side the Association for Theological Education in South East Asia (ATESEA 1994:19) also promotes international co-operation. It states that theological education is advancing when among others 'it fosters a lively sense of the oneness of Christ's body, the church' and 'it enters into dialogue with the world - its cultures, ideologies, and religions'.

#### **5.2.1.4 Restructuring**

The united Church will be enriched by the inclusive world-view of the African mind and the rich history of Western Christianity. The blending of two different perspectives on reality is the challenge that faces the AFM. This is not only a challenge that faces the AFM, but all churches in South Africa. In her description of theological education in South Africa, Marjorie Froise (1996:38) states that Western models of training were adopted. She goes on to say that 'the courses

---

of study have been transferred from Western systems with some adaptations. Now that is changing, and although South Africa is not alone in the restructuring of models of training, we are certainly needing to work through these issues faster than any other country in the world'.

The principle of discipleship, of leading and education by example, of mentorship in the equipment and lifestyle formation that formed part of the teaching style of Jesus and his apostles should be incorporated in the theory of theological education in the proposed one Department of Theological Education for the AFM. Some of these aspects were already part of the practice at the Soshanguve College. Educators should avail themselves as role models of the pastoral ministry. Interaction between educators and students will have to be extended beyond the class-room.

Educators as role models of the pastoral ministry must numerically reflect the racial diversity of the Church and society of South Africa. At the moment there are seven White and two Black full-time educators at the two main colleges of the AFM; this excludes the satellite campuses. In 1991 a total of 350801 people associated themselves with the AFM (Froise 1996:58). White people made up 57%, and the other races 43% of that number. The population of South Africa was estimated at 41 200 000 in 1995 (Froise 1996:58). Whites made up 13% and Blacks (including Coloureds and Asians) 87% of that population. In order to reflect the context of the Church and the country, all future appointments of theological educators should address this unbalance.

---

Black members of the AFM with the interest and ability to be theological educators, should be identified and supported by the Church to upgrade their qualifications. This will fulfil a decision of the AFM that was already taken in 1970 (CMCM 1970b:1).

## **5.2.2 The tension between spirituality and academic achievement**

The AFM has developed in such a way that the academic standard of its theological education is reasonably competent. Compared with other churches there is no need to change the academic structure. There is, however, a need to improve on spirituality as part of an integrated approach. The road ahead should avoid polarisation, but with the understanding that spirituality should have predominance. This predominance should not lead to the downgrading of the academic standard, but to the sanctification of academic work in the service of the Kingdom of God.

### **5.2.2.1 Avoiding polarisation**

There need not be a polarisation between spirituality and academic achievement as long as the principles that Jesus and his apostles applied are taken seriously. The church of Jesus Christ is called to discipleship through lifestyle formation in the fellowship of the believers that made them into a family that cares for one another, and where the teaching is accompanied by wonders and miraculous signs.

Spirituality should be enriched by cognitive involvement in the scientific investigation of God's creation and self-revelation. Thus academic achievement

---

can act as a critical evaluation of spirituality. Spirituality, on the other hand, can act as a corrective to the content of academic results. Academic results and the confessional statement should be in a constant dialogue and tension.

#### **5.2.2.2 The predominance of spirituality**

Academic achievement should always be the slave of spirituality, but never its master. The church is not driven by academic motives. The church belongs to Jesus who bought it by his blood. Jesus alone has authority over the church and he exercises that authority through the Holy Spirit. The spirituality that forms part of the life of the members of Christ's church, is expressed through the fruit and gifts of the Spirit (Gl 5:22, 1 Cor 12:7-11). Although academic achievement acts as the servant of spirituality, it is not in opposition to spirituality. Spirituality that exists without intellectuality, stands in danger of becoming fanatical.

#### **5.2.2.3 An integrated approach**

Chow (1995:222) pleads for an integrated approach in theological education where the 'being' and 'doing' aspects of the formation of a Christian leader are both emphasised. He indicates that the 'doing' aspect receives much attention but the 'being' aspect is neglected. The character formation, to be like Christ, must receive more attention. Chow (:225) suggests that the traditional residential theological schools should place equal emphasis on academic, spiritual, and practical aspects of training. The example of all the faculty members and their witness as a team is important. Faculty members should reflect the maturity of Christ in their lives.

---

The balance between spirituality and academic achievement is one of the points that the evangelicals also stress. They see it as an integrated programme approach.

Our programmes of theological education must combine spiritual and practical with academic objectives in one holistic integrated educational approach. We are at fault that we so often focus educational requirements narrowly on cognitive attainments, while we hope for student growth in other dimensions but leave it largely to chance, our programmes must be designed to attend to the growth and equipping of the whole man of God. This means, firstly, that our educational programmes must deliberately foster the spiritual formation of the student. We must look for a spiritual development centered in total commitment to the lordship of Christ, progressively worked outward by the power of the Spirit into every department of life. We must devote as much time and care and structural designing to facilitate this type of growth. This also means, secondly, that our programmes must foster achievement in the practical skills of Christian leadership. We must no longer introduce these skills only within a classroom setting. We must incorporate into our educational arrangements and requirements a guided practical field experience in precisely those skills which the student will need to employ in service after completion of the programme. We must provide adequately supervised and monitored opportunities for practical vocational field experience. We must blend practical and spiritual with academic in our educational programmes, and thus equip the whole man of God for service.

(ICAA 1990).

---

This integrated approach that deals with the total personality of the trainee is not an 'either or' situation where the personality is fragmented in spiritual, intellectual, emotional, moral, religious, and other components, but an all-inclusive holistic formation.

Wherever the aim of ministerial training is discussed the provocative question is inevitably raised whether our main emphasis should be placed 'either on intellectual training, or, on worship and character training'. The question is bolder when it asks if 'spiritual integrity and zeal can counter-balance a certain lack of academic training'. Both are actually necessary.

(Beyerhaus 1964:3).

As Beyerhaus has stated above, both spirituality and academic achievement are necessary to equip God's people for Christian service. The practical problem, however, is that people are not equally gifted. People also do not have the same opportunities to develop their gifts. Furthermore, the calling and ministry of God's people differ. In order to cater for these realities theological education should broaden its level and tracks of equipment.

#### **5.2.2.4 Decentralisation and the cell church system**

The AFM in South Africa is decentralised with the focus on the autonomy of the local assembly. This decentralisation came over a period of ten years and finds expression in the constitution of the united AFM that was accepted on 3 April 1996. 'Every assembly is a legal person with perpetual legal succession and the assembly board...is its agent' (AFM Constitution 1996:2.19.1). Local churches

---

function in freedom within the boundaries of the Church constitution. This demands a restructuring and revision of theological education. A number of local churches have adopted the cell church system.

Ralph W Neighbour Jr (1990:6) believes that the cell group church will replace the traditional church. He also states that this is an act of God and can be called a second Reformation. The implication of his statement as far as theological education in the AFM is concerned, must be seen in the light of the enthusiasm with which Dr Isak Burger (1995a:2, 1995b:2, 1995c:1), the president of the AFM of South Africa, promotes the cell church model. The cell church movement sees the cell of between six and fifteen members as the basis of the Christian church. In the cell church system all members, including the pastors, are educated by the local congregation (Neighbour 1990:375). If the AFM adopts the cell church system, its theological education must reflect this paradigm shift.

This movement to the autonomy of the local church and the cell system within the local church, links up with the second and third point that the evangelicals stress in their renewal, namely, Churchward orientation and strategic flexibility:

Our programmes of theological education must nurture a much greater strategic flexibility in carrying out their task. Too long we have been content to serve the formation of only one type of leader for the church, at only one level of need, by only one educational approach. If we are to serve fully the leadership needs of the body of Christ, then our programmes singly and in combination must begin to demonstrate much greater flexibility in at least three respects. Firstly, we must attune ourselves to the full range of leadership roles required, and not attend only to the most familiar or most basic. To provide for pastoral

---

formation, for example, is not enough. We must also respond creatively, in cooperation with other programmes, to the church's leadership needs in areas such as Christian education, youth work, evangelism, journalism and communications, TEE, counselling, denominational and para-church administration, seminary and Bible school staffing, community development, and social outreach. Secondly, our programmes must learn to take account of all academic levels of need, and not become frozen in serving only one level. We must not presume that the highest level of training is the only strategic need, nor conversely that the lowest level is the only strategic need. We must deliberately participate in multilevel approaches to leadership training, worked out on the basis of an assessment of the church's leadership needs as a whole at all levels. Thirdly, we must embrace a greater flexibility in the educational modes by which we touch the various levels of leadership need, and not limit our approach to a single traditional or radical pattern. We must learn to employ, in practical combination with others, both residential and extension systems, both formal and non-formal styles, as well, for example, as short-term courses, workshops, evening classes, holiday institutions, in-service training, travelling seminars, refresher courses, and continuing education programmes. Only by such flexibility in our programmes can the church's full spectrum of leadership needs begin to be met, and we ourselves become true to our full mandate.

