

**A Critical Evaluation of Evangelism as Understood  
and Practised by some Black African Christian Leaders of the  
Pentecostal/Charismatic Churches in South Africa**

**by  
LOUIS BLOM**

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**PROMOTER: PROF J HATTINGH  
CO-PROMOTER: PROF JH COETZEE**

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## **ABSTRACT**

Africa has seen the convergence of many remarkable evangelism efforts from across the globe. As a result, Christianity has shown incredible growth in the entire continent of Africa during the past 100 years, becoming the religion of the masses, especially in Southern Africa (Johnstone & Mandryk 2001:21). It can be stated that the growth and success of Christianity in Africa have been nothing short of a miracle. This remarkable growth can only be ascribed to the extraordinary evangelism efforts in Africa during the past 100 years, and the favour of God on this work. The evangelism explosion in Africa has surely influenced many people; however, the Church still has various challenges pertaining to evangelism in South Africa.

One of the problems that Christianity in South Africa is facing is that the quantitative growth of Christianity in a nation cannot be the only measurement of successful evangelism. The qualitative growth in a Christian's life is the sign of the strength of that person's Christianity. The long-term growth and sustainability of the Church and its potential to transform communities must therefore be carefully considered. Unless the Church deals with these quality issues, it could render all its evangelistic work worthless. Finding a balance between quality and quantity is imperative, as both are important to the development of the Kingdom of God.

In addition to this, the low priority of training and discipleship in South Africa has caused the Church to develop a lack of leadership as well. Leadership development for Pastors, Evangelists and Churchplanters is imperative, as a lack of well-developed leadership will inevitably lead to a weak and shallow Church. The problem is that Christian leaders and evangelistic ministries

have not yet developed a comprehensive evangelistic approach that can present the Gospel in a relevant manner to the people of South Africa.

This causes what I would term, the nominal “pre-Christianity” in Africa, and presents a major challenge to the Church in terms of evangelism and the completion of the Great Commission. I present the term “pre-Christian” as an expression of a person who considers himself a Christian without ever receiving the Saving grace of Christ, submitting that person’s life under the Lordship of Jesus Christ and bearing the fruit of the Christian life. Africa therefore has many “Christians”, but very few born-again believers following Christ.

The aim of this study is to conduct a critical evaluation of evangelism, as understood and practiced by South African Christian leaders of the Pentecostal and Charismatic Churches. The phenomenological research helped the researcher to come to a better understanding of some of the errors currently existing in evangelism efforts in South Africa. As some of these errors were discovered, new approaches could be offered to assist the Church in rectifying the imperfections of the past, contributing towards more effective evangelism in this generation. Some of the incomprehensive evangelism models in South Africa could significantly benefit from the findings in this research. Developing evangelism models that are culturally relevant, yet Biblical, would be imperative for expanding the Church in South Africa.

The researcher deemed the qualitative research method the most appropriate research method to obtain the level of understanding that is required in the stated objectives. Qualitative research is “an enquiry process of understanding a social or human problem, based on building a complex, holistic picture, formed with words, reporting detailed views of informants, and conducted in a natural setting” (Creswell 1994:1-2).

The results of the qualitative research confirmed that the leaders of the Pentecostal/Charismatic Churches in South Africa do indeed have a one-dimensional understanding of evangelism. Most participants understand evangelism as “Going and Preaching”.

The good news however, is that some of the participants have shown some understanding of the need for a more holistic approach to evangelism in South Africa. Unfortunately, they do not practice their beliefs and understanding effectively because of a lack of resources and various other limitations.

The leaders of the Church in South Africa should consider the re-evangelisation of this pre-Christian nation. Re-evangelisation implies an evangelism strategy that places evangelism into a holistic process of the Great Commission that includes, “kerugma”, “diakonia”, “koinonia” and “leiturgia”. Numerous aspects need to be considered and incorporated into a relevant and biblical evangelism model for South Africa. Some of these aspects of evangelism are:

- The role of prayer in evangelism.
- Believers witnessing to their unbelieving friends.
- Believers building meaningful relationships with unbelievers.
- The Church meeting the real needs of people in the community.
- Preaching the Gospel in Churches and crusades.

The execution of the Great Commission should be process driven, and places evangelism as part of a holistic strategy which includes aspects such as:

- Discipleship teaching, mentoring and monitoring.
- Planting new Churches in un-Churched areas.
- Equipping local leaders.

- Culturally relevant ministry with the powerful work of the Holy Spirit.
- Community transformation by means of holistic ministry approaches.

The Church in South Africa faces a great challenge. This generation needs to be reached for Christ, amidst all the current difficulties such as poverty, crime, HIV/AIDS related deaths, corruption and many other socio-economic challenges. If the Church is to complete the Great Commission, it needs to embrace a holistic and comprehensive strategy for evangelism as suggested in his research.

## OPSOMMING

Afrika het die toestroming van 'n groot aantal buitengewone evangelisasie-pogings van oor die hele wêreld beleef. Hierdie evangelisasie-ontploffing het sonder twyfel positief op baie mense in Afrika inpakkeer. Daar bestaan egter nog 'n hele aantal wesenlike uitdagings vir die kerk betreffende evangelisasie in Suid Afrika. Die Christendom het oor die afgelope eeu aansienlike groei getoon dwarsoor die kontinent van Afrika en het die geloof van die massas geword, spesifiek in Suid-Afrika (Johnstone & Mandryk 2001:21). Dit kan kategoriees verklaar word dat die groei en sukses van die Christendom in Afrika byna wonderbaarlik was. Hierdie merkwaardige groei kan alleenlik toegeskryf word aan die buitengewone evangelisasie-pogings in Afrika die afgelope dekade en die guns van God op hierdie werk.

Die probleem is egter dat die kwantitatiewe groei in die Christendom van 'n volk nie die enigste maatstaf van die sukses van evangelisasie is nie. Die kwalitatiewe groei in 'n Christen se lewe is 'n teken van sy vermoë om as 'n dissippel van Christus te leef. Die langtermyn groei en volhoubaarheid van die kerk en sy vermoë om gemeenskappe te transformeer moet daarom versigtig oorweeg word. Indien die kerk nie hierdie kwalitatiewe uitkomst aanspreek nie, kan dit evangelisasie totaal negeer. Dit is gebiedend dat die balans tussen kwaliteit en kwantiteit gevind word aangesien beide noodsaaklik is vir die ontwikkeling van die Koningryk van God.

Die lae prioriteit wat aan opleiding en dissipelskap in Suid-Afrika gegee word, het ook 'n gebrek aan die ontwikkeling van leierskap tot gevolg gehad. Leierskapsontwikkeling vir Pastore, Evangeliste en kerkplanters is noodsaaklik aangesien 'n gebrek aan goed ontwikkelde leierskap onvermydelik tot 'n kragtlose kerk sonder enige diepte aanleiding sal gee. Die probleem is dat Christen leiers en evangelisasie bedienings nog nie 'n

omvattende evangelisasie-benadering ontwikkel het wat die evangelie op 'n relevante wyse tot die mense van Suid-Afrika kan bring nie.

Hierdie probleem lei tot, soos ek sou noem, die nominale “voor-Christenskap” in Afrika wat 'n verneme uitdaging vir die kerk in terme van evangelisasie en die afhandeling van die Groot Opdrag vorm. Met die term “voor-Christen” word bedoel 'n persoon wat homself as 'n Christen beskou sonder om werklik die reddende genade van Christus te beleef, wat sy lewe nie aan die opperheerskappy van Christus onderwerp het en nie die vrugte dra wat by die bekering pas nie. Jesus antwoord Johannes op die vraag na die bekering “jy moet weer gebore word” (Johannes 3:16). Afrika het baie Christene, maar min weergebore volgelingen van Jesus Christus.

Die doel van hierdie studie is om 'n kritiese evaluasie te doen van evangelisasie soos verstaan word deur Suid-Afrikaanse kerkleiers van die Pinkster - en Charismatiese kerke. Daardeur hoop ek om tot 'n beter begrip te kom van die fundamentele foute in die huidige evangelisasie-pogings in Suid-Afrika. By die blootlegging van voorafgaande kan 'n nuwe benadering ontwikkel en beskikbaar gestel word aan die kerk om die gebrekkigheid van die verlede te herstel en by te dra tot meer effektiewe evangelisasie vir die huidige generasie.

Sommige van die gebrekkige evangelisasie-modelle in Suid-Afrika kan uitermate baat by hierdie navorsing. Die ontwikkeling van evangelisasie-modelle wat kultureel relevant maar tog Bybels is, is noodsaaklik vir die uitbreiding van die kerk van Christus in Suid-Afrika.

Ek beskou die kwalitatiewe navorsingsmetodiek die mees toepaslike metode om die vlak van begrip te verkry wat noodsaaklik is vir my verklaarde doelwitte. Dit is myns insiens die mees akkurate wyse waarop ek swart Christen leiers en - Evangeliste se begrip van evangelisasie kan verstaan. Kwalitatiewe navorsing is “’n proses van ondersoek na die begrip van ’n sosiale of menslike probleem, gebaseer op die ontwikkeling van ’n komplekse holistiese model, gevorm met woorde, wat detail opinies van informante weergee in ’n natuurlike omgewing afgeneem” (Creswell 1994: 1-2).

Die resultate van die kwalitatiewe navorsing bevestig dat die leiers van die Pinkster- en Charismatiese kerke in Suid-Afrika inderdaad ’n een dimensionele begrip van evangelisasie het. Meeste van die deelnemers verstaan evangelisasie as “Gaan uit en preek.”

Die goeie nuus egter is dat sommige van die deelnemers ’n begrip toon van die behoefte na ’n meer holistiese benadering tot evangelisasie in Suid-Afrika. Ongelukkig pas hulle nie hulle oortuigings effektief in die praktyk toe nie as gevolg van ’n gebrek aan hulpbronne asook verskeie ander beperkings.

My voorstel is dat die leiers van die kerk in Suid-Afrika die her-evangelisasie van ’n voor-Christen volk moet oorweeg. Her-evangelisasie impliseer ’n evangelisasie strategie wat evangelisasie binne die holistiese proses van die Groot Opdrag bring en wat insluit “kerugma,” “diakonia,” “koinonia” en “leiturgia.” Daar bestaan talryke aspekte wat oorweeg en geïnkorporeer moet word in ’n relevante en Bybelse evangelisasie-model vir Suid-Afrika. Sommige van hierdie aspekte sluit in:

- Die rol van gebed in evangelisasie;
- Gelowiges wat teenoor ongelowige vriende getuig;
- Die opbou van sinvolle verhoudings met ongelowiges;

- Die bevrediging van die werklike behoeftes van die mense binne die gemeenskap;
- Die preek van die evangelie in die kerke en op veldtogte.

Die proses van die Groot Opdrag maak evangelisasie deel van 'n holistiese strategie wat aspekte insluit soos:

- Dissipelskap, leerring, mentorskap en monitering;
- Die plant van nuwe kerke in areas waar daar nie voorheen kerke was nie;
- Die toerusting van plaaslike leiers;
- Kultuur relevansie;
- Die kragvolle werking van die Heilige Gees;
- Die transformering van gemeenskappe deur middel van 'n holistiese benadering tot bediening.

Die kerk in Suid-Afrika staar groot uitdagings in die gesig. Midde in al die probleme soos armoede, misdaad, HIV/VIGS, korrupsie en baie ander sosio-ekonomiese uitdagings het hierdie generasie 'n dwingende behoefte om vir Christus bereik te word. Indien die kerk die Groot Opdrag wil afhandel, sal hy 'n holistiese en omvattende evangelisasie-strategie en -bediening moet ontwikkel en toepas soos in die hierdie navorsing aan die hand gedoen.

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# CHAPTER 1

## PROBLEM STATEMENT, PURPOSE AND METHODOLOGY

### 1.1 INTRODUCTION

The people of Africa have experienced the convergence of many remarkable evangelism efforts from indigenous Churches and from mission agencies from across the globe. As a result, Christianity has shown astounding growth in the entire continent of Africa during the past 100 years, thus becoming the religion of the masses, especially in Southern Africa (Johnstone & Mandryk 2001:21 & Schreiter 1991:vii). The growth and success of Christianity in Africa has been nothing short of a miracle. Burnett (2000:261) ascribes this astonishing growth to the extraordinary evangelism efforts during the past decade and the favour of God on this work. Missiologists agree that Christianity is experiencing an extraordinary growth season in Africa, resulting in this rapid Church expansion (Wagner 1999:7; & Khathide 2007:20; & Kritzinger 1988:17).

Johnstone and Mandryk (2001:3) purports that God used the evangelicals in the great expansion of Christianity during the 19<sup>th</sup> and 20<sup>th</sup> centuries. The startling growth of non-Western Evangelicals in the latter half of the 20<sup>th</sup> century is significant. The Dutch Reformed Church made a major contribution to the expansion of Christianity in South Africa during this period as pointed out by Siaki (2001:33). The first people to be confronted with the Gospel after the arrival of the Dutch colonists in 1652, were the nomadic Khoi-khoi tribes. The first person of colour to be baptised was a girl named Krotoa who was in the service of Maria, the wife of Commander Jan van Riebeeck (Crafford 1991:1). Since the start of the mission work of the Dutch Reformed Church, this Church has been doing missions very successfully (Kritzinger 1988:44). Burger (1987:100-101) points out that the Dutch Reformed Church in South

Africa also played a significant role in preparing for the coming of Pentecost in the early 1900's, especially Ds. Andrew Murray and the revival in Wellington. Murray emphasised the working of the Holy Spirit, empowering every believer to be an effective witness for Christ.

On the other hand, the Pentecostals sprang up in the early 20<sup>th</sup> century and their growth was just as spectacular. Wagner (1999:9) reports that the Pentecostals led the Church growth movement during the 1960's, 1970's and the 1980's. In the 1900's there were virtually no Pentecostals, but in the year 2000 there were 115 million. Pentecostals are by definition evangelical as well as the first wave Charismatic. Then came the second wave Charismatics and later the third wave Charismatics that are largely the Independent Churches. Historic Pentecostal denominations, Charismatic denominations, post-denominational networks as well as the African Independent Churches have also shown astounding growth. In 1900 they were less than a million and in 2000 they were 345 million (Johnstone & Mandryk 2001:3). In South Africa, nearly ten million people are linked to some six thousand African Independent Churches (Siaki 2001:40). Rev. Nehemiah X. Tile was the first black in the history of the Church in South Africa to break openly and permanently with a Church of the Western tradition. In more than one sense, it may be said that Nehemiah Tile was the father of the Independent Church Movement in Southern Africa. Independent of the guidelines and authority of the whites he brought a vital factor to the fore - the self-confidence and dignity of the black personality within the framework of the Christian faith (Crafford 1991: 65-67). Many of these Churches are influenced by African traditions and can be highly syncretistic. However, the hope is that these Churches may retain the best of African culture, yet become Biblical and accountable to the wider Body of Christ (Johnstone & Mandryk 2001:24).

According to Wagner (1999:10) the Charismatic movement in Africa began as a strong reaction against the cultural irrelevance of the Western missionaries from the traditional mission Churches. The African leaders initiating the Independent African Churches began a radical process of contextualisation. Therefore, the growth of these Churches far outstripped that of the traditional Churches. These three abovementioned groups represent and demonstrate the incredible growth of Christianity, especially in the non-Western world.

It is widely recognised that a demographic shift in the centre of gravity of the Christian world has occurred within the present century, which means that more than half of the world's Christians live in Africa, Asia, Latin America and the Pacific, and the proportion doing so grows rapidly. In 1900, less than 20% of all Christians were non-Westerners and in 2000, more than 60% of all Christians are non-Westerners. An unprecedented harvest is being won in Africa, Asia and Latin America in contrast to the stagnation of Christianity in North America, Europe and the Pacific (Johnstone & Mandryk 2001:4). This means that one has to regard South America, Asia and African Christianity potentially as the representative Christianity of the twenty-first century. The Christianity typical of the twenty-first century will be shaped by the events and processes that take place in the Southern Continents and above all by those that take place in Africa (Walls 2002:85). It is estimated that by the year 2010 no less than 70 % of all Indigenous Churches world-wide will be in Africa (Siaki 2001:41). Half of the Christians in the world today, live in developing poor countries. The forms of Christianity in these countries are very different from Western classical Church stereotypes. They have been profoundly affected by several factors, including the desire to have a more contextual and culturally relevant form of Christianity (Anderson 2005:30).

Onyinah (2002:107) argues that the reason for the growth of Christianity in Africa significantly includes the way the African have attempted to deal with their threatening fears, especially witchcraft. The Pentecostal Church has

addressed this fear and therefore reaped the benefits of this with its rapid growth. The growth and success of Christianity places a mammoth responsibility on African Christian leaders: the responsibility to manage this favourable season in such a way that the Church in Africa reaps maximum benefits from this season and will become a model for the future to the rest of the world.

The quantitative growth of Christianity in a nation cannot be the only measurement of successful evangelism (Kritzinger 2002:200). Qualitative growth is the growth expected in a new believer's life concerning aspects like moral values, ethical issues, behavioural patterns and work ethics. The qualitative growth in a Christian's life is the sign of the strength of that person's Christianity. The problem, however, is that the evangelism efforts of Churches, mission and evangelism ministries in the past may not have followed a holistic approach capable of producing the long term community transformation, as expected when the Gospel is introduced to a nation, town or village. The missional character of the Church dictates that a new definition of evangelism and missions is needed to facilitate the changes needed in the Church in South Africa, in order to rise to the challenges that the Church faces (Bosch 1991:66). Khathide (2007:19) is of the opinion that the problem is that non-Western people did not fully embrace the Gospel message, therefore he asks if; *"the Christian message has been fully embraced by the majority of people who profess to be followers of Christ in the world."*

As a new believer grows in relationship with the Lord, that believer's life will change and changed lives will lead to a changed community. Thus, a need for a more effective discipling method for new believers have become imperative in Africa. Johnstone and Mandryk (2001:24) argue that millions of people in Africa have been evangelised and responded positively to the Gospel invitation, but non-Christian customs and worldviews have invaded the Church. Syncretism is a major problem in many areas. According to them

thorough repentance and renunciation of sin and the works of darkness is often lacking in Africa, and many Christians are not free from the fear of witchcraft and evil spirits. Kritzing (2002:200) further elaborates on the problem of qualitative growth, when he shows that the number of trained ministers is lacking far behind the demands of the numerical growth. This means that there are not enough trained leaders in South Africa to disciple, train new believers and build quality disciples and strong Churches.

In this study a critical evaluation of evangelism, as understood and practiced by South African Christian leaders from the Pentecostal/Charismatic Churches, will be conducted utilising the qualitative research methods. The missional character of the Church will be studied through consulting recent literature on the topic and the principles discovered will be measured against the findings of the qualitative research. It is the researcher's hope to come to a better understanding of some of the errors that may have occurred in current evangelism efforts in South Africa. When some of these errors are discovered, the researcher will offer some new approaches to accomplish the missional task of the Church. This will assist the Church in rectifying some of the imperfections of the past, contributing towards more effective evangelism in this generation. Therefore, the current evangelism models in South Africa could benefit significantly from the findings in this research. Studying the missional character of the Church and defining its missional task, will aid in developing evangelism models that are culturally relevant, yet Biblical. This is imperative for expanding the Church of Christ in South Africa.

## 1.2 HYPOTHESIS

The hypothesis of this research is that current evangelism efforts of Churches, mission agencies and evangelism ministries in South Africa may not be producing new believers who adequately demonstrate the changed life that Christianity would expect from a person following Christ. When the Gospel is introduced to a village, town, or nation and there is numeric and quality growth amongst the Christians in that community, long-term community transformation is expected (Bosch 1991:387). The quantitative growth of Christianity in a nation is not the only measurement of successful evangelism, the qualitative growth in a Christian's life is the sign of the strength of that person's Christianity (Kritzinger 2002:200). As a new believer grows in relationship with the Lord, that person's life will change, and a changed life will lead to a changed community.

Bosch (1982:11) explains that a community of believers should transcend its own group by an inclusive mentality, thus challenging and changing the world around it. Moreover, conversion is not only an individual and private matter, but a group of believers should also transform its own community. If the conversion of people in a community does not lead to community transformation, the conversion should be questioned. Downey (1963:12) confirms when he claims that the conversion of a few must lead to the benefit of the community. The Church is called to be the salt of the earth, working against the evil in a community and working for the preservation of the good and just. It is this changing of the community that is clearly absent in the typical African community, in spite of millions of "conversions" to Christianity.

The hypothesis has various dimensions, which will be investigated and discussed. Some of those aspects include the lack of quality in the face of quantity, in other words the phenomena of wide and shallow, as well as the lack of discipleship and leadership training. The absence of a holistic and relevant yet Biblical approach in evangelism is also a contributing factor that needs our attention. These various contributing aspects will be discussed in this research.

### **1.2.1 Christian Growth is Measured in Quality and Quantity**

The Church in Africa has been typified by many as being a mile wide but only an inch deep. This could be directly ascribed to the incredible fast growth of Christianity in South Africa (Crafford 1990: ix). Kritzinger (2002:201) points out that, in South Africa, there is no difference in the morals (or lack of morals) of the people in the Church, as opposed to those outside. The reason for this might be the fact that many South Africans who became Christians never really embark on the life-changing process of Christianity, and still cling on to their old behavioural patterns. Kierkegaard once wrote that one of the most difficult things to do is to deal with people who are under the illusion that they are Christians (Quoted by Gonzalez: 2007). Siaki (2001:48) shows in a survey done by the Human Resources Research Council that the public opinion of Christians in South Africa, on various community matters does not differ from that of non-believers. He argues that sociologists proved that as little as 2 % of a population could bring about change in a nation. The question then is, why can 70 % Christians not bring about change in South Africa? Mbiti (1997:14) is of the opinion that most Africans do not easily change from their traditional religions completely and that this process of change could take years and even generations.

The quantitative growth of Christianity in a nation is not the only measurement of successful evangelism. The qualitative growth in a Christian's life is the sign of the strength of that person's Christianity. As a new believer grows in his or her relationship with the Lord, the believer's life will change and changed lives will lead to a changed community (Rom 12:1). As pointed out by Heyns (1978:128), God intended humankind to live in relationship with Him, and in this relationship, God wants to bestow His blessings upon man. According to Young (1984:470) an understanding of the biblical concept of salvation presupposes the understanding of what man is -fallen, lost, and under condemnation. Salvation therefore is the renewal and restoration of man from everything he lost in the fall. Salvation is not only the escape from the wrath of God, but also the deliverance from all the effects of sin, including participating in the spiritual blessings, which come in Christ. The concept and meaning of salvation accurately explains the blessings of God and the quality growth in a Christian's life. It is this relationship and the resulting blessings that is lacking in the lives of the millions of South African Christians.

Miller (sa:63) also agrees that poverty is rooted in a culture of poverty, it is a set of ideas held corporately by a group of people and produces certain behaviours, which in turn produces poverty. According to him, the answer to poverty lies in the attaining of the blessing of God and the development and fruit that these blessing brings. Miller is probably simplifying the correlation between poverty and God's blessing, because poverty and the many other problems of Africa is not all directly the result of the absence of God's blessing as there are many other factors contributing to the problems. However, salvation in Christ does contribute significantly to solving many of the problems a person faces living in South Africa. According to Van Niekerk (2001:203) the cause of poverty in South Africa is the dysfunctional interaction between the complex worlds of traditional African cultures, modern Western culture, and the environment. He is of the opinion that poverty can only be combated by re-establishing the family unit's strength. The basic

building block of the Church is the family, and as the family serves Christ and changes their behaviour to portray the values of Christianity, their lives will change for the better. Therefore, the quality of the new believer's relationship with the Lord draws him out of the old life and places the disciple into the new life in Christ, with the accompanying blessing. Christians should be in a lifelong process of leaving the old life with its destructive habits, and turning to a life of serving Christ, developing new Christian values, and building towards a more successful life accompanied by the blessing of God.

In South Africa the long-term growth and sustainability of the Church and its potential to influence communities is at risk because of the lack of qualitative growth accompanying the quantitative growth. The Church has to urgently deal with the quality issues of Christian life or it could render all its evangelistic work worthless. Finding a balance between quality and quantity is imperative, as both are important to the development of the Kingdom of God. If Christianity is the true religion of the world, then its morality is the true morality of the world. That is not to say that moral laws cannot be found outside of the Christian faith but it affirms the Church's role as the "salt" and "light" of this world (Wan 2001:179). Wagner (1999:13) issues a warning about the possibility that rapid quantitative Church growth without qualitative growth could lead to low standards of morals amongst the believers (1 Corinthians 5:1 – 13).

One has to be realistic and understand that the rapid growth of Christianity in Africa was bound to lead to a shallow Christianity. This would happen anywhere in the world with such rapid growth patterns. Biederwolf (1921:11) confirms the tension between quality and quantity with his question:

*"When a man becomes a Christian, the next question he ought to have put to him is: what kind of a Christian are you going to be?"*

The question of quality and quantity in South African Christianity will be discussed at length in this research, as it is a critical aspect for the development of the Church of Christ.

### **1.2.2 The Lack of Discipleship Training**

Crafford (1999:4) is of the opinion that this problem as pointed out above is deepened by a lack of discipleship training programs in the South African Church. It is evident that teaching and training do not enjoy much priority. High quality training is uncommon in South Africa. This is not only a problem in the Church environment but also a general problem in the whole South African society. The high levels of illiteracy in South Africa are just another symptom of the low priority given to training, and are therefore a huge hindering factor to the qualitative growth of Christianity.

### **1.2.3 The Lack of Leadership Training**

The low priority of discipleship and training may have caused the South African Church to also develop a lack of quality, well-equipped leadership. This lack of training is proven by the unacceptably low level of training that the South African Christian leaders have (Crafford 1988:ix). Leadership development is imperative to the growth and development of the Church, as a lack of well-equipped leaders will inevitably lead to a weak and shallow Church, which in turn opens up the Church's doors to syncretism. In addition, it will not be able to deal with the multiple challenges it will face in the South African context. The Traditional African religions with their various witchcraft practices will not be dealt with in a Biblical manner when leaders are untrained and immature. Crafford (1988:12) warns that such a situation presents the danger that the Church in South African could completely disintegrate into syncretistic practices and even a neo-paganism.

Maxwell (1998:1), coined a phrase stating that everything rises and falls on the leadership of a Church. As it goes with the leaders, so it goes with the Church. Maxwell adds that the ability of the leader, for better or for worse, always determines the effectiveness and the impact of the organisation. In Africa, there is a lack of funds for training and supporting full-time workers, and therefore leadership is limited at every level (Johnstone & Mandryk 2001:24).

#### **1.2.4 The Need for a Comprehensive Evangelism Approach**

Another aspect of the problem is that South African Christian leaders and evangelistic ministries have not yet fully developed a comprehensive evangelistic approach that can present the Gospel in a relevant, yet Biblical, manner to the people of South Africa. Crawford (1990:2) is of the opinion that this lack of African relevance is plunging the African Church in an identity crisis, and concludes that the successful solving of this crisis will determine whether Christianity in Africa will be a miracle or a tragedy. The researcher concurs with Crawford, and warns that the first signs of the tragedy are already visible in the Church in South Africa, as some signs of syncretism are prevalent. Because of this lack of Christian identity, true to the African culture yet Biblically accurate, the Church keeps on drifting into syncretistic waters.

The term "Great Commission" is defined by Young (1984:148) as the command Christ gave His disciples to make disciples of all people in all places. The main verb in this command is to make disciples. This term is commonly used to describe the task of the Church as commanded by Christ during His last discourse with His disciples as recorded in Matthew 28:19. A more comprehensive evangelistic approach will need to consider and implement the full content of the Great Commission.

### **1.2.5 Summary of the Problem Statement and Purpose**

The researcher intends to research the one-dimensional Gospel presentations of the current evangelism efforts, by studying the understanding of evangelism amongst South African Christian leaders. This problem causes the nominal “pre-Christianity” in South Africa, and presents a major challenge to the Church in terms of evangelism and the completion of the Great Commission. The researcher presents the term “pre-Christian” as an expression of a person who considers him or herself Christian without ever receiving the saving grace of Christ, or bearing the fruit of the Christian life. The person deems himself to be Christian because he/she “raised a hand” in some crusade and the preacher declared that person a Christian, or because the person lives in the home of “Christian” parents.

This “pre-Christianity” is very similar to the post-Christianity that Europe and the United States of America have to deal with. The matter at hand is the matter of salvation, because Africa has many nominal Christians but fewer believers who are active in Church (Siaki 2001:44). Nominal Christians are people that have never submitted their lives to Christ have never been born again, but because of mass evangelism and social structures consider themselves Christian. Europe and the United States of America have many Christians that used to be “born again” or had parents that were born again, but no longer serve and follow Christ, as their parents did, yet they are “Christian” (Wagner 1999:11). As pointed out by Barna (2002:22) most American say that they are Christian, but they do not necessary mean that they have any type of vital relationship with Christ. Hutchcraft (1996: 56) is of the opinion that the Church in the United States of America has failed at its mission, as it could not deal with the post-modern culture, and therefore the United States of America have become one of the worlds biggest mission fields.

Heyns (1978:317) describes conversion as a single event as well as a process. This Christian life process starts with the decision to follow Christ and the “turn around”. However, it is found that this decision has to be repeated throughout the disciple’s life. There must be a continual turning away from sin and the wrong, and a continual turning towards Christ and the life with Him. In 2 Corinthians 12: 20 – 21 Paul deals with such a phenomena;

*For I fear lest, when I come, I shall not find you such as I wish, and that I shall be found by you such as you do not wish; lest there be contentions, jealousies, outbursts of wrath, selfish ambitions, backbitings, whisperings, conceits, tumlits; lest, when I come again, my God will humble me among you, and I shall mourn for many who have sinned before and have not repented of the uncleanness, fornication, and lewdness which they have practiced.*

The problem is that evangelism efforts in South Africa might not have followed a holistic approach, and therefore the understanding of evangelism amongst South African Christian leaders should be researched. This research will focus on South Africa, and the researcher will make a valid attempt to search for the shortcomings in evangelism efforts. Evangelism is the first activity of new Christian ventures, and therefore errors in Christianity can mostly be relayed back to errors in evangelism, as it is the start of the process of introducing Christianity to a nation or people. The researcher intends to apply the findings of this research along with the discussions of the current situation of evangelism in South Africa to present some guidelines towards developing a more relevant and Biblical model for evangelism in South Africa.

### 1.3 PURPOSE

The aim of this study is to conduct a critical evaluation of evangelism as understood and practiced by South African Church leaders of the Pentecostal/Charismatic Churches. It is the researchers hope to come to a better understanding of some of the weak points that are prevalent in the current evangelism efforts in South Africa.

When these are discovered, new approaches will be offered to assist the Church in rectifying any possible imperfections of the past, contributing towards more effective evangelism in our generation. The current evangelism models in South Africa could benefit much from the findings in this research, because developing evangelism models that are relevant, and Biblical, is imperative for expanding the Church of Christ in South Africa.

The result of the qualitative research, and the findings of the literature control, will help the researcher to understand evangelism in South Africa better, and to offer some remedial suggestions and new approaches where needed. This will inevitably lead to the presentation of some guidelines towards a model with a more holistic approach to evangelism in South Africa. Evangelism and all it entails will therefore be defined and studied. Critical questions deserving attention include: When can a person be considered evangelised, reached or saved? Understanding that evangelism is part of a bigger process -the execution of the Great Commission is imperative and this process will be studied. Bosch (1991:56) agrees with this process orientation when he states that Matthew put forth an overall missionary paradigm with the words in the Great Commission *“Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen”* (Matthew 28:19).

Kritzinger (2002:5) suggests that the problem of nominal and one-dimensional Christianity can only be corrected by re-evangelising the African people. This very relevant as well as complex statement will receive thorough consideration in this research. His suggestion to re-evangelise South Africa matches with the researcher's concept of the pre-evangelism situation existing in South Africa as previously mentioned. The researcher's hope is that this research will help to develop a better understanding of evangelism, with specific reference to relevant models for South Africa, thereby confirming that this suggestion of Kritzinger is valid.