(ICAA 1990).

The type of leader, the level of education and the educational approach come under the spotlight.

Theological education should be extended to all members of the Body of Christ who require equipment. Even the concept 'theological education' should be more 'user friendly' to attract the attention of all Christians. A better description



---

of what is meant by theological education can be used. Terms like leadership development, Christian equipment, discipleship, Christian education, growth training, ministry development and others should be looked at as possible replacements for the term 'theological education'. A change in the term will not automatically cause a change in the broadening of the training to include all members of the church. It will take a paradigm shift from the 'clergy-laity' model to a 'priesthood of all believers' model, before the focus on only pastoral training for ordained full-paid ministry will shift to all believers. It should be determined what educational needs exist within the Church, in order to create a comprehensive solution.

The educational approach in the AFM should be so broad that it will include the current intramural and distance education systems as well as other approaches, like local or internal leadership development by local churches (Elliston 1992:3), and technology enhanced learning methods (MCDTEL 1996).

The relationship between the local churches and the theological institutions needs to be strengthened. The fulfillment of the educational needs of the church should be taken more seriously. 'Local churches provide the primary arenas for identifying, selecting and developing the whole range of Christian leaders' (Elliston 1992:4). According to Elliston 'a focus on church-based or home-grown leadership development is crucial' (:4). Leadership development has to do with the equipment of women and men to be agents of change in their own environments. When the theological institutions utilise the potential of the local churches as co-workers in the process of leadership development, then the

---

need to be relevant will be met.

#### **5.2.2.5 Level and tracks of theological education**

The AFM needs to develop a system of theological education that will provide education on more than one academic level. Without any racial discrimination, believers should have the opportunity to develop their gifts according to their own ability and academic standard.

Different academic levels of education to meet the diverse needs and abilities of both children and adults within the broad spectrum of the AFM should be accommodated. The different levels of education can range from as low as elementary level to as high as postgraduate level. This will enable all the members of the Body of Christ to participate at the level of their own capability.

Not only should the Church provide different levels of theological education, but also different tracks. The tracks are the different fields of ministry. The equipment of God's people should entail the different ministries and the application of those ministries today. Langerman (1983:28-76), the former general secretary of the White Church, gave a description of the different ministries. He gave descriptions of the following fifteen ministries: apostolic, prophetic, pastoral, teaching, evangelistic, eldership, deaconship, episcopate, exhortation, leadership, administration, helper, giver, practitioner of mercy and service. His approach was to use the biblical terms for the different ministries and apply those to the present context. Although there is some value in applying biblical terms for present-day ministries, the problem is that the present needs are

---

forced into historical contexts. A better way would be to take note of the biblical ministries, but to adapt to the ministerial needs of the day. The tracks that are prominent today are pastoral/educator, evangelist, missionary, cell church leader, children and youth worker and praise and worship leader.

The development of different levels and tracks of theological education will only be possible if it is financially viable.

### **5.2.3 Financial viability**

A new theory on the financial viability of theological education in the AFM will have to include the following aspects in the theory:

- \* The theology of financial viability
- \* financial responsibility

#### **5.2.3.1 The theology of financial viability**

In the theology of theological education's financial viability the assumption is made that God created everything. This implies that God is the owner of the universe. It is further assumed that he is still actively involved in his creation and that he is the ruler and sustainer of the universe. As the creator, owner, ruler and sustainer of all existence God has authority over all his possessions. As the prophet Haggai (2:8) said: 'The silver is mine and the gold is mine, declares the Lord Almighty'. Everything belongs to God and he cares, 'he did not abandon the world to run on its own. Rather, he continues to be involved in the lives of his people and in the care of his creation' (Stamps 1992:78).

---

Faith in God and obedience to his will enables his people to share in his provision. 'The Lord will open the heavens, the storehouse of his bounty, to send rain on your land in season and to bless all the work of your hands. You will lend to many nations but will borrow from none' (Deut 28:12). This provision of God is related to fruitful labour and does not come as a hand-out. At times when it is impossible to do anything about a situation, God miraculously provides. Such was the case in the provision of manna in the desert (Ex 16:15) and the feeding of the five thousand by Jesus (Mk 6:41).

The equipment of people to do the work of the ministry is part of God's will (Mt 28:20). The enterprise of theological education can expect his provision in a natural and supernatural way. When Jesus once sent out his Twelve disciples on a practical training session, he told them that a 'worker is worth his keep' (Mt 10:10). Paul motivates the Philippian church to generosity by saying: 'My God will meet all your needs according to his glorious riches in Christ Jesus' (Phlp 4:19). Within the AFM there are testimonies of God's provision in the field of theological education. Letwaba experienced that God supplied the means to erect and to run the first Bible school of the AFM (Burton 1934:93-97). Within a year, during 1985, the building of the Covenant Bible College was paid for. This was seen as a supernatural provision from God (CBCD 1993:1).

Faith in the provision of God does not rule out sound financial planning, but adds a dimension to it. Pentecostals believe that the gifts of the Holy Spirit should be part of all activities of the church (1 Cor 12:7-11). The dynamic work of the Holy Spirit in the supply of needs forms part of theological education as it illustrates

---

the functioning of the gifts. This confessional approach to financial viability states that God is supplying the finances for the vision that functions according to his will. He does this through natural and supernatural means. A balance between trusting in God alone for all supplies, and financial planning according to scientific methods, is needed.

### **5.2.3.2 Financial responsibility**

The assumption may be made that God will be financially responsible for the theological education in as much as it serves his purpose. He does this through natural and supernatural means. The church, and in this case the AFM, as God's co-worker are called to equip the body of Christ for ministries. The Church requires that people that are called by God to labour as ministers of the Gospel of Jesus Christ, receive theological education. In that sense the Church also takes financial responsibility for its theological institutions (Burger 1996). The assumption can be made that the Church should financially contribute substantially towards the tuition of the applicants that they accept into the College to be trained as pastors.

The Church might only be able to assist with the pastoral formation, as this seems to be the historic reality. The different levels and tracks of education, other than pastoral formation, should be financed by means other than the statutory funds of the Church. This would mean that the local churches, regions and the distance education section of the Church should offer these other levels and tracks and create their own financial basis to fund it.

---

The Church regards the calling of applicants for the ministry as a serious matter. The first probing questions on the application form for admission to the Auckland Park College, illustrates this. The applicant is requested to answer a number of questions relating to this calling (AFMTC Application s a). The person must indicate whether he believes that God has called him to a specific ministry. That ministry must also be specified and an explanation given why the applicant is sure of her or his calling. The Church Board, recommending the applicant, also has to answer questions relating to the calling of the applicant.

The student has to indicate that he experienced a calling from God on his life, before his enrollment at the College. Thus the student claims to have a divine calling that the Church cannot fully determine. The word of the student and the recommendation of the Church Board are the only guidelines, as far as calling is concerned, according to which a student is allowed into the College. The Church will not be able to determine whether this is a real calling from God or not and should not be made responsible to decide on behalf of the student. The students are therefore co-responsible for their tuition. The students are the direct beneficiaries of their theological education. They should be responsible to contribute towards the cost of their tuition.

Both the Church and the students should explore other financial resources as well to make the theological education viable. Donations from people, churches, organisations and businesses should be seen as a supplementary income. The College should introduce a strategy for promotion and marketing of its products. The JG Lake Foundation should be utilised and developed to draw support from

---

national and international donors, with a heart for theological education.

The state benefits through the academic upliftment of its citizens, therefore government subsidy for tertiary theological education should be seen as part of the expected income.

#### **5.2.4 Conclusion**

The new practical theological theory that should be applied in the AFM, makes provision for a racially integrated theological education system. This system should broaden the spectrum of theological education to include the equipment of all believers for different ministries. Theological education should be available on different levels to cater for the needs of the people. The financial viability of the theological education in the AFM rests on the basis that God will supply the needs through natural and supernatural means. This include the presupposition that the Church takes responsibility for its theological education institutions. As students are the direct beneficiaries of their education, they should be responsible to contribute towards the cost of their tuition. Donations from people, churches, organisations and business ventures, should be seen as a supplementary income that needs to be explored. The state benefits through the academic upliftment of its citizens, therefore government subsidy for tertiary theological education, should be seen as part of the expected income.

On the basis of the theory, as summarised above, the application of this theory in the praxis will be guided by a model.

---

## **6. A MODEL FOR THE PRAXIS BASED ON THE NEW PRACTICAL THEOLOGICAL THEORY**

The movement from the new practical theological theory to the application of that theory in the praxis will be guided by a praxis model. This praxis model will integrate the racial diversity through racial unification in one Department of Theological Education. This Department will utilise existing and future colleges of the AFM to offer different levels and tracks of tuition that are financially viable. The praxis model will be subdivided into three figures to illustrate the three aspects under investigation in this study.

### **6.1 Description of a model for praxis**

A model for praxis can, among others, be a graphical transformation of a theory in order to illustrate how the theory will look in practice. Pieterse (in Heyns & Pieterse 1990:33) uses the illustration of an architectural scale model of a building to indicate that the 'model is not the actual praxis, but indicates what the praxis should look like on the basis of the ideal or theory. The model determines how one will set about the praxis'. This is how it will be used in this study.



---

There are certain limitations to a model. A model does not include all the details of a theory, but only visualises the main aspect of the theory. The model is not the application of theory, but serves to 'assist the traffic between theory and praxis' (Heyns in Heyns & Pieterse 1990:33).

Models can serve other purposes as well. Models can be used to illustrate the praxis in order to explicate the theory behind the praxis. This type of model serves to open up the praxis in the movement towards the theory.

Methodological models, like that of Zerfass, serve as an illustration of the route that may be followed in research, in the movement between theory and praxis in both directions (Heyns in Heyns & Pieterse 1990:33).

Although the value of the methodological models and models as vehicles for the traffic from praxis to theory are recognised, the nature of this study focuses on the model as vehicle from the new practical theological theory to the projected new praxis of the future.

Three figures will be used as graphic illustrations of the model. The first figure will illustrate racially integrated theological education in one Department of Theological Education for the AFM. The second figure visualises the way that spirituality could be developed at different academic levels and diverse tracks of needs. The third figure illustrates the financial viability of theological education.

---

## **6.2 Racially integrated theological education**

Racially integrated theological education will require that some changes be made to the existing structure of theological education in the AFM. These changes imply that only one centralised body will be responsible for the theological education that the Church provides.

### **6.2.1 The Department of Theological Education for the AFM**

Only one Department of Theological Education should serve the AFM. After decades of racial separation the time has come to unite the theological education that the Church offers. This implies that all the colleges of the Church will fall under this Department. This Department will have to act as an accrediting body to standardise each level of tuition offered by the different colleges.

The reason why there should be only one Department of Theological Education is, first and foremost, so that the imbalances of the past can be dealt with. The differentiation between the racial groups in the past produced a difference in the standard of education. Standardised levels of education that are accredited by the Church on a national and international level are needed. The feeling that White people need a higher standard of education because they serve a more educated population, resulted in racial polarisation. With one Department of Theological Education for all races, multiracialism of the Church will be promoted.

---

What theological education must take into cognisance is that by actually building one body and preparing all ministers for a unified Church, a non-racial Church, we are reaffirming our New Testament stance that in Christ there is no male nor female...talking about our ability as Christians to rise above our differences whether they be cultural whether they be ideological whether they be educational... to come together as brothers and sisters in Christ as was seen in the Church of Antioch.

Because of the cosmopolitan nature that we find ourselves now in South Africa, there is just no way that we can train people for a specific group.

(Khathide 1996)

As far as the distance education of the Church is concerned, the former White and former Black divisions have already united. The distance education section of the new united Church can play an important role to broaden the baseline of theological education by promoting different approaches to the equipment task.

The distance education section should promote the establishment of local, regional and provincial Bible Schools throughout South Africa, wherever the need arises. By doing this, the Church at large will become involved in the theological education of its people.

In order to capitalise on the agreement between the Auckland Park College and the Rand Afrikaans University, the highest level of education should be presented there. Through that agreement the AFM has the opportunity to present theological education at diploma, graduate and postgraduate levels.

---

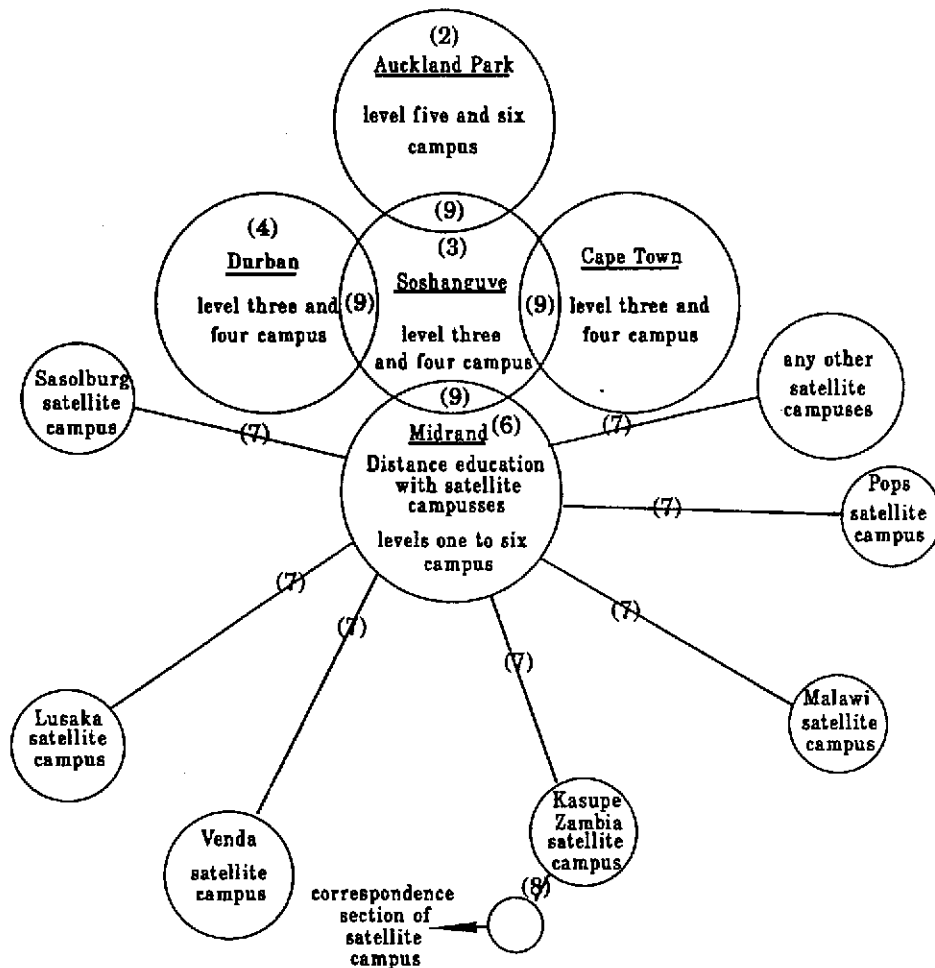
Strategically each of the nine provinces of South Africa can have their own theological institute. All of them will fall under the proposed Department of Theological Education. This Department will negotiate with the specific regions in a province to determine what level of education they will offer.

### **6.2.2 Graphical illustration of the Department of Theological Education**

Figure one, on the next page, illustrates a unified approach in the formation of the Department of Theological Education for the AFM.

# THE DEPARTMENT OF THEOLOGICAL EDUCATION

## The AFM Theological College<sup>(1)</sup>



### Explanation of numbering:

- (1) The College with five campuses, all multiracial, offering tuition on six levels. Midrand is the extramural campus and the others are intramural campuses. Figure 2 gives a description of the different levels.
- (2) Auckland Park should offer level five and six through RAU.
- (3) Soshanguve should offer level three and four.
- (4) Durban should offer level three and four.
- (5) Cape Town should offer level three and four.
- (6) Midrand should offer distance education at all levels.
- (7) Local, regional, national and other satellite campuses should be linked to the distance education campus
- (8) Some satellite campuses may have their own linked correspondence sections
- (9) All five campuses are interlinked to form one College

Figure 1

---

## **6.3 Theological education on different levels and tracks**

Theological education in the AFM should be structured according to the needs of the Church. This would entail that theological education should be presented on different levels and with different tracks. The levels deal with the academic standard and the tracks with the different ministries of the Church.

All tracks need not be offered at all levels, and all levels need not cover all the tracks. The level of education determines the track that will be offered and the nature and purpose of the track determines on what levels it will be available.

A lower level does not indicate an inferior quality of education, but makes the content available at that level of comprehension. In the same way the higher levels are no indication of superior quality, but of a higher level of abstraction and a more theoretical orientation.