Therefore, the aim of this study is to come to a better understanding of the South African Christian leaders' understanding of evangelism in an endeavour to discover the shortcomings of evangelism efforts in the past. This will enable the researcher to table some guidelines towards a more holistic evangelism model for South Africa.

## 1.4 PERSONAL MOTIVATION

The researchers passion to see the people of South Africa and Africa reached with the Gospel of Christ is the main motivation for this research. Despite all of the many efforts over the years to bring the Gospel to the people of Africa, Christianity is still facing many challenges (Kritzinger 2002:200-202). The researcher is convinced that, in spite of the incredible work done, some major errors have been made by those endeavouring to bring the Gospel to Africa as Khathide (2007:397) confirms. According to Khathide (2007:397) the main error lie in the field of addressing the real spiritual needs of the African people. Most of these errors have obviously not been made deliberately, but rather because of cultural and contextual ignorance.

The researcher's passion to reach the people of Africa was born during his first few years as a Christian whilst growing up in Newcastle in the Northern parts of Kwa Zulu- Natal, South Africa. He devoted his life to Christ at the age of twenty-one, and was blessed to have a spiritual father named Koos Vermeulen. He was a chemical engineer with ISCOR where the researcher studied engineering. Koos Vermeulen was a man with a passion for Christ and a love for lost souls. He discipled and taught me from the beginning of my discipleship journey on the importance of receiving the blessing of God and then sharing it with unbelievers and needy people. Barth (1970:844) claims that the Church is both called to hear and to teach. It can never be one without the other. Therefore, growing spiritually and reaching people for Christ, became part of my life.

The researcher soon became aware of the deep-rooted sin of racism in the white South African Church in Newcastle. The Church he became a member off, the Apostolic Faith Mission of South Africa Church was a white Afrikaans speaking Church. Along with all the other white Churches in town, this Church had very little to no involvement with the Zulu people. The researcher

could not understand this racial division in the Church, as the vast majority of the people in our town were Zulus and we excluded them from our evangelism endeavours. Having a desire to reach people for Christ, focussing on the white population only, and excluding the Zulu people, just did not make any sense to me. I knew this turning away of the face from the needs would catch up with Christianity as Van der Walt (1982:9) warned.

The researcher completed his training as an Industrial Instrumentation and Electronic Technician and continued his studies to become an Instrumentation Engineer. During these years, my wife and I diligently served the Lord in our local Church and were very involved in evangelism. Bosch (1968:14) describes the three historical missional motives of the Church. The burning desire to reach people for Christ correlated with Bosch's motives. The first motive is passion, winning people for Christ is a matter of love. The second one is a philanthropic motivation, breaking new ground and taking the Gospel to new places and people. The last one is an apocalyptic motive; we have to win souls for Christ before the end comes.

It was during this time that I realised that I had a passion to see the lost saved. Though we reached many of our friends for Christ, most of my circle of influence was resistant to converting to Christianity. Reaching people for Christ was an art that required much training, dedication, prayer and commitment. A defining incident in my spiritual growth was when I led a co-worker, Jeffery Tswala, a Zulu man, to the Lord. His eagerness to learn and to grow was uncommon to me. His openness and receptiveness to the Gospel and willingness to change really impressed me. It was no effort to disciple Jeffery Tswala. Today he is a Pastor in the Apostolic Faith Mission of South Africa and planted a Church in Mathadeni, Newcastle.

The experience with Jeffery was so much different from the resistance we encountered amongst the white community. My wife, Thea and I were ill-

treated and chased out of many people's homes as we conducted door-to-door evangelism among the people of the white communities.

During this time of spiritual growth and service in our Church, we became increasingly aware of the calling of God in our lives to full time ministry. We accepted the call and started theological training at the Apostolic Faith Mission Theological College in 1989. After graduating in November 1991, I started my Pastoral ministry in the Apostolic Faith Mission congregation in Kempton Park.

The researcher became increasingly frustrated with our white Church model of ministry, focussing on the white minority and giving little or no attention to the two million African people in our city who were living in a township called Thembisa. We ask God to bless us, we pray for revival, but we exclude the masses of our population from our lives and ministry. Frustrated and with no support he started to arrange some outreach activities, and made contact with some of the black Church leaders in the city. Building relationships and friendships with some of these African leaders had a profound impact on my life and ministry. The uncomplicated passion for Christ and the commitment to minister to the people of Africa without earthly rewards exposed the very material driven Western type of ministry of the white Church. Our sorry and poor mission programs made me extremely ashamed of the Church that I represented.

The congregation the researcher led as the Senior Pastor started reaching out to the lost in Thembisa, and soon we started to conduct crusades and planted new Churches. This passion grew to the point where the congregation had a goal to place and support more ministry staff in the field (Africa) than we had in our Church in Kempton Park. We achieved this goal and dream within two years, as our congregation made a profound impact across Southern Africa. We planted many new Churches and were involved

in various projects supporting and developing Church leaders. However, this Church was the exception. Ten years after democracy little has changed in the traditional white Church in South Africa. I dream of the day when white and black Christian leaders will take equal responsibility and start sharing their resources to bring the Gospel to all the people of our nation in a relevant manner.

In February 1999, at Emmanuel congregation in Kempton Park, the Apostolic Faith Mission hosted a World Evangelism conference. During the conference, Pastors Hansie Henning, Hennie Jacobs and I launched Judea Harvest ([www.judeaharvest.info](http://www.judeaharvest.info)). The vision of this newly founded evangelism ministry is to mobilise and equip Evangelists to bring in the harvest. Judea Harvest is a grass roots evangelistic movement empowering African Evangelists with training and resources to win their own area for God, by preaching the Gospel and planting new Churches in tents. To date Judea Harvest has trained thousands of Evangelists and Churchplanters, deployed 1 600 tents and planted more than 3 500 new Churches. It has been my greatest joy to serve in Judea Harvest for the past 9 years, where we have seen the most incredible miracles as the harvest of our Lord is being gathered in our network of tents (The Acts of Judea Harvest: 2005:3). In June 2006, I was honoured to be appointed as the new Chief Executive Officer when Pastor Henning retired and handed the leadership to me. We have a very large vision for this ministry, and trust God to mobilise, equip and resource thousands of labourers with tents and other ministry tools to transform our nation and beyond with the power and Gospel of Christ. I hope and believe that this research will also contribute towards the sharpening of the various strategies that Judea Harvest uses.

Furthermore, the researcher trusts that this research will inspire Christian leaders to take responsibility for the great task of evangelising the nations in Africa in a relevant manner. I will make a solemn effort to provide black South

African leaders an opportunity to speak out and contribute to developing a holistic evangelism model for Africa.

## **1.5 METHODOLOGY**

In this section, a description of the research design and methodology will be presented, to serve as a trail of evidence in order to ensure trustworthiness. As pointed out by Welman & Kruger (2001:18) the purpose of phenomenological research is to describe how things are; that is, to define the nature of the study object. Furthermore, it is to explain why things are the way they are, and lastly to predict phenomena, such as human behaviour in a specific context. This research will be a phenomenological study into evangelism, as understood and practiced by South African Christian leaders from the Pentecostal/Charismatic Churches.

### **1.5.1 Introduction**

The research consists of four steps modelled after the situational model of Zeffass as described by Heyns & Pieterse (1990:39). This model journeys through the process of starting with a specific current situational Praxis and ending with a new Praxis. "Praxis" one is the current situation developed by the theoretical and historical as well as the current situational realities. Therefore, the first step is to discuss the current situation of evangelism in South Africa at the hand of Biblical and Theological literature. The research also includes a qualitative investigation into the current situation of evangelism. The results of the qualitative study will be tested and confirmed by a literature control. "Praxis" two is then presented considering the findings of the current situation analysis as well as the theological historical study. The final step is to discover and document the findings and shortcomings of evangelism in South Africa, and attempt to table some guidelines towards a

possible model with a more holistic inclusive approach for evangelism in South Africa, which concludes the journey reaching “Praxis” two.

### **1.5.2 Literature Study of the Missional Character of the Church**

When evaluating some of the evangelism models presently functioning in South Africa, it is important to understand the missional character of the Church and to investigate some Biblical principles on evangelism. This will enable the researcher to evaluate the current situation of evangelism in South Africa. Missiologists like Kritzinger, Khathide, Anderson, Adayemo and others will be consulted in order to reach an understanding of the missional character of the Church. The understanding of evangelism amongst South African Christian leaders will be tested against the literature study as well as some Biblical principles of evangelism. The discussion of the Biblical principles of evangelism will not be an attempt to be a theological exposition of evangelism, but rather an attempt to discover some principles of evangelism in the Bible.

The literature for this research will be carefully selected and relevant material to the topic (Mouton 2001:86). Available published and unpublished literature, as well as articles relevant to the missional task of the Church will be identified and studied. The literature will be approached with the necessary openness to gain knowledge about the subject. The literature study is important, as the research aims at making a meaningful contribution towards more effective evangelism in South Africa, so the necessary knowledge of the topic must be gained without any prejudice. Creswell (1994:20-21) proposes some valid goals for the literature study that the researcher intends to adhere to:

- The literature study exposes the researcher to the results of other similar studies that can cast more light on this topic.

- The literature study binds the research to dialog with the topic and exposes the similarities and shortfalls.
- It provides the research with a framework to table the uniqueness of the study, and a framework to compare the results.

Evangelism and mission models exist from the very beginning of the Church, and are found in abundance in the Acts of the Apostles. Mission in its deepest meaning implies the Mission of God reaching out to man, and not our mission. It is His “missio Dei” to the world. Jesus called all people to Him for salvation, and then sent His disciples out into the world; the Church obeys the call to come to Jesus readily, but is slow to obey the “go into”. An effective model for evangelism in South Africa has to be based upon good Biblical principles of evangelism.

The concept “The Great Commission” is often used in missiology, and therefore this command will be thoroughly investigated. It will be necessary to discuss the relationship between mission and evangelism. What do these two terms mean, and is there a relationship between the two? The life and ministry of Jesus will be discussed, seeing that it offers some important evangelism perspectives. The early Church in Acts will also be investigated, especially Paul’s evangelism and missionary approach. Finally, the challenges that the current world trends presents to the Church in relation to evangelism, will be discussed.

### 1.5.3 Qualitative Research

The research method utilised in this study consists of four steps, namely, (1) a literary discussion of the missional character of the Church to evaluate the current situation of evangelism in South Africa, (2) a situation analysis through qualitative research, (3) a critical evaluation of the findings of the qualitative research and literature control, (4) finally a framework of a more holistic and inclusive evangelism model.

The researcher deemed the qualitative research method the most appropriate research method to obtain the level of understanding that is required in the stated objectives. Qualitative research methodology allows one the means to explore all kinds of unexplained as well as the so-called previously unexplained but misunderstood phenomena (Welman & Kruger 2001:9). This is the most accurate way in which one can obtain the full understanding of the South African Christian leaders of evangelism. Qualitative research can be described as *“an enquiry process of understanding a social or human problem, based on building a complex, holistic picture, formed with words, reporting detailed views of informants, and conducted in a natural setting”* (Creswell 1994:1-2). Qualitative research has the goal to research human activity, aiming at discovering reality in an objective manner in order to propose the concept or reality with authority (Mouton & Marais 1990:7). According to Kvale, (1983:1) interviews are the most common and powerful methods to understand the world from the subject’s point of view, and to uncover their lived world prior to scientific explanations.

As pointed out by Mouton & Marais (1990:17), this type of research has five dimensions that should be carefully considered during the research process:

- *The first dimension is the community in which the human activity takes place (sociological).*

- *Secondly, qualitative research is a study of a reality that exists (ontologically).*
- *The third dimension of qualitative research is the study of the understanding of a person concerning a certain reality (teleological).*
- *A fourth dimension is the valid understanding of a person (epistemological).*
- *Lastly, this kind of research must be conducted in an objective manner (methodological).*

It is the researcher's intention to pay close attention to these dimensions of the research in order to achieve a valid understanding of the concept of evangelism in South Africa.

As pointed out by Mouton (1996:168) the qualitative design does not only cater for close collaboration, but it also focuses on the analysis:

- *Understanding rather than explaining social actions and events within a particular context.*
- *Remaining true to the natural settings of the actors and the concepts they use to describe and understand themselves.*
- *Constructing, with regard to the social world, accounts and "theories" that retain the internal meaning of coherence of the social phenomenon, rather than breaking it up into its constituent "components".*
- *Contextually valid accounts of the social life, rather than formally general explanations.*

Multiple realities exist in any given situation, those of the researcher, those of the individuals being investigated, and those of the reader audience interpreting this study (Creswell 1994:4). Mouton (1996:51) describes the reality aspect as the "social world" of the research subject.

There has been no phenomenological research done on the understanding and practices of evangelism amongst Black South African Christian leaders. The research will be explorative, qualitative, descriptive and contextual in order to gather the relevant information required. These terms will be discussed because of their relevance to this study.

Qualitative research is aimed at understanding the meaning people have constructed about *their* world and experiences, in other words, how people make sense of their practices in their world (Merriman 2002:5). The understanding of evangelism amongst South African Christian leaders is critical if we were to be able to deal with the challenges that Christianity faces in South Africa today. The goal is to remove some of the false conceptions held by those being studied, and to treat people as creative and compassionate human beings (Neuman 1997:330). This implies getting to know the personal world of others, their indigenous concepts and conceptualisations.

Therefore, qualitative research includes descriptions of the specific context, the participants involved, the activities of interest, quotations from the participants, field notes, participative interviews and tape recordings, which will all support the outcome of the research. Qualitative research also has a distinct language: words like “understanding”, “meaning” and “explore” are terms that are often used. Inductive logic prevails in qualitative methodology, and the emerging categories come from the participants, rather than being identified by the researcher. It is therefore “context bound” information, leading to patterns that help explain the phenomenon (Creswell 1994:7).

The outcome of qualitative research will inevitably bring one to a deeper understanding of evangelism as understood and practised by South African Christian leaders. Qualitative research follows a logical and systematic process explained in the following section.

### **1.5.3.1 Explorative**

An exploratory method is utilised when the research area is relatively unknown and may have the gaining of new insights into, and comprehension of, a phenomenon as an aim (Mouton 2001:102). Evangelism has been widely studied by many scholars in Africa over the past 100 years. Many African scholars have also engaged in this study. However, there is little information available concerning the understanding of evangelism amongst grass roots South African Christian leaders, so the researcher intends to let their voices be heard in the explorative dimension of this research.

This kind of research needs to follow an open and flexible design, and therefore the researcher has to examine new ideas and has to be open to new stimuli (Mouton & Marais 1990:43).

The aim of the explorative research will be to gain insight into the perspectives and experiences of a specific group of people in a specific context, and to discover the “what” their life world is about. The specific group targeted for the research is the South African Christian leaders from the Pentecostal and Charismatic Churches. The context in which they function varies from rural to informal settlements to suburban townships, therefore mainly the poor. Most of the participants are also involved in the Judea Harvest project and therefore actively planting new Churches in tents.

### **1.5.3.2 Descriptive**

The objective of the descriptive approach is to describe what is, as accurately and exactly as possible (Mouton & Marais 1990:46). I will focus on the “how” and “who” questions, discovering who was involved and how it happened. The answers to these questions and what is described will eventually lead to the understanding of the question at hand.

The descriptive approach allows the researcher to produce an in-depth description of a phenomenon such as the understanding of evangelism amongst South African Christian leaders from the Pentecostal/Charismatic Churches.

### **1.5.3.3 Contextual**

A contextual restricted strategy, rather than a universal strategy, is followed in qualitative research (Mouton & Marais 1990:53). This implies that the phenomenon that is researched is in accord with its immediate context.

In a contextual strategy, phenomena are studied because of their intrinsic and immediate contextual significance (Mouton 1996:133). Therefore, the research is not done for the larger population, but rather a specific group, namely the South African Christian leaders, amongst the Pentecostal/Charismatic Churches. These leaders will be selected from all ranks of life and from cities as well as rural areas.

### **1.5.3.4 Data Collection**

The design and structure of the research is of utmost importance to ensure that the authenticity of the findings of the research will be above reproach (Mouton & Marais 1990: 36). Selected and specific South African Christian leaders of the Pentecostal/Charismatic Churches will be interviewed in a semi-structured interview. The interview will be recorded and data will be gathered until a data saturation point is reached. Data saturation is reached when no more new themes are forthcoming. The data will be processed and the key themes extracted, after which independent coding will be done. The research will be conducted in the form of an open-ended question that will provide the leaders freedom to talk about their understanding of evangelism. The question will be:

## **What is your understanding of evangelism?**

In qualitative research, the selection of the participants for inclusion is based on the possibility that each participant will expand the variability of the sample. The researcher will select a variety of South African Christian leaders from the Pentecostal/Charismatic Churches in South Africa as he travels the country during his ministerial duties with Judea Harvest. Leaders with academic credentials and leaders with formal training, as well as leaders with no training at all, will be selected. Leaders from the cities, informal settlements as well as leaders from the rural areas will be selected. The participants will be handpicked consciously and intentionally until the data reaches saturation.

The participants will be non-white South African Christian leaders from the Pentecostal/Charismatic Churches in South Africa. The minimum criteria for the participants are not of academic nature as some of them have only informal ministry training with unaccredited training institutions. The minimum criteria however is that the participants should be Pastors of Churches and actively involved in the ministry. The leader must be ordained with a current Church grouping or denomination or network and his Church should be registered with the South African government as a public beneficiary organisation. Leaders who are not capable to conduct the interview meaningfully in English will be excluded from the research. The participant should be able to communicate meaningfully in English, as the researcher would not be able to translate the recordings from any of the African languages. The participants can be male or female Pastors.

In qualitative research, factors such as obtaining meaning and dense description of the phenomenon are central to its purpose, and these factors determine the sample size. At the point in data gathering where no more new

themes and new points are raised by participants, data saturation is reached. Then there will be no point in conducting further interviews. Each individual interview will be terminated as soon as no new data is forthcoming and data saturation is reached.

The reason the open-ended question is used, is to ensure authenticity. The participants will be briefed on the research and the goals thereof. It will be explained to them that neither they nor the researcher stand to have any financial gain from the interview and research. The participants know the researcher personally and will be briefed on what the research entails.

The interviews will be recorded with permission of the participants and transcribed verbatim. The purpose of the recordings and its usage afterwards will be explained to each participant. The researcher will be sensitive during the interview to the participant's and to his own knowledge of the phenomenon. The interview will be handled as a conversation between the researcher and the participant, and the researcher will terminate the interview when data saturation is achieved.

In an interview, observation is also required, therefore the skilled interviewer must also be a good observer. Observation is the contact that people have with their environment and the understanding of information from that environment (Mouton & Marais 1993:164–166). To help the researcher remember all his observations, he needs to record field notes prior to, during and after the interview.

Field notes enable the researcher to put down his personal thoughts, feelings, problems, ideas and impressions (Creswell 1994:152). Therefore, the researcher makes various field notes during the interviews in the research.

The data to be analysed consists of the transcript of the recordings and the field notes made during the interviews. The analysis process is not handled

afterwards, but is conducted simultaneously with data collection, data interpretation and narrative report writing (Creswell 1994:153). The data will be collected from the participants in the field and transcribed verbatim; information will then be sorted into categories and formatted into stories or pictures. A copy of the transcribed interviews, the field notes and the tape recordings will be given to the independent coder for analysis. This is followed by consensus discussions between the researcher and the independent coder, as well as between the researcher and the promoter and co-promoter.

The analysis of the unstructured data to be collected is done by both the researcher and the independent coder according to the eight steps suggested by Tesch (1990:142 –145). A summary of the steps follows:

- I. Get a sense of the whole. All the transcriptions are read through carefully. Ideas that come to the mind of the researcher will be jotted down.
- II. The most interesting document (interview) is selected as a start. Then the researcher asks himself: “What is this about?”. The underlying meaning, and not the substance of the information, is dealt with. Any thoughts that might arise are jotted down in the margin.
- III. When this task is completed with several informants, the researcher makes a list of all the topics. Similar topics are clustered together. These will be placed into columns as major topics, unique topics and leftovers.
- IV. This list is taken back to the data and the topics are abbreviated as codes. The codes are then written next to the appropriate segments of the text. This preliminary organising scheme is tested to check whether new categories and codes emerge.
- V. The next step is to find the most descriptive wording for the topics and change them into categories. The total list of categories is examined to see whether they can be reduced by grouping the topics that relate to

one another. Lines are drawn between categories to show interrelationships.

- VI. A final decision on the abbreviation for each category is made, and the codes are placed in alphabetical order.
- VII. The data material belonging to each category in one place is assembled and a preliminary analysis performed.
- VIII. A recoding of the existing data will be done where necessary.

The coding process is an integral part of the data analysis and the themes emerged from the categories that are formed. The categories and themes that have emerged then lead to the next step in the research, namely the literature control.

#### **1.5.4 Literature Control**

A literature control will be conducted after the qualitative research is complete, to test the qualitative research results. A literature control will be undertaken to establish whether the critical thinking operations that were identified in the research show a correlation with the literature on the missional character of the Church. The triangulation of data resources will enhance the credibility of the research. The literature control is used to compare and to contrast themes and categories that emerge from the research (Creswell 1994:23). The categories and the patterns identified will be compared to literature on evangelism and research done on this topic. When this is done, concepts will be identified from the saturated data, defined and described.

### **1.5.5 Developing a Model**

The purpose of this research is to critically evaluate the understanding and practice of evangelism amongst South African Christian leaders of the Pentecostal/Charismatic Churches. In this phase of the research, the researcher has to go beyond the data and has to interpret all the information in order for him to table some guidelines towards a more relevant model for effective, culturally relevant and Biblical evangelism in the South African environment. The leaders in the Church in South Africa, with a passion for evangelism, can benefit from such a model.

### **1.5.6 Ethical Measures**

It is required that the researcher adheres to strict ethical measures throughout the research and behaves very responsibly during data collection. The anonymity of the participants will ensure confidentiality. Other ethical considerations are privacy, consent and honesty. It will be explained to the participants that their views voiced in the interview would be considered confidential and would not be raised with anyone outside the interview.

The feelings and dignity of the participants will be respected at all times. The process will be explained before the interview and all participants will sign voluntary consent forms (see Appendix A) prior to the interview. The recordings will be destroyed after the coding, and the results of the research will be made available to the participants. The findings of the qualitative research will be discussed with some of the participants to verify the accuracy of their findings.

## 1.6 CENTRAL CONCEPTS

Southern Africa	The 16 countries situated in sub-Sahara Africa. These countries and people share a very similar environment and most stem from the Negroid Bantu people.
African people	The inhabitants of the continent of Africa, of which the vast majority are the descendants of the Negroid Bantu people. African people have a distinctly dark complexion.
Evangelism	<p>The activity of Christians spreading the Good News of Jesus Christ, the Son of God, becoming mankind's Saviour by dying on the cross. "εὐ-αγγελίζω" To bring glad tidings, to preach, to evangelise. "Evangel" means "good tidings". "Gospel," etymologically, means the "God-story". "Ism" means "doctrine." "Evangelism", therefore, means " the doctrine of the Gospel."</p> <p>(Biederwolf 1921: 11)</p>
Evangelism approaches	The spreading of this Good News can be done in various styles. Each different approach is simply a quest for relevance in a specific situation reaching a specific people.
Evangelism models	Doing evangelism in a certain fashion with a specific approach focussing on certain aspects, results in the development of a

	model. In this fashion various evangelism models working in different situations have been developed.
Relevant	Reaching a specific person in an understandable manner within his own life's frame of understanding.
Missional	Is the concept of the total task of the Church in the World, as sent by God.
Missio Dei	Refers to God's mission to this world.
Culture	Every group of people has its own way of expressing its life. This expression becomes the culture of the people.
Conversion	Conversion is the act of man turning away from a sinful life toward God, and living a life of loving and serving God.
Church Planting Movement	A rapid multiplication of indigenous Churches planting Churches that sweeps through a people group or population segment.
Contextualisation	Missionary efforts to eliminate Western cultural forms of Christianity by adapting the faith to non-Western cultures.
Indigenous	Literary generated from within. Refers to Churches and movements that have their driving force from within the group itself, rather than from outside.

## **1.7 STRUCTURE OF THE STUDY**

The chapters will be structured as follows:

In Chapter One, the problem statement was expounded and the background of the study discussed. The main motivational factors from the researcher's personal vantage point was shared. The purposes and methodology of the research was explained and the central concepts that will be used during the study was explained as well.

Chapter Two, contains a literature study into the missional character of the Church in order to evaluate the current situation of evangelism in South Africa.

Chapter Three, contains the discussion of the results attained by the qualitative research amongst South African Christian leaders from the Pentecostal/Charismatic Churches.

Chapter Four, deals with the critical evaluation of the results generated from the qualitative research as well as a literature control that confirms the results.

Chapter Five, contains some guidelines towards the development of a more effective model for evangelism in South Africa. These suggestions will offer new and creative ways to the Church in its endeavour to complete the Great Commission.

Chapter Six contains the conclusion and some suggestions for further research in this field.

## **CHAPTER 2**

# **A LITERARY STUDY OF THE MISSIONAL CHARACTER OF THE CHURCH TO EVALUATE THE CURRENT SITUATION OF EVANGELISM IN SOUTH AFRICA**

### **2.1 INTRODUCTION**

The literary study of the missional character of the Church of Christ is conducted by searching for principles in the Bible relating to its mission. These principles must create a framework for discussion and evaluation of the current situation of evangelism in South Africa. A literature study starts with the selection of relevant information to the subject (Mouton 2001:86). Available published and unpublished literature relevant to the functioning of the missional character of the Church will be identified and studied (Hart 1998:13).

The literature is studied with an openness to obtain the necessary knowledge of the subject without including one's own premises (Basson 2006:12). It is the researcher's intention to propose guidelines towards the developing of a more holistic evangelism model in the light of the missional character of the Church. The literary study into the missional character of the Church will contribute to the research because the findings of the phenomenological research can be compared, evaluated and tested against the literature. Creswell (1994:20-21) suggests that a literature study be done with the following objectives:

- The subject of the study can be clarified because of the researcher's exposure to the results of other similar studies.
- It helps the researcher to focus on the subject discussed and highlights the similarities and weaknesses of the research.
- It provides a framework to confirm the uniqueness of the research and to compare the research results.

Therefore, the purpose of the literature study is to do an overview of relevant missional models and theories in order to have a benchmark to compare the findings of the qualitative research against (Basson 1996:13).

Evangelism models exist from the very beginning of the Church, and are found in abundance in the Acts of the Apostles. Jesus modelled evangelism strategies and models during His life and ministry on earth (Luke 10:1-24). The missional character of the Church has many dimensions, and some of the important ones that will be discussed are:

- Jesus on His "Missio Dei".
- The Apostle Paul's on His "Missio Dei".
- Evangelism and Pneumatology.

South Africa is a country with a very complex population. Mandela united this diverse people in 1994 calling this diversity and unity the rainbow nation. Today many South Africans have moved out of the rural settings into a more contemporary setting in the cities. The current South African population consists of poor people in rural setting as well as squatter camps in and around the cities. In the cities there are a middle class working people developing as well as very rich people (Kritzinger 2002: 2002-2003). Therefore, the challenges that this diversity brings will be discussed.

## 2.2 THE MISSIONAL CHARACTER OF THE CHURCH

The Church “*ekklesia*” exists because of God’s *Missio Dei* in this world, and as part of God’s *Missio Dei*. God sends His Church into the world (Bosch 1991:372). God first called the Church out of the world to become His Church and then He sent them back into the world to be His representatives (1 Peter 2:9). The Church finds its reason for existence and purposes for ministry in its missional character, because God sent the Church to be part of His *Missio Dei* (Bosch 1991: 390). Kritzinger (1988:107) explains that the Church should not only be missional in what it does, but should also be missional in its being who it is.

As pointed out by (Basson 2006:7) the missional character of the Church lies in the fact that every local Church has the calling to affect and influence its own immediate community. Furthermore, Bosch (1991:512) confirms that the missional task of the Church is a holistic task, as the Church should influence all aspects of the community where it is involved.

The Church finds its purpose as a missional community, called by God to participate in His “*Mission Dei*” (Bosch 1991:390). The New Testament portrays the story of God’s grace for humanity and salvation wrought through Jesus Christ. The command to each believer and Church is: To be a witness of this salvation, wrought through Jesus (Mark 16:15–17). This is to be the main task of the Church and the very reason for its existence, and therefore every member should be involved in the spreading of the Gospel worldwide (Kritzinger 2001: 3-4).

Basson (2006:109) also confirms that the Church find its reason for being in its missional character. The Church does not exist for itself, and the agenda of the Church cannot be occupied with its own interests. The Church exists for the sake of the lost in the world, and should accordingly structure and plan

everything it does to serve in its *Missio Dei*. Missions and evangelism can therefore not be only an activity of the Church. Kritzinger (2001:3) confirms that the Church is a missionary people, in everything it does.

Jesus called the lost to Him for salvation, and then sent them out into the world. I am of the opinion that the Church obeys the call to come to Jesus readily, but is slow to obey the “go into”. There are different accounts in the New Testament referring to this command to each believer:

- Matthew 4:19: “*Follow Me, and I will make you fishers of men.*”
- Matthew 28:19: “*Go therefore and make disciples of all the nations*”.
- Mark 16:15, “*Go into all the world and preach the Gospel*”.
- Luke 10:3: “*Go your way; behold, I send you out as lambs among wolves*”.
- Acts 1:8 “*But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to me.*”

Bosch (1979:200) gives some characteristics of the missional Church. He says a Church is missional when it:

- Assimilates the outsiders with ease.
- Considers the role of its members to be more than just receiving Pastoral care.
- Involves members in the work and ministry of the congregation.
- Changes structures to simplify ministry when needed.
- Is sensitive and inclusive to all people’s needs and rights.

In the light of the above-described perspectives on the missional character of the Church, the South African situation can be discussed. The current situation of evangelism in South Africa is very complex, due to a variety of realities of which the most important one is the rapid growth of Christianity.

The growth and success of Christianity in South Africa has been nothing short of a miracle. In a government census, more than 73.52 % of the population indicated themselves to be Christian (Johnstone & Mandryk 2001:577).

This remarkable growth can only be ascribed to the extraordinary evangelism efforts in South Africa during the past decade, and the favour of God on this work. Burger (in Burger & Nel 473:2008) ascribes the phenomenal growth of the Apostolic Faith Mission of South Africa in the early 1900's to the passion of its ordinary members to be witnesses and soul winners for Christ. Furthermore, their services were strongly evangelistic and they conducted many open air and tent campaigns to reach the lost. This is an example of one of many Churches that contributed to the evangelistic explosion that South Africa has seen in the past 100 years.

The Dutch Reformed Church made a large contribution to evangelising the people of South Africa, and as pointed out by Kritzinger (1988:17) they started with mission endeavours as early as 1652. This missionary endeavour of the Dutch Reformed Church was the largest mission of its kind in the world at that time and today there is much fruit visible from that work. Many "African mission" Churches were founded and built by this Church. It will not be accurate to talk about evangelism without talking about the ministry of Evangelist Reinhardt Bonnke. In the past twenty years, he has reached millions of African people for Christ in his mass evangelism crusades (Bonnke 1989:10). The African Independent Churches today, have largely taken the responsibility to evangelise the people of South Africa. There is a strong emphasis on reaching out to the lost, conducting tent crusades and planting new Churches. The success of Judea Harvest in the past ten years is a good example of this growth amongst the African Independent Churches as well as the Pentecostal/Charismatic Churches.(Burger & Nel 2008:471).

Another problem in South Africa is that most people are not connected to and involved in a local Church (Kritzinger 2002:200). The local Church is always the expression of the Kingdom of God in a given community and therefore portrays the real situation of the Church of Christ. This gap between people calling themselves Christian, and the involvement in the local Church needs further research and will be attended to in chapter five.

In conclusion, the Church does not do missions as one of its programs of outreach; the Church is on a mission, the Church is a mission. The Church is God's mission in this world. Basson (2006:122) proposes a comprehensive definition of the missional character of the Church:

*The Church find its reason for being in the tri-une God therefore being an apostolic body of believers executing its calling in a holistic fashion through its leiturgia, kerugma, koinonia and diakonia in relation to God, the church and the world.*

Therefore, the Church is on a mission in this world to proclaim and establish the Kingdom of God amongst all nations. This is the reason for existence and therefore everything it does must be evaluated and tested against its reason for being. In the light of the missional character of the Church as described above it is now appropriate to discuss the concept and content of the Great Commission as the it provides the Church with the "how" to execute its missional task.

### **2.2.1 The Great Commission**

In the Gospel of Matthew, one finds the most concise version of the Great Commission:

*And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the Name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the ends of the age. Amen. (Matthew 28:18-20).*

The Gospel of Matthew is essentially a missionary text, because of the missionary vision of Matthew. He was more focussed on providing this newly founded community of believers with the understanding of its calling and mission than providing an account of the "life of Jesus" (Bosch 1991:57). Reference is often made to the commission to the Church to evangelise the world as "The Great Commission" (Young 1984:148). These words is seen as the greatest and most important command Jesus gave the Church. As previously mentioned, this command appears five times in the four Gospels as well as in Acts. Following is an exegesis of the Great Commission as found in Matthew 28:18–20.

In the Great Commission Matthew includes the nations "*panta ta ethne*". He does not give the Jews special privileges and treats them as part of all the nations to be discipled (Bosch 1991:64 & Nolland 2005:1265)). The risen Christ boldly and unreservedly, sends His followers into the entire world to disciple "All Nations". Matthew explains that Christ desires that the newly founded Christian community no longer regards itself as a sectarian group that broke away from Judaism, but to boldly and consciously regard itself as the Church of Christ, the "ekklesia" and the true Israel (Bosch 1991:59). The Great Commission follows a familiar pattern often found in the New Testament. The pattern starts with an indicative statement and is followed by the imperative. The imperative and accompanying details that provide the

content of the imperative are then followed by the closing promise. The Great Commission as found in Matthew 28:18-20 also follows this familiar pattern.

Indicative Statement – “To Me is given all power” is Christ’s proclamation after His death and resurrection. The victory over the enemy was achieved by Christ on behalf of man. The nature of the authority Christ spoke about was firstly His earthly authority proclaiming God’s Kingdom to heal the sick and to drive out demons. Furthermore, He spoke of His heavenly authority to judge and to rule (Patte 1987:400). Therefore, Christ’s resurrection maintains and proves the trustworthiness of His authority.

The Imperative – is building on the previous indicative. The imperative consists of three parts, make disciples, baptise and teach. These three aspects give real content to the imperative of the Great Commission, and therefore to the mission of the Church (Bosch 1991: 65), and thus because of the vastness of the content, add a strong holistic angle to the Great Commission. The first verb is the call to discipleship, and the second one is a call to community. The last verb is a call to instruction with the view towards obedience (Davies & Allison 2004:547). Making disciples, baptising them and teaching new disciples to obey Christ are as broad as Christian life itself. It is in regard to these three aspects of the Great Commission that the evangelism efforts in South Africa fall short. More thought must be given to the building of healthy Churches with healthy members and healthy teachings.

Bosch (1991:66) also refers to these three aspects, namely: the making of disciples, the baptism and teaching according to the command in Matthew. According to him, this is the nature and content of the Great Commission. Bosch (1991:73) differs from Stott, and differentiates between the three verbs and rearranges their order of importance:

*The most striking use of the verb “matheteuein” is encountered in the “Great Commission”. It is also the only instance in which it is used in the imperative sense: matheteusate, “make disciples”! It is, moreover, the principle verb in the “Great Commission” and the heart of the commissioning. The two participles “Baptizing” and “Teaching” are clearly subordinate to “make disciples” and describe the form the disciple making is to take.*

The theme of discipleship is central to Matthew’s Gospel and to His understanding of the Church and to its mission. The word “disciple” is mostly used by Matthew, seventy-three times in his Gospel, compared to the forty-six times in Mark and only thirty-seven times in Luke. Paul never uses the term disciple, but it is the word in the New Testament that describes the followers of Christ (Bosch 1991:73). Bosch very aptly describes discipleship as: *Discipleship is determined by the relation to Christ Himself, not by conformity to an impersonal ordinance. The context of this is not the classroom (where teaching usually takes place for us), nor even the Church, but the world.*

The imperative of the Great Commission “teaching them to observe all that I have commanded you” in Matthew 28:20 along with “Baptizing them” appears to be the real content of the disciple making process. Matthew consistently distinguishes between teach (didasko), and proclaim (kerysso), whereas Mark uses the two terms as synonyms. According to Matthew Jesus never preached to His disciples, He taught them, but He preached to the masses and the unbelievers (Bosch 1991:66). Therefore, the content of the disciple making process is firstly to teach the new believers all the things that Christ commanded us. This is a very large and lifelong journey for every believer and Church. Furthermore, Matthew never understood the teaching of believers to be only a mere intellectual enterprise, as we seem to understand teaching. Jesus’ teaching is an appeal to His listeners’ will, not primarily to

their intellect. His teachings included a strong call for a concrete decision to follow Him and to submit their lives to God’s will (Bosch 1991:66). Therefore, the content of the discipleship process of the disciples of Christ, should be to teach people to submit their lives to the will of God.

The promise – “I will be with you” The Imperative is followed by the promise, which refers to the Baptism in the Holy Spirit that is to come at Pentecost. Therefore every believer should be actively involved in the reaching of unbelievers, and omission to do this, is disobedience to the will and command of the Lord. This command is an all-comprehensive command with four verbs: “go”, “make”, “baptise” and “teach” ( Van der Walt 1982:6). This all-comprehensive and multifaceted command requires thorough study.

The study above on the Great Commission as described by Matthew clearly indicates the broad approach to evangelism. There are many missiologists that also advocate such a broad and inclusive approach to executing the Great Commission. Saayman (1994:36-39) is an advocate to a more holistic approach, and proposes that there are four dimensions to the mission of the Church.

Kerygma	Is the proclamation of the Good News of the Gospel. This entails evangelism in the form of preaching, witnessing and literature distribution.
Diakonia	Is the service ministry of the Christians to the world as servants of God. This ministry is directed at addressing the real felt needs of the people.
Koinonia	The Church is a group of pilgrims on their way to eternity, in fellowship with other pilgrims, and continually inviting new pilgrims into their fellowship.

Liturgia	The public worship service we render to God. With this also diakonia, which is our service to one another as people of God.
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Saayman (1994:39) places more value to the execution of the Great Commission than the proclamation of the Gospel. The service of the believers to the world, the mutual relationships between believers and, lastly, the public worship of God is the core ministry of the Church. It is a compelling necessity that Churches and evangelistic ministries in South Africa take note of the multifaceted and holistic approach to executing the Great Commission, and make the necessary adjustments. The researcher is of the opinion that in this comprehensive approach to executing the Great Commission, lays the weakness of the Church in South Africa.

According to Saayman (1994:38) the Church should be doing all these things because they are compelled by the love of God: “We proclaim not because we know better; we serve not because we are privileged; we fellowship not in order to patronise; we do all this – gladly – because the greatness of God’s love leaves us no other option. Du Plessis (2003:232) argues that the completion of the Great Commission is a strong prerequisite for the second coming of Christ, hence the importance of the command. Kritzinger (2002:3) also argues that mission has more than one dimension: *“Mission is much more than just proclamation (kerygma). It includes at least two other dimensions also namely the loving serving of those in need (diakonia), and the planting and building up of the community (koinonia). The scope of the mission is as broad as life itself.”* Miller (sa :255) goes as far as to say that the Church is called to evangelism, discipleship and even nation building.

Wagner (1995:32) agrees with this idea with his view that evangelism is a process: *“Definitions of evangelism that see it as preaching only, or as registering decisions for Christ, are inadequate. Both preaching and decisions*

*for Christ are essential. Of course, but the process is not concluded until unbelievers become disciples of Jesus Christ and responsible members of His Church.*” Wagner (1999:183) further shows that the types of assemblies and Church groupings that show significant growth have a few focus activities as common denominators:

- They plan to expand the local Church
- They plant new Churches
- They do mercy ministries in the surrounding community
- They do cross-cultural missions

The Great Commission includes a process with different components, each of which must be diligently executed. This holistic missional approach with all its components must be restored within the South African evangelism models. If the Church of Christ is to complete the Great Commission, urgent attention must be given to the process of the Great Commission, as it is the primary task of the Church (Meiring 1996:42).

### **2.2.2 The Difference Between Missions and Evangelism**

The missional character of the Church implies that the Church should take the Gospel to the whole world in a holistic way as described in 2.2.1. Evangelism is therefore an important aspect of the missional character of the Church. It is imperative to understand the relation between missions and evangelism, because of the historical confusion in South Africa concerning missions and evangelism, and because the two activities are interwoven. There are few terms whose meanings have changed so radically in such a short time like the “Christian mission” (Burrow 2007:1). In modern missiology, these terms are being replaced by the more comprehensive term *missional*. The missional character of the Church was discussed in (2.2.1) above and in this section the researcher will attempt to highlight some of the misconceptions concerning

missions and evangelism as applied in the past. Some people use evangelism to describe the task of the Church, some use missions and some use both randomly. The researcher will attempt to define both terms and the interaction between them, as well as how they fit into the missional approach of modern missiology.

This study is an evaluation of the understanding and practice of evangelism amongst South African Christian leaders of the Pentecostal/Charismatic Churches. There is a close relation between evangelism and mission but Bosch (1991: 412) maintains that evangelism cannot be equated to mission as mission denotes the total task of the Church and evangelism is only one dimension of the task. For many years, the white South African Church considered mission as whites preaching the Gospel to blacks. This historic view has many problems and the situation has changed drastically in the past decade. Therefore mission needs to be redefined, as the definition was fundamentally wrong in the first place (Carstens 2005:18). According to Carstens(2005:19), mission has become colour blind, and a cross-religious experience rather than a cultural one. The following attempts have been made to define the difference between mission and evangelism:

- Geographical dissimilarity
- Linguistic dissimilarity
- Ethical dissimilarity
- Cultural dissimilarity

Bosch (1979:18) defines mission as the total commission to which God has sent the Church for the salvation of the world, and includes crossing borders. Therefore, "mission" can be understood as the total package of the commission of the Church and evangelism is one of the aspects of the mission. For Bosch, "crossing borders" contain various aspects such as culture, ethnicity, location, religion, ideology and social affairs. He defines

evangelism as “bringing the Good News ‘εὐαγγελισιῶν’”. Evangelism is concerned with the preaching of the Good News as well as the invitation to accept the Gospel. Kritzinger (2002:4) also claims that mission are more than evangelism, as they include all aspects of the Great Commission: “Mission is the Church at work in the world. Mission takes place where the Church meets the world.”

The relation between mission and evangelism is important, as the two concepts are closely related. A clear distinction between mission and evangelism was made in the past. Various attempts and models to confirm these distinctions have been presented. The distinction was initially made by regarding mission as something that took place across borders. According to Bosch (1979:13), the distinction was therefore of a geographic nature, where mission are done far away and evangelism is done locally in your own environment. *“Someone was a missionary if he was employed by a Church or fellowship in Europe and was sent to work elsewhere by that organisation. If he worked in his own environment, he was an Evangelist”*. This geographical distinction between mission and evangelism has some merit, but is not completely accurate, since mission include much more than merely crossing geographical borders (Bosch 1980:57).

Bosch (1980:69–74) uses a model of Ralph Winter that creates evangelism strategies, and elaborates it to different mission categories. Since this model greatly helps to highlight the distinction between the two concepts, I convey it shortly:

Model	Evangelisation	Borders
E – 1	Evangelisation of people in our own language and culture.	Crossing one border, namely the religious border (Jerusalem and Judea).
E – 2	Evangelisation of people from a related language and culture.	Crossing linguistic and religious borders (Samaria).
E – 3	Evangelisation of people from a completely different language and culture.	Crossing linguistic, cultural, religious and physical borders (The four corners of the world).
Model	Mission	Borders
S – 1	Evangelisation, and making disciples of people in our own language and culture.	Crossing one border, namely the religious border (Jerusalem and Judea).
S – 2	Evangelisation, and making disciples of people from a related language and culture.	Crossing linguistic and religious borders (Samaria).
S – 3	Evangelisation, and making disciples of people from a completely different language and culture.	Crossing linguistic, cultural, religious and physical borders (the four corners of the world).

According to the above model, evangelism is preaching the Gospel and mission are more concerned with making disciples. Mission therefore include evangelism as both crosses ethnical, linguistic, geographical and religious borders.

The researcher proposes that it is incorrect to use evangelism and mission as interchanging terms. Although the concepts are closely related, they each contain dimensions that are unique. In the old paradigm, according to Bosch (1980:69), mission and evangelism take on various forms in different

situations. Evangelism and mission are both part of the Great Commission, but each one has its own unique aspects that have to be adhered to. Thus, evangelism is bringing the Good News of salvation in Jesus Christ to all people that need it, whether they have heard it before or not. Mission is the total business of the Church in the world, in all places throughout the whole world. The Christian faith, by its very nature, is intrinsically missionary or missional (Bosch 1991:8).

Lastly it is important to differentiate between mission (singular) and missions (plural). Mission or then, as used more recently, missional refers primarily to the *Missio Dei*, whereas missions refer to the missionary ventures of the Church in executing its mission (Bosch 1991:10).

### **2.2.3 The Difference Between Reached and Saved**

The missional task of the Church includes the taking of the Gospel of Christ to all people in the whole world. Reaching all nations with the Gospel is one of the expected goals of the Church. In the endeavour to understand the challenges that the Church is facing in South Africa pertaining to its missional task, one also needs to understand the concepts of “saved” and “reached”. There is much confusion between these two concepts in South Africa, as most South Africans are reached but not necessary saved. There is a very good example of how these concepts function and interact in the book of Acts.

After the Holy Spirit was poured out, the disciples of Jesus preached the Gospel in Jerusalem. The allegation that the high priest brought in against the apostles only weeks after they received the promise of the Holy Spirit, confirms that they did not take very long to preach the Gospel. “We gave you strict orders not to teach in this name”, he said. “Yet you have filled Jerusalem with your teachings and are determined to make us guilty of this

man's blood" (Acts 5:28). From this allegation, one can gather that the Gospel was preached to all the citizens of Jerusalem. There were already thousands of Jews who became followers of Jesus, and the Church grew on a daily basis: "And the Lord added to their numbers daily those who were being saved" (Acts 2:47).

However, there were still thousands of Jews who had not yet accepted the Gospel. The allegation against the disciples was that they filled the city with the Gospel and that there were thousands of people who converted to Christianity. The difference between "reached" and "saved" must be understood within this context. The whole of Jerusalem was reached but not all inhabitants were saved.

As a working definition for the purpose of this thesis, the word "reached" will involve the following:

- to communicate the Gospel to at least every person in the city;
- to present the Gospel in such a way that individuals will have a clear understanding of the Gospel;
- to present the Gospel in such a way that people can respond to it; and
- to put macro and micro strategies and structures in place to focus on the social needs of people.

Consequently, in this thesis the word "reached" will not mean:

- all people have accepted Christ as their saviour;
- all people belong to a Christian Church;
- all people are mature disciples of Jesus Christ;

John Mott also made a distinction between the conversion of the world and reaching the world (Bosch 1980:65). According to Mostert's definition, it can be said that Jerusalem was reached (1997:9). Every citizen had the opportunity to hear the Gospel and to accept Jesus as Redeemer and Saviour. The Gospel of Jesus Christ was preached in the whole city, in the temples and from house to house. When a city or area has been evangelised accordingly, it does not necessarily mean that every citizen has been saved, but that every citizen has heard the Gospel. The disciples were thus witnesses in Jerusalem, and therefore obedient to the first part of their plan in Acts 1:8. They reached the city of Jerusalem for Christ, and those that responded positively to the Gospel invitation were saved.

### **2.3 JESUS ON HIS "MISSIO DEI"**

Jesus made this profound statement concerning His *Missio Dei*: "As You sent Me into the world, I also have sent them into the world" (John 17:18). The mission of Christ is the mission that His Father sent Him on. Jesus therefore is the embodiment of the *Missio Dei*. The life and ministry of Jesus exhibits the first signs of the *Missio Dei* in the New Testament, as He was the bearer of the Good News of salvation. Jesus Himself declares that He came to seek and save those who were lost (Luke 19:10). Now Jesus also declares that He likewise has sent the Church out into the world on the same *Missio Dei*. Bosch (1991:28) states that through Jesus' public appearances and utterances the inclusive theme of the Old Testament is confirmed: "*What amazes once again and again is the inclusiveness of Jesus' mission. It embraces both the poor and the rich, both the oppressed and the oppressor, both the sinners and the devout.*" The missional task of the Church therefore becomes the natural expression of the Church as modelled by Christ (Coleman 1997:11).

### **2.3.1 Jesus Proclaims that Salvation has Come**

Jesus proclaims that He came to bring the Good News: *“The Spirit of the Lord God is upon Me, because the Lord has anointed Me to preach good tidings to the poor.”* (Isaiah 61:1-2 & Luke 4:18 ). After He had read that, He declared that this day the scripture was fulfilled in their hearing. That was the beginning of Jesus’ public ministry, accompanied by signs and wonders. The sick were healed, blind eyes opened and the deaf could hear. Cripples were raised and demons cast out (Luke 11:20 & Luke 13:32). Jesus ministered to sinners, publicans, prostitutes and Samaritans, declaring that the doctor had come for the sick (Matthew 10:1). The word *“euangelion”* used by Jesus means Good News, and Jesus was sharing this Good News with everybody He had contact with. Jesus brought salvation to the people, and Luke called Him the Saviour *“Soter”* in Luke 2:11 (Bosch 1991:105). The word salvation *“Soteria”* means to make whole, to renew and to restore. The Hebrew word *“yashau”* means to be *“wide and roomy”* or to be *“prosperous and free”* (Young 1984:470). Therefore, Jesus is the Saviour that came to proclaim and work salvation for His people. Jesus was the one delivering the Good News. Good News that God loved the whole world and wanted to save the whole world. Jesus further declared Himself the only way by which one could be saved: *“I am the Way the Truth and the Life, no-one comes to the Father except through Me”* (John 14:6).

### **2.3.2 Jesus Calls His First Disciples**

One of the first things Jesus did was to call His disciples, and to send them out to declare the message of the Gospel to the whole world. It is noticeable that Jesus called His disciples to follow Him, and together with this, came the calling to be fishers of men (Mark 1:16). The calling to become a disciple and the calling to evangelise is part of the same commission. The first words Jesus spoke to His disciples were meaningful: *“Follow me and I will make you*

*fishers of men*” (Matthew 4:19). The last words He spoke to His disciples were: *“Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things that I have commanded you”* (Matthew 28:19-20). The strategy of Jesus was to prepare a nucleus of labourers for the harvest. These men were to reach and train others to do the same, Christ had a strategy to fill the whole world with the Gospel using the principle of multiplication in discipleship (Matthew 24:14).

A pattern is developed in the New Testament by those who meet Jesus as Saviour and then spontaneously begin to tell others. The Samaritan woman that Jesus met at Jacob’s well, went and told a whole town how she met the Messiah (John 4:29). She became the carrier of Good News after she received the Good News herself. Furthermore, according to Acts 1:8, every believer has the promise of the Holy Spirit’s power to make us effective witnesses for Jesus. As this is an important aspect in evangelism, it will be discussed in depth in a later section.

### **2.3.3 Jesus Models Seeking to Save the Lost**

Jesus was the Shepherd that Micah prophesied about, that would come, lead, and shepherd God’s people (Micah 5:2). Jesus himself declared that He was the Good Shepherd (John 10:11), that came to lay down His own life in order to save the lost sheep. The life and ministry of Jesus was characterised by Him bringing Good News to the poor, healing the sick and caring about people. The Gospels regularly report on the compassion and empathy that Jesus had on people in need, and the people going through all kinds of suffering (Matthew 9:36,14:14). The connection Jesus had with the needy seems to be missing in the Church in South Africa today. Heyns (1978:370) cautions that the Church can never separate and isolate itself from the world. The same God that we serve is also the God that made the whole world. The

Church and Christians are only a piece of this world that God has redeemed, now loves and controls. Therefore, the Church should always be going back to the world, taking this wonderful Good News to the world just as Jesus did (Fernando 2002:18). The Church can never detach itself from the needy and lost world because it would then have no message, no impact and no purpose.

#### **2.3.4 Jesus Sends and Commissions His Disciples**

One of the miracles of Christianity is that Jesus not only executed His “Mission Dei” but also invited His followers to participate in God’s “Missio Dei”. The followers of Christ are now called God’s fellow workers (1 Corinthians 3:9), and therefore continue the missional work that Christ started (Drummond 1972:59). The risen Christ, boldly and unreservedly, sends His followers to disciple “all nations” (*Panta ta ethne*), as the reign of God is now entrusted to God’s new people, the Church (Bosch 1991:65). Jesus ended of His ministry on earth by giving His disciples the command to go and preach the Gospel to every creature (Mark 16: 15). Paul also refers to the importance of the task of preaching:

*How shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent? As it is written: How beautiful are the feet of them that preach the Gospel of Peace, Who bring glad tidings of good things! (Rom 10: 14-15)*

The command of Christ to preach the Gospel, to proclaim the Good News to all nations has a much broader meaning than just preaching alone. There are various words being used in the New Testament to express the task of the

Church to spread the Gospel, and these words are being used concurrently. The main four words describing the preaching task of the Church are: *kerussein*, *euangelizesthai*, *didaskein* and *parakalein* (Hattingh 1984:91-107).

The term *kerussein* points towards the proclamation of the Good News of the Gospel with the authority that Christ spoke of in the indicative of the Great Commission in Matthew 18:19. This is all done in relation to the work of Christ on the Cross and in His death and resurrection on behalf of all those that will believe in Him. In Matthew, there is a distinction between the two words of *kerussein* and *didasko*. *Kerussein* is the ministry in action when the Gospel is preached to those unbelievers outside in the world. When Jesus teaches His disciples, the word *didasko* is being used. Therefore, *kerussein* is the activity of preaching and proclaiming the Gospel to the unsaved and unreached outsiders. This is the main task of the Church and is performed by Pastors and Evangelists.

The term *euangelizesthai* refers to the message of the Good News of the Gospel with specific reference to the things that are accompanied with the Kingdom of God (Luke 4:17-21). This term deals with the total redeeming work that Christ has done for the Church and the believers (Hattingh 1984: 103). This aspect of the preaching task of the Church deals with more than just the salvation of the soul, it deals with the total wholeness and restoration of the person. *Euangelizesthai* is therefore the proclaiming of the Gospel to the world with the goal of restoring the person and the “making whole”.

*Didaskein* means the proclamation in terms of teaching and training of the new and existing believers. A good example of this teaching in the life of Jesus is found in Matthew chapters five, six and seven, where He teaches His disciples on various life issues. This teaching is known as the sermons on the Mount, and is directed to the disciples. The teaching aspect also has an

equipping component where the believers are expected to develop a ministry skill after hearing the cognitive teaching principle.

*Parakalein* is the word used to describe the request for help and comforting and sometimes correction (Hattingh 1984:98). Preaching as *Parakalein* is the activity of the Church that builds up the members of the Church by providing guidance, comfort and correction.

These four words with each having its own unique meaning confirm the broad and holistic command that Christ gave His disciples before He was taken up. The Church of Christ in South Africa needs to carefully consider the four dimensions of preaching the Gospel as suggested by Hattingh (1984:91-107), as this encapsulates the broad and holistic nature of the missional task of the Church. The preaching and proclaiming task of the Church, is therefore expressed in preaching, testifying in the words and in the life of Christians.

## **2.4 PNEUMATOLOGY IN THE MISSIONAL CHURCH**

With the advent of Pentecost and the accompanying outpouring of the Holy Spirit, dawned the beginning of the missional task of the Church in Acts. The manner in which the first believers under the influence of the Holy Spirit, went about to spread the Gospel and live the Christian life in the early Church in Jerusalem is worth studying. The researcher is of the opinion that this investigation will provide a more in-depth picture for understanding the role of the Holy Spirit in fulfilling the missional task of the Church. The Church in Acts also had to deal with many problems that are similar to the challenges of the Church in South Africa, therefore the strategies of the Acts Church will be studied in search of a more comprehensive missional approach.

*The Acts of the Apostles* is the name given since about the middle of the second century A.D. to the second volume of a *History of Christian Origins*

composed by a first century Christian and dedicated to a certain Theophilus (Bruce 1984:15). Although the book is called “The Acts of the Apostles,” it is only the apostle Peter that is prominent in the first part of the book (Acts 1-12). When Paul takes over in Acts 13 he becomes the dominant figure and all the other apostles disappear except in Acts 15. Acts provides an account of the birth and spread of the Church. It describes how the Church started in Jerusalem with a small group of believers taking the Gospel across the Roman Empire. Empowered by the power of the Holy Spirit the believers preached, taught, healed the sick, and demonstrated love in synagogues, schools, homes, market places and in the community (Acts 2: 42-47). The word “Power” is used twenty five times by Luke in this work. In twenty instances, the word “Power” is associated with doing miraculous or supernatural acts. Five scriptures in the Book of Acts use the word “power” in relation to the preaching of the Gospel (Bagalawis 2001:4-5). The book of Acts is also a theological book with lessons and living examples of the work of the Holy Spirit, Church relationships and organisation, the implication of grace, and the law of love. The speeches in Acts, which constitute about one third of the book, are rich in solid theology (Polhill & Draper 2003:20). The speeches are one of the most characteristic features of Acts and are probably summaries and examples of what was said, but not full reports (Polhill & Draper 2003:22).

The book of Acts commences with the outpouring of the Holy Spirit as promised by Christ and the commencement of the proclamation of the Gospel. The proclamation began in Jerusalem (Acts 1-7), went to Judea and Samaria (Acts 8 and following), and to the countries beyond Judea (Acts 11:19, 13:4-28:31).

Khathide (1999:112) expounds on the importance of the workings of the Holy Spirit in the development and growth of the young Church in Acts. In Acts, it is clearly reflected that the working and power of the Holy Spirit is extremely

important to the execution of the Great Commission, and the task would be impossible without it. The infilling of the Holy Spirit is so important that Jesus ordered His disciples to first wait for the promise (Acts 1:4), and so important that John the Baptist prophesied this when he first saw Jesus (John 1:33). The conclusion can therefore be safely made that there is a direct link between the infilling of the Holy Spirit and the execution of the Great Commission. Not much of this aspect is made in Pentecostal/Charismatic Churches in South Africa today, and Burger (Burger & Nel 475:2008) warns the Apostolic Faith Mission of South Africa not to lose this heritage, as it would render the Church and its members powerless to present the Gospel. The study of the promise of the Holy Spirit and what it encapsulates, is important for the missional task of the Church.

#### **2.4.1 The Promise of the Holy Spirit**

In Acts 1:8 Jesus promises His disciples: *“But you shall receive power when the Holy Spirit has come upon you, and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth”*. The promise to the disciples is power from the Holy Spirit to be witnesses. It is a promise enabling them to execute the commission to evangelise (John 20:19-25). According to Khathide (1999:112), it is a promise that equips and empowers: *“In accordance with the promise of Jesus, the disciples were being empowered to carry on with the messianic mission to the ends of the earth.”*

In Acts 1:8, we find a strategic plan followed by the disciples in executing the Great Commission:

- Jesus commands His disciples to go and wait for the promise of power before they embark on the work. This waiting implies that they will not be able to do the work without the infilling of the Holy Spirit.

- As a result, they receive the necessary power to be witnesses on the day of Pentecost. They are now ready to start carrying out their commission.
- Hereafter follows the strategy to start in Jerusalem, then to Judea and thereafter to Samaria, with the purpose of reaching the entire world.

The baptism with the Holy Spirit thus becomes the foundation of the disciples' missional work, and throughout the book of Acts we find the intense involvement of the work of the Holy Spirit in the preaching of the Gospel. It is indeed the Holy Spirit who convinces people of sin, and without this conviction evangelism is not possible (John 16:17–11). The promise Jesus gave to His disciples is thus universal and timeless by nature. Therefore, it is still valid for every believer today.

Without this promise, it would be impossible to execute the Great Commission. Every member of the Church will have to be empowered by this promise of power for the Church to complete the Great Commission successfully.

#### **2.4.2 The Power of the Holy Spirit**

The power of the Holy Spirit that Peter received clearly made a big difference in his life. On the day of Pentecost we find that he, after denying God, now stood up and gave an address that resulted in the conversion of three thousand people: *“Those who accepted his message were baptized, and about three thousand were added to their number that day”* (Acts 2:41). The promise of power to be able to testify was working in the lives of the disciples as they *received* the miracle of the Power of the Holy Spirit.

Copeland (1994:484) shows that Lake was instrumental in the Pentecostal revival in South Africa at the beginning of the 1900's, and describes the

baptism with the Holy Spirit as follows: *“Will you speak in tongues when you are baptized in the Holy Ghost? Yes, you will, but you will do an awful lot more than that... Your heart will beat with a heavenly desire to bless the world”*. The founder of the first Pentecostal Church in South Africa thus believed that there was more to the baptism with the Holy Spirit than the mere gifts. Copeland (1994:496) further more explains that Lake connects the power of the Holy Spirit with the ability to preach: *“Then came as never before the power to preach the Word of God in demonstration of the Spirit.”* Therefore, the primary purpose and focus of the Holy Spirit in a believer’s life is the ability to be an effective witness. In the experience of the researcher the Pentecostal and Charismatic Churches emphasise the speaking in tongues and the other gifts of the Holy Spirit, and do not emphasise the fact that members should reach people effectively with their testimonies as they are empowered by the Holy Spirit. The Pentecostal Churches are likely to impress that the speaking in tongues and other gifts of the Holy Spirit are proof of fulfilment with the Holy Spirit. However, they forget the power and ability to be a witness for Jesus and bring people to the Lord.

Saayman (1994:11) is of the opinion that the Pentecostal Churches focus primarily on the gifts that were given to the believers, to equip them for their service to the world. He shows that most Pentecostal Churches were even started as missionary movements, with strong emphasis on evangelisation as a way to reach the world. The numerous Pentecostal members who do in fact speak in tongues, but who do not lead people to the Lord as effectively as in the past, give cause for concern. The slow down in the growth of Pentecostal Churches in South Africa confirms the inability of Pentecostal members to be witnesses (Geysers 2000:16).

Many miracles and signs took place in the life and ministry of the apostles after they were filled with the Holy Spirit. The first of these were the healing of the paralytic at the temple (Acts 2:43). The death of Ananias and Sapphira

resulted in the people having a fear of God (Acts 5:1–11). The power of God became so immensely strong that the sick were healed even when Peter's shadow fell on them. Stephen also did many wonders and signs among the people (Acts 6:8). All these wonders and signs, healings and deliverances were in service of the preaching of the Gospel and to lead people to Christ.

### **2.4.3 The Guidance and Sending of the Holy Spirit**

There are numerous examples of the guidance of the Holy Spirit during the disciples' evangelism work in the Book of Acts. The disciples did not immediately pay attention to the worldwide calling of the Church, and as a result continued working in Jerusalem. The first signs of outreach outside Jerusalem were when Philip preached the Gospel in Samaria (Acts 8:5). After the persecution started in Jerusalem and the death of Steven, those who suffered greatly under the persecution were spread across the country and preached the Gospel as they journeyed (Acts 8:4). They later preached the Gospel in Phoenicia, Cyprus and Antioch (Acts 11:19). Peter was guided by the Holy Spirit to preach the Gospel to Cornelius. At this stage, the apostles had not yet preached the Gospel to the gentiles, but the Holy Spirit had worked in Peter's life to bridge this gap.