### **6.3.1 Academic achievement on six levels**

By using different levels of training, the broad spectrum of needs among the people of South Africa will be met. The population of South Africa consists of people from different levels of society. The insistence that the students must all have matric is just not possible. For instance where the educational level of a

---

community is, speaking in western terms, on the level of four years of schooling, it would not be necessary to have a spiritual leader with more than eight years of schooling. On the other hand theological education should also cater for the most educated and developed communities.

Six levels of theological education are proposed. Level one, as the elementary level, should focus on illiterate and semi-literate people. Level two will then cater for people at primary level. Level three is the secondary level. Level four should be the level for tertiary education at diploma level. Level five should be tertiary education at bachelor's degree level. The last level should be the postgraduate level, ranging from a B-honours degree to a doctorate.

Level one, as the elementary level, will cater for children and adults without education as well as young children within the first few years of their school education. As these people will find it difficult to use written information, other means of education should be employed. The use of audio and video cassettes, as well as contact classes, might be the most suitable mode of instruction. This level will also be the most concrete level that is the closest to the praxis. It can be called the grass roots level. Abstract theories that are developed on the higher levels will have to be made simple to be used on this level.

Level two, will then cater for people at primary level. More or less four years of schooling in reading and writing will be recommended.

Level three, is the secondary level were approximately eight years of schooling or standard six will be recommended as minimum requirement. The basis of the

---

third level's education is to present praxis-oriented equipment for students preparing themselves for different ministries. The theoretical side of the academic work will not be left out completely, but will occupy a lower key.

Level four, should be the level where the syllabus caters for tertiary education at diploma level. The completion of twelve years of schooling up to standard ten level, or its equivalent, should be the entry requirement.

Level five, should be the level where the syllabus caters for tertiary education at bachelor's degree level. The same entry requirement as for level four is also applicable here.

The highest level should be the postgraduate level ranging from an honours degree to a doctorate. The entry requirement for this level should be a bachelor's degree or its equivalent. A master's degree is needed before studies at doctorate level can commence. The top level, level six, should be postgraduate studies for those who are academically so advanced that they would benefit from the more theoretical studies. This opens the way for people to improve their academic qualifications and to specialise. Well-needed research can be done by students at this level. Only a small minority of people would benefit from this level as it would include abstract theological and other studies focusing on the theoretical rather than on the practical applications for the ministry.



---

Practical 'know-how' education should be available up to level three. On the fourth level, a balance between practical and theoretical studies should be introduced, with the theoretical aspect coming more to the fore, but not as abstract as on the fifth level.

This does not mean that the first three levels of education should be of inferior quality, but only that it is more geared to meet practical needs in the church. The different levels should build on one another. Students who have completed a certain level should receive credit to advance to the next level. This does not mean that all should start at the lowest level and then proceed to the next level. Depending on the needs and ability of the student the appropriate level can be determined.

All six levels should be available through distance education, as home study programmes, as well as for implementation by local churches, regions and provinces. Levels three to six should be available intramurally at the different colleges of the Church.

If the current setting of Colleges is taken into account, the following adaptation can be made to accommodate this principle of levelling the education. The present satellite campuses of ITI can be adjusted according to the level system. They can be classified as either being a level one, two, three, four or five campus. The Covenant Bible College as well as the Sarepta Theological Colleges should be level three and four Colleges. The Soshanguve College with its well established accommodation should focus on level four. The Auckland Park College with its RAU connection should focus on levels five and six.

---

Colleges should also be allowed to offer tuition on other levels, either lower levels or, if they qualify later, higher levels. On this basis the different Colleges will be supplementary to each other. Other Colleges that might be affiliated to the AFM, can be evaluated according to the same principles.

### **6.3.2 Spirituality as the development of ministries in various tracks**

Spirituality may also be seen as the development of a lifestyle that portrays Christ's fulness in believers. The indwelling Christ in the believer motivates the person towards Christian ministry in different forms. These different ministries should be developed. By using various tracks of education the opportunity arises to develop different ministries according to the calling of the individual believers.

The current intramural education of the Church only caters for the pastoral ministry. The pastoral track also includes the teaching ministry of the Church. The distance education section provides other tracks of study as well. The other tracks that should be included under the Department of Theological Education are discipleship, cell church ministry, evangelistic ministry, cross-cultural ministry and the ministry to children and youth. As the need for more tracks arise, they can be added.

The first track should be a discipleship training course that will foster lifestyle formation according to Christian principles. This track aims at the development of believers into active members of the local church.

---

Track two is the track where the education of the local church leadership can start. One of the functions of the distance education section should be to co-ordinate the implementation of this track. Local church Bible schools may be able to use this programme to develop their own cell church leaders.

Track three should be the track for evangelistic ministry. The Church is motivated to be a soulwinning church (Burger 1996). In order to promote the evangelistic ministry, the opportunity should be created for those who are called to evangelise, to receive specialised training for their task.

Track four should be the track for ministerial formation with the full-time ordained ministry in mind. Pastors and teachers should be trained in this track.

Academically this track should be available from elementary to tertiary level. It should be possible to assist people of all races to develop their own leaders, according to the needs that exist in the different communities.

Track five should be the development of people in the cross-cultural calling. This ministry is known as the apostolic or missionary ministry. To be able to minister to people of different religions and cultures requires specialised education.

Track six should be the ministry to children and youth. As was indicated above, different ministries need different tracks of education to focus in on the area of ministry. The same holds true for this track.

---

### **6.3.3 Graphical illustration of levels and tracks of theological education**

Figure two, on the next page, illustrates a balance between spirituality and academic achievement by using different levels and tracks of theological education.

**A BALANCED APPROACH TO SPIRITUALITY  
AND ACADEMIC ACHIEVEMENT**

**LEVELS AND TRACKS OF THEOLOGICAL EDUCATION**

		<b>TRACK</b>					
		1	2	3	4	5	6
<b>L E V E L</b>	1						
	2						
	3						
	4						
	5						
	6						

Description:

Level: 1 elementary certificate

Level: 2 primary certificate

Level: 3 secondary certificate

Level: 4 tertiary diploma

Level: 5 tertiary BA degree

Level: 6 tertiary post graduate;  
BA Hons, MA and PhD

Track: 1 discipleship

Track: 2 cell-church ministry

Track: 3 evangelistic ministry

Track: 4 pastoral ministry

Track: 5 cross-cultural ministry

Track: 6 ministry to children  
and youth

Figure 2

---

## **6.4 Financial viability**

A model that includes financial viability as an important component of the theological education enterprise will be illustrated. God's supply in the financial needs to present theological education should not be underestimated. There should always be a dimension of faith built into the budgeting. Apart from the supernatural supply, the natural ways in which God is expected to supply in the finances is through statutory funds that every local church should pay, the tuition fees of the students, donations and government subsidy.

Local churches of the AFM should contribute 2% of their monthly income to the Department of Theological Education. Half of this money should be used for the training of theological educators from communities that were deprived due to apartheid, subsidising the unification of the Colleges and assisting students with the potential to further their studies. The other half of the money should be used to support the budget of the College. The contribution of the local churches to the College should make up 33% of the budget.

The students should be financially co-responsible with the Church for their tuition and should contribute 33% of the cost of their tuition.

---

Donations from people, churches, organisations, the JG Lake Foundation and businesses should be seen as a supplementary income that can make up 20% of the budget.