The Holy Spirit was involved in the disciples' lives, and from the book of Acts, it is clear that the guidance of the Holy Spirit played an important role in the execution of their commission. Khathide (1999:113) shows that the Holy Spirit also guided the disciples in general matters:

*Since the inception of the Church, the administrative activity of the Spirit in the community is seen in the method adopted to resolve the internal problem of the dispute between Hellenistic and Hebrew believers. All the persons appointed to assist in*

*the distribution of food were to be people full of the Spirit and wisdom.*

The Holy Spirit also guided the disciples in sending out the apostles: “*While they were worshiping the Lord and fasting, the Holy Spirit said, ‘Set apart for me Barnabas and Saul for the work to which I have called them’*” (Acts 13: 2). Thus, they sent the two to Cyprus, and Paul’s missionary journeys and ministry were born. Paul saw, through the work of the Holy Spirit, the face of a man in Macedonia asking for his help (Acts 16:9). This became the first outreach effort in Europe. Paul saw himself as the apostle called to preach the Gospel to the Gentiles, and executed his task accordingly in obedience to the Holy Spirit (Bosch 1991:127). Khathide (1991:115) claims that the involvement of the Holy Spirit, and the obedience of the disciples, was the reason for the growth of the Church in Acts. The workings of the Holy Spirit in the Church of Acts formed an integral part of the evangelism efforts of the apostles and the disciples.

The guidance of the Holy Spirit in the lives and ministry of the disciples also helped them to execute their work in a holistic manner. The way in which they appointed deacons to take care of the needy people and the widows in their midst is an example of that. There might be a connection between the Church’s inability to execute the Great Commission and obedience through guidance of the Holy Spirit.

## 2.5 THE APOSTLE PAUL ON HIS “MISSIO DEI”

Wagner (1995:17) is of the opinion that Paul is, next to Jesus, the greatest figure in the Bible. Paul wrote a quarter of the New Testament and more than half of Acts describe Paul’s missionary journeys: *“Paul was not the first missionary to the Gentiles, but he was certainly the most prominent and was the prototype of all cross-cultural missionaries ever since. Few would call it an exaggeration to label Paul: The Greatest missionary of all time”*. Since Paul played such an important role in missions and evangelism in the Bible, it is essential to take a closer look at his strategy and ministry.

When one considers Paul’s meeting with God on his way to Damascus, it becomes clear that Paul had an encounter with God and was simultaneously sent by God to do His *Missio Dei*. Paul himself testifies before King Agrippa that he had met the Lord Jesus and explain the meeting as follows:

*Then I asked: Who are you, Lord? “I am Jesus, whom you are persecuting”, the Lord replied. “Now get up and stand on your feet. I have appeared to you to appoint you as a servant and as a witness of what you have seen of me and what I will show you. I will rescue you from your own people and from the Gentiles. I am sending you to them (Acts 26: 15 – 17).*

It is clear that Paul’s moment of conversion was also the moment of his calling, and that he had no indistinctness regarding the nature of his calling. He was going to be an apostle that God had chosen to send to the gentiles (Bosch 1991:127). Wagner (1995:25) also refers to Paul’s radical conversion: *“From the time Paul saw the light on the Damascus road, his burning desire was to share that light with those who are still in darkness, as he has been”*.

Paul therefore became a significant prototype of someone who has dedicated his life to the missional task of the Church. What drove and motivated Paul to make such a big and important contribution to the spreading of the Gospel?

### **2.5.1 Paul's Motivation**

The different aspects that motivated Paul are discussed, as it is relevant to his ministry strategy. Bosch (1991:133–139) discusses the different aspects that motivated Paul, and is of the opinion that the first motivation was the feeling of gratitude that was present in Paul. It is the one aspect that often occurs in his letters. The love of God that Paul received through Jesus Christ motivates him to preach this message to the four corners of the world. He writes to the Galatians: *“The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me”* (Galatians 2:20). To the Corinthians he writes: *“For Christ's love compels us, because we are convinced that one died for all, and therefore all died”* (2 Corinthians 5:14). It is a privilege for Paul to preach the Gospel to the gentiles and he does it with joy and gratitude, motivated by his love for Christ.

Bosch (1991:36), uses Romans 1:14-15 to proof that Paul is also driven by a sense of responsibility to preach the Gospel. Paul makes the preaching of the Gospel his own responsibility because he is a debtor of Christ. According to Wagner (1995:29), he has to preach the Gospel, as God commanded him to do so on the way to Damascus. Bosch (1991:136) also indicates the obligation Paul himself feels: *“Paul is essentially saying two things here: The Gospel of Jesus Christ is intended for all, without distinction; and he, Paul, is under an inescapable obligation to try to ‘win’ as many as possible.”* Therefore, Paul personally makes it his responsibility to preach the Gospel to all the nations.

According to Bosch (1991:139), Paul's concern about the coming judgement is another factor that motivates him. Paul regards all people who have not yet accepted Christ as lost. Therefore, they need to accept Jesus Christ as Saviour. The coming judgement is to Paul a reality that no person can avoid and thus his urgency to save all people in time. The purpose of Paul's whole ministry is to bring people to salvation through Jesus Christ and thus escape the coming judgement. Paul dedicated his life to executing the missional task of the Church and was motivated by aspects discussed above. Paul did not work without a plan, but executed his missionary journeys with careful strategy and planning.

### **2.5.2 Paul Works Systematically and Strategically**

Paul's evangelism strategy shows that he journeyed systematically and strategically to preach the Gospel. However, he did more than that. He also established Churches where he evangelised. According to Bosch (1991:130), Paul's sole purpose was to reach the entire world with the message of the Gospel. Sometimes, if necessary, he stayed in certain cities for longer periods, to settle the congregations he established in faith. For example he stayed in Corinth for more than a year and ministered there.

Paul gave his life to establish Churches and to the teaching and training of young men who could take the responsibility of leadership after the Churches were established (Paino 1992:33). From Galatians 1:15–24 we observe that Paul planned his journeys strategically and carefully consulted God about the places he had to go to. Bosch (1991:130) describes Paul's evangelism strategy as follows: *“Paul thinks regionally, not ethnically; he chooses cities that have a representative character. In each of these he lays the foundations for a Christian community, clearly in the hope that, from these strategic centres, the Gospel will be carried into the surrounding countryside and towns.”* Bosch emphasises that Paul set about systematically and

strategically to reach his goal. It is this systematic and strategic approach that is, according to the researcher's opinion, lacking in the evangelism strategies in South Africa. The lack of cooperation and synergy between the Churches and the evangelism ministries in South Africa will be discussed in chapters four and five, where some suggestions will be made.

### **2.5.3 Paul Establishes New Congregations**

Paul's systematic plan of evangelism involved preaching the Gospel in strategic cities where he started new congregations. As pointed out by Bosch (1991:130), Paul stayed in a city for a particular period to teach the new believers about the things of the Kingdom. Sometimes he revisited these congregations and equipped them spiritually in relevant issues. Bosch (1991:131) shows that Paul further taught the congregations he established through the letters that he sent them. He also sent his co-workers to certain congregations where they were needed.

It is important to understand what is meant by the word "Church", (*ekklesia*). It means the bringing together of the people that God called. Therefore, the people that belong to the Lord through rebirth and thus gather as a group of believers, form a congregation (Möller 1998:39). According to Möller (1998:40), the Church is a group of people in a particular assembly, and every congregation is part of the body of the Lord that gather in various places across the world. This explanation of Church then implies that a congregation does not necessarily have to have its own place of worship to truly be a Church. Church is not defined by buildings, but rather by people who gather in the Name of the Lord. In the Book of Acts the Church gathered in the people's homes or in the temple (Acts 2:46). This enabled the establishment of new congregations in areas where there were not necessarily buildings and infrastructure. Where there are people, there can also be Churches!

The establishment of new congregations must be an integral part of an effective evangelism strategy. Wagner (1995:53) is also a supporter of planting Churches as part of an evangelism strategy: *“Nothing is more important in developing a strategy for evangelizing a given geographical area, than multiplying new Churches. The single most effective evangelistic methodology under heaven is planting new Churches”*. According to him, this strategy is not only relevant to unreached areas and nations, but also for Christian countries. Wagner (1999:191) means that research has shown that smaller, newly established congregations grow faster than larger, established congregations do. Therefore, it is logical that the establishment of new congregations in an area will serve as a stimulant for evangelism. In the light of the low attendance rate of Church services by “Christians” in South Africa - according to Seaki (2002:46), only 6 million of the 30 million Christians regularly attend a Church – the planting of new Churches becomes even more relevant and important.

Paul’s evangelism approach that includes the establishing of Churches exposes the weaknesses of the current evangelism models, which have a one dimensional approach in South Africa. Saayman (1994:11) is of the opinion that this one dimensional approach to evangelism especially occurs amongst the Pentecostal and Charismatic groups:

*Pentecostal missionaries have a holy calling. They cannot follow the methods of non-Pentecostals who have gone before. Neither can they bend their efforts in building up charitable institutions, hospitals, and schools. Pentecostal missionaries have a Pentecostal commission – to be witnesses in Jerusalem, in Judea, and to the uttermost parts of the earth. Witnesses!*

Paul only considered his main task as completed after he established a new congregation in a strategic city (Romans 15:23). Bosch (1991:131) shows that Paul went to the next city before he reached the whole city with the Gospel. To reach the whole city was therefore not Paul's main objective. He considered it the task of the newly established congregations to spread the Gospel they had received to the whole city and the surrounding areas. He did, however, monitor and encourage the progress in every city. This monitoring and encouragement is also a large shortfall in some of the South African evangelism models.

This one-sided approach that still occurs in mass evangelism strategies in South Africa today. In the execution of the Great Commission, not all aspects received sufficient attention. Therefore, the planting of Churches did not take place sufficiently, and there is still a large need for the establishment and development of new congregations in South Africa today.

## **2.6 EVANGELISM AMONGST THE CONTEMPORARY SOUTH AFRICAN'S**

Evangelism that ignores the cultural aspects of the Traditional African Religions in South Africa will not be effective and relevant. This challenge is deepened by the fact that large portions of the people of South Africa have also been strongly influenced by the modernity as well as, now, the post-modern era. In the past ten years of democracy, the South African government has aggressively implemented a strategy of Black economic empowerment. This has led to a rich black elite as well as a black middle class. Both these groups of people are strongly influenced by the post-modern culture as defined in the next paragraph. However most people in South Africa in the rural and informal townships have not been exposed much to the post-modern influences and therefore South Africa have a truly diverse population.

In the study of the missional character of the Church and the current situation of evangelism in South Africa, it will be necessary to consider some aspects of post-modernism that Braaten & Jenson (2002:6) describe's:

- *The blurring of the nature/ culture divide.*
- *The merging of public and private.*
- *The use of the information economy.*
- *Economic and political globalisation.*

The question for the Church is how to conduct its missional work in contemporary South Africa. How does one find penetration points in this culture that do have some openness to spirituality, because of their spiritual and cultural background, and because of the influence of postmodernism (Khathide 2007:396).

Today more than ever, evangelism strategies should not invite the world to the Church but should rather take the Gospel to the world. The emphasis must be on lifestyle evangelism where the qualities of Christian life in Christ is displayed by the life the believer lives. Bosch (1968:72) warns that the Gospel should not be adjusted to meet the need of the contemporary man, but the presentation thereof can be adjusted to make the Gospel understandable to man.

Over the centuries, the Gospel has proved remarkably adaptable to translation. It has been able to enter into a variety of particular worldviews in diverse cultures, to be shaped to some extent by those worldviews and yet bring new direction and expression to them. While on the one hand, we are always susceptible to the cultural captivity of the Gospel, on the other hand we encounter fresh ways to express the truths of the faith (Hunsberger & Van Gelder 1996:113).

Turner (2002:76) suggests a re-evangelisation of the post-modern man. He points out that this kind of evangelism is not just a simple matter of sharing the truth to the post-modern man. Re-evangelism requires more than words. It requires a life that proves the thing one believes, and it requires an alternative way of life, as truth for the post-modern and post-Christian man is relative, therefore lifestyle is very important. These above-mentioned realities strengthen the researchers hypothesis that the Church should urgently seek to develop a more holistic approach to executing its missional task.

## **2.7 SUMMARY: THE CURRENT SITUATION OF EVANGELISM IN SOUTH AFRICA**

The Church of Christ in South Africa is facing an immense challenge. In the past it conducted a very one dimensional style of evangelism that did not produce the desired results in terms of Christians demonstrating the changed life's that are expected from disciples following Christ. Today, the people of South Africa with all the diversity and with the contemporary modernistic and post-modernistic influences pose an even greater challenge to the Church; How can they be reached for Christ? A more comprehensive and inclusive approach to evangelism, teaching, discipleship, preaching, caring and education is desperately needed. The Church of Christ is mandated to preach the Gospel across the whole world. This commission is the primary task of every believer and the Church in its collective form. The Bible does not offer a choice, but calls every believer to be a witness of the salvation of Jesus Christ. Peters (1972:146) summarises this calling as follows:

*The missionary theology of the apostles, however, was rooted more deeply than in a command. It was anchored in the foundation that made the command of world evangelism an evangelical and spiritual imperative, an outflow of life rather than an imposition. Thus they became missionaries not as*

*slaves but as bond slaves. Missions became their life, their all-absorbing interest, and their all-consuming passion to which their lives were joyfully dedicated.*

When one thus speaks of the missional task of the Church, one refers to the heart of the commission to the Church and to every believer. Downey (1963:5), however, points out that sadly only five out of one hundred Christians ever attempt to win souls for Christ. Every Church ought to develop relevant and Biblical evangelism models, to mobilise their members to engage in the missional task of the Church, in order for the Great Commission to be executed.

With a Biblical evangelism model the researcher concurs with Barth (1970:816). One calls a model Biblical when it is designed after a prototype or exemplar found in the Biblical witness. In closure, it can be said that:

- The Church received a mandate from God to minister the Good News of the Gospel of Jesus Christ, first in its own area (South Africa) and then to the whole world.
- The Great Commission should be the main task of the Church in South Africa, and should be executed in the holistic manner in which it was given.
- It is equally important to train leaders and preachers, as well as to mobilise every believer in the congregation to be a witness for Christ.
- In South Africa there are approximately 20 million people who stated their affiliation to Christian Churches, but those Churches know nothing about them (Kritzinger 2002:200). This poses a huge challenge to the Church, “evangelising Church members”.
- Jesus was the perfect example of someone with a passion for lost people and a very effective winner of souls, and those that follow Him should do the same.

- The Holy Spirit equips the believer for the task of being a witness.
- Churches have the tendency to focus on themselves and their own well-being and survival rather than to reach out to the lost. Therefore, Churches must be mobilised to discover their missional character and engage in its missional task.
- The Church in South Africa must follow a broad and holistic approach to evangelism in order to address the complex and multiple needs of the nation.
- Paul's ministry offers a good model for the ministry of the Church, and should be imitated. Paul's missional approach included personal evangelism and discipleship, preaching and teaching, and the planting of new Churches.
- The contemporary South African person provides the Church with some challenges. However, it provides the Church with a wonderful opportunity to preach the Gospel through the media and many other ways like no generation before.

## **CHAPTER 3**

# **QUALITATIVE RESEARCH: ANALYSING THE UNDERSTANDING OF EVANGELISM OF BLACK SOUTH AFRICAN CHRISTIAN LEADERS FROM THE PENTECOSTAL/CHARISMATIC CHURCHES**

### **3.1 INTRODUCTION**

A description of the research design and research methodology was given in chapter one. In chapter two a discussion was conducted on the missional character of the Church. The following chapter contains the research results of the phenomenological interviews conducted with the South African Christian leaders from the Pentecostal/Charismatic Churches.

The data was gathered by conducting in-depth, semi-structured, phenomenological interviews (see 1.5.3) observing and making field notes (see 1.5.3.4). The interviews were transcribed verbatim and analysed by an independent coder. The interviews were conducted with individuals throughout South Africa. Leaders with formal training and post graduation training were interviewed as well as unschooled leaders with no formal training. Leaders from the urban as well as rural areas were interviewed. The necessary consent was obtained from these leaders before the interviews commenced. No problems were experienced during the interviews and most participants were eager to participate, as they were all aware of the work Judea Harvest does in the country, and felt that they could contribute to evangelism by participating. Six interviews were conducted in English.

Tesch's method of open coding was used to analyse all the interviews as was discussed in chapter one (Creswell 1994:154–155). The open-ended research question for the interviews was:

What is your understanding of evangelism?

The data collection and analysis were done simultaneously. The interviews were transcribed immediately and the analysis was done soon after the completion of the transcriptions. The findings of the transcribed interviews were categorised.

The independent coder was given the audio-files, verbatim transcripts and field notes, and then performed an analysis independent from the researcher. The researcher and independent coder completed the data analysis independently of each other, after which the identified storyline, themes and categories were discussed. See (table 3.1) for an overview of the results.

After this, the researcher had consensus interviews with the independent coder as well as the promoter to discuss the categorisation of the data. In chapter four, a literature control will be performed to verify and evaluate the findings.

### **3.2 THE CENTRAL STORY LINE**

Evangelism is understood by Black African Christian leaders of the Pentecostal/Charismatic Churches in South Africa as a multifaceted concept. The different facets framing their understanding and ultimately their practice are described with focus on: (1) the agent (person(s) doing the evangelism), (2) the receiver (person(s) receiving the evangelism, (3) the procedure used (defined as strategies and methods) and (4) the outcome expected thereof.

Participants placed more emphasis on certain of the above facets and some ambiguities were identified in these understandings and ways of practicing.

The South African Christian leaders interviewed were of the opinion that contrary to common (international) perspectives, Africa has not yet been evangelised. This position on evangelism is based on the perspective that quantity as an outcome is not sufficient or inclusive of the various qualities expected of a person or country that has been evangelised. The quality of evangelism in South African is currently challenged by (1) it not being relevant, (2) the exclusive use of the professional Evangelist, (3) the inability to establish people in Christ, (4) using the wrong *“bait”* and (5) doing *“(fish)tank transfers”*.

In order to address the quality of evangelism in South Africa, change is required which will enable the evangelised to *“move to the next level”* where they can *“accomplish their calling”*. The means to operationalise this change is to (1) embrace a broader definition of the concept evangelism by following a more inclusive approach (the Great Commission hamper) and by (2) forming partnerships with various role players.

### **3.3 DISCUSSION OF THE RESULTS**

The results of the understanding of evangelism amongst the Black South African leaders of the Pentecostal/Charismatic Churches are placed in themes, categories and sub-categories as shown in Table 3.1.

Theme 1: Evangelisms understood as a multifaceted concept.	
Category	Subcategory
3.3.1.1 Understanding evangelism from the agents' perspective.	3.3.1.1.1 The Pastor 3.3.1.1.2 The professional Evangelist 3.3.1.1.3 The assembly / Christians
3.3.1.2 Understanding evangelism from the receivers' perspective.	
3.3.1.3 Understanding evangelism from the procedure to be followed.	3.3.1.3.1 More effective and less effective strategies. 3.3.1.3.2 Verbs used to describe the procedure / process of evangelism: <ul style="list-style-type: none"> <li>• Preach</li> <li>• Reach out</li> <li>• Take to</li> <li>• Teach</li> <li>• Lead</li> <li>• Win</li> <li>• Witness</li> <li>• Transform</li> </ul>
3.3.1.4 Understanding evangelism from an outcomes perspective.	3.3.1.4.1 Saved . 3.3.1.4.2 Accepted the Lord. 3.3.1.4.3 Heard the Gospel. 3.3.1.4.4 Increased number of believers in Church. 3.3.1.4.5 Definitions of Evangelism.

Theme 2: The current situation of evangelism in South Africa.	
Category	Subcategory
3.3.2.1 The situation of evangelism described from different paradigms.	
3.3.2.2 Practices that lead to challenges for evangelism in South Africa.	3.3.2.2.1 Duplication challenges relevance to the specific context. 3.3.2.2.2 Fragmentations of (services) challenges continuity and <i>“establishment of people in Christ”</i> . 3.3.2.2.3 Professionalising evangelism challenges the Churches passion for witness. 3.3.2.2.4 Targeting the wrong audience <i>“wrong bait”</i> challenging the ability to attract the (un-Churched / lost). <i>“Doing (fish) Tank transfers”</i> challenging ....
Theme 3 Addressing the quality of evangelism in South Africa requires a process of change.	
Category	Subcategory
3.3.3.1 Embracing broader definition of evangelism.	
3.3.3.2 Forming partnerships between the various role- players.	

3.3.3.3 <i>“Making an impact on the lives of people”.</i>	
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A discussion of the results as summarised in (table 3.1) was conducted in the following section. This discussion will include the main themes, categories, sub categories and various direct quotes from the verbatim transcriptions. A literature control will be conducted employing the results of this analysis and discussion in chapter four.

### **3.3.1 Theme 1: Evangelism understood as a multifaceted concept**

The researcher noticed that most of the participants mentioned the Great Commission in relation to evangelism. The Great Commission is a multifaceted concept that encapsulates all the aspects of the work of the expansion of the Church of Christ. This is a good initial indication that the participants have an understanding of the biblical basis of evangelism. During the analysis, it will be discovered whether the participants fully understand the extent of the Great Commission. The categories as shown in (table 3.1) above in theme one is now discussed.

#### **3.3.1.1 Understanding Evangelism from the Agents Perspective**

The participants mentioned three role players as the agents delivering the service of evangelism. The first role player is the Pastor. He not only leads by example in evangelism but also equips the believers to evangelise. The second role player is the professional preacher Evangelist who plays a vital role to preach the Gospel in crusades and leads the Church in evangelism. The last and most important role players are the assembly, the Christians that should witness about Christ in the community where they live and function.

Most of the participants understood that all three of these role players are important in evangelism.

#### **3.3.1.1.1 The Pastor**

Only one of the participants understood that the role of the leaders, Pastors and Evangelists is not only to preach the Gospel to reach the lost but also to equip the believers to be effective witnesses for Christ. The following verbatim quotations bear witness:

*When he goes out, he now demonstrates how it is done. Lead by example by winning souls. He must mobilise his members. Equip the saints for the work of the ministry.*

Most of the participants however, understood the role of the Pastors to be the number one soul winner in the congregation.

#### **3.3.1.1.2 The Professional Evangelist**

Most of the participants strongly believed that the professional preacher Evangelist still has a vital role to play in evangelism. They understood his role to be preaching the Gospel. One participant added that he should also be an equipper of believers to stir up the passion and gift of evangelism in the Church:

*Yes, there is a definite role for him, but his role is not so much in the preaching in the crusade and stuff, but his role according to Ephesians 4 is to equip again the saints for the work of the ministry. Yes but his job is to rise up the standard of evangelism within the local Church by equipping guys and*

*giving them practical ways of how to share their faith with lost ones.*

*Because the thing is that most people, the reason why 90 % of the Church shies away from evangelism, is because they say they don't know what to say. When they approach someone, they don't know how to start up with a conversation. And these Evangelists can come in and give a short, brief way of saying, this is how you evangelise, and equip the saints. To stir up that gift and that passion. Because the first function of all believers is to evangelise.*

During the interviews, most of the participants mentioned the vital role of the professional preaching Evangelist, with a strong belief that this is the most important aspect of evangelism. The researcher could not but interpret this passion for preaching as indicative of their desire to become great and successful preachers of the Gospel. The researcher has had personal experience in the field of evangelism in the past 18 years in Southern Africa, during which he came across this phenomena numerous times. Most South African leaders from the Pentecostal/Charismatic Churches as well as the African Independent Churches idolise Reinhardt Bonnke. They have all been to his crusades, and even attended the crusades in East Africa. It seems that Bonnke made an incredible impact on the lives of South African leaders and in a way, they all want to preach like he does and therefore this phenomena of "Preaching the Gospel". The following verbatim quotes point this out:

*Yes ahh.. if you put the tents people they can see it's a tent, they can come to the inside of the tent. Then it's where now people they sit down, it's where we can preach. It's where they can receive Christ as their personal Saviour. Go ye, and preach the Gospel.*

*Go into all the world and preach the Gospel.*

The quotations above, confirm the strong emphasis on the preaching aspect of evangelism and the exclusion of ordinary Christians from being involved in evangelism.

### **3.3.1.1.3 The Assembly/Christians**

Some of the participants have indicated that evangelism is not only the “work” of the professional Evangelists and Pastors preaching the Gospel. In addition to preaching the Gospel, witnessing about Jesus Christ is the responsibility of every believer. The following verbatim quotes bear testimony:

*And the Church have lost its passion for witness, because evangelism is all about witnessing. Because evangelism is not the job of the individual, it is the function of the corporate Church. Meaning from the Pastor to the kids that is in Sunday school, must be enabled to be witnesses for Christ. Because the first function of all believers is to evangelise.*

Some of the participants showed knowledge of various kinds of evangelism activities, for example personal evangelism. This is where Christians go from house to house and evangelise people. These Evangelists also work on winning people for Christ in their own family and friendship circles.

Friendship evangelism as understood by some of the participants is when Christians are trained and mobilised to purposefully go out and target unbelievers in order to connect with them. From the initial connection and contact, the goal is to build a relationship and/or friendship with that person by praying and sharing with him, as well as helping that person in practical things. Some of the participants explained friendship evangelism as follows:

*Becoming a friend with him, making friendship and start introducing your things slowly but surely. So I strongly believe doing things with the people, little by little introducing Christ.*

*Because we are going into the Christian world and, we are not really going into the world where the sinners live. We don't want to go into the pubs, we don't want to go into the shebeens We don't want to go to where the guys are....*

*Because he is going to his family, he is going to his friends, he is going to his neighbours and he is going to people that know him, and people that have noticed the change that has happened in his live ever since he has given his life to the Lord.*

It is important to note that only some of the participants spoke of friendship evangelism, however to most of the participants evangelism is still the task of the professional paid full time staff of the Church and the members of the Church only support them as they evangelise the area.

One of the participants indicated that the Church and most Christians have lost their passion for the lost people that live in and around them. That is then the reason why the average Christian is not involved in evangelism according to this participant:

*The Church in a way have lost its passion for witness, because evangelism is all about witnessing. And even with the enabling of the Holy Spirit, we have lost out on*

*capitalizing on the infilling of the Holy Spirit to make us witnesses.*

There has been a visible decline of Church numbers in the denominational and structured traditional Churches in South Africa over the past decade (Kritzinger 2002:200). However, there is still a lot of passion amongst the Pentecostal/Charismatic Churches. As the verbatim quotation above indicates, the first signs of this decline in Churches are already showing amongst these groupings too. There is still a lot of passion amongst some leaders but not necessary amongst the average believers.

### **3.3.1.2 Understanding Evangelism from the receiver's perspective**

The receivers of the evangelism efforts of the Church are a very clear target group for the participants. The lost or the un-Churched people in their communities were identified as the receivers. It is clear that most of the participants understood the goal of evangelism as reaching the lost. The lost ones would be those who have not yet been reached as defined in 1.6. The saved ones in the Church should go out, preach the Gospel and reach the lost. This is the purpose of the Church! Some verbatim quotes confirm the goals of evangelism as the participants understand it:

*If we are looking at a town, when we say we have gone to every home, every place in that city has been covered, and every person in that city has been covered. Then we can truly say the city has been won.*

*Reached means they have heard the Gospel at least once or twice. And they are able to respond, yes I am*

*accepting, or no, I am rejecting. That is what I am talking about reached.*

*To win many souls for Him.*

The goal for evangelism in a given community is therefore to make the Gospel known through preaching and witnessing until everyone in that community has heard. This brings every person to a decision to accept or to reject the offer of salvation in Christ.

Some of the participants also showed an understanding that those that have never heard the Gospel should be primary targets of evangelism. One of the participants actually mentioned that evangelism is to: “*win someone who has never heard about Christ before*”. This may be true, but it is not very relevant in the South African context where the Gospel is freely available and Christianity practiced without any hindrance.

### **3.3.1.3 Understanding Evangelism form the Procedure to be followed**

The various strategies and methods that can be used during evangelism endeavours were familiar to the participants. Most of the participants showed a very good understanding of the various strategies and methods and indicated the difference between effective strategies and less effective strategies.

#### **3.3.1.3.1 More Effective and less Effective Strategies**

It is evident that the teaching and training that leaders in South Africa have received have brought most of the participants to the point of having a good understanding of the fact that there are various types of evangelism. This variety of evangelism methods makes it possible to motivate and mobilise all

believers to be involved in one or another form of evangelism. Once again, the researcher got the impression that although the participants had a good understanding of the various types of evangelism, it did not mean that their members were actively practicing these different evangelism styles. Nevertheless, it is significant that most of the participants spoke with passion on evangelism and the various styles.

Some of the participants understood that the evangelism efforts of the Church in South Africa was falling short of the goals of evangelism as defined in (2.2.3), hence the need to effect change in current evangelism strategies.

The participants indicated that the way evangelism crusades are planned and executed are not the most effective way of evangelism today in South Africa. They indicated that these campaigns focussed on attracting believers and thus aimed at transfer Church growth. It is alleged that more than 90 % of crusade attendees are Christian. One of the participants also criticised tent crusades that aimed at fishing in the fishing pond of the Church, they should rather go house to house, door to door and take the Gospel to the people. Another participant strongly criticised the Black African Church leadership for living amongst all the challenges in South Africa and not coming up with innovative Godly inspired solutions to the problems in our communities.

The over emphasis on the role of the professional Evangelist as the only way to evangelise was also pointed out as not so effective by one of the participants. The following verbatim quotation bears witness:

*Because we have said as the Church, no, it is not my job to evangelise, but the job of the Evangelist.*

The participants however pointed out that there are numerous ways of effective evangelism in South Africa being utilised. Small groups are an ideal

setting for believers to pray for unbelievers and invite them into their homes for informal small group meetings, so they could accept Christ. House evangelism; *“moving from door to door... testifying to those people, our neighbours”* is also an effective way of winning people for Christ according to the above quotation of one participant. *“Know your neighbour ministry.”*

Another effective way of evangelism is meeting the needs of people in the community, thus demonstrating true Christian love and compassion (Matthew 5:16). This will open up the hearts of the unbelievers in need and render them receptive for accepting Christ. Tents are also being used effectively for micro crusades and Church planting purposes. Tent crusade and open-air crusade evangelism seem to be an effective and easy way to win souls according to most of the participants. Because of a shortage of infrastructure, especially in the rural and informal settlements where most of the people live in South Africa, tents and open-air crusades seem to be very effective. Using visual aids like the Jesus film is also effective in South Africa as many people are illiterate and easily understand the visual presentation of the Gospel:

*.. it is easy when you put the tent, or maybe to do a crusade, it's easy to do that, and also another method that I am using is ehh, ehh, the Jesus film, yeh, after they see the Jesus film, when Jesus Christ is in the cross, then the cross, then everyone can see that they can see the pain that Jesus have had in that time. Thereafter we make a altar call, then out of that then people came forward to receive Christ. On this nowadays most of the things that are done ehmm, ehmm for evangelism is crusades in most cases open air in most cases... Yes ahh.. if you put the tents people they can see it's a tent, they can come to the inside of the tent. Then it's where now people they sit down, it's where we can preach. It's where they can receive Christ as their personal Saviour.*

On the other hand, some of the participants were openly critical of the manner in which evangelistic tent crusades were set up and conducted. The following verbatim quotes point this out:

*And that is what true evangelism is all about. Its all About going out there and reaching the unchurched, the lost. And I mean we are in a organization that deals a lot with evangelism and stuff, and we deal a lot with tents. And I have seen in the seven years that if you pitch a tent whether we want to accept it or not, up to 80 % of the people that attend all those services are people that are already been saved.*

*But like I mentioned to you earlier on that it is a fact, say for instance if we are having a tent here, I am not against a tent, but say for instance if we are having a tent here there is this portion of scripture talking about us going to the sea and fish the fishes, and the fishes are in the sea but in most cases we seem to create out own sea wherever we are at, wherever we pitch our tents and want the people to come from that side to come here.*

Other strategies and evangelism concepts that were mentioned by the participants were: personal evangelism, friendship evangelism, atmosphere evangelism, social evangelism and supernatural evangelism. One particular participant understood that the function of the Holy Spirit is to enable the Christian to be an effective witness for Christ, and not necessarily for the Church to speak in tongues and have nice Church services. This participant

believed that God gives the power to evangelise and He will bless Christians as they evangelise:

*Sometimes I describe evangelism as atmosphere evangelism where you may be in the Church service and there is such a flow of the Holy Spirit, ehm that the whole atmosphere in the house is charged with the power of the Holy Spirit. Whenever somebody comes and enters there the atmosphere on its own without anybody in that congregation uttering a word off, to that particular person about repentance or what, but the atmosphere, that particular person will come across with, makes him maybe at the end of the day feel changing and associating himself with what is happening.*

Some participants pointed to the importance of God working together in the crusades. After the preaching many miracles take place to make the Gospel real to the people attending and that convinces them:

*Sometimes I describe evangelism, I sometimes call it, ehh eeh supernatural evangelism, where lot of things will be done, miracles will be performed through the help of the Holy Spirit, Jesus Christ Himself. Where people receive miracles and they start following you, where sometimes I say if a person has seen miracles and is following he is not a Christian yet, but he has seen wonders, all we have to do is to lead him to Christ.*

According to the participants, the above-mentioned strategies were effective in the South African context.