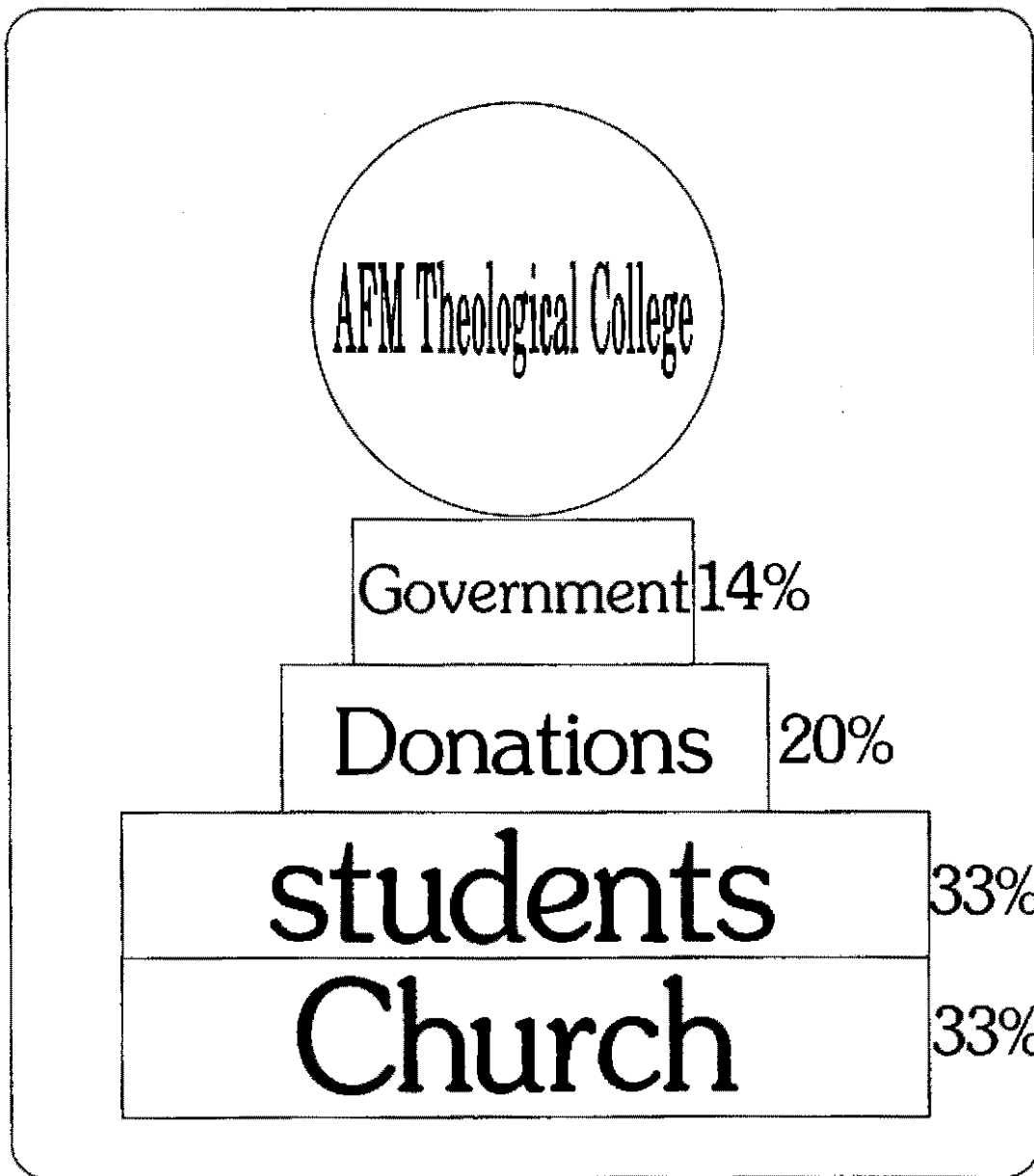
The government should be seen as a shareholder that is interested in the upliftment of the people in the Country and as such their contribution to Universities should be used to make up the balance of the budget.

#### **6.4.1 Graphical illustration indicating the financial viability**

Figure three, on the next page, illustrates the financial viability of theological education.

---

**FINANCIAL VIABILITY OF  
THE DEPARTMENT OF THEOLOGICAL EDUCATION**



**Figure 3**



---

## 6.5 Conclusion

Theological education in the AFM came to the point where racial integration became compulsory. In future theological education should focus on equipping leadership on all academic levels for multi-cultural ministry. The formation of only one department of theological education for the whole Church is proposed as a move in the direction to facilitate unification. The predominantly westernised model of theological education should be open for Africanisation. This would require the development of African educators and the introduction of contextualised theology in the College of the Church.

Theological education in the AFM should be presented on different levels and with different tracks. The levels deal with the academic standard and the tracks with the different ministries of the Church. Six levels of theological education are proposed: from elementary to tertiary. Six tracks are proposed, pastoral and teaching ministry, discipleship, cell church ministry, evangelistic ministry, cross-cultural ministry and the ministry to children and youth. As the need for more tracks arise, they can be added.

The transformation of theological education from a predominantly White westernised enterprise to an African endeavour would cost money. In order to

---

finance this transformation, the statutory contribution of the Church towards theological education should be doubled from 1% to 2% of the total income of all the local churches.

By God's grace the AFM has rid itself of an apartheid system in theological education, but the road ahead would demand of the Church to rectify the imbalances of the past in order to create a just and effective theological education presentation for the future.

The three illustrations that were used form part of a model for the new praxis of theological education in a united AFM. This model deals with the imbalances of the past and creates the basis for a just system in the future.

---

## WORKS CONSULTED

- AFM Constitution, 1996. The Apostolic Faith Mission of South Africa Constitution. Johannesburg: AFM Head office.
- AFMTC Application, [s a]. Application form for admission as a student to the AFM Theological College. Johannesburg.
- AFMTC Letter, [s a]. AFM Theological College Letter. Johannesburg.
- AGSTK Prospektus, 1974. Prospektus AGS Teologiese Kollege. Johannesburg.
- AGSSTK Prospektus, [s a]. Prospektus AGS Sarepta Teologiese Kollege. Kuilsrivier.
- Appelgrijn, JJ 1991. Interview with author. 2 April. Johannesburg.
- ATESEA, 1994. *The Association for Theological Education in South East Asia*. Handbook: Singapore.
- Beale, MA 1994. *Apartheid and University Education, 1948-1959*. MA Dissertation. University of the Witwatersrand, Johannesburg.
- BECM, 1916. Black Executive Council minutes in AFM archive Johannesburg.
- 1917. Black Executive Council minutes in AFM archive Johannesburg.
- 1918. Black Executive Council minutes in AFM archive Johannesburg.
- 1919. Black Executive Council minutes in AFM archive Johannesburg.
- 1968. Black Executive Council minutes in AFM archive Johannesburg.
- 1970. Black Executive Council minutes in AFM archive Johannesburg.
- 1971. Black Executive Council minutes in AFM archive Johannesburg.
- 1976. Black Executive Council minutes in AFM archive Johannesburg.
- 1977. Black Executive Council minutes in AFM archive Johannesburg.
- 1980. Black Executive Council minutes in AFM archive Johannesburg.
- 1983. Black Executive Council minutes.
- 1985. Black Executive Council minutes.
- 1986. Black Executive Council minutes.
- 1990. Black Executive Council minutes.
- 1991. Black Executive Council minutes.
- 1992. Black Executive Council minutes.
- Bennett, CJH 1957. Report of the principal of the Apostolic Bible College to the White Workers' Council on 4 April.
- Beyerhaus, PJ 1964. *Theological training in Southern Africa*. Johannesburg: Theological education fund.
- Bos, E et al 1994. *World population projections 1994-1995 edition*. Published for the World Bank. Baltimore: John Hopkins University.
- Botes, CA 1980. Letter from the general secretary of the Coloured Section of the AFM to the general secretary of the White Section of the AFM. 12 November.
- Browning, DS 1991. Toward a fundamental and strategic practical theology, in Wheeler, BG & Farley, E (eds), *Shifting boundaries*, 295-328.

- 
- Louisville: Westminster.
- Burton, WFP 1934. *When God makes a pastor*. London: Victoria Press.
- Burger, C 1991. *Praktiese teologie in Suid-Afrika*. Pretoria: RGN.
- Burger, ISvdM 1987. *Die geskiedenis van die Apostoliese Geloof Sending van Suid-Afrika (1908-1958)*. Johannesburg: Evangelie Uitgewers.
- 1995a. Pastorale skrywe 9 Februarie.
- 1995b. Pastorale skrywe 12 Mei.
- 1995c. Pastorale skrywe 6 Julie.
- 1996. Interview with author. 11 October. Johannesburg.
- BWCM, 1947. Black Workers Council minutes.
- 1948. Black Workers Council minutes.
- 1949. Black Workers Council minutes.
- 1950. Black Workers Council minutes.
- 1955. Black Workers Council minutes.
- 1961. Black Workers Council minutes.
- 1964. Black Workers Council minutes.
- 1968. Black Workers Council minutes.
- 1970. Black Workers Council minutes.
- 1972. Black Workers Council minutes.
- 1974. Black Workers Council minutes.
- 1975. Black Workers Council minutes.
- CBBC, [s a]. The new Central Bantu Bible College of the Apostolic Faith Mission. Brochure.
- CBCD, [s a]. Covenant Bible College Durban. Prospectus.
- 1993. Covenant Bible College Durban. Brochure 1983-1993.
- CCM, 1978. Coloured Curatorium minutes. Kuilsrivier.
- 1982. Coloured Curatorium minutes. Kuilsrivier.
- 1983. Coloured Curatorium minutes. Kuilsrivier.
- 1984. Coloured Curatorium minutes. Kuilsrivier.
- 1986. Coloured Curatorium minutes. Kuilsrivier.
- 1988. Coloured Curatorium minutes. Kuilsrivier.
- 1991. Coloured Curatorium minutes. Kuilsrivier.
- CDCL, [s a]. Composite Division of the AFM Curatorium letter to Assemblies.
- CDWCM, 1992. Composite Division of the AFM Workers Council minutes. Soshanguve.
- Chikane, F 1988. *No life of my own*. Braamfontein: Skotaville.
- 1992. Interview with author. 6 November. Johannesburg.
- Chinnappan, M 1993. In Covenant Bible College Durban. Brochure 1983-1993.
- Chow, WW 1995. An integrated approach to theological education. *ERT* 19,220-227.
- Cochrane, JR, De Gruchy, JW & Petersen, R 1991. *In word and deed. Towards a practical theology of social transformation*. Pietermaritzburg: Cluster Publications.
- Coetzer, SJ 1996. Teologiese opleiding binne die Pinkster Protestante Kerk - 'n histories-teologiese studie. M Teologie verhandeling, Universiteit van Zululand.
- Cooksey, E 1957. Letter to MJ van Rensburg 1st October
- Comforter*, 1948. October.
- 1953c. October.
-