### 3.3.1.3.2 Verbs that Describes the Procedure and the Process of Evangelism

**Preach** is the verb that describes the work of the Evangelist and the Pastor. *“Evangelism is taking the Word of God and depositing it through preaching into the hearts of people”.*

**Reach Out** is the verb that describes the actions of Christians as they leave the confines of the local Church and venture out into the world in pursuit of the lost. The one thing that is prevalent in the understanding of evangelism amongst Black South African leaders from the Pentecostal/Charismatic Churches, is that they all strongly associate evangelism with “Going Out” and “Preaching the Gospel” to the lost. In almost all the interviews, the leaders understood evangelism as going and preaching, where preaching is seen as sowing the Word of God:

*That is what true evangelism is all about. It is all about going out there and reaching the un-Churched, the lost. Evangelism is get up and go and win someone for Christ that has never heard about Christ before.*

Some of the participants indicated that the Church and Christians should go to the lost, to where they are, as they are not and will not come to “us” the Church. This is a very valid point, as a global error of inviting unbelievers to Church, was being made in evangelism efforts in the past decades:

*Going out, the crux of it is for us to go out. It doesn't say stay, it says go out. Go out , don't stay in your four walls, go out of your four walls. There are more people in malls on a Sunday than in the Church, and that means the Church is failing in it's efforts.*

There is almost an excitement and adventure to this going activity, which appeals very much to African Pastors. This aspect of an eagerness and willingness to go could become a strategic strength of the South African Church. The question that needs to be dealt with is what to do and how to go about it when you get there. This point will be discussed thoroughly in the literature control as well as chapter five, presenting some guidelines towards a possible evangelism model for South Africa.

**Take to** is the verb describing the actions of Christians conveying the Gospel to the unbeliever in his own territory, as opposed to expecting the unbeliever to come to Church. During the interviews some of the participants strongly expressed the belief that the hope for the Church to complete the commission to evangelise a community, lies in the training of Christians to be witnesses and to mobilise them to go from house to house even three times per house if needed. Then only can the Church claim that the evangelism “task” is done in that specific community. One specific participant called these people doing this ministry “House Evangelists”. Only two of the participants showed an understanding of the concept and importance of taking the Gospel to every house in a specific community. The following verbatim quotes point this out:

*Its vitally important, that we automatically raise up to what I call field workers or house Evangelists within the local Church. Because the house Evangelist reaches further that what the professional Evangelist or the Pastor. He has a greater open door that me just coming and knock on the door, they are going to say , hey who is this guy.*

*I strongly believe that one thing is that may help us to be more effective is when we first, I call it 20/20 vision Acts 20:20 is where we move from door to door, house to house evangelise I mean testifying on those people on*

*our neighbours, and as we go towards the end of our campaign maybe we pitch then the tent as we collect all those people and we call them on one place where we lead them where we will be fellowshiping.*

Some of the other participants mentioned something about door-to-door evangelism. Again, it was in their understanding, their task of evangelism and not something that were to be done by all believers.

**Teach** is the verb describing the work of Pastors, Evangelists and all believers, in discipling people to become followers of Christ. According to one of the participants, new believers must be taught to follow Christ, to leave behind their old things and focus on Christ alone. New believers are eager to learn and must be taught by Christians. Most of the participants understood that it is vital to do “follow up” after a crusade and some indicated the value of planting new Churches after crusades as a strategy to do effective follow up. Follow up must also be done personally by Christians visiting the new converts at their homes and explaining to them how to serve Christ.

**Lead** is the word describing the work of the Pastors of the Churches with regards to setting the example in evangelism and discipleship.

**Win** is the verb that describes the activities of Christians doing evangelism thus winning people over to accept Christ, and thus becoming Christians.

**Witness** is the activity of Christians in their journey to tell the world about the love of Christ and the Good News of the Gospel. Witnessing is distinguished from preaching because witnessing primarily involves telling one’s personal story of salvation. Transform is the verb that is used to describe the process that an unbeliever goes through when he or she received Christ.

#### 3.3.1.4 Understanding Evangelism from an Outcomes Perspective

Almost all the participants showed a good understanding of the outcome expectations of evangelism. They understood that the Church is very far from completing the task of evangelism and agreed that there is still a lot of evangelism to be done. One specific participant believed that the Church had not yet done all it was supposed to do in evangelising the community:

*I still feel we haven't hit the target yet. It is simply because I don't think we are doing everything we are supposed to be doing to do evangelism.*

*We must do more, there are many people out there, they must get saved.*

*There have been extensive evangelism done in Africa, but Africa have not yet been evangelised. We have not seen the influx of believers into the Church as we should have seen if Africa was truly evangelised..*

The general understanding is that as long as there are people in a given community that have not yet heard the Gospel in no unclear terms, then the task of evangelism is not completed. As long as there are unbelievers in a community, the task is not completed. There were four clear outcomes expressed by the participants.

#### **3.3.1.4.1 Saved**

The concept of salvation was well understood and explained by the participants. Winning people for Christ and working towards getting people saved was explained by most participants as one of the definite outcomes of evangelism. Some of the participants also questioned the narrow view of persons being saved by simply raising their hand in mass evangelism crusades.

#### **3.3.1.4.2 Accept the Lord**

The participants showed the understanding that becoming a Christian and accepting Christ as Saviour is a personal and voluntary decision of every person. The successful and expected outcome of evangelism is that those people that have been targeted will accept the Lord once they have been presented with the Gospel.

#### **3.3.1.4.3 Heard the Gospel**

It is clear to the researcher that the participants understood the role of Christians to be mainly to make the Gospel available and to present the Gospel in such a manner that people will respond positively to the invitation. The main outcome of evangelism will always be the salvation of those that heard the Gospel. A secondary outcome is to have people hear the Gospel; a discussion to follow Christ may follow later. Even if there is no initial response, the outcome would still be achieved if the target group heard the Gospel.

#### **3.3.1.4.4 Increased Number of Believers in Church**

One participant showed some knowledge about the population numbers and the numbers of believers in his community, indicating that the Church has a very small percentage of market share, and there is thus still a lot of work to be done. One specific participant believed that the Church had not yet done all it was supposed to do in evangelism and to complete the task at hand:

*Just go to Pick and Pay on a Sunday and you will really see, there is a lot of evangelism that needs to be done. Let us look at a township scenario, if we can truly say as the Church, we have gone to every house...*

*I still feel we haven't hit the target yet. It is simply because I don't think we are doing everything we are supposed to be doing to do evangelism.*

*We must do more, there are many people out there, they must get saved.*

*There have been extensive evangelism done in Africa, but Africa have not yet been evangelised. We have not seen the influx of believers into the Church as we should have seen if Africa was truly evangelised..*

#### **3.3.1.4.5 Definitions of Evangelism**

During the interviews, the researcher prompted the participants to attempt to formulate a short definition of evangelism. The purpose of this was to bring focus to the many aspects discussed during the interviews, and to narrow down the understanding of evangelism by the participant to a few words. The

question of the definitions was also asked to gain some clarity on the multifaceted concept of evangelism as explained by some participants. The researcher has been actively ministering in the African context in South Africa and in 32 nations of Africa for the past 20 years. This research has confirmed his experience that most leaders in South Africa and even Africa understand evangelism as “Going and Preaching”. The following verbatim quotes from the transcripts on the definitions of evangelism confirm this:

- *Evangelism is taking the Word of God and depositing it through preaching into the hearts of people.*
- *Preach the Gospel.*
- *Evangelism is when you transform a person from what he believed in to what you believe.*
- *Evangelism is reaching out to people with the Gospel.*
- *Lead the person to accept the Lord, and then teach the person how to follow the Lord.*

From the above verbatim quotations, it is clear that most participants maintain the narrow view of evangelism as preaching. As pointed out in (3.3.1) the participants did indicate some understanding of evangelism as a multifaceted concept, but failed to fully implement it in their ministries. This narrow view of evangelism as “Going and Preaching” will receive much attention in the next chapter, as it is a shortfall in the South African Church.

### **3.3.2 Theme 2: The Current Situation of Evangelism in South Africa**

When discussing the current position of evangelism, one has to deal with the quality as well as with the quantity issues. Some of the participants indicated that considering the quality of evangelism, South Africa is not yet evangelised because of the lack of quality disciples following Christ, and actively involved

in the local Church. The following verbatim quotation bears witness to this notion:

*“There has been extensive evangelism in Africa, but Africa has not yet been evangelised. We have not yet seen the influx of believers into the Church as we should have seen, if Africa was truly evangelised.... On the ground there is still a lot of work”.*

The two prevalent paradigms from which evangelism is traditionally described are the qualitative versus the quantitative approach. For many years the quantitative approach has been emphasised in South Africa at the expense of the qualitative approach. During the phenomenological interviews, it became evident to the researcher that some of the participants had turned the corner on the traditional quantitative approach and were now more concerned with the quality issues of Christianity. The following verbatim quotation bears witness to this awakening to quality amongst some South African Christian leaders:

*We are done with preaching, we need to move to the next level of, taking thee people who have been reached and draw them into disciples of Jesus, Lead them into accomplishing their calling.*

### **3.3.2.1 Practices that Lead to Challenges for Evangelism in South Africa**

The participants were not hesitant to evaluate and even criticise various one dimensional evangelism practices that lead to many challenges in evangelising South Africa. Some of the challenges pointed out are discussed bellow.

### **3.3.2.1.1 Duplication Challenges Relevance to the Specific Context**

In the quest for effective and relevant evangelism strategies in South Africa, one has to be creative and innovative in developing one's strategies. To simply duplicate strategies that work effectively elsewhere and adopt them from other models will cause one's efforts to be ineffective and much duplication will be evident. Some of the participants had a clear understanding of the need for context specific and relevant models, as proven by the following verbatim quotation:

*One of the bigger things that we, most Africans are facing is that like duplicating, we don't like to be creative. We don't want to come out of man and start a new thing, and do things our own way, and do thing the Godly way*

The result of this kind of phenomena is that the ministry is not a local needs based ministry relevant to the area.

*I strongly believe that if somebody will be coming up with the concept of maybe social evangelism he needs to go around people first, and try to identify things that people and the area need. Then having done that you should spend most of your quality time trying to find out which one is relevant on that area and which one do you think it will be more successful*

### **3.3.2.1.2 Fragmentations of (services) Challenges Continuity**

The fragmentation of services in the evangelism process causes a discontinuity in the discipleship process and hinders people from being

established in Christ. Most of the participants mentioned this problem of a lack of discipleship because of the shortage of continuity between evangelism and discipleship. The following verbatim quotations confirm this:

*So it is two different processes, but what we have done is that we made it one process. And we have lost a lot of people by just making it one process.*

*Ja, what I have realized it that e, e, it is evangelize in terms of, of everyone knows Jesus as personal Saviour and so on but, few people that are really following.. Christ. So the challenge in South Africa is not so much to make Christ aware?*

*And then when Jesus says we must have everlasting fruit, you know, in other words, we, we need to disciple people and establish them in Christ so they can be able to stand for themselves. And that is not quantity for me, it is quality.*

### **3.3.2.1.3 Professionalising Evangelism Challenges the Churches Passion for Witness**

Some of the participants have expressed their concern that the members of the Church, largely have lost their passion to witness for Christ. They blame this problem to the exclusive use of the professional preaching Evangelist that excludes and excuses the ordinary believer from being a witness for Christ. *“But what we did with evangelism as a whole is that we have taken that ministry and we have given it to individuals. In terms of the Evangelist, and that has in a way thwarted our efforts of reaching the world. Because we have said as the Church, no, its not my job to evangelise it is the job of the*

*Evangelist to evangelise.”* The following verbatim quotation also bears witness to this error of overemphasizing the role of the professional preaching Evangelist at the expense of the witnessing of the members of the Church.

*Yes and what we did is that we have actually crippled ourselves if our efforts to evangelise the lost. And the Church in a way have lost its passion for witness, because evangelism is all about witnessing. I was in Lesotho a couple of weeks ago, and I told the guys I said : When Jesus said in the book of Acts chapter one He said’ The Holy Spirit will come upon you and You will receive power to be My witnesses, He did not say you will receive the power to speak in tongues, And even with the enablement of the Holy Spirit we have lost out on capitalizing on the infilling of the Holy Spirit to make us witnesses, instead what we did is we have relegated the infilling of the Holy spirit to speaking in tongues only.*

#### **3.3.2.1.4 Targeting the Wrong Audience “Wrong Bait”**

In the South African situation, mass evangelism crusades were very popular the past two decades. According to some of the participants, the effect of these large mass crusades efforts were the quantitative growth without the qualitative growth to sustain the numbers. The reality of this have now dawned on the leaders of the Church in South Africa. Most of the participants have expressed the idea that mass crusades are no longer effective as the mass crusade only attracts mostly believers. The problem is compounded by the way the “bait” is put out, for the crusade does not appeal to the unbeliever and thus mostly believers attend. A challenge to change the “bait” to make evangelism more appealing to the target group “unbelievers” was expressed by some of the participants.

*Jesus made the statement and He says that “Follow me and I will make you fishers of men. But every time we cast out our hooks, there is no bait on it, or the bait that is on it is the bait for a different kind of fish. For saved fish, and not for lost fish, so those kind of fish just swim past our hooks and they never really bite. And we wonder why are these guys not biting, we are using the wrong bait.*

Evangelism efforts that have the wrong “*bait*” only appeal to believers, as the crusade marketing is focussed on believers, and thus this activity only causes “*fish tank transfers*”.

Many of the participants pointed out the lack of authentic, indigenusness and innovative ways of doing evangelism. Hence, much duplication of strategies is found amongst various evangelism efforts. Lastly, some of the participants also indicated the inability of the Church to effectively define it’s target groups and to present the Gospel effectively in a relevant manner to the selected target groups.

### **3.3.3 Theme 3: Addressing the Quality of Evangelism in South Africa Requires a Process of Change**

#### **3.3.3.1 Embracing a Broader Definition of Evangelism**

A definition of evangelism, which is inclusive of outreach, discipleship and shepherding as separate but inseparable concepts, has been shared by some of the participants. The participants understood and indicated that evangelism is directly linked to the execution of the Great Commission. Most of the participants quoted the Great Commission in Matthew 28:19. The essence of the Great Commission for the participants was to “go out and preach”.

Interestingly, some of the participants mentioned something about teaching and discipleship during their interviews. However, they underscored the importance thereof, and the fact that training and discipleship are part of the process of evangelism. Most of the participants understood discipleship and evangelism as two activities; evangelism, being the task of Evangelists and happen in the field and discipleship, the task of Pastors and happen in Church. The dividing of the two activities thus allows the participants to separate the imperative of disciple making as optional and not linked to evangelism.

For most of the participants, discipleship and evangelism are two separate things, but a definition of evangelism, which is inclusive of outreach, discipleship, and shepherding as separate but inseparable concepts is needed. For the participants evangelism takes place in the field and discipleship takes place in the Church. *"Evangelism is catching the fish and discipleship is cleaning the fish"*

Most participants showed a good understanding of the importance of being obedient to the Great Commission, and that the task of evangelism is not only for a selected few Christians but rather for all believers. Some of the participants explained it as follows:

*Because evangelism is not the job of an individual, it is the function of the corporate Church. That is what we did... is that we have actually crippled ourselves in our efforts to evangelise the lost.*

*In my understanding, evangelism is that the Great Commission that the Lord has said us, we must do that, in short that we must preach the Gospel of God and also win souls for His Kingdom.*

During the interviews with the leaders, the researcher became aware of the passion that the participants have for Christ, and the desire to serve and obey Him, in executing the Great Commission. However it is clear that in spite of their passion, most of the participants did not completely understand the full content of the Great Commission as discussed in (2.3.2). Furthermore, those participants that possessed some understanding of the holistic dimensions of the Great Commission, for various reasons, were not practicing these dimensions in their ministry.

Some of the participants clearly understood the opportunity that the social and economic crises in the South African communities provide for the Church. They combine evangelism with providing food and clothes for the needy. Christians donate the food and clothes and it is then distributed during evangelism operations to demonstrate Christian care and love. One of the participants called this combination of providing and preaching social evangelism:

*Another way I describe evangelism, I call it ehh.. eehhh social evangelism. Where we as the Church are not only preaching the Gospel in the pulpit, are not preaching the Gospel in the open air, are not preaching the Gospel ehh eehhh everywhere but going out and do things with people. There is a portion of scripture in the book of Acts where Jesus was saying: This letter I am writing to you Theophilus to tell you about the things that Jesus both began to do and to teach, so I strongly believe doing things with the people, ehm little by little introducing Christ.*

During the researcher's interviews with the participants it became evident that, although most of the participants were not ignorant of the socio-economic realities of South Africa, and some of them do make an attempt to alleviate some of the poverty and pain in the community, it is clear that the Church is not really equipped and resourced to effectively make a difference in the lives of the millions of suffering people in South Africa.

One of the participants mobilises his Church members to gather material things like clothes, blankets and food:

*It is so very important to me because you can't win the souls for Christ if you are not evangelising them. You must go out, you must see what is the need of the people, so that you can help them, although sometimes the other people which we can see that they are from the poor background so on , so on. What we have we give it to them. We try to help them, like maybe sometimes the clothes, then if we have clothes we give them. I can say, in the Church we can say those who have clothes in their home they can bring it in the house of the Lord, in the Church hall then we can give it. Because if people can see that this people they have care...*

### **3.3.3.2 Forming Partnerships Between the Various Role-players.**

During the interviews, the researcher also became aware that most of the participants understood that the Church in South Africa needs to embrace a broader definition of evangelism in order to complete the task. Raising the level of the quality of evangelism can be achieved through partnerships amongst all the role players according to one of the participants: “ *The quality*

*of evangelism is all about partnerships*". A co-operation between Church leaders, Pastors, Evangelists and the ordinary members will be needed to conduct effective evangelism. Partnerships between serving ministries in the field are also needed to help the Church accomplish an evangelism that is more effective.

### **3.3.3.3 "Making an impact on the lives of people"**

The real problem that bothers most of the participants, deals with the question of what happens after someone has heard the Gospel, or what happens after someone has accepted Christ. The problem in the minds of most of the participants were: How the Gospel affected the life of the new believer? The bigger question is; how does the Church affect and change the community?

*Let me ask you a question saying to them, if by any means it happens that this Church is gone tonight and tomorrow morning there is no Church building there is no Christians. Could this people from around here realise that there is something that was here that is not here. Yes sir will they miss us are we doing enough are we making an impact in the lives of people, or are we just living because we are living here but we are not making any impact in the lives of people all around.*

The very relevant key word used extensively is "community transformation" and this matter has become very important to many leaders today, as became evident from some of the interviews.

Most of the participants expressed the belief that change is required in our evangelism efforts to render it more effective.

*“... must embark on different methods of reaching out to people, not the same way we used...”*

*“...we need to change the strategy..”*

*“... if we are going to win the lost in South Africa and in the world we need to change our strategy”*

*“ ... Pastors need to change their paradigm on evangelism, and we need to change our bait. The way we bring in or call in the harvest. We need to change our strategies. ...”*

### **3.4 CHAPTER SUMMARY**

To summarise the information gathered during the interviews as well as the observations made, the researcher developed a mind map (see Figure 3.2) of the understanding of evangelism amongst the participants. Three main themes were identified by the researcher and the independent coder. The first theme is the fact that some of the participants understood evangelism as a multifaceted concept. It is interesting that some of the participants mentioned the Great Commission in relation to evangelism. The Great Commission is a multifaceted concept that encapsulates all the aspects of the work of expansion of the Church of Christ. Some of the participants showed limited understanding that the work of evangelism is not only the task of Evangelists and Pastors, but members of the Church should also engage in evangelism. Pastors and Evangelists preach the Gospel and Christians witness about the work of Christ in their lives. However, it became evident to the researcher that although some participants realised that there is a problem with current evangelism efforts, and they could point towards the problem, they were not able to accurately articulate the problem nor provide some solutions towards solving the problem. Most of the participants still laid a strong emphasis on “Going and Preaching” as the most important aspects of evangelism.

The participants did not hesitate to evaluate and even criticise some evangelism efforts that seemed to have become less effective. Micro crusades conducted by members of the local Church and not imported Evangelists seemed to be effective tools that could lead to Church planting. However, most of the participants indicated that mass evangelism crusades conducted by imported foreigners were not effective any more. These mass crusades are mostly attended by Christians and do not appeal to unbelievers, according to the participants. Most participants agreed that personal evangelism, social evangelism (meeting the needs of people), prayer evangelism and other one on one evangelism strategies are very effective in South Africa at present.

The second theme is the discussion of the current situation of evangelism in South Africa. The current situation of evangelism in South Africa is not evaluated by the numbers of people responding, it is rather evaluated by a broader definition of evangelism (Kritzinger 2002:3). One has to deal with the quality issues as well as the quantity issues, when discussing the current position of evangelism. Most of the participants agreed with the notion that South Africa is not yet evangelised because of the lack of quality disciples following Christ. According to one of the participants, this can only be achieved when local South African Christian leaders themselves engage in the process of developing innovative and unique solutions for evangelism in the current situation. The quality of evangelism needs to be increased by ending the fragmented approaches of the past. Some people evangelised and there was no link between evangelism, discipleship and Church planting. Some of the participants called for a more integrated approach where evangelism opens the way and prepares the people for discipleship. Discipling new believers in turn works towards building the people into the Body of Christ the Church and strategies to plant new Churches where

needed. Establishing people in Christ through discipleship and then establishing people in the Church of Christ for life long growth is needed.

The third and final theme is the challenges that evangelism faces in South Africa and addressing the quality thereof. A definition of evangelism which is inclusive of outreach, discipleship and shepherding as separate but inseparable concepts is needed in South Africa. The participants understood and indicated with consistency that evangelism is directly linked to the execution of the Great Commission, and in this lays the restoration of the quality of evangelism. In order to address the quality of evangelism in South Africa, change is required which will enable the evangelised to “*move to the next level*” where they can “*accomplish their calling*”. The means to operationalise this change is to embrace a broader definition of the concept evangelism by following a more inclusive approach, (“the Great Commission” hamper”), and by forming partnerships with various role players. Although some of the participants mentioned this broader approach to evangelism, it became clear to the researcher that this new approach was not necessarily practiced. One of the participants pointed out that the many challenges that evangelism faces in South Africa must be dealt with by engaging the broader Church community into partnerships to complete the Great Commission.

## **CHAPTER 4**

### **DISCUSSION AND EVALUATION OF THE RESULTS AND LITERATURE CONTROL**

#### **4.1 INTRODUCTION**

A detailed description of the research design and method was given in the previous chapters. The research results of the interviews conducted with leaders from the Pentecostal/Charismatic Churches were coded and analysed in chapter three. In this chapter, the research results will be discussed and evaluated. A literature control will be conducted to provide a triangulation of information.

A literature control is undertaken to establish whether the critical thinking patterns that were identified in the research show a correspondence with the literature of the current situation of evangelism in South Africa. This evaluation was done in the light of the missional character of the Church, and the current situation of evangelism in South Africa. The triangulation of data resources will enhance the credibility of the research. The literature control will be used to compare and to contrast themes and categories that emerged from the research (Creswell 1994:23).

For the purpose of the literature control, the researcher used the three main themes of the analysis as the structure for discussion. The first theme is the understanding amongst the participants that evangelism is a multifaceted concept. The second theme is the discussion of the current position of evangelism in South Africa, and the last theme deals with the quality of

evangelism in South Africa. There are many challenges for evangelism in South Africa and some changes are required to address these challenges.

#### **4.2 DEALING WITH EVANGELISM AS A MULTIFACETED CONCEPT**

Traditionally in South Africa evangelism approaches were very one dimensional with the focus on “Preaching the Gospel” in open air crusades as well as tent crusades, therefore the more people in attendance the more effective the crusade, hence the concept “Mass Crusade”. The good news however, is that some leaders in South Africa are now realising that there are major shortfalls to this way of evangelism, and are embracing a broader view of evangelism. However, it is clear that, although the participants showed an understanding that evangelism is a multi-faceted concept, most of them still practise a very one dimensional style of evangelism. This means that not much has changed and that the Church in South Africa has fallen into the same trap as the Church in the rest of the world. Ministry are still conducted by the trained and ordained professionals and therefore have become very one-dimensional.

During the phenomenological interviews it was discovered that some of the participants understood evangelism as a multifaceted concept as discussed in chapter three (3.3.1). These participants described evangelism in a broader way than just preaching the Gospel, and described many ways in which evangelism can be done. The Great Commission is a multifaceted concept that encapsulates all the aspects of the work of the Church of Christ. Basson (2006:105) argues that the Church is missional in its very character and therefore everything that the Church undertakes, has the purpose to expand the Kingdom of God. He proposes that the Church exercises its missional character through kerygma, diakonia, koinonia as well its leiturgia. Bosch (1979:200) also speaks about the missional character of the Church. He says a Church is missional when it is able to:

- Easily receive outsiders into the Church.
- Consider the role of the members as more than just receiving the ministry conducted by the Pastors.
- Involve its members in the activities of the Church.
- Change the structures of the Church to simplify ministry.

Most of the participants mentioned evangelism in relation to the Great Commission. The Great Commission in its most comprehensive version is found in the Gospel of Matthew. Schnackenburg (2002:11) says that the Gospel of Matthew gives the Christians direction and guidance in the world. He says its ethos is more current today than ever before. The holistic approach of the Great Commission (2.2.1) is very relevant and needed in the Church in South Africa today.

Missiologists like Bosch (1991:66), Saayman (1994:39), Kritzinger (2002:38), and Wagner (1995:32) have been suggesting for many years that the Church adopt a broader definition of evangelism and missions. The discovery that some of the participants had some understanding of this multifaceted concept of evangelism is one of the key pieces of information acquired during the phenomenological interviews. It is clear that the participants realised that there is a problem with the Church's one-dimensional evangelism approach. This one dimensional approach to evangelism have produced "Christians" who have not necessary made a discipleship commitment to follow Christ and to obey His commandments. The life change that one would expect form a disciple of Christ is not sufficiently visible in the Church in South Africa. This reality is now challenging the Pastors of the Church, and some of them are now aware of this problem, but most of them did not offer any solutions for the problem.

This multifaceted concept is in line with Saayman (1994: 36–39) that advocates a more holistic approach to the execution of the missional task of

the Church, and proposes four dimensions to the mission of the Church. The first one is the “Kerygma”, spreading the Gospel through preaching, witnessing, and literature distribution. The second dimension is the “Diakonia”, which is the service that Christians render to meet the needs of unbelievers. The third dimension is “Koinonia”, which is the fellowship of the believers with a purpose of inviting unbelievers into the fellowship of believers. The last dimension is the “Liturgia”, which is the public worship service the Church renders to worship God, serving as a public witness to unbelievers. Khathide (2007:396) also calls for a more holistic approach to evangelism as he says the African person has a very holistic worldview, as there is no dichotomy of reality with African people. Therefore, African people will easily embrace a Gospel that addresses their real needs.

It is significant that the participants talked about evangelism as a multifaceted concept. However, during the analysis it was discovered that the participants did not understand the full extent of the Great Commission, and did not practise their understanding in the ministry. In discussing the various aspects of evangelism as discovered during the interviews, four perspectives will be dealt with. (1) The agents or role players (3.3.1.1) delivering the service of evangelism in the Church are the Pastors, the Evangelists, and the congregation members. (2) The effective strategies and less effective strategies (3.3.1.3). (3) The procedure to be followed in delivering the evangelism service was also discussed and will be evaluated, and finally (4) the definitions of evangelism (3.3.1.4.5) will be evaluated and discussed.

#### **4.2.1 Evaluating the Understanding of Evangelism from the Agent’s Perspective**

The agent is the person that executes the activity of evangelism. This person should have a good understanding of the process of evangelism as well as an understanding of the receivers, in other words the unbelievers. In the

understanding of evangelism, the participants mentioned three role players as the agents delivering the service of evangelism. The first one is the Pastor; he not only leads by example in evangelism, but also equips the believers to evangelise. The second role player is the professional preacher Evangelist; he plays a pivotal role to preach the Gospel in crusades and leads the Church in evangelism. The last and most important role players are the Assembly, the Christians that should witness about Christ in the community where they live and function. Most of the participants understood that all three of these role players are important in evangelism, but it was clear to the researcher that most participants still emphasised the preaching Evangelist as the key agent doing evangelism.

#### **4.2.1.1 The Role of the Pastor**

Only one of the participants understood that the role of the Pastors and Evangelists was not only to preach the Gospel to reach the lost, but also to equip the believers to be effective witnesses for Christ (3.3.1.1.1). Most Pastors in South Africa, however, do not understand this equipping role and still consider them the only preachers of the Gospel. Henry (1967:37), however, highlighted the importance of every believer engaging in spreading the Gospel. For Henry, the Church is under orders and therefore the Pastors should take the equipping of its members to be effective witnesses seriously. Mac Arthur (1990:91) emphasises the primary role of the Pastor to be equipping the members for their ministry calling and tasks, and to exhort them to be obedient to the Word of God.

This is unfortunately not the practice in the Churches of the participants interviewed. Only one understood his role as Pastor to be the equipping of his members to be effective witnesses. This is a very large shortfall in the evangelism strategies to mobilise the members into evangelism, and in the training of leaders, this aspect needs much attention. The lack of training amongst the leaders in the Church in South Africa poses many challenges to

the health and growth of Christianity (Crafford 1988:4). Pastors are therefore not doing their duty in equipping the believers to be witnesses for Christ, and in preaching a holistic Gospel thus engaging his members in addressing the real felt needs of the people in his community.

#### **4.2.1.2 The Role of the Evangelist**

During the interviews, most of the participants mentioned the vital role of the professional preaching Evangelist, with a strong belief that this is the most important agent of evangelism. In Scripture, the Evangelist is called ambassador, proclaimer, advocate, and announcer of Good News (Graham 1996:17). The researcher could not but interpret this passion for evangelistic preaching as indicative of their desire to become great and successful preachers of the Gospel. Most South African evangelistic preachers from the Pentecostal/Charismatic Churches, as well as the African Independent Churches, idolise Reinhardt Bonnke. They have all attended his crusades, and some even still attend the crusades in East Africa today. Bonnke made an incredible impact on the lives of South African leaders and the perception of the researcher is that, they all want to preach like he does and therefore this phenomena of “Preaching the Gospel” in Reinhardt Bonnke’s idiom.

It is this one sided emphasis of “Preach the Gospel” by the Evangelist that is evident amongst the Pentecostal/Charismatic Churches in South Africa that has contributed to a one-dimensional presentation of the Gospel and hence the weak and shallow Christianity currently visible in South Africa. The preaching in the mass crusades has only focussed on the salvation aspect of the Gospel; “Accept Christ” were the main themes. The discipleship aspect of the Gospel, the following of Christ, and the obeying aspects of the Gospel were not preached (Crafford 1988:4). Could it be that these aspects were “neglected” to popularise the message to “accept Christ” and to enhance the “results”, of the decisions for Christ registered. In South Africa we have the

situation of a Christian population because of millions of people “accepting Christ”, but very few following Christ and having evidence of changed lives (Kritzinger 2002:201). The problem with “mass evangelism” is that it produces these “raise your hand” Christians in masses and this rapid growth leads to many challenges concerning the quality of Christianity (Wagner 1999:13).