- 
- 1954. December.
  - 1955a. March.
  - 1955b. April.
  - 1956. March.
  - 1957b. July.
  - 1968b. November.
  - Clark, MS 1985. The AFM Theological College English Department. AGS Teologiese Kollege studente gedenkboek 1985. Johannesburg.
  - Clark, MS & Lederle, HI et al 1989. *What is distinctive about Pentecostal theology?*. Pretoria: University of South Africa.
  - CMCM, 1970a. Central Mission Committee minutes August 13. In AFM archive Johannesburg.
  - 1970b. Central Mission Committee minutes. September 8. In AFM archive Johannesburg.
  - 1971d. Central Mission Committee minutes. August 12. In AFM archive Johannesburg.
  - 1972b. Central Mission Committee minutes. June 21. In AFM archive Johannesburg.
  - 1972c. Central Mission Committee minutes. November 7. In AFM archive Johannesburg.
  - 1973a. Central Mission Committee minutes. February 21. In AFM archive Johannesburg.
  - 1973d. Central Mission Committee minutes. May 24. In AFM archive Johannesburg.
  - 1973e. Central Mission Committee minutes. June 20. In AFM archive Johannesburg.
  - 1973g. Central Mission Committee minutes. November 14. In AFM archive Johannesburg.
  - 1974a. Central Mission Committee minutes. January 29. In AFM archive Johannesburg.
  - 1974c. Central Mission Committee minutes. August 22. In AFM archive Johannesburg.
  - 1974e. Central Mission Committee minutes. November 28. In AFM archive Johannesburg.
  - 1975c. Central Mission Committee minutes. July 24. In AFM archive Johannesburg.
  - 1976c. Central Mission Committee minutes. May 20. In AFM archive Johannesburg.
  - 1976d. Central Mission Committee minutes. July 29. In AFM archive Johannesburg.
  - 1976e. Central Mission Committee minutes. October 13. In AFM archive Johannesburg.
  - 1976f. Central Mission Committee minutes. November 23. In AFM archive Johannesburg.
  - 1977a. Central Mission Committee minutes. January 26. In AFM archive Johannesburg.
  - Cronje, FHJ 1973. Die AGS Teologiese Kollege. AGS Werkersraad verslagbundel. Johannesburg.
  - 1974. Die AGS Teologiese Kollege. AGS Werkersraad verslagbundel.
-

- 
- Johannesburg.
- 1976. Die AGS Teologiese Kollege. AGS Werkersraad verslagbundel. Johannesburg.
- 1977. Die AGS Teologiese Kollege. AGS Werkersraad verslagbundel. Johannesburg.
- 1979. Die AGS Teologiese Kollege. AGS Werkersraad verslagbundel. Johannesburg.
- 1980. Die AGS Teologiese Kollege. AGS Werkersraad verslagbundel. Johannesburg.
- 1983. Die AGS Teologiese Kollege. AGS Werkersraad verslagbundel. Johannesburg.
- 1984. Die AGS Teologiese Kollege. AGS Werkersraad verslagbundel. Johannesburg.
- 1985. Die AGS Teologiese Kollege. AGS Werkersraad verslagbundel. Johannesburg.
- DCTM, 1983. Department of Christian Training and Church Growth of the Coloured section minutes.
- De Beer JR 1995. Interview with author. 19 October. Midrand.
- De Gruchy, JW 1987. *Theology and ministry in context and crisis*. Glasgow: Collins.
- De Wet, CR 1989. The Apostolic Faith Mission in South Africa, 1908-1980: a case study in church growth in a segregated society. PhD thesis, University of Cape town.
- Dowie, JA 1899. The story of Zion. *Leaves of Healing* 6, 1-5.
- Dreyer, JS 1991. *Practical theology I*. Study guide for PTA 100-T. UNISA: Pretoria.
- 1992. *Practical theology II*. Study guide for PTA 200-W. 2nd ed. UNISA: Pretoria.
- Elliston, EJ 1992. *Home grown leaders*. Pasadena: William Carey Library.
- Erasmus, GS [s a]. General letter to students enquiring about correspondence studies at the Central Bible College. Pretoria.
- 1982. Verslag insake sendingwerk 24 Augustus. Voorgelê aan die Suid-Pretoria Distrikraad. Pretoria.
- 1995a. Interview with author. 20 July. Pretoria.
- 1995b. Telephonic interview with author. 28 October.
- 1995c. Telephonic interview with author. 18 November.
- Erasmus, LJ 1990. Uitbranding onder Apostoliese Geloof Sending pastore: 'n prakties-teologiese ondersoek. MTh verhandeling. Universiteit van Suid-Afrika, Pretoria.
- 1991. Pan African Bible Correspondence College (Hierna genoem PABC). Verslag voorgelê aan die Beheerraad van PABC op 24 Mei.
- 1996. *AFM unity in theological education? A historical perspective*. Midrand: International Theological Institute.
- Fetumani, SZ 1995. Interview with author. November 15. Midrand.
- Firet, J 1987. *Spreken als een leerling. Praktisch-theologische opstellen*. Kampen: Kok.
- Froise, M (ed) 1996. *South African Christian Handbook*. Welkom: Christian Info.
- GECM, 1981. General Executive Council minutes. In AFM archive
-

- 
- Johannesburg.  
GMCM, 1978b. General Missionary Council minutes. July 26. In AFM archive  
Johannesburg.  
--- 1980b. General Missionary Council minutes. September 17. In AFM archive  
Johannesburg.  
--- 1980c. General Missionary Council minutes. November 26. In AFM archive  
Johannesburg.  
--- 1981a. General Missionary Council minutes. January 28. In AFM archive  
Johannesburg.  
--- 1981b. General Missionary Council minutes. August 5. In AFM archive  
Johannesburg.  
--- 1982c. General Missionary Council minutes. June 9. In AFM archive  
Johannesburg.  
--- 1982d. General Missionary Council minutes. August 11. In AFM archive  
Johannesburg.  
--- 1982e. General Missionary Council minutes. November 20. In AFM archive  
Johannesburg.  
--- 1983a. General Missionary Council minutes. January 26. In AFM archive  
Johannesburg.  
--- 1983c. General Missionary Council minutes. May 25. In AFM archive  
Johannesburg.  
--- 1983d. General Missionary Council minutes. August 10. In AFM archive  
Johannesburg.  
--- 1983e. General Missionary Council minutes. September 21. In AFM archive  
Johannesburg.  
--- 1984b. General Missionary Council minutes. May 23. In AFM archive  
Johannesburg.  
--- 1984c. General Missionary Council minutes. August 8. In AFM archive  
Johannesburg.  
--- 1984e. General Missionary Council minutes. November 21. In AFM archive  
Johannesburg.  
--- 1985b. General Missionary Council minutes. March 6. In AFM archive  
Johannesburg.  
--- 1985c. General Missionary Council minutes. May 29. In AFM archive  
Johannesburg.  
--- 1985d. General Missionary Council minutes. July 31. In AFM archive  
Johannesburg.  
--- 1985e. General Missionary Council minutes. September 18. In AFM archive  
Johannesburg.  
--- 1985f. General Missionary Council minutes. November 20. In AFM archive  
Johannesburg.  
--- 1986a. General Missionary Council minutes. January 29. In AFM archive  
Johannesburg.  
--- 1986b. General Missionary Council minutes. June 25. In AFM archive  
Johannesburg.  
--- 1986c. General Missionary Council minutes. September 17. In AFM archive  
Johannesburg.  
--- 1986d. General Missionary Council minutes. November 26. In AFM archive  
Johannesburg.
-