The participants idolised the Evangelist’s role in preaching the Gospel. However, only one participant added that he should also be an equipper of believers and stir up the passion and gift of evangelism in the Church as shown in (3.3.1.1.2).

They need a different and relevant approach on the role of the Evangelist, and that could contribute to correcting the role of the Evangelist, if he is employed to mobilise the members to be witnesses for Christ (Hutchcraft 1996:62). The strong emphasis on the preaching aspect of evangelism and the exclusion of ordinary Christians from being involved in evangelism, needs to be corrected. This is one of the largest challenges the Church faces in South Africa in its quest to correct the errors of the past and to effectively evangelise South Africa.

#### **4.2.1.3 The Role of the Assembly of Believers**

Some of the participants have indicated that evangelism is not only the “work” of the professional Evangelists and Pastors by preaching the Gospel, but witnessing about Jesus Christ is every believer’s responsibility (3.3.1.1.3). This is a positive change to the view that evangelism is the task of the “called Evangelist” instead of the work of every believer. In (2.4) the interwoven connection between the calling to follow Christ and the calling to become a fisher of men, was explained. This is a missing link in evangelism and if believers are mobilised to be witnesses for Christ it would greatly excel the task of evangelism in South Africa.

Some of the participants showed limited knowledge of various kinds of evangelism activities, for example personal evangelism. This is where Christians go from house to house to evangelise people. These Evangelists also work on winning people for Christ in their own family and friendship circles. Heyns (1978:370) cautioned that the Church should never separate and isolate itself from the world; therefore, house evangelism and friendship evangelism are effective ways to engage believers in the lives of unbelievers. Coleman (1997:25–27) proposes various reasons why the strategy of personal witnessing and evangelism remains the most effective way to reach people for Christ:

- Winning disciples who will win others and train them in discipleship is the basic strategy of evangelism. Ultimately, this is Christ's way of reaching the whole world.
- The place to begin is where the people are open to the Spirit of God. Go where there is evidence of spiritual renewal and work from there as the Spirit prepares the way.
- Natural relationships among family and close friends often prove advantageous in spreading the Gospel.
- Public testimony attracts people to Christ.
- Jesus invites the most thorough investigation of the truth. The Gospel has nothing to hide, so sincere seekers should be encouraged to look closely at the claims of Christ.
- Learning is most naturally done in a family environment.
- We are all called to follow Christ. By following Him, we discover all He wants us to know, including the Commission to make disciples.

Friendship-evangelism, as understood by some of the participants interviewed, is when Christians are trained and mobilised to purposefully go out and target unbelievers in order to connect with them. From the initial connection and contact, the goal is to build a relationship and/or friendship

with that person by praying and sharing with him, and helping that person in practical things (Silvoso 1994:125).

It must be noted that only some of the participants spoke of friendship evangelism. However, to most of the participants, evangelism was still the task of the professional paid full time staff of the Church and the members of the Church only support them as they evangelise the area. It became clear that although some of the participants showed some understanding of the importance of their members becoming involved in evangelism, it only remained an understanding. Very few participants could confirm active programmes that mobilise their members into evangelism. In practice evangelism in their Churches was mostly once again the Pastor of evangelism “Preaching the Gospel” at a crusade with members involved in supporting the crusade. Downey (1963:3) suggests that the most effective way of evangelism is the seeking out of single individuals by Christians from the beginning of the Church until this present day. The mobilising of members to become agents of spreading the Gospel in South Africa is a very important and neglected issue, and will receive more attention in chapter five where some guidelines for developing a more effective evangelism will be proposed.

#### **4.2.2 Evaluating some Effective Strategies**

It is evident that most of the leaders in South Africa have a good understanding that there are various types of evangelism. This variety of evangelism methods makes it possible to motivate and mobilise believers to be involved in one or another form of evangelism. According to Van Rooy (1979:1), the definition of mission is that every believer should be involved in making the knowledge of Christ known throughout the World. The broader view of the understanding of evangelism by some of the participants where evangelism is not only Pastors “Preaching the Gospel” was a positive sign.

There are many more ways of engaging believers to become part of evangelising their own families and neighbourhoods. However, the researcher got the impression that, although the participants had a good understanding of the various types of evangelism, it did not mean that their members were actively practising these different evangelism styles. Nevertheless, it is significant that most of the participants spoke with passion on evangelism and the various styles of evangelism engaging ordinary members in the process.

Tents are also used effectively for micro crusades and Church planting purposes. Tent crusade and open-air crusade evangelism seems to be an effective and easy way to win souls, according to most of the participants. However, these tent and open-air crusades are understood to be micro events, led by local Churches and leaders. Because of a shortage of infrastructure, especially in the rural and informal settlements where most of the people in South Africa live, tent and open-air crusades seem to be very effective (Henning 2005:ii). The effectiveness of tent crusades is confirmed by the success of the Judea Harvest project in the past nine years. Judea Harvest deployed 1 600 Gospel marquee tents in the past nine years and planted thousands of new Churches (Burger & Nel 2008:472). It is important to understand that the Judea Harvest tent evangelism strategy is not based on the model of mass evangelism. It is rather based on micro crusades with local Pastors, Evangelists and Church members doing the work of evangelism and discipleship that is much needed in South Africa (Kritzinger 2002:60).

Some participants pointed out the importance of God working together in the crusades where the preaching is followed by many miracles. These miracles makes the Gospel real to the people attending. In the Church in Acts, signs and wonders played a vital role in the expansion of the Kingdom of God (Acts 2:43 & Acts 6:8). Preaching and witnessing were accompanied and followed by miracles, signs and wonders. In the South African context, this aspect of

confrontation between “Light” and “Darkness” is vital for the African person who lives in a “spiritual” world (Khathide 2007:17). Anderson (1991:101) emphasises the impact of the Gospel that should be meeting the deepest spiritual needs of the African person and confronting and overcoming the darkness and evil that the African person is facing. This aspect of spiritual darkness needing the power of God to break the strongholds were totally omitted by all the participants. The researcher is of the opinion that the lack of power encounters and deliverance from the African Traditional religious practices and its accompanying strongholds, is one of the main reasons that renders the current evangelism efforts ineffective and thus unable to produce the life change that one would expect.

The participants, however, pointed out that there were numerous ways of effective evangelism in South Africa. Small groups were an ideal setting for believers to pray for unbelievers and invite them into their homes for informal small group meetings. House evangelism; *“moving from door to door... testifying to those people, our neighbours”*, was also an effective way of winning people for Christ, according to the above quotation of one participant. *“Know your neighbour ministry”*.

Other strategies and evangelism concepts that were mentioned by the participants were personal evangelism, friendship evangelism, atmosphere evangelism, social evangelism and supernatural evangelism. One particular participant understood that the function of the Holy Spirit was to enable the Christian to be an effective witness for Christ, and not necessarily for the Church to speak in tongues and have nice Church services. This participant believed that God gives us the power to evangelise and He will work and bless us as we evangelise. Copeland (1994:496) shows that John G Lake connects the power of the Holy Spirit with the ability to witness and preach. According to Steele (1984:82-83) the manifestations of power and healing played a significant role in the ministry of Bonnke from an early stage in South

Africa. People started attending his crusades without money spent on marketing because of the testimonies of the healings that took place. These were the power, and the tools for the believer to be an effective witness and therefore to be obedient to the Great Commission.

According to the participants, the above-mentioned strategies were effective in the South African context. This broader view of evangelism was much needed in South Africa, and is exactly what Saayman (1994:39) suggests for future evangelism strategies.

#### **4.2.3 Evaluating some Less Effective Strategies**

Some of the participants indicated that the evangelism efforts of the Church in South Africa were falling short of the goals of evangelism, and therefore there needed to be a drastic change in current evangelism strategies. The participants indicated that the way mass evangelism crusades were planned and executed were not the most effective way of evangelism in South Africa today. They indicated that these mass campaigns focused on attracting believers and thus aimed at transferring Church growth. It is alleged that more than 90% of mass crusade attendees are Christian. During the early days of mass crusades in South Africa were very effective and these crusades made a profound impact on the communities they were conducted in. Many testimonies of changed lives were reported and even a major decline in crime was reported in these areas (Steele 1984:108). The problem however, is that these experiences in the mass crusades were not sustainable. Most people in South Africa were evangelised in a Church or crusade, but do not exhibit the expected life change. As pointed out in (1.2.2), the need in South Africa is more discipleship and training which, in the researcher's opinion is done most effectively in a one-on-one relationship.

One of the participants also criticised tent crusades that were aimed at fishing in the “fishing pond” of the Church; they should rather go from house to house, from door to door and take the Gospel to the people. Another participant was openly critical to the manner in which evangelistic tent crusades were set up and conducted. The over-emphasis on the role of the professional Evangelist as the only way to evangelise was also pointed out as not so effective by only one of the participants.

One participant strongly criticised the Black African Church leadership for living amongst all the challenges in South Africa and not coming up with innovative Godly inspired solutions to the problems in their communities. Crafford (1990:10) rightfully suggested that the solution to many of the problems pertaining to evangelism and Christianity in South Africa cannot be solved by Westerners. Even in the days and ministry of David Livingstone, he realised the vast potential for misunderstanding between white missionaries and local leaders, and he understood the importance of training and releasing local black preachers to continue a work that he had started (Wellman 1995:54-55). Therefore, it is imperative that South African Christian leaders engage in the providing of solutions in leading the process of change required to effectively evangelise South Africa.

#### **4.2.4 Evaluating the Verbs that Describes the Procedure and the Process of Evangelism**

“Preach” is the verb that describes the work of the Evangelist and the Pastor, according to most of the participants. The following verbatim quotation bears witness: *“Evangelism is taking the Word of God and depositing it through preaching into the hearts of people”*. Young (1984:432) defines preaching as the proclamation of a message committed to one by another. He says that modern day preaching consists of disseminating the Word of God, in any of several ways. Heyns (1978:382) is of the opinion that members of the

Christian Church have unceasingly been called and sent out to preach the Gospel throughout the world. He calls this work of the Church “God’s world concurring that started with His calling on Adam and Eve; Rule and reign!”

A important issue to be addressed in South Africa is the difference between Heyns, purporting that all believers be involved in evangelism, and the some participants who believes preaching is the task of Pastors and preachers only. This is what evangelism strategies needs in South Africa, a multifaceted approach to preaching the Gospel, involving all believers. The one-dimensional view that preaching the Gospel by professional Pastors and Evangelist will not be conducive to completing the Great Commission. Change is therefore needed and a broader approach with multiple dimensions of preaching and witnessing by all believers must be adopted.

Some of the participants have expressed their concern that the members of the Church largely have lost their passion to witness for Christ. They blame this problem to the exclusive use of the professional preaching Evangelist that excludes and excuses the ordinary believer from being a witness for Christ. While not all Christians are necessary called to be preachers, there are many ways to “preach” the Gospel of Christ, and all Christians are called to witness about Christ in various ways.

“Reach Out” is the verb that describes the actions of Christians as they leave the confounds of the local Church and venture out into the world in pursuit of the lost. The one thing that is prevalent in the understanding of evangelism amongst Black South African leaders from the Pentecostal/Charismatic Churches, is that they all strongly associate evangelism with “Going Out” and “Preaching the Gospel” to the lost. In almost all the interviews, the leaders understood evangelism as going and preaching, where preaching is seen as sowing the Word of God. Once again, the errors in this seemingly good concept are that most participants still considered this “reaching out” as the

task of the Pastors only. The change required is that members of Churches should engage in the reaching out to unbelievers.

Some of the participants indicated that the Church and Christians should go to the lost, to where they are, as they are not and will not come to “us”, the Church. This is a very valid point and a global error being made in evangelism efforts of the Church in the past decades. This is why house evangelism and door-to-door evangelism is more valuable than an evangelism type that invites unbelievers to some “Christian” meeting or gathering. However, the eagerness and willingness to go could become a strategic strength of the South African Church. The question that needs to be dealt with is what to do and how to go about it when you get “there” (Stott1967:44).

“Take to” is the verb describing the actions of Christians conveying the Gospel to the unbeliever in his own territory, as opposed to expecting the unbeliever to come to Church. During the interviews, some of the participants strongly expressed the belief that the hope for the Church to complete the Great Commission, to evangelise a community, lies in the training of Christians to be witnesses and to mobilise them to go from house to house, even three times per house if need be. Then only can the Church claim that the evangelism “task” is done in that specific community. Eastman (1997:255) boldly states that the only way the Church will be able to measurably fulfil the Great Commission is when its members go with the Good News directly where people live, into their houses. One specific participant called these kinds Christians House Evangelists. Only two of the participants showed an understanding of the concept and importance of taking the Gospel to every house in a specific community.

Some of the other participants mentioned something about door-to-door evangelism. However, again it was the task of the leaders to evangelise and not something that were to be done by all believers. Although house

evangelism is vitally important and can greatly contribute to the fulfilment of the Great Commission, it is not the only strategy in which the Church should engage in as Eastman (1997:255) suggested. The Gospel can be taken to the people in many other wonderful and innovative ways. In Chapter five, the researcher will make some valid suggestions in this regard.

“Teach” is the verb describing the work of Pastors, Evangelists and all believers, in discipling people to become followers of Christ. This is in line with the definition of Young (1984:526), defining a leader in the Church as someone who must be able to teach. According to one of the participants, new believers must be taught to follow Christ, to leave behind their old things and focus on Christ alone. New believers are eager to learn about the things of God and therefore must be taught by Christians. As shown in (1.2.2), the Church in South Africa lags behind in the discipling of new believers, and therefore a concerted effort by all Christians is needed to implement good discipleship practices in the Church.

Most of the participants understood that it is vital to do “follow up” after a crusade, and some indicated the value of planting new Churches after crusades as a strategy to do effective follow up. Follow up must also be done personally by Christians visiting the new converts at their homes and explaining to them how to serve Christ. Stott (1967:44) points out that the command is to “go”, but the three verbs are the activity that takes place at the point of ministry. To make disciples, to baptise them and to teach them are the prime task of the Church and every believer (Bosch1991:66). The teaching aspect of the Great Commission is underscored in the Church in South Africa, and marginalised to the work of the Pastors and leaders only. This is not what Christ had in mind when He gave the command. The command charges every believer to make disciples and to teach the new disciples to obey everything Christ has commanded us.

“Witness” is the activity of Christians in their journey to tell the world about the love of Christ and the Good News of the Gospel. Witnessing is distinguished from preaching, because witnessing only involves telling one’s personal story of salvation. This aspect of evangelism is most neglected in the Church in South Africa. As previously shown in (4.2.1.1 & 4.2.1.2), too much emphasis have been placed on the task of the leaders, at the expense of the task of all believers. Witnessing is a vital component of the task of evangelism and all believers should engage in it. This approach is the only way in which the Church will be able to complete the Great Commission.

#### **4.2.5 Evaluating the Definitions of Evangelism**

During the interviews, the participants were prompted to attempt to formulate a short definition of evangelism. The purpose of this was to bring focus to the many aspects discussed during the interview and to narrow down the understanding of evangelism of the participants to a few words. The researcher has been actively ministering in the African context in South Africa and in 32 nations of Africa for the past eighteen years. This research has confirmed his experience that most leaders in South Africa, and even Africa, understand evangelism as “Going and Preaching” as shown in (3.3.1.1.2).

This research confirms that the primary problem of evangelism in South Africa is the one-dimensional approach of Churches, their leaders and mission/evangelism ministries. Kandiah (2007:59) says that evangelism is the verbal proclamation of the Gospel of Christ, but evangelism is also more than just preaching. It is *euaggelizesthai* (to tell the Good News), it is also *kerrussein* (to proclaim) and *matrutein* (to bear witness). Wagner (1995: 32) said that definitions of evangelism that see it only as preaching and registering decisions for Christ are inadequate.

The following verbatim quotation is from the only participant that linked evangelism to the execution of the Great Commission: "*Lifting the person up to Jesus the Saviour, but really to also teach that person... to disciple that person*". Kritzinger (2002:4) most comprehensively believed that mission is the Church at work in the world. Evangelism and mission takes place everywhere the Church meets the world, and therefore evangelism is much more than preaching only.

This research has confirmed that the primary problem of evangelism in South Africa is the one-dimensional approach of Churches, their leaders and mission/evangelism ministries. The above quoted definitions of evangelism prove that, although most Pastors have some idea that evangelism is embedded in a process and part of the Great Commission on ground level work and practise of evangelism, to them it is once again "Go and Preach".

#### **4.2.6 Evaluating Evangelism from an Outcomes Perspective**

Almost all the participants showed a reasonable understanding of the expected outcomes of evangelism, and understood that the Church is very far from completing the task of evangelism. The Lausanne Covenant contains a most outstanding statement on the expected outcome of evangelism; "*The results of evangelism include obedience to Christ, incorporation into His Church and responsible service to the world*" (Palau 1996:53). Most of the participants agreed that there was still a lot of evangelism work left in South Africa, especially if the outcomes were measured against the definition above. One participant showed some knowledge of the population numbers and the numbers of believers in his community, indicating that the Church had a very small percentage of market share, and that there was therefore still a lot of work to be done. One specific participant believed that the Church has not yet done all it was supposed to do to complete the task at hand.

The general understanding is that as long as there are people in a given community that have not yet heard the Gospel, the task of evangelism is not completed. Other participants stated that as long as there were unbelievers in a community, the task was not completed. There were three clear goals of evangelism expressed by the participants.

#### **4.2.6.1 Saved**

The concept of salvation was well understood and explained by the participants. Most participants, as one of the definite outcomes of evangelism explained winning people for Christ and working towards getting people saved. The angel to Joseph announced the first indication in the New Testament of salvation: "*You are to give Him the Name Jesus, because He will save His people from their sins*" (Matthew 1:21). Salvation is the restoration of man and all he has lost in the fall of sin. It is not only the escape from the wrath of God, but also the deliverance from sin and its effects, as well as the receiving of the spiritual blessing which comes in Christ (Young 1984:470).

In the light of the above statements concerning salvation, it is imperative to properly evaluate the kind of "salvations" produced in South Africa by mass evangelism strategies. Some of the participants also questioned the narrow view of persons being saved by simply raising their hands in some mass evangelism crusade.

#### **4.2.6.2 Heard the Gospel**

It is clear to the researcher that the participants understood that the role of the Church is to make the Gospel available and to present the Gospel in such a manner that people will respond positively to the invitation. Even if there was no initial response the outcome would still be achieved if the target group

heard the Gospel. Some of the participants also showed an understanding that those who have never heard the Gospel should be prime targets of evangelism. Smith (1959:36) indicated that there were still 2000 tribes in the world at the time of his publication that lived without the Gospel and he means that reaching these tribes should be the number one task of the Church. Of those 250 tribes lived in Africa at the time, but obviously these numbers have decreased significantly. There seems to be a clear understanding of the target group however, the definitions of reached and lost as described in (2.2.1) are still blurred for the participants. Most people in South Africa can be considered reached, and there are very little, if any at all, that are unreached. On the other hand, most people in South Africa cannot be considered saved as described in (2.2.1) and therefore still remain lost and the object of the evangelism efforts of the Church.

It is clear that most of the respondents understood the goal of evangelism as reaching the lost. The saved ones in the Church should go out, preach the Gospel and reach the lost. This is the purpose of the Church! The goal for evangelism in a given community is therefore to make the Gospel known through preaching and witnessing until everyone in that community has heard. This brings every person to a decision to accept or to reject. When one takes the statistics of the growth of Christianity into consideration, it can be argued that to a large extent this position of being reached has been attained in South Africa (Johnstone & Mandryk 2001:577).

#### **4.2.6.3 Increased Number of Believers in Church**

One participant showed some knowledge about the population numbers and the numbers of believers in his community, indicating that the Church has a very small percentage of market share, thus there is still a lot of work to be done. Young (1984:145) explains that the Church in Acts considered the Church both as a visible body with an address, as well as the invisible Body

of Christ. Therefore, the early Church counted people, and in this research, the researcher is at liberty to work with statistics as well. One specific participant believed that the Church had not yet done all it was supposed to do in order to do evangelism and to complete the task at hand.

When evaluating the current status of evangelism in South Africa, one can very easily be misled by the government statistics on religious groupings. In Table 4.1 Johnstone and Mandryk (2001:577) show the various religious grouping with their percentage market share.

RELIGIONS	POPULATION %	ADHERENTS
Christian	73.52	29 684 861
Traditional Ethnic	15.00	6 056 487
Non-Religious	8.08	3 262 428
Muslim	1.45	585 460
Hindu	1.25	504 707
Baha'i	0.50	201 883
Jewish	0.17	68 640
Buddhist/Chinese	0.03	12 113

There are more than 40 000 Churches in South Africa, of which the Independent Churches are by far the majority (Kritzinger 2002:26). However, Kritzinger (2002:200) says that 20 million South Africans state their affiliation to Christian Churches, without those Churches knowing anything about them. They are neither formal nor active Church members. Comparing this with information in table 4.1 above, it means that only one third of all “Christians” are actively involved in their local Church. This means that only 9 million people attend Churches regularly. South Africa has a population of more than 40 million people, which means that less than 25% of the population involved in local Churches. The participant who indicated that the market share of the Church was very low is therefore correct in his assumption. The apparent

surge and growth in Christianity in South Africa is not necessarily visible in the growth of Church attendance and membership. As explained in (2.5.3), the local Church is the ultimate expression of the Kingdom of God, and therefore because of the current situation the Church needs to question the current evangelism efforts and their effectiveness. The “gap” between the results of mass evangelism where more than 70 % of the population consider themselves Christian, and the “Christian statistics” of the small market share of the local Church need further research and attention.

### **4.3 EVALUATING THE CURRENT SITUATION OF EVANGELISM IN SOUTH AFRICA**

The current position of evangelism in South Africa is not evaluated numerically; it must rather be evaluated by a broader definition of evangelism (Kritzinger 2002:200). When discussing the current position of evangelism one has to deal with the quality as well as the quantity issues. It is encouraging to find that some of the participants agreed with the notion that South Africa is not yet evangelised, because of the lack of quality disciples following Christ. As shown in chapter two (2.8), the difference between “saved” and “reached” has been immensely misunderstood in South Africa and has caused the mistaken belief that South Africa is a Christian nation, and that most of the population is saved. Crafford (1990:ix) ascribes this lack of quality disciples to the rapid growth in Christianity in Africa the past decade. However, the Church cannot allow the fast growth to influence the quality of discipleship and the active involvement and participation of its members in the life and ministry of the local Church.

The two prevalent paradigms, from which evangelism is traditionally described, are the qualitative versus the quantitative approach. For many years, the quantitative approach has been emphasised in South Africa at the expense of the qualitative approach (Crafford 1990:ix). During the

phenomenological interviews, it became evident to the researcher that some of the participants had turned the corner on the traditional qualitative approach and were now more concerned with the quality issues of Christianity.

This tension between quality and quantity in the Church in South Africa and the need for quality discipleship has been called for by many Missiologists over that past decade (Kritzinger 2001:5 & Khathide 2007:345 & Bosch 1991:73). One of the main discoveries in the phenomenological research is that some of the participants were very aware of the challenge of producing quality disciples in South Africa. The researcher is of opinion that the leaders do not necessary know how to solve the problem, but it is encouraging that they acknowledge the problem. In the final chapter, the researcher will offer some guidelines towards solving this significant problem.

#### **4.3.1 Evaluating the Need for Relevance to the Specific Context**

In the quest for effective and relevant evangelism strategies in South Africa, one has to be creative and innovative in developing one's own unique strategies. To simply duplicate strategies that work effectively elsewhere and adopt them from other models, will cause one's efforts to be ineffective and much duplication will be evident. One of the main problems of the Church in South Africa is that, because of its colonialist background that influenced its missionary endeavours, many of the strategies employed are not indigenous to South Africa and are imported from the United States of America or Europe (Khathide 2007:396). Therefore, many of these evangelism and mission strategies are not effective in the South African context, and adjustments and innovations in the developing of indigenous strategies are much needed. For the Church to be relevant to its specific context, it needs to connect with the unbelievers in the world and meet people at the level of their needs. Heyns (1978:370) warns that the Church can never separate and detach itself from

the world, because it would then lose its ability to reach the unbelievers living in the “world”. Christ commanded the Church to take the message of the Gospel to “all nations” and therefore places a responsibility on the Church’s shoulders to contextualise its message. The Gospel is relevant to all cultures and people of all ages, but its communication must be contextualised in order for it to be experienced as the living message of God (Khathide 2007:397). According to him, the challenge of contextualisation of the Gospel is that it is presented in a scripturally sound and culturally viable manner. Some of the participants had a clear understanding of the need for context specific and relevant models, as proven by the following verbatim quotation:

*One of the bigger things that we, most Africans, are facing is that like duplicating, we don't like to be creative. We don't want to come out of man and start a new thing, and do things our own way, and do thing the Godly way.*

The result of this kind of phenomena is that the ministry is not a local needs based ministry relevant to the area. In the ministry of Christ, it is evident that He was very much concerned with the needs of the ordinary person. Primal spirituality requires that the Christian message answers to the everyday needs of the people of South Africa, and not only on Sundays when people go to Church (Khathide 2007:396). He further argues that the South African person’s concern is for healing, deliverance from the demonic, protection from the invisible powers of the world, and a need for a power encounter. Bate (1995:16) proves that Churches focussing on these aspects show phenomenal growth. This situation presents the Church with various challenges; On the other hand, it also provides the Church with some definite opportunities. The people of South Africa need the Christ of the New Testament, the comprehensive salvation as explained in chapter two (2.2.1).

### **4.3.2 Evaluating the Need for Continuity and “*establishment of people in Christ*”**

The fragmentation of services in the evangelism process causes a discontinuity in the discipleship process and hinders people from being established in Christ. There used to be a huge gap between the evangelism efforts of Evangelists and mission ministries and the work that the local Church does in discipling people. Most of the participants ascribed this problem of a lack of discipleship to the shortage of continuity between evangelism and discipleship. What happened in Acts during the birth of the Church, when Peter preached the first sermon after the outpouring of the Holy Spirit, is what is lacking in the Church in South Africa. Those that received Christ were baptised and devoted themselves to the apostle’s teaching and to the fellowship of believers (Acts 2:41-42). New believers must be discipled into the sound doctrine of the Church and into the fellowship with Christ and His body of believers. Discipleship is not just a few classes that new believers must attend, but rather a life long process. The word and concept of discipleship is explained in the Theological Dictionary of the New Testament in forty-four pages (Neighbour 1988:23). In the area of the spirit world that the South African person lives in, an extensive and intense discipleship process is required to guide the new believer into the life with Christ (Khathide 2007:395). He further joins most missiologists in South Africa by calling for a greater concern for qualitative growth of the members of the Church. The quality of discipleship is certainly a most important aspect that will receive further attention in chapter five.

### **4.3.3 Evaluating the Ability to Attract the (unchurched / lost)**

In the South African situation, mass evangelism crusades were very popular in the past two decades. The effect of these large mass crusades efforts were the quantitative growth without the qualitative growth to sustain the numbers

(Wagner 1999:13). The reality of this lack of quality has now dawned on the leaders of the Church in South Africa. Most of the participants expressed the idea that mass crusades were no longer effective, as the mass crusade produces nominal Christians, with the majority of them not starting the discipleship process. Further more mass crusades mostly attracts believers, and the unchurched do not attend these crusades. Barna (2002:23) defines a person as unchurched if he/she has not attended a Church service in the past six months; therefore, according to this definition most people in South Africa are unchurched and lost.

To add to the problem, the way the “bait” is put out for the crusade does not appeal to the unbeliever and thus mostly believers attend. A challenge to change the “bait” to make evangelism more appealing to the target group, the “unbelievers”, was expressed by some of the participants.

Those evangelism efforts that have the wrong “bait” only appeal to believers and thus this activity only does “fish tank transfers”, meaning that Christians move from their existing Church to the more appealing Church that hosted the mass evangelism crusade.

#### **4.4 EVALUATING THE QUALITY OF EVANGELISM STRATEGIES**

There are numerous evangelism strategies operational in South Africa today, and the participants showed some understanding concerning the various strategies and their effectiveness. The participants were also not hesitant to evaluate, and even criticise, some of the current ineffective evangelism strategies. One of the main themes that emerged from the phenomenological interviews was that the participants expressed a need to address the quality of evangelism strategies and to embrace a broader definition of evangelism. Other themes that emerged were the issue of the impact that the Gospel should make in a new believer’s life, and the forming of partnerships with all

role players in order to raise the quality of evangelism strategies in South Africa.

#### **4.4.1 Embracing a Broader Definition of Evangelism**

A definition of evangelism, which is inclusive of outreach, discipleship, and shepherding as separate, but inseparable, concepts, was shared by most of the participants. The participants understood and indicated with consistency that evangelism is directly linked to the execution of the Great Commission. Most of the participants quoted the Great Commission in Matthew 28:19, but the researcher is not convinced that they understood the broad definition thereof. The essence of the Great Commission for the participants was to “go out and preach”, and this is what most of them highlighted. The missional character of the Church is experienced in greater diversity than ever before. The *Missio Dei* is as broad as life itself, and the Church needs to embrace this holistic view if it were to be effective in being God’s ambassadors. It is a source of pain to the Church to recognise that God’s mission is distorted because of a lack of understanding amongst Churches (Conference on World Mission and Evangelism May 18, 2005:193).

Some of the participants mentioned something about teaching and discipleship during their interviews. However, all of them underscored the importance thereof, and the fact that training and discipleship are part of the process of evangelism as discussed in (chapter 5.2). Most of the participants understood discipleship and evangelism as two activities: evangelism, the task of Evangelists that happens in the field and discipleship, the task of Pastors that happens in Church. The dividing of the two activities thus allowed the participants to separate the imperative of disciple making as optional and not linked to evangelism.

For most of the participants, discipleship and evangelism were two separate things, but a definition of evangelism that is inclusive of outreach, discipleship and shepherding as separate, but inseparable, concepts, is needed (Bosch 1991:66). Evangelism happens in the field and discipleship must happen in the Church, was the opinion of the participants. *"Evangelism is catching the fish and discipleship is cleaning the fish"*

Most participants showed a good understanding of the importance of being obedient to the Great Commission, and that the task of evangelism was not only for a selected few Christians, but rather for all believers. Some of the participants indicated the imperative of the command for all believers and Churches to be their main task.

During the interviews with the leaders, the researcher became aware of the passion that the participants had for Christ, and the desire to serve and obey Him, in execution the Great Commission. However, it is clear that in spite of their passion, most of the participants did not completely understand the full content of the Great Commission, as discussed in (2.3.2). Furthermore, those participants that possessed some understanding of the holistic dimensions of the Great Commission were not practising these dimensions in their ministry for the following reasons:

- A lack of training of the leaders themselves.
- A lack of training materials.
- A lack of resources to acquire training materials.
- A lack of infrastructure to present training seminars.
- A lack of passion for training.

The current socio-economic situation in South Africa and Africa has caused an unbearable situation of poverty and unemployment. More than 50% of South African people live under the breadline and do not have decent housing

with access to running water, energy and sanitation (Kritzinger 2002:202). This situation presents the Church with various challenges, but on the other hand, it also provides the Church with some definite opportunities.

Some of the participants clearly understood the opportunity that the social and economic crises in the South African communities provide for the Church. One participant combined evangelism with providing food and clothes for the needy. Christians donate the food and clothes and it is then distributed during evangelism operations to demonstrate Christian care and love. One of the participants called this combination of providing and preaching “social evangelism”.

During the researcher’s interviews with the participants, it became evident that most of the participants were not ignorant to the socio-economic realities of South Africa. Some of them did attempt to alleviate some of the poverty and pain in the community. It is clear that the Church is not really equipped and resourced to effectively make a difference in the lives of the millions of suffering people in South Africa, but the Church should be engaging in this problem by providing some solutions (Kritzinger 2002:202).

One of the participants mobilised his Church members to gather materialistic things such as clothes, blankets and food. Saayman (1994:39) advocated a more holistic view towards executing the Great Commission, and concerning the poverty problem in South Africa, he proposed that the “Diakonia” service of the Church should try to address the real felt needs of the people. A broader definition of evangelism that engages Christians to become involved in addressing the needs of the poor people in South Africa, provides the Church with a wonderful opportunity to win many for Christ and to make a real difference in the communities. This is one of the biggest challenges the Church faces in South Africa today. In chapter five the researcher will provide some practical guidelines towards dealing with this problem.

#### **4.4.2 Forming Partnerships Between the Various Role players**

During the interviews, the researcher also became aware that most of the participants understood that the Church in South Africa needs to embrace a broader definition of evangelism in order to complete the task. Raising the level of the quality of evangelism will be achieved through partnerships amongst all the role players according to one of the participants: “ *The quality of evangelism is all about partnerships*”. A co-operation between Church leaders, Pastors, Evangelists and the ordinary members will be needed to conduct effective evangelism (Verwer 1989:72). Partnerships between serving ministries in the field are also needed to help the Church accomplish more effective evangelism of the world.

Because of the broad approach to executing the Great Commission and the multiple aspects to be addressed, the suggestion to develop partnerships is valid. One organisation or Church cannot be everything to everyone and cannot deal with all the aspects of the Great Commission (Judea Harvest 2005:9). Therefore, every Church and organisation should contribute to the process the aspects in which that Church has expertise.

#### **4.5 CHAPTER SUMMERY**

It became evident to the researcher that although some participants realised that there was a problem with current evangelism efforts, and they could even point towards the problem, they were not able to accurately articulate the problem nor provide some solutions towards solving the problem. Most of the participants still laid a strong emphasis on “Going and Preaching” as the most important aspect of evangelism, and this confirms the traditional one-dimensional view of evangelism in South Africa.

Some of the participants mentioned the Great Commission in relation to evangelism, which encapsulates all the aspects of the work of expansion of the Church of Christ. This provides for a definition of evangelism that is broader than preaching only. Basson argues that the Church is missional in its character, and therefore everything the Church does is missional (Basson 2006:105). Some of the participants showed limited understanding that the work of evangelism was not only the task of Evangelists and Pastors, but members of the Church should also engage in evangelism. Pastors and Evangelists preach the Gospel and Christians witness about the work of Christ in their lives. This aspect was largely neglected in the past. If the Church is to complete the Great Commission in South Africa it will have to give urgent attention to this very effective personal evangelism strategy (Downey 1963:3).

The participants did not hesitate to evaluate and even criticise some evangelism efforts that seemed to become less effective. Most of the participants indicated that mass evangelism crusades conducted by imported foreigners were not effective any more. According to some of the participants, Christians mostly attended these mass crusades, as they did not appeal to unbelievers. On the other hand Micro crusades conducted by members of the local Church and not imported Evangelists seemed to be effective tools that can lead to Church planting. Most participants agreed that personal evangelism, social evangelism (meeting the needs of people), prayer evangelism, and other one-on-one evangelism strategies are very effective in South Africa at present. Khathide (2007:396) very aptly pleads for a more holistic approach to evangelism as he believes that the average South African person has a holistic worldview and therefore very open to spiritual things, especially if the spiritual experience meets these people's real needs.

The current situation of evangelism in South Africa is not evaluated by the numbers of people responding, but rather evaluated by a broader definition of

evangelism (Kritzinger 2002:3). When discussing the current position of evangelism, one has to deal with the quality as well as the quantity issues. Most of the participants agreed with the notion that South Africa was not yet evangelised because of the lack of quality disciples following Christ. According to one of the participants, this could only be achieved when local South African Christian leaders themselves engaged in the process of developing innovative and unique solutions for evangelism in the current situation (Crafford 1990:10). One incredible example of a local South African leader who achieved great results in his “Back to God” evangelistic crusades is Nicholas Bhengu. It is estimated that he preached to 10 million people, and planted 100 000 new Churches amongst 100 tribes and nations in Southern Africa during his ministry as a Pastor of the Assemblies of God (Robert sa:3-4). He received a reward as the “The World’s Greatest Black Soul Winner” by the Soul winners Institute of Jersey in New Jersey in 1977. The key to effectively evangelise and re-evangelise South Africa with its diverse people would be that South African indigenous leaders engage in the process and even lead the process of developing relevant strategies for evangelism.

The quality of evangelism needs to be increased by ending the fragmented approaches of the past. Some Christians evangelised, but there was no link between evangelism, discipleship, and Church planting. Some of the participants called for a more integrated approach where evangelism opens the way and prepares the people for discipleship. Discipling new believers in turn works towards building the people into the Body of Christ the Church and strategies to plant new Churches where needed. Establishing people in Christ through discipleship and then establishing people in the Church of Christ for lifelong growth is needed.

A definition of evangelism that is inclusive of outreach, discipleship and shepherding as separate but inseparable concepts is needed in South Africa. The participants understood and indicated with consistency that evangelism

was directly linked to the execution of the Great Commission, and in this lay the restoration of the quality of evangelism (Kritzinger 2002:200). In order to address the quality of evangelism in South Africa, change is required which will enable the evangelised to *“move to the next level”* where they can *“accomplish their calling”*. The means to operationalise this change is to embrace a broader definition of the concept evangelism by following a more inclusive approach, “the Great Commission “hamper”, and by forming partnerships with various role players. Although some of the participants mentioned this broader approach to evangelism, it became clear to the researcher that this new approach was not necessarily practiced. One of the participants pointed out that the many challenges that evangelism faced in South Africa should be dealt with by engaging the broader Church community into partnerships to complete the Great Commission.

## **CHAPTER 5**

### **DEVELOPING GUIDELINES FOR A POSSIBLE MODEL FOR EVANGELISM IN SOUTH AFRICA**

#### **5.1 INTRODUCTION**

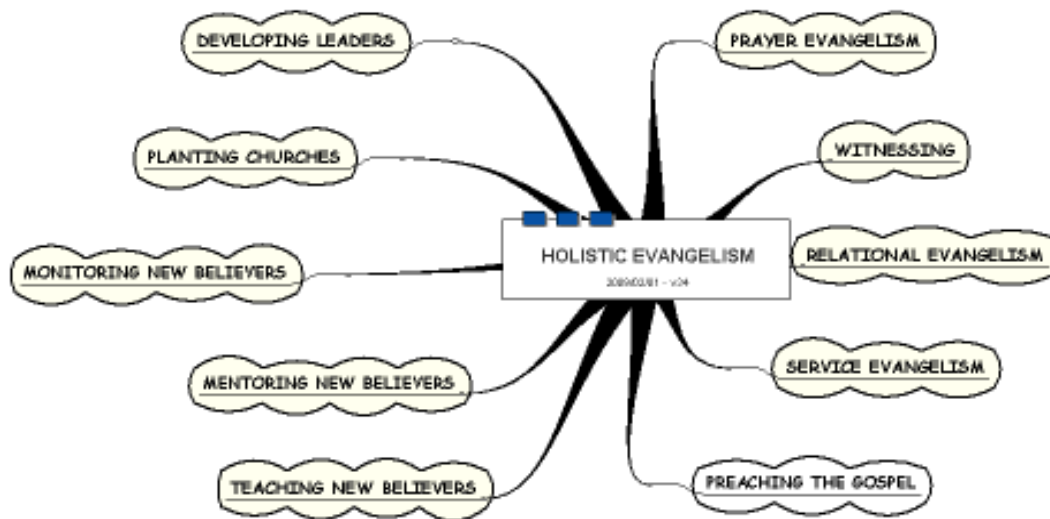
A literary study of the missional character of the Church was conducted in chapter two, in order to evaluate the current situation of evangelism in South Africa. The Great Commission is a multi-faceted concept that encapsulates many ministry activities as explained in (2.2.1). Evangelism is at the heart of the missional activities of the Church, and thus central to its missional task. Evangelism were traditionally approached in a very one-dimensional manner, therefore the researcher suggests that an evangelism strategy should include more of the aspects of the missional task of the church.

In Chapter three, the qualitative research was conducted to ascertain the understanding of evangelism amongst the leaders of the Pentecostal/Charismatic Churches in South Africa. The main themes were extracted and evaluated. A discussion of the findings of the qualitative research and a literature control were conducted, and the findings of the qualitative interviews were critically evaluated in chapter four. From the discussion and evaluation of the information sampled from the participants, it was evident that there were various shortfalls in the understanding and the practice of evangelism amongst South African Christian leaders within the Pentecostal/Charismatic Churches.

On the other hand, significant information was discovered, which gives the researcher hope that some of the South African Church leaders is understanding some of the major challenges that the Church faces, and could

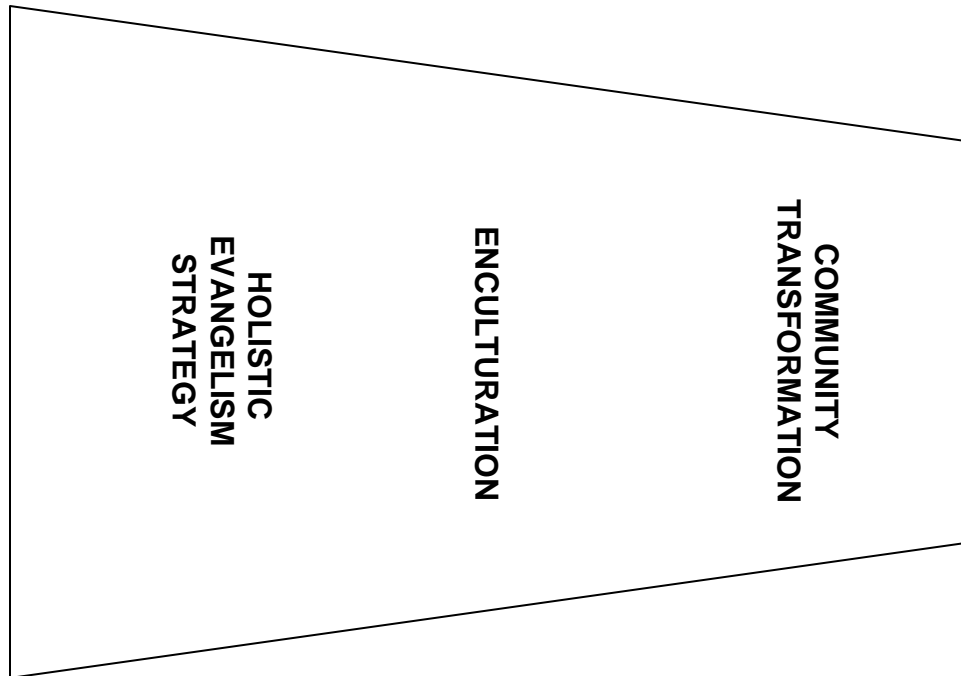
possibly contribute towards the much-needed solutions. The Church throughout the ages have had to continually re-invent itself as it faces new mission opportunities from either changing cultures or varying responses to the Gospel. Yarnell (2008:9) says that these paradigm shifts of culture, and how they affect the shape and strategies of the Church, is what Christian history and the move of the Holy Spirit is all about. South Africa has undergone immense change in the past ten years and the Church now faces a challenge for unprecedented change in its entire structure and strategies.

Guidelines for a possible model for evangelism that is holistic and thus relevant for the South African situation is presented in this chapter. The guidelines is presented chronologically, in order to propose a systematic and contextual process of executing evangelism in a holistic manner. The researcher believes that these guidelines will be helpful to denominations, Churches, mission agencies, and any leader who desires to bring the Gospel of Jesus Christ to the people of South Africa in a more effective, yet biblical, manner. A schematic mind map illustrates the process that the researcher proposes in Table 5.1.



**Table 5.1**

The table (5.1) above illustrates the process of executing a more holistic evangelism strategy. Table (5.2) below illustrates how the process builds towards the expected outcomes of the missional work of the Church, and how the gospel needs to be contextualised in order to be relevant.



Process Starts ----- Expected Outcome!

**Table 5.2**

## **5.2 HOLISTIC EVANGELISM STRATEGY.**

Jesus commanded His disciples to go and to preach the Gospel to all nations; the Gospel is the Good News, the “εὐαγγέλιον”, that the Kingdom of God has come and that men can now become members of that Kingdom. Evangelism is the presentation of the Gospel to someone with the purpose of bringing that person to have faith in Jesus Christ (Young 1984:201). This definition of Young affords the opportunity to present evangelism as more than just preaching, as the word “presentation” opens up the interpretation of evangelism to many other methods, including preaching. In South Africa, this broader approach to evangelism has been lacking, as most participants indicated the focus of evangelism on preaching. As discussed in chapter

three (3.3.1.3.1) there are many ways to evangelise effectively in South Africa besides preaching.

The Church in South Africa is facing an enormous challenge concerning the execution of the Great Commission. The aspects of preaching the Gospel and challenging people in crusades to accept Christ received much attention as shown in (3.3.3.1); however, the teaching and training aspects of the Great Commission still needs much attention in South Africa. After all the efforts of preaching the Gospel in the past hundred years, one would assume that the continent of Africa portrays the relevant Christian values and ethics in its communities. However, Christianity has not affected the people of South Africa as positively as one would have expected.

Christianity in South Africa has the pre-Christian phenomena, as explained in chapter one. This situation developed because of the thousands, and even millions, of people that attended a crusade, raised their hand to accept Christ, and left the crusade without ever embarking on the discipleship journey to follow and obey Christ, but now consider them Christian. The only solution to this problem is to implement an broad evangelism strategy as proposed in (Table 5.1).

It is important that the Church should rediscover its apostolic roots, as the winning of the lost and making disciples of Christ are in the DNA of the Church, because this is what the Church is there for (Burger & Nel 2008:476). When the execution of the Great Commission, and all it entails, is considered, it is obvious that the role of evangelism and the Evangelist is vitally important (Davis 1997:34). Although the researcher agrees with Davis on this, he pleads for an appropriate definition of the role of the Evangelist in the current South African situation, as the previous definition has various shortcomings, as described by some of the participants (3.3.1.1.2). Defining evangelism as preaching in a crusade only is one-dimensional, and in this chapter, the

researcher will show that there are many ways to preach the Gospel, or to spread the Good News. The fact that there are more unbelievers alive today than ever before in history should certainly be of concern. In the year 2000, there were 6,065 million people on the earth and only 32% were Christians. These included nominal Christians, which leaves approximately 4 billion people un-evangelised, un-reached, and unsaved (Johnstone & Mandryk 2001:2). Sweet (1999:60) holds the opinion that the reason for the weakness in evangelism is the low level of love and passion for Christ in the lives of Christians. It is a researched fact that Churches and denominations with no growth in membership also have no active evangelism programs (Wagner 1999:26).

Thus, it is important that every Church, denomination, and mission organisation should develop an evangelism strategy, which not only focus on preaching, but also focuses on discipleship and training, to complete the Great Commission (Verwer 1989:104 & David 1997:324). The role of the Evangelist is not only to preach the Gospel, but also to equip the believers to be effective witnesses according to Ephesians Chapter 4 (Silvoso 2000:183).

Therefore, the researcher suggests that a more holistic approach to evangelism in South Africa is needed, and that the various aspects that form part of the process of evangelism, discussed in the following section are carefully implemented. Wagner (1995:32) concurred with this when he suggested that evangelism as many dimensions; *“Definitions of evangelism that see it as preaching only, or as registering decisions for Christ, are inadequate”*. The following section offers various aspects of a more holistic evangelism strategy for consideration to developing evangelism models. Aspects like prayer, witnessing and building meaningful relationships with unbelievers can be important evangelism tools. Furthermore, the serving of the people in need in the impoverished South African communities can

greatly excel the evangelism efforts of Church. Finally, the aspect of preaching the Gospel remains one of the primary ways to spread the Gospel.

### **5.2.1 Prayer Evangelism**

Prayer must always be the first strategy that is employed when one plans to win people for Christ; *“Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men”* (1 Timothy 2:1-2). One of the most negative findings of the phenomenological research is that not one participant mentioned anything about prayer pertaining to evangelism. The Church has a clear Biblical mandate to pray for the lost, and therefore prayer is a basic and very important Christian activity that is vital to successful evangelism (Eastman 1998:94 & Smith le Roux 1992:26). The researcher is of opinion that much of the failures in evangelism and mission efforts in the past can be ascribed to a lack of prayer and prayer strategies. Therefore, prayer will be receiving much attention in proposing more relevant evangelism strategies for South Africa.

The person that did much to re-establish the importance and value of prayer in evangelism is Ed Silviso. He developed an evangelism model called *“Prayer Evangelism”*. Silviso (2000:35) defined prayer evangelism as *“Simply put, Prayer Evangelism is talking to God about your neighbour before talking to your neighbour about God”*. He argues that intercessory prayer for the needs of your neighbours, provides God with an opportunity to bless them, and it opens up their hearts to the Gospel. Silviso is very simplistic in his approach and does not regard the involvement of God in the lives of unbelievers as well, even before they are born again. God does not bless unbelievers because believers pray for them, God loves and blesses everybody. However this is quite a different approach on prayer as practised in the Western type Church where prayer became the list of things that Christians still want God to give them (Auch 1995:21).

The power of Silviso's model is that it is simple enough for every believer to engage into and, because of the potential mass mobilisation of believers to engage in evangelism, it is key to completing the Great Commission (Silviso 1994:64 & Mostert 2001:110 & Montgomery 2001:54). Haan (1999:11) explains the lighthouse prayer movement in the United States of America and summarises it as the Prayer, Care and Share movement. He points out that this simple yet effective strategy allows every believer to be involved in evangelism in an easy non-threatening manner by praying for unbelievers, caring for their physical needs and by sharing their faith with them. Therefore, evangelism can be done at all levels of the Church, from the ordinary member to the mass crusade Evangelist (Harvest News Vol 4.2:5).

This approach to prayer and evangelism is radically different to the prayer that is practised in the current evangelism efforts in South Africa. There is very little literature on the topic and in evangelism literature, prayer strategies do not receive much attention. The role of prayer in the current evangelism strategies can be summarised as follows:

- Praying that my crusade will be successful.
- Praying that God will work during my crusade.
- Praying that God would use me during the crusade.
- Praying that God would save many souls in the crusade.
- Praying that God would provide all my needs for the crusade.
- Praying that God would break the evil strongholds of the area.

The researcher proposes a broader approach to prayer as a tool for evangelism, and proposes the following three-tiered strategy of prayer to contribute to more effective evangelism in South Africa. These three aspects of prayer should be present and functioning in every believers life:

Relationship – First, and foremost, prayer is the foundation of the relationship of the believer with God. Prayer is the activity that connects one to God, it establishes a firm relationship, and provides one the opportunity to “talk” to God as well as to “listen” to God (Neighbour 1988: 50-51). To the researcher, this is the most important aspect of prayer. If one has spent time in prayer and has listened to God, His plans and purposes become clear (Southerland 1999:35). Vision according to him is rarely received by those who do not spend time with God in prayer and conversely those that talk with God most usually hear God best.

The personal prayer life of the believer can also be the place where God can speak to him/her about their unbelieving friends. Many people would like to privatise this aspect of prayer, but the researcher suggests that this relationship aspect of one’s prayer life is also a great opportunity for a believer to model Christian life to his friends who are still unbelievers. Exposing the unbeliever to one’s prayer life and praying with unbelievers about their needs and problems, allows them to experience the reality of God at work in your life.

Personal needs - Prayer is further more the place where one asks God for your daily needs and whatever material or spiritual things one is in need of. Jesus modelled this in His prayer by asking for daily bread, provision and protection. There is nothing wrong with this, as God wants to provide for His children and bless them. Wilkinson (2000:24) explains that the believer must pray for himself and others, for the blessing of God on their lives. For him the blessing of God is the supernatural favour of God operating in the life of the believer. Blessing is not necessary a list of items that the believer needs but rather a trust in God to decide what the blessing entails. “*The Lords Blessing is our greatest wealth: all our work adds nothing to it*” (Proverbs 10:22). God will bless His children according to each ones own personal needs. According to Wilkinson (2000:76) God honours those that simply asks for His blessings

and encourages all believers to pray and ask for God's blessing not only for themselves, but also for others.

Intersession – The personal prayer life also becomes the place where one not only pray for one's own needs, but also for the needs of your unbelieving friends, your town or city, your leaders, your country and any other matter that is on your heart. Praying for other people – especially other Christians – should occupy a large portion of the believers prayer life. According to Heitzig (2003:62) there is great value in believers praying for one another, as the Church is called to intercede for all people.

Spiritual warfare is another dimension of intersession prayer that has not received sufficient attention in the South African evangelism strategies currently functioning (Mostert 1997:193). Silvos (1994:97) is of the opinion that evangelism and winning souls for Christ automatically engages you into the spiritual warfare zone, the battle for souls. Wagner (1993:49) also believes that the unseen spiritual things have a much larger influence on the lives of unbelievers than we understand. Prayer and spiritual warfare for the release of souls are the activities that pre-empt salvation (Richards 1991:3 & Murray 1997:163 & Auch 1995: 113).

Khathide (1999:63) confirms that the African spirit world is very active and strong in the lives of Africans. It is embedded in their culture, and the Western theology and practice of evangelism have not considered this reality. How could it be that millions of Africans have accepted Christ in a crusade, and left the crusade, never changing their lifestyle to become disciples of Christ and to bear the fruit of their salvation? Okitika (1996:92) concurs with this by underlining the fact that the prime task of the evil spirits in the air is to cause people and nations to turn away from God, by producing and presenting lies and deceptions. This demonic work must not be underestimated and therefore the working of the Holy Spirit in the life of the believer destroying the

demonic strongholds is very important (Mostert 1992:49 & Damazio 1999:158). The enormous amount of mission and evangelism work with the seemingly massive response, “the raising of hands in crusades”, in South Africa has amounted to very little if one measures success by the amount of disciples who follow Christ and who are committed to the local Church. Could it be that the evangelism ministries have not effectively dealt with the forces of darkness and principalities during their campaigns?

The following scriptures confirm the reality of spiritual warfare:

- *But even if our Gospel is veiled, it is veiled to those who are perishing, whose mind the god of this age has blinded, who do not believe...(2 Corinthians 4:3–4).*
- *For though we walk in the flesh, we do not war according to the flesh. For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ ( 2 Corinthians 10:3–5).*
- *For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places (Ephesians 6:1).*

Fervent prayer and intercession for the salvation and deliverance of the unbeliever must accompany both personal and corporate evangelism endeavours. Dawson (1994:30) goes even further by proposing that the believer enters into an identification repentance on behalf of the people to bring healing to the nation. Nwankpa (1998:87) is an African Church leader

that agrees with Dawson that Africa especially, because of its spiritual inclinations and witchcraft practices, needs this kind of identification prayer and repentance. Prayer and spiritual warfare are the only weapons the Church has against the attacks and the works of the devil (Silvoso 1994:191).

This kinds of prayer is not just ordinary prayer; it is a higher dimension of prayer into the realms of the spirit and engages the forces of darkness (Mostert 2001:7). However it must be pointed out that not all believers will be engaging in intercession prayer activities, as very few are called to be intercessors (Wagner 1992:40).

These kinds of prayers were not effectively practised in the South African evangelism operations, as not one of the participants in the qualitative interviews made any mention of prayer, and should thus be part of an effective evangelism strategy.

### **5.2.2 Witnessing**

The Protestant reformers of the 16<sup>th</sup> century faced a Roman Church that was hostile to the idea of lay people being involved in ministry. For several years, Martin Luther wrote against a Church, which emphasised that only ordained priests could perform any kind of meaningful ministry (Hunter 1979:79). However, the command for ordinary Christians to witness “*martyes*” about Christ occurs 173 times in the New Testament whereas the word proclaims “*keruxate*” only occurs 72 times (Johnstone 1998:48). Today there have been much progress to developing a ministry approach that includes all members, but this remains one of the challenges of the Church in South Africa. South African Christians must, above all, be aware that authentic witnessing goes beyond the words one speaks. It also involves the life one lives (Kritzinger 2002:202). Christian witnessing has been a much-neglected aspect in the lives among the masses of Christians in South Africa. This basic Christian

lifestyle was very much part of the success of the early Church in Jerusalem, as recorded in the book of Acts. Burger (2008:473), is of opinion that the witnessing and passion of the Acts Church compares with the early days in the Apostolic Faith Mission of South Africa, and says that the phenomenal growth of the Church was due to the involvement of every member in evangelism. This is also one of the key aspects of the Judea Harvest project. All the participating Churches train their members to become witnesses in the tent crusades and house evangelism programs (Blom 2003:125). Some of the participants in the phenomenological research indicated that evangelism is not only the task of the Pastors and Evangelists but the members have a responsibility to witness about Christ. According to Bonnke (2003:22) faith and its propagation is two sides of a coin. A believer has no option; he must be engaged in telling others about his faith, or in some way be involved in that business.

Silvoso (1994:64) is another propagator that all believers should be engaged in evangelising their friends and neighbours. He proposes that Christians should engage in praying and witnessing about the great deeds of God rather than in preaching style evangelism. This will be evangelism through the lifestyle of the believer, and Silvoso calls his evangelism model prayer evangelism. Armstrong (1979:15) accurately describes this kind of serving and witnessing when he said:

*"The initial purpose, then, is service. But that is not the only purpose. We are not mere social workers. We are ambassadors for Christ. Our Christian witness is not a hidden agenda. The point is not whether to witness for Christ, but when and how to witness".*

Unfortunately, the majority of Christians in South Africa are not engaging in evangelism and winning of souls for God. The Church in South Africa is inevitably on the same road as the Church in the United States of America when it comes to winning souls for the Lord. Montgomery (2001:12) points out that 95% of all Christians in the United States of America never led any souls to Christ in their lifespan. *“Not every Christian can be a great preacher and preach to a great congregation, but every Christian can become a personal worker, an individual Evangelist. (Biederwolf 1921:11).*

In the quest to reach the people of South Africa for Christ, it has become clear that one cannot rely only on the Evangelists and preachers to accomplish that. Involvement in telling other people about Jesus is a defining activity for all Christians, regardless of your natural talent at speaking to other people, or who you are, or what you like. Gospel proclamation is for all – and we see that Jesus has equipped all Christians with everything that they need to do so (Dray 2008:68 & Van Schalkwyk 1985:26). Therefore, all believers in South Africa will have to be mobilised to become witnesses for Christ, and thus engage in the witnessing lifestyle of evangelism, this is the only way the masses can be reached for Christ.

### **5.2.3 Relational Evangelism**

Another powerful way to reach the lost is that believers should enter into purposeful and meaningful relationships with unbelievers. The result is that the unbeliever will come close enough to the believer to observe the living Christ active in his life (Mostert 2001:110). Unbelievers may differ with one's preaching and theology, but they can never question one's lifestyle, testifying that Christ is alive in the believer. I am convinced that this is one of the most powerful ways to spread the Gospel, and yet most Christians in South Africa do not live in purposeful and meaningful relationships with unbelievers. In a research study undertaken by Bergler & Rahn (2006:71) it was proven that

the influence of Christian friends is a significant factor in the conversion of teenagers in the United States of America. Hybels (1995:170) actively encourages his members to build meaningful relationships with unbelievers, thus drawing these “seekers” into the Church.

The problem is that the majority of Christians consider unbelievers to be the enemy, to be stayed away from, and therefore most believers have isolated themselves from unbelievers (Silvoso 2000:39). This is exactly the opposite of what Jesus modelled on earth and taught His disciples to do. Jesus told His disciples to enter into the houses of unbelievers and to:

- Speak peace into their lives.
- Fellowship and eat with them.
- Take care of their needs by praying for the sick.
- Proclaim the Good News to them (Luke 10:5 – 9)

This approach requires believers to enter into deep and meaningful relationships with unbelievers in the marketplace in order for them to find an access point for the Gospel into their lives (Frazer 2007:18). Crafford (1990:11) shows that the African culture is very open and prone to these kinds of relationships. Family ties and even extended family ties play a large role in the life of the African person, and therefore these kinds of relationships can become very possible. Montgomery (2001:59) points out that research in the United States of America proved that 90% of all people that became Christians did so because of the influence of, and relationship with, a believer.

Jesus modelled this in His life on earth, as He interacted freely with the sinners, the tax collectors, the prostitutes, the Samaritans. He was even called a friend of the sinners by the Pharisees (Luke 7:34). Montgomery (2001:4) proposes that these relationships with unbelievers are testifying in word and deed: “*Incarnating Christ refers to intentionally connecting with*

*people and tangibly expressing His love, compassion, concern and power as the message is communicated in word and deed”.*

This involvement in the lives of unbelievers also provides Christians the opportunity to minister to their needs. Serving them in a physical manner, and praying for their needs provides a great opportunity for God to do a miracle in the lives of the unbelievers (Silvoso 1994:77 & Montgomery 2001:63). In the light of the many social and socio-economic problems in South Africa, it will be beneficial for churches equip their members to become involved in the lives of their unbelieving family and neighbours. Churches should develop active ministry opportunities for their members to engage in the needs and problems of the community. I once heard a leader say; *“If we have done all the witnessing we can, then maybe it would be appropriate to speak a word or two as well.”*

#### **5.2.4 Service Evangelism**

The service “diakonia” of the Christian is firstly to God, then to your fellow Christians and also to the unbelievers (Sweet 2004:155). Montgomery (2001:63) proposes that a Christian’s deeds of good service are like seed that he sows into the life of the unbeliever. He provides an opportunity for the Holy Spirit to start working in that person’s life. Montgomery calls this “Service evangelism”. The premise of Service evangelism is that God loves this whole world (both lost and saved) so much, and He wants to bless and save everyone. Therefore, the Church, as His hands and feet, should engage in deeds of service to its neighbours, thus demonstrating Christ’s love and making Him visible and tangible for the unbeliever. Roever (1996:152) explains that the world is not spiritually minded and is not impressed by spiritual things. Unbelievers are impressed when the believers do things that make a real difference in the lives of needy people, like feeding the poor or caring for the sick. In this way, the church takes to Gospel to the people by

-serving the community and it opens up the hearts of unbelievers. Another approach to evangelism that is more holistic is called affinity evangelism. Ceder (1996:192) explains that affinity evangelism follows the simple and powerful evangelistic model of Jesus. It mobilises Christians to pray, as He did, love as He loved, and share as he shared. It moves Christians out of the pews to the front lines of strategic evangelistic ministry.

Mulder (1998:17-19) suggests that these acts of Christian service is also extended across the borders of the local Church by taking some members on short-term outreach programs. There are many positive advantages of such outreaches and they could create wonderful opportunities to demonstrate God's love for the world through Christian service.

In the light of the multiple problems such as crime, poverty, unemployment, violence and corruption we are facing in South Africa, the Church has a great opportunity to step up and be the salt and light it was called to be. The service of Christians and Churches to people of South Africa will qualify true Christianity, as they become the instrument in the Hands of God to touch and change communities (Nel 1994:37). There is also another aspect of serving, and that is ministering healing to the many diseases amongst the people of South Africa. The number one killer disease is Malaria, followed by HIV/AIDS related deaths, followed by cholera and many others coupled with the scares and low quality of health care services, healing become important for the average South African. Clark (2001:82) highlights the fact that the Pentecostal pioneers to Southern Africa stressed the healing of the body as a ministry of the Church and this became a very effective tool in their evangelism efforts. He points out that the African spirituality readily comprehended the deliverance and healing of the entire person as was presented by the Pentecostal pioneers (2001:83). König (2006:338) also shows that the growth of the African Initiated Churches can be ascribed to the fact that they purposefully engage in serving and meeting the felt needs of the

people in South Africa. The Church ministering in prayer and in acts of compassion to the many afflicted people in South Africa will find a valuable penetration point for the Gospel.

Service evangelism provides a wonderful opportunity to become involved in the lives of the millions of people suffering and dying of HIV/AIDS related diseases. The millions of people who live under the bread line and suffer to make a living every day, along with the millions of vulnerable children who became orphans because of the many deaths. All these people need Christ and can be reached by ordinary Christians living in their communities, by simply connecting with them and reaching out to their needs, serving them as God helps and blesses them.

### **5.2.5 Preaching the Gospel**

The results of the phenomenological research (3.3.2) confirmed, that the preaching aspect of evangelism, “Kerygma”, has been over-emphasised in South Africa by the missionaries and Evangelists in the past decade, and the result thereof is that the task of evangelism was entrusted to the preachers only.