- 
- 1987a. General Missionary Council minutes. January 21. In AFM archive Johannesburg.
  - 1987b. General Missionary Council minutes. March 18. In AFM archive Johannesburg.
  - 1987d. General Missionary Council minutes. September 16. In AFM archive Johannesburg.
  - 1988a. General Missionary Council minutes. March 3. In AFM archive Johannesburg.
  - 1988b. General Missionary Council minutes. May 11. In AFM archive Johannesburg.
  - 1988d. General Missionary Council minutes. November 16. In AFM archive Johannesburg.
  - Groome, TH 1980. *Christian religious education*. San Francisco: Harper & Row.
  - 1991. *Sharing faith. A comprehensive approach to religious education and pastoral ministry*. San Francisco: Harper & Row.
  - Gschwend, E 1993. In Covenant Bible College Durban. Brochure 1983-1993.
  - Hams, DM 1988. The use and abuse of Christian values in black education in South Africa. M Ed thesis. University of the Witwatersrand, Johannesburg.
  - Hattingh, WJ 1985. Die jare '69 en '70. AGS Teologiese Kollege gedenkboek. Johannesburg.
  - 1989. The proprium of Pentecostal theology, in Clark & Lederle et al 1989: 153-157.
  - 1993. AFM Theological College annual report. AFM Workers Council Single Division reports. Johannesburg.
  - 1994. AFM Theological College annual report. AFM Workers Council Single Division reports. Johannesburg.
  - 1995a. AGS Teologiese Kollege. AGS Werkersraad Enkel Afdeling verslagbundel. Johannesburg.
  - 1995b. Interview with author. 26 July. Johannesburg.
  - 1996. AGS Teologiese Kollege. *Pinksterboodskapper* August, 20-23.
  - Heyns, JA & Jonker, WJ 1974. *Op weg met die teologie*. Pretoria: NG Kerkboekhandel.
  - Heyns, LM & Pieterse, HJC 1990. *A primer in practical theology*. Pretoria: Gnosis.
  - Hollenweger, WJ 1972. *The Pentecostals*. London: SCM Press.
  - 1976. Theology of the New World III. The religion of the poor is not a poor religion. *Expository times* 87, 228-232.
  - Holmes, UT 1980. *A history of Christian spirituality*. New York: Seabury Press.
  - ICAA, 1990. *Manifesto on the renewal of evangelical theological education*. 2nd ed. Springwood: ICAA.
  - Jooste, LJ 1991. PL le Roux en FP Möller, presidente van die AGS van SA. 'n Vergelykende studie. MTh verhandeling. Universiteit van Suid-Afrika, Pretoria.
  - Jonker, WD 1981. *In diens van die Woord. Enkele opmerkinge oor die teologiese gehalte van die praktiese teologie*. Pretoria: NG Kerkboekhandel.
-



- 
- Kelsey, DH 1993. *Between Athens and Berlin. The theological education debate*. Grand Rapids: Eerdmans.
- Khathide, A 1996. Interview with author. 10 September. Midrand.
- Kinnear, GLR 1995. Interview with author. 25 July. Pretoria.
- Kuhn, TS 1970. *The structure of scientific revolutions*. 2nd ed. Chicago: University of Chicago Press.
- Küng, H 1989a. Paradigm change in theology: a proposal for discussion, in Küng & Tracy 1989: 3-33.
- 1989b. A new basic model for theology: divergencies and convergencies, in Küng & Tracy 1989: 439-452.
- Küng, H & Tracy, D (eds) 1989. *Paradigm change in theology. A symposium for the future*. Edinburgh: Clark.
- Lake, JG 1900. Deacon John G Lake Sault Ste Marie, Michigan. *Leaves of Healing* 8, 314-315.
- Langerman, JL 1983. Apostolic Faith Mission of South Africa: a revitalization of the theological concepts of church ministry. DMin thesis. Fuller Theological Seminary, Pasadena.
- Lapoorta, JJ 1986. Sarepta AGS Bybelkollege. AGS Werkersraad Kleurling Afdeling verslagbundel. Kaapstad.
- Lee, JM 1971. *The shape of religious instruction*. Mishawaka: Religious Education Press.
- 1973. *The flow of religious instruction*. Mishawaka: Religious Education Press.
- 1976. Roman Catholic religious education, in Taylor, MJ (ed), *Foundations for Christian education in an era of change*, 242-259. Nashville: Abingdon.
- 1977. Towards a new era: a blueprint for positive action, in Lee, JM (ed), *The religious education we need toward the renewal of Christian education*, 112-155. Birmingham: Religious Education Press.
- 1985. *The content of religious instruction*. Birmingham: Religious Education Press.
- Louw, JJ 1973. Nuus uit ons Bybelkollege. Maranatanuus. Desember.
- 1995a. Telephonic interview with author. 11 November.
- 1995b. Letter to D Erasmus. 13 November.
- Louw, JP 1976. *Semantiek van Nuwe Testamentiese Grieks*. Pretoria: JP Louw.
- LWBC, 1992. Living Waters Bible College suggested three year programme. Harare.
- Mahlobo, MG [s a]. Letter to visitors of the Apostolic Faith Mission of South Africa Theological Institute.
- 1995. Interview with author. 21 September. Soshanguve.
- 1996. Letter to Prof WJ Hattingh. 30 September.
- MCM, 1920. Missionary Committee minutes in AFM archive Johannesburg.
- 1922. Missionary Committee minutes in AFM archive Johannesburg.
- 1927. Missionary Committee minutes in AFM archive Johannesburg.
- 1934. Missionary Committee minutes in AFM archive Johannesburg.
- 1935. Missionary Committee minutes in AFM archive Johannesburg.
- 1936. Missionary Committee minutes in AFM archive Johannesburg.
- 1943. Missionary Committee minutes in AFM archive Johannesburg.
-

- 
- 1950. Missionary Committee minutes in AFM archive Johannesburg.
- 1955. Missionary Committee minutes in AFM archive Johannesburg.
- 1964. Missionary Committee minutes in AFM archive Johannesburg.
- 1965. Missionary Committee minutes in AFM archive Johannesburg.
- 1968. Missionary Committee minutes in AFM archive Johannesburg.
- 1969. Missionary Committee minutes in AFM archive Johannesburg.
- MCDTEL, 1996. *Report of the ministerial committee for development work on the role of technology that will support and enhance learning. 31 July*. Pretoria: Department of Education.
- McKim, DK 1996. *Westminster dictionary of theological terms*. Louisville: Westminster.
- Möller (Sr), FP 1994. Interview with author. 17 April. Midrand.
- 1995. Interview with author. 25 August. Midrand.
- Mostert, JH 1991. The psychodynamics of pastoral ministry: a pastoral psychological investigation. DPhil thesis, Universiteit van Pretoria.
- Naidoo, R 1993. In Covenant Bible College Durban. Brochure 1983-1993.
- 1995. Interview with author. Midrand.
- Neighbour (Jr), RW 1990. *Where do we go from here? A guide book for cell group churches*. Houston: Touch Publications.
- Nelson, DJ 1981. For such a time as this. DPh thesis, University of Birmingham.
- Nicholls, BJ 1995. Guest editorial. *ERT* 19, 210-211.
- O'Collins, G, and Edward, SJ & Farrugia, SJ 1991. *A concise dictionary of theology*. New York: Paulist Press.
- PABCM, 1977. Pan African Bible Correspondence College Management Board minutes.
- Parker, SE 1996. *Led by the Spirit. Towards a practical theology of Pentecostal discernment and decision making*. Sheffield: Sheffield Academic Press.
- Pieterse, HJC 1993. *Praktiese teologie as kommunikatiewe handelingssteorie*. Pretoria: RGN.
- POA, 1996. Protocol of agreement as entered into between AFM Theological College of Aucklandpark, Gauteng, South Africa and the International Theological Institute of Midrand, Gauteng, South Africa. Johannesburg: AFMTC.
- Reddy, DC 1992. The Apostolic Faith Mission of South Africa with special reference to its rise and development in the Indian Community. MTh thesis. University of Durban-Westville, Durban.
- Richards, LO 1975. *A theology of Christian education*. Grand Rapids: Zondervan.
- Richards, LO & Hoeldtke, C 1980. *A theology of church leadership*. Grand Rapids: Zondervan.
- Ro, B 1995. Opportunities for international cooperation. *ERT* 19, 213-219.
- SBCM, 1971. Sarepta Bible College Committee minutes. Kuilsrivier.
- 1977. Sarepta Bible College Committee minutes. Kuilsrivier.
- Stackhouse, ML 1988. *Apologia contextualization, globalization and mission in theological education*. Michigan: Eedermans.
- Stamps, DC (ed) 1992. *The full life Study Bible-New International Version*. Grand Rapids: Zondervan.
-

- 
- TCCM, 1970a. AFM Theological College Committee minutes. 10 August. Johannesburg.
- 1970b. AFM Theological College Committee minutes. 8 October. Johannesburg.
- Theron, JPJ 1989. Pluralism hits Pentecost? Conflicting views and differing perspectives on the Pentecostal proprium: a case study from the Apostolic Faith Mission of South Africa, in Clark & Lederle et al 1989: 172-184.
- Tracy, D 1989. Hermeneutical reflections in the new paradigm, in Küng & Tracy 1989: 34-62.
- Trooster, 1929. Januarie.
- 1930a. Augustus.
- 1930b. September/Oktober.
- 1930c. November/Desember.
- 1946. April.
- 1956. Maart.
- 1957a. Februarie.
- UNISA, 1995. Letter from the registrar (academic) of UNISA to Sarepta Theological College. 10 November.
- Van der Spuy, MA 1985. Die spanning tussen vryheid en formalisering ten opsigte van die liturgiese verskuiwinge binne die Apostoliese Geloof Sending van Suid-Afrika. MTh verhandeling. Universiteit van Suid-Afrika, Pretoria.
- 1993. Pastorale beraad in pneumatologiese perspektief: 'n ondersoek binne die Apostoliese Geloof Sending van Suid-Afrika. DTh tesis. Universiteit van Suid-Afrika, Pretoria.
- Van Vuuren, WP 1995. Telephonic interview with author. 12 October.
- Van Wyk, AG 1992. *Practical theology II*. Study guide for PTA 200-W. 2nd ed. UNISA: Pretoria.
- Visser, CJ 1985. Die AGS Teologiese Kollege 'n geskiedkundige terugblik. AGS Teologiese Kollege studente gedenkboek 1985. Johannesburg.
- Wagner, CP 1971. The Street 'Seminaries' of Chile. *Christianity today* 15, 5-8.
- WCM, 1971. White Curatorium minutes in AFM archive Johannesburg.
- 1972a. White Curatorium minutes. August 10. In AFM archive Johannesburg.
- 1972c. White Curatorium minutes. November 6. In AFM archive Johannesburg.
- 1972d. White Curatorium minutes. November 21. In AFM archive Johannesburg.
- 1973a. White Curatorium minutes. January 19. In AFM archive Johannesburg.
- 1973b. White Curatorium minutes. October 9. In AFM archive Johannesburg.
- 1977a. White Curatorium minutes. January 20. In AFM archive Johannesburg.
- 1978c. White Curatorium minutes. June 8. In AFM archive Johannesburg.
- 1978e. White Curatorium minutes. September 6. In AFM archive
-

- 
- Johannesburg.
- 1979c. White Curatorium minutes. April 2. In AFM archive Johannesburg.
- 1980b. White Curatorium minutes. February 25. In AFM archive Johannesburg.
- WECM, 1908. White Executive Council minutes in AFM archive Johannesburg.
- 1909. White Executive Council minutes in AFM archive Johannesburg.
- 1910. White Executive Council minutes in AFM archive Johannesburg.
- 1914. White Executive Council minutes in AFM archive Johannesburg.
- 1915. White Executive Council minutes in AFM archive Johannesburg.
- 1917. White Executive Council minutes in AFM archive Johannesburg.
- 1918. White Executive Council minutes in AFM archive Johannesburg.
- 1919. White Executive Council minutes in AFM archive Johannesburg.
- 1920. White Executive Council minutes in AFM archive Johannesburg.
- 1921. White Executive Council minutes in AFM archive Johannesburg.
- 1924. White Executive Council minutes in AFM archive Johannesburg.
- 1926. White Executive Council minutes in AFM archive Johannesburg.
- 1927. White Executive Council minutes in AFM archive Johannesburg.
- 1929. White Executive Council minutes in AFM archive Johannesburg.
- 1930. White Executive Council minutes in AFM archive Johannesburg.
- 1932. White Executive Council minutes in AFM archive Johannesburg.
- 1936. White Executive Council minutes in AFM archive Johannesburg.
- 1940. White Executive Council minutes in AFM archive Johannesburg.
- 1942. White Executive Council minutes in AFM archive Johannesburg.
- 1944. White Executive Council minutes in AFM archive Johannesburg.
- 1945. White Executive Council minutes in AFM archive Johannesburg.
- 1946. White Executive Council minutes in AFM archive Johannesburg.
- 1947. White Executive Council minutes in AFM archive Johannesburg.
- 1949. White Executive Council minutes in AFM archive Johannesburg.
- 1950. White Executive Council minutes in AFM archive Johannesburg.
- 1951. White Executive Council minutes in AFM archive Johannesburg.
- 1953. White Executive Council minutes in AFM archive Johannesburg.
- 1954. White Executive Council minutes in AFM archive Johannesburg.
- 1956. White Executive Council minutes in AFM archive Johannesburg.
- 1958. White Executive Council minutes in AFM archive Johannesburg.
- 1964. White Executive Council minutes in AFM archive Johannesburg.
- 1965. White Executive Council minutes in AFM archive Johannesburg.
- 1966. White Executive Council minutes in AFM archive Johannesburg.
- 1968. White Executive Council minutes in AFM archive Johannesburg.
- 1969. White Executive Council minutes in AFM archive Johannesburg.
- Wheeler, BG 1991. Introduction, in Wheeler, BG & Farley, E (eds), *Shifting boundaries. Contextual approaches to the structure of theological education*, 7-33. Louisville: Westminster.
- Wilson, F & Ramphela, M 1989. *Uprooting poverty: the South African challenge: Report for the Second Carnegie Inquiry into poverty and development in Southern Africa*. London: Norton.
- Wolfaardt, JA 1992. *Practical theology II*. Study guide for PTA 200-W. 2nd ed. UNISA: Pretoria.
- WWCM, 1915. White Workers Council minutes in AFM archive Johannesburg.
- 1917. White Workers Council minutes in AFM archive Johannesburg.
-

- 
- 1918. White Workers Council minutes in AFM archive Johannesburg.
  - 1920. White Workers Council minutes in AFM archive Johannesburg.
  - 1923. White Workers Council minutes in AFM archive Johannesburg.
  - 1924. White Workers Council minutes in AFM archive Johannesburg.
  - 1926. White Workers Council minutes in AFM archive Johannesburg.
  - 1927. White Workers Council minutes in AFM archive Johannesburg.
  - 1928. White Workers Council minutes in AFM archive Johannesburg.
  - 1929. White Workers Council minutes in AFM archive Johannesburg.
  - 1930. White Workers Council minutes in AFM archive Johannesburg.
  - 1931. White Workers Council minutes in AFM archive Johannesburg.
  - 1932. White Workers Council minutes in AFM archive Johannesburg.
  - 1934. White Workers Council minutes in AFM archive Johannesburg.
  - 1935. White Workers Council minutes in AFM archive Johannesburg.
  - 1936. White Workers Council minutes in AFM archive Johannesburg.
  - 1937. White Workers Council minutes in AFM archive Johannesburg.
  - 1939. White Workers Council minutes in AFM archive Johannesburg.
  - 1944. White Workers Council minutes in AFM archive Johannesburg.
  - 1947. White Workers Council minutes in AFM archive Johannesburg.
  - 1950. White Workers Council minutes in AFM archive Johannesburg.
  - 1951. White Workers Council minutes in AFM archive Johannesburg.
  - 1952. White Workers Council minutes in AFM archive Johannesburg.
  - 1953. White Workers Council minutes in AFM archive Johannesburg.
  - 1954. White Workers Council minutes in AFM archive Johannesburg.
  - 1955. White Workers Council minutes in AFM archive Johannesburg.
  - 1958. White Workers Council minutes in AFM archive Johannesburg.
  - 1959. White Workers Council minutes in AFM archive Johannesburg.
  - 1961. White Workers Council minutes in AFM archive Johannesburg.
  - 1962. White Workers Council minutes in AFM archive Johannesburg.
  - 1971. White Workers Council minutes in AFM archive Johannesburg.
  - 1976. White Workers Council minutes in AFM archive Johannesburg.
  - 1980. White Workers Council minutes reference 006/80. Johannesburg.

Zerfass, R 1974. *Praktische Theologie als Handlungswissenschaft*.  
Klostermann, F & Zerfass, R (Hrsg) *Praktische Theologie heute*,  
164-177. München: Kaiser/Grünwald.