This was the period in the history of South Africa where the missionaries and Evangelists were mostly from the white Western Church sent out into “Africa” to preach the Gospel. Today this situation has changed drastically, as most of the successful preachers and Evangelists in South Africa are Africans. In this section, the researcher will endeavour to place the role of preaching in evangelism in its rightful place in the process.

One of the greatest Evangelist that South Africa and Africa has had in the past decade is Reinhardt Bonnke, born and trained in Germany, who started his mission ministry in 1967 in the small mountain kingdom of Lesotho. He

preached to small groups of people at taxi ranks and street corners and there he became convicted that his evangelism methods were not effective enough. From this frustration was born his passion for mass evangelism, preaching to thousands of South Africans (Bonnke 1989:9). Whittaker (1989:103) documented this desire of Bonnke:

*Five years experience in Africa only confirmed his conviction that the key to world evangelisation was aggressive preaching of the Gospel of Christ in the power of the Holy Spirit with accompanying signs of miracles, healings and deliverances. Here too had come the unforgettable dream of a blood-washed Africa, and the words the Holy Spirit whispered, Africa shall be saved! That became his driving passion. God's promise that he would preach from Cape to Cairo.*

Reinhardt Bonnke became the icon of evangelism in Africa, as he had a special gift for evangelism and healing while conducting his crusades. He became the role model for many African Evangelists and Pastors, as he made a major impact during the "Fire Conferences" he conducted, stirring and firing up the passion for evangelism. However, this very success in evangelism of one man, have become the problem of many. Many Pastors and Evangelists have imitated Bonnke, and has therefore increased the problem of one-dimensional evangelism, which Wagner (1979:55) calls gift projection. Gift projection means that because Bonnke was being used by God and was extremely successful in conducting mass evangelism crusades, preachers now try to preach and minister like him.

Focussing on the preaching at the crusades and neglecting the other aspects of the process have brought Christianity to the point where everyone is saved, but very few people follow Christ and bear the fruit of a normal Christian life.

According to Huston (1996:87) the goal of evangelism is not decisions but disciples. A commitment to this purpose affects both the message and the methods that the Evangelist uses. The message will have an invitation but will also include the cost of discipleship, as the goal is not creating statistics of people “raising hands”, but the goal is to make disciples (Drummond 1972:42). Furthermore it is important to understand that what we say and preach, is important, yes; but what we are when we say it is also important. Philip (2006;17) puts it plainly when he said “*The message of Christ’s crucifixion can be preached effectively only by a crucified man*”. In South Africa, the Church needs to make sure that men and woman with the necessary integrity to do so preach the Gospel in a holistic manner. Bonnke alone cannot be to blame for the phenomena of nominal Christianity in Africa: he tried to bridge the gap between his mass crusades and discipleship “*In our African campaigns we often preach the Gospel to hundreds of thousands of people at once, but we plan one-on-one follow-up contact*” (Bonnke 2003:181). However, the leaders of the Church are to be blamed for not taking the Great Commission serious by executing it in its broader meaning.

According to Davis (1997:35), the Lusanne congress on World Evangelism in 1997 has formulated a comprehensive definition of evangelism:

*To evangelise is to spread the Good News that Jesus Christ died for our sins and was raised from the dead according to the scriptures, and that as the reigning Lord, He now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe. Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand.*

*But evangelism itself is the proclamation of the historical, biblical Christ as Saviour and Lord, with a view to persuading people to come to Him personally and so be reconciled to God. In issuing the Gospel invitation we have no liberty to conceal to cost of discipleship. Jesus still calls who would follow Him to deny themselves, take up the cross, and identify themselves with His new community. The results of evangelism include obedience to Christ, incorporation into His Church and responsible service in the world.*

This is a very accurate description of how evangelism fits into the process of the Great Commission. Thus, preaching the Gospel entails making the truth about Christ and salvation available. Once there is a positive reaction, other aspects like discipleship, prayer, service, etc. comes into play, and therefore co-operation between Evangelist, Teachers and Pastors becomes vital (Drummond 2001:174).

This process can be explained at the hand of the natural laws of crop growth. First, the soil needs to be ploughed and prepared for the seed to be planted. This is where prayer and intercession is very important, followed by preaching the Gospel to unsaved people in crusades. When an unbeliever visits a crusade where the Gospel is preached, he receives, or hears, the Good News of the Gospel of Jesus Christ. The persons who responds shows that the seed has fallen on good soil, and a growing process now starts. This is called discipleship and it is the process of growth to maturity, until that person becomes fully grown and in his turn produces fruit.

Jesus also compared the spreading of the Gospel with a man sowing seed into a field (Matthew 13). Some fell on the wayside, some on rocky places and some on thorns, and they yielded no fruit. However, some fell on good

soil and yielded a good crop, some hundred fold, some sixty and some thirty fold. Preaching is like sowing seed, sowing the Word of God into the heart of man. Thus, this aspect of evangelism is important and can never be ignored, even though preaching was overemphasised, it should not be neglected. Grisworld (1986:131) means that the value of mass crusades is the mass communications and awareness it creates for the Gospel and also providing opportunity for Church members to be involved in the follow up of the converts. South Africa needs thousands of anointed preachers and Evangelists to take the Gospel in a holistic manor to all its inhabitants.

### **5.2.6 Teaching New Disciples**

Discipleship training is one of the main problems in the South African Church, as proven in this research. Teaching new disciples is the task of the cognitive learning of the things of the Kingdom of God. The solution to this training problem is actually very simple and is not costly either. Seasoned disciples are called to act as fathers to those that are new in the faith, and should take responsibility not only to teach them, but also to mentor them. Because of a lack of training resources, mentors may make use of the Bible to guide their disciples through the various issues that they need to deal with from scripture, especially the Gospel of John. In Figure 5.3 a schematically presentation of the discipleship matrix is presented. This kind of approach to training and discipleship is much needed in the South African Church. It is simple yet very effective and is driven by the scripture in the Gospel according to John, so the training material is accessible to all.

Table 5.3 Discipleship and Teaching Matrix

	What ?	How ?	Who ?	Why ?
Salvation	John 3:16	John 3:17-18		
Healing				
Protection				
Baptism		John 1 : 25		John 1 : 31
Sin				
Ext.				

By reading and guiding the new believer through the Gospel according to John, the mentor can answer most of the questions his disciple may have.

Jesus called His “potential disciples” with the words: “*Follow Me!*” Those that followed Him were called “disciples.” The word means to be a pupil or a student who follows some doctrine or teacher (Young 1984:172). The main task of a disciple, “μαρτυρέω”, is to be a witness. In the New Testament “disciple” is the specific designation of the Twelve and of all the followers of Christ. In the Gospels and in Acts it is used over 266 times and at least 90% of the time it refers to the followers of Christ (Johnstone 1998:48).

To follow Christ means to be a witness for, or a student of, Christ. Jesus told the disciples to follow Him so that could mentor them in the process of discipleship and teach them how to be witnesses. He also monitored them to be good witnesses themselves when He was not with them. Then Christ commissioned His disciples to also disciple and equip others, this call is still valid today for all believers, individually and corporately (De Klerk 1978:9) as explained in Ephesians 4:13. Most people that would want to change the world would not agree with Christ’ strategy, He gathered 12 disciples and spent three years teaching and equipping them, and after His resurrection He

commissioned them to reach the world (Hunter 1973:81). One of the key aspects of Christ's strategy for winning the world is to disciple a few to win the many. Discipleship is a lifelong process that starts when one accepts Jesus Christ as Lord and Saviour and stops when one dies. According to Ma (2005:6) the command to make disciples should be at the top of the priorities of the Church. He points out that a person is not necessarily a disciple of Christ because he is a member of some Church. Bailey (1996:97) defines discipleship as the process of giving continued attention to a new believer until the person is integrated into the Church, discovers his/her place of service, develops his/her full potential for Jesus Christ, and helps to build Christ's Church. He says that the Great Commission calls for "disciples, not just decisions", and therefore the vision for follow-up and discipleship must be a long-term vision, since it is based upon the principle of multiplication, not just addition.

One of the main problems in the Church in South Africa is a lack of discipleship training programs (Crafford 1988:4). It is evident that teaching and training do not enjoy much priority amongst the South African Leaders from the Pentecostal/Charismatic Churches. This lack of training is proven by the unacceptably low level of tertiary educational training that the South African Christian leaders have (Crafford 1990:ix). High quality training is uncommon in South Africa, and this is not only a problem in the Church environment, but also a general problem in the whole South African society. The high level of illiteracy in South Africa is just another symptom of the low priority given to training, and is therefore an enormous hindering factor to the qualitative growth of Christianity. Adeyemo (1997:71) also agrees that Africa needs more discipleship than what the leaders of the Church realise. He defines discipleship as persuading people to forsake their ignorance, or indifference, or scepticisms, or pride, or corruption, or wickedness or any other vices, and to embrace Jesus Christ as Saviour and Lord and to join the fellowship of His Church.

Grisworld (1986:135) conducted research in the United States of America and found that only 25% of those that make a decision to follow Christ, actually becomes active members of Churches, and become involved in the process of discipleship. In South Africa, this number might even be much higher because of the strong emphasis on mass evangelism crusades at the expense of discipleship. Discipleship therefore, must make every believer responsible and reproductive (Khathide 2007:395 & Damazio 1998:3 & Smith le Roux 1992: 26 & Mac Arthur 1990:15).

When a man becomes a Christian, the next question he ought to have put to him is, “What kind of Christian are you going to be?” The difference between a Christian who does not develop to become a productive and fruitful believer as Christ intended from the beginning and someone who does develop starts with teaching and training. Neighbour (1993:8) explains that a new believer enters into the Kingdom of God when he decides to follow Christ, this Kingdom’s principles differ much from the kingdom of the world and therefore careful teaching and training is needed to guide the new believer into functioning in his new Kingdom.

The responsibility to teach and train believers lies with the leaders of the local Church, as well as the leaders of the ministry structures within the Church. A leader in the Church must be able to teach, as teaching is one of the gifts of the Holy Spirit to be practised by leaders, according to 1 Timothy 3:2 (Young 1984:527). Peckham (1976:26-28) suggests that new believers be trained in the basics of Christian living by the Christian person that was instrumental to the salvation of the new believer. Some of the very important things the new believer needs training is:

- Developing the witness of surety of salvation by the Holy Spirit.
- Dealing with the doubt of salvation as one grows in faith.
- Developing a daily prayer time with Christ.

- Developing a daily time of scripture reading.
- Witnessing to others about what God have done for you.
- Developing a lifestyle of obedience to Christ, and His will for you.
- Confessing possible sins, and practicing forgiveness.

Some of the participants of the phenomenological research interviews indicated their understanding of the importance of training and teaching. However, they acknowledged that they lacked in this area due to a shortage of training resources. The lack of finances for ministry resources is truly a hindering factor to training and discipleship.

The Church is lagging far behind in executing the Great Commission in terms of teaching and discipling all those that indicated a willingness to follow Christ. Therefore, most of the efforts of the Church should be redirected towards the teaching and training of new and existing believers (Kritzinger 2002: 200). A research study in the field of the preaching content of the Church in Africa could help to confirm this problem and produce some real solutions to addressing the problem, as the pulpit could be effectively used to teach believers, instead of preaching the Gospel. As for this research, the researcher suggests that evangelism strategies do not move forward without planning to teach and train new believers, therefore contributing to rectifying the shortfalls of the past.

### **5.2.7 Mentoring New Disciples**

Discipleship training must not be one-dimensional, focusing on classroom kind of lectures only (Bosch 1991:66). While teaching focuses on the cognitive learning on the things of the Gospel, mentoring focuses on the lifestyle of persons living in the Kingdom of God. The mentoring of new believers by seasoned believers and the building of sound relationships in the discipleship process, where strong accountability and monitoring can take

place will provide for discipleship that can produce mature Disciples of Christ that obeys His commands (Neighbour 1988:23 & Heitzig 2003:68). The disciples produced must be steadfast in their faith and able to challenge and change the decay and destruction in their own communities in South Africa. Schwarz (2005:42) also proposes a process approach to discipleship and explains the three stages as follows:

- At the information level, you discover a tool.
- At the application level, you learn how to use that tool.
- At the transformation level, you become that tool.

These three points of Schwarz correlates to some extent to the researcher's proposal of the three aspects of discipleship. Neighbour (1988:230) says that the act of being taught by someone else, learning for yourself, and passing it on to someone, is the correct Biblical pattern for discipleship. This is what Christ meant when he said that those that follow Him will be the light of the world and the salt of the earth (Matthew 5:13).

The mentoring dimension of discipleship deals with the Christian lifestyle after all the words have been spoken (Kritzinger 2002:2002). To be an authentic witness for Christ in a situation of religious diversity goes beyond the words we speak. It also involves the lives we live. Due to human frailty and sin, we always have to struggle towards a consistency between the message we proclaim and the image we present in life (Lubbe 2002:69).

This is where mentoring new believers plays a vital role. Mentoring in the relationship between a new believer and a seasoned mature believer is similar to the mentoring in parenting (David 1997:521). Training a child includes the idea of continuously impressing the Word of God on the child. God Himself sets the pattern of training in relationship to His "Son" Israel. Similarly, in the New Covenant God is called our "Father". The Parent is

therefore to strive to first be godly before attending to methods of discipline and training (Young 1984:404).

### **5.2.8 Monitoring New Disciples**

Monitoring is a discipline that is very common in the New Testament Church, but very scarce in the Church in South Africa. Monitoring entails placing a believer in a relationship of accountability, as believers do not live and serve Christ in a vacuum. Believers live in a community in relation to one another, and should therefore be accountable to one another and should be open to correction and discipline if needed.

Part of monitoring spiritual growth is to teach new believers to obey Christ and, to also correct and discipline those who disobey. This is a similar function also present in parenting. The goal in discipline is for the believer to quit the practise of a specific sin, and to be restored to God and man. A definite process occurs at each of four steps; a positive response stops the process. The four steps are to: (1) Speak privately to the believer in need of correction. (2) Go with one or two witnesses and speak again. (3) Communicate the error or sin publicly to the Church. (4) Expel from the assembly if no repentance; and with repentance full forgiveness and restoration are required (Young 1984:172).

Discipleship training, therefore, is the process of teaching about the Kingdom principles, mentoring to demonstrate Christian values, lifestyle and ministry, as well as monitoring spiritual growth and health. Evangelism strategies working in South Africa should plan to include this kind of discipleship training in their presentations from the onset.

### 5.2.9 Planting Churches

Planting Churches is strategic for the advancement of the Kingdom of God in the current situation in South Africa. The word “Church” is derived from the Greek “εκκλησία”, which means the “calling and bringing together of people.” Thus, born again Christians in a given area should gather as a group of believers to form a congregation (Möller 1998:39). The local congregation is the basic expression of the global Church of Christ, and connects to the rest of the body through denominations, networks or other structures (König 2006:271). In the local congregation they should engage in the basic lifestyle Christian practices such as the early Church in Acts, breaking bread from house to house, fellowshiping together, sharing meals, praying for one another and others and teaching one another the word of God (Acts 2:42–47). The activities listed above can be summarised as discipleship.

Church planting is not only vital for the advancement and spreading of the kingdom of God; it is also the only way to ensure that discipleship and training take place for new believers. Churches should seriously consider the need to plant more local congregations in order to reach the masses for Christ, and effectively witness the Gospel (Kritzinger 2002:201). The goal of saturation Church planting is to make the Gospel available through Church planting to every man, woman and child through the witness of the Church and its members, and is a great strategy to complete the Great Commission in a given area. It is a strategy of filling nations, regions, cities, villages and neighbourhoods with Churches that will take the Gospel to every person in his own language and culture. Mostert (2001:77) is of opinion that South Africa needs to be re-evangelised with a better strategy; the strategy of saturating the entire nation by planting new Churches. Research have shown that newly planted Churches reach a lot more pre-Christian people as they are still focussed on outreach (Christianity Today: Sept 2007).

Montgomery (2001:34) propagates the DAWN (Discipling a Whole Nation) vision as planting a Church within every cluster of people between 500 to 1000 members. In a research conducted by Judea Harvest and DAWN Africa in Soweto, it became evident that an average size Church consisted of 80 people. Having a goal of Church planting with a Church of 80 members in a community of 1000 people does not seem too impossible. If one did the maths on this it would mean that in South Africa, we needed to plant hundreds and thousands more Churches to reach this saturation point. Simson (1998:42) suggests that the house Church movement could provide a possible solution to planting as much new Churches as needed because of its cost effective and flexible system. Garrison (2004:2) studied Church planting movements and he is of the opinion that this is the only effective way in which the Great Commission can be completed in an area. By his definition, a Church planting movement is a rapid multiplication of indigenous Churches planting Churches that sweeps through a people group or population segment. The researcher agrees with Garrison, especially his concept of local indigenous Churches planting new Churches and the multiplication concept is much needed in South Africa.

The DAWN Africa project was headed by Pastor Danie Vermeulen, who compiled a training manual, "The process of Church planting", and in the manual, he submitted ten reasons why saturation Church planting is important to the advancement of the kingdom:

1. New Churches grow faster than old Churches.
2. Church planting can give new life and vitality to the local Church.
3. More types of Churches are needed.
4. Church planting develops new leadership.
5. Church planting helps denominational survival.
6. Church planting is the best method of evangelism in a nation.

7. New Churches can stimulate existing Churches.
8. Church planting will bring a new awareness and compassion for the lost.
9. Church planting will bring a world vision into the local Church.
10. Church planting often re-emphasises the principle of sowing and reaping.

The Church is not defined by buildings and other accumulated assets, but rather by the quality of the lifestyle of its members. Therefore, one can have a Church everywhere where there are people. Moreover, there should be very few hindrances and excuses for planting Churches. As indicated in (2.6.3), the planting of Churches also stimulates evangelism, and evangelism stimulates new Churches. The low attendance rate of Churches in South Africa inevitably calls for the planting of many new Churches. If every Church and evangelism / mission ministry had made a serious attempt to plant new Churches after every evangelistic campaign, the picture in South Africa might have looked a lot better today (Siaki 2002: 57).

There is a logical flow of the process of evangelism that is now becoming clear. First, there is evangelism with all the various aspects such as prayer, friendship, service and preaching. Secondly, you have the challenge Jesus constantly posed to His disciples: salvation is free, but following Christ to become a disciple has a high price, the highest price – you must leave all to follow Him. Here mentoring, training and accountability play a large role. Then you have the planting of new Churches to assimilate the new believers that are now being discipled. Every time a new group of people comes to the Lord in a specific area, a new Church should be planted. Bigger Churches are not necessarily better, but here saturation Church planting is the goal. Then lastly, in a community that has had Churches planted to the point of saturation, the concern becomes that of community transformation. Once you have the people trained and in place, and you have a good representation

across the community, you are ready to mobilise every Church to start projects that address the real needs and problems in the community. There is very few problems or needs that lie outside the mandate of the Church to address and influence. With a group of believers on fire for God, ready and trained to follow Christ, and mobilised and equipped by their local Churches to influence the community, any community can change.

#### **5.2.10 Equipping Leaders**

The low priority of discipleship and leadership training in South Africa resulted in a lack of quality leadership. Barna (2005:139) very aptly defines Christian leadership as listening to God and humbly following His lead, doing things that facilitate life transformation, and not worrying about credit and applause. Leadership development is imperative, as a lack of well-equipped leaders will inevitably lead to a weak and shallow Church, which in turn will render the Church susceptible to syncretism. Damazio (1998:2) points out that leadership of in the Church should not focus on academic training only, but God requires from His leaders development in character, wisdom and piety. Therefore, untrained leadership results in a shallow Church that will not be able to deal with the multiple challenges it will face (Maxwell 1993:45). The traditional African religions with their various witchcraft practices will not be dealt with in a Biblical manner if leaders are untrained and immature. Crafford (1990:12) warns that such a situation presents the danger that the African Church could completely disintegrate into syncretistic practices and even a neo-paganism.

Maxwell (1998:1 & 1993:43) points out that everything rises and falls on the leadership of a Church. As it goes with the leaders, so it goes with the Church. Mostert (2001:76) means that there is a lack of proper leadership and a lack of trust in leadership in South Africa. This quality leadership shortage is visible and real in the South African Church. The number of trained ministers

is lagging far behind the demands of the numerical growth and task of qualitative strengthening of the Churches (Kritzinger 2002:200). Most African independent Church Pastors have very little or no training at all to equip them for ministry and all its challenges. One of the reasons for this problem is the fact that resources for training are not always available (Clark 2001:193).

Are leaders born or can they be trained to become leaders? Elliston is of the opinion that leaders are both born and developed, as leadership is a gift of God given to some, and these qualities cannot be created, but on the other hand the potential in a born leader must be developed in order for him or her to effectively led (In Basson 2008:1). The good news is that a wealth of natural leaders can be found in South Africa, and the development of leaders who are in Pentecostal ministry not because it is a career option, but because it is a sacrificial vocation, must become a primary concern of those who lead, teach and train (Clark 2005:160). The following statement by Hesselbein is then relevant for South Africa: *“Leadership crisis is in fact then a leadership development crisis”* (Basson 2008:5). Joyner (2001:60-61) explains how Jesus selected a few simple men and in three years developed them into men that would take the Gospel into the whole world, and influence thousands of people with the Gospel. This is the power of leadership and therefore the advancement of the Gospel in South Africa is dependant of the developing of leaders.

Effective evangelism in South Africa will require training and equipping of potential leaders in the local Church. Without qualified leadership the Church will flounder. Without trained leadership, the Church cannot grow and develop. Maxwell (1998:14) argues that leaders should have the capacity to develop and improve their skills as that will distinguish them from their followers, therefore leaders must be continuous learners. Without spiritual leadership, the members of the local body will never develop their “giftings”. It is safe to say that without strong leadership, Churches will not mature nor

grow (Payno 1992:33-34). The answer is not importing leaders into problematic communities, but rather developing indigenous leaders in every community. This will ensure that the leaders develop ownership of what is happening in their community and that they are equipped to make a difference there (Basson 2008:9). Maxwell (1993:1) states that leadership is influence, therefore, in South Africa the Church should train and equip those leaders who are currently living amongst the people and are already influencing them, to be true Christian leaders training and discipling the people to follow Christ. The producing and reproducing of leaders is not only mandated and practiced by Christ but also by Paul and should therefore be of high priority in the Church in South Africa (Damazio 1998:203).

### **5.3 CONTEXTUALISATION**

The task of contextualisation involves spanning the gap between Church and culture. There is often a gap between theory and practice in contextualisation, and it is evident that the Pentecostal Church finds it not so difficult to bridge this gap (Lord 2001: 209). The reason for this is that Pentecostal contextualisation often happens without being planned, simply as an experience of the Holy Spirit interacts with the life experience of those who share the Gospel. The translatability of the Gospel into various cultural forms is one of the special features of Christianity. Understanding different cultures and translating the Gospel into forms that are indigenous to and compatible with those settings is crucial task of contemporary mission. This process is called radical contextualisation (Adeney 2007:33). He also points out that the Gospel does not only consist of ideas but also embody certain universal values that need to be identified and translated into diverse cultural forms. If Christian values are not articulated and practiced in fitting ways in a particular culture, Christianity will remain a foreign religion, set apart from the life and commitments of a society. In planting and developing Churches today, one

must have the view of the future culture and environment in order for it to remain relevant and useful (David 1997:23).

It is peculiar that not one participant mentioned anything about the cultural realities of the African person and the need for contextualisation. The only explanation for this might be the fact that most of the leaders interviewed were from the Africa Independent Churches and not from the mission and denomination churches, and therefore do not have much western influence in their ministries.

Barna (1996:2001) explains that effective evangelism in these days requires more than preaching the Word in boldness and truth. One must also contextualise one's ministry in ways that reflect an understanding of, and sensitive to, the backgrounds, values, experiences, felt needs, thinking styles, potential oblations, and spiritual soft spots of the target audience. Mulder (1998:170) agrees with Barna when he points out the various aspects to be taken into consideration when presenting the Gospel into a foreign culture:

- The worldview of the target group.
- The cognitive thinking patterns.
- The language and expressions unique to the target group.
- The behavioural patterns of the group.
- The way the group interacts socially.
- The media channels that influences the people group.
- What motivates the people.

Maluleke (2000:96) warns that the "Bible" and "Christianity" may not be as important for Africans as it may appear. The "Bible" and "Christianity" of poor Africans may not necessary be the same "Bible" and "Christianity" as that of the Euro-Americans, the rich and the White. There could be great problems with the motivation behind many of the "mass salvations" produced by the

mass crusades in South Africa. Many of these converts could have been motivated to “accept Christ” because of the apparent blessings that he would consequently receive as a Christian.

Some of the cultural and religious customs of the South African people cannot be reconciled with the Gospel. The Gospel would have to confront some of the customs and would require a change in lifestyle (Theron 1996:14). It is, however, also evident that there are in fact certain aspects of the African culture that are not necessarily bad, and that do not necessarily oppose the message of the Gospel. Some of the cultural aspects may even contribute positively to the proclamation of the Gospel (Ngada & Mofokeng 2001:27). The challenge of the Church is to minister to the people of South Africa in a manner relevant to their culture (West 1993:7). Theron (1996:15) suggests that the western Christians have lost some of these values, and that they may even learn something from the African Church:

*However there are many elements in the traditional African worldview and religions which are closely related to the Gospel, and which can enrich and supplement, even change, the western faith that was brought to Africa. The Church should take note of these, study them and utilize them in proclaiming God’s kingdom in Africa and in contextualizing Christian theology in Africa.*

Theron (1996:15) regards the following as positive aspects of the African culture, which are tangential points and which can contribute to the proclamation of the Gospel:

- Respect for authority, order and harmony in the community.
- The fact that people should live in harmony with nature.
- People should live in peace and harmony with each other.

- The ideal that people can experience peace, prosperity and happiness on earth.
- That no distinction is made between religion and everyday life.

Most of the above-mentioned aspects are Biblical concepts that may be very valuable, and should be incorporated into the processes of instruction and discipleship. These issues are deeply grounded in the African's thoughts, and should be applied effectively in order to promote the Gospel. There are quite a number of missiologists who are convinced that the Church cannot simply reject all the cultural aspects of the African. Schwarz (2005:31) describes how the "*ubuntu*" concept in South Africa has a close correlation with the Biblical "*koinonia*" concept and how some of these traditional African concepts are in fact more Biblical than some Western concepts. Crafford (1990:20) also contributes to this discussion by identifying some of the positive aspects of the African culture:

- The universe is mysterious and accommodates feeling, faith and spirituality.
- The African is a religious person who does not distinguish between his religion and his everyday life.
- The ideal that man should be able to experience peace, prosperity and happiness on earth is in accordance with God's intentions of salvation.
- The emphasis on man in his relationship to the community can be evaluated positively.
- As a result of the traditional idea of time, man is not dominated by time, but rather dominates time and uses it as he pleases.
- The perception that man should live in harmony with nature, should also be evaluated positively.
- The traditional healing practices may also make a positive contribution.

Mbiti (1997:55–59) describes the African's idea of the attributes of God, and it is interesting to note that only one of these attributes cannot be justified Biblically:

- God is good.
- God is merciful.
- God is holy.
- God is all-powerful.
- God is all-knowing.
- God is present everywhere.
- God is limitless.
- God is self-existent.
- God is the first cause.
- God is spirit.
- God never changes.
- God is unknowable.

All these attributes, with the exception of the last one, can be used to make the Gospel understandable to the African. Ngada & Mofokeng (2001:27) maintain that many of the African's faith in and concepts of, God existed long before the white missionaries came to Africa. Anderson (1995:283) argues that the African Pentecostal Churches with their focus on African style worship and liturgy, the holistic Christianity visible in their of help in real life problems largely meets the needs of the South African person, more so than the western style Christianity that the western missionaries introduced. He ascribes the growth and success of the Pentecostal Churches to the contextualisation of the Gospel into the African environment.

The following tangential points exist between the traditional religion in Africa and the Christian religion. These tangential points may be good starting points for the proclamation of the Gospel (Bhengu sa:8).

AFRICAN TRADITIONAL RELIGIONS	CHRISTIANITY
An idea of God already exists.	Faith in the Triune God.
The African is very spiritual.	Openness to the spiritual world and rebirth.
Respect for supernatural powers.	Biblical fear of God.
The strong mutual relationships in the community.	Love for God and fellow man is practised in small groups.
The fact that spiritual help is sought from people with magical powers.	Positions of ministry such as apostles, parsons, Evangelists, ministers and prophets.
The various ceremonies and ritual acts.	Services, liturgy and sacraments.

The above-mentioned aspects provide valuable connecting points for the presentation of the Gospel. Therefore the practise of the Christian religion in

South Africa should rather correspond with the typical tangential points in the diagram above, than correspond with a western culture and ministering style. Moreover the real issue of culture is not a Western versus an African issue, but rather a quest to develop a Christianity which is truly Biblical as well as truly African.

Crafford (1990:9–11) calls the problem of the contextualisation of the Gospel in the African culture “the African Christianity’s identity crisis”. Crafford (1990:9) points out the danger that the cultural aspects, and not the word of God, may become the norm of the religion when he suggested that “African Christianity” should be truly African, but also truly Christian.

An explanation of the cultural reality in the context of the Great Commission was issued during a conference in Lussane:

*Culture must always be tested and judged by the scriptures. Because man is God’s creature, some of his culture is rich in goodness and beauty. Because he has fallen all of it is tainted with sin and some of it is demonic. The Gospel does not presuppose the superiority of any culture to another, but evaluates all cultures according to it’s own criteria of truth and righteousness and insists on moral absolutes in every culture.*

(Quoted from Bosch 1982:129)

Crafford (1990:22) is of the opinion that the positive elements of the African culture should be organised around the elements of the African faith in such a way that it can set people in motion to create a new South Africa from the current chaos. In the development of a culture-sensitive model of evangelism it is therefore clear that the message of the Gospel will correspond (continuity) with the useful elements of the African culture. It is, however, also

necessary that Africa renounces the negative and sinful elements of its religion and culture (discontinuity) in order to be truly Christian. The African Church itself has also come a long way in distinguishing between demonic ancestral manifestations and the work of the Holy Spirit (Anderson 1991:125). The missionaries who brought the Christian message to Africa also regarded the process of evangelism as a process of westernising. The Gospel was thus westernised, and it is still visible in the South African Church today (Schreiter 1991:viii). Prozesky (1990:31) points out that Livingstone himself also did not consider the African culture sufficiently:

*The unfortunate trend which was rather typical of the nineteenth-century missionaries, to equate Christianity with the western Culture and civilization, and therefore to equate evangelisation with acquiring the trappings of western civilization. This problematic tendency in Christian mission in SA was very clearly embodied in the life and missionary convictions of David Livingstone. His belief that Christianity, commerce and western civilization go together is well known and had a strong impact on generations of missionaries in SA.*

Therefore, Livingstone, the great and model missionary, and unfortunately most who followed him, maintained a philosophy of discontinuity. This was a fundamental mistake, and therefore the researcher pose the question: What would the continent and the Church in South Africa have looked like if these leaders took the cultural customs of the African into consideration and maintained a balance between continuity and discontinuity?

West (1993:62) points out that Christianity and the Bible are as inherent to Africa as it is to Europe or America, as Africa plays a role in the Old as well as in the New Testament and certain Africans appear prominently as well. West (1993:63–67) therefore pleads for an interpretation of the Bible and the

Gospel from an African perspective. A study of the independent Churches in South Africa and Africa may shed much light on this subject, as these Churches experienced great growth without any western interference.

Theron (1996:116) suggests that the Church in South Africa conducts an investigation into the cultural customs in Africa in order to discover the tangential points. The cultural customs can then be applied effectively to develop a Christianity that is grounded in the African culture and that addresses the African's needs. Theron (1996:16) attempts to provide an answer to the enculturation question when he says, "Africa must be Christianised and the African Church must be Africanised".

Crafford (1990:10) suggests that the process of reconciliation between Christianity and the culture be guided by Christians in Africa itself. The leaders of the Black Church in South Africa would have to be empowered to manage this process. We need to allow each Church to contextualise their indigenous Church model to fit their particular society and situation (Newberry 2005:106).

Against the above-mentioned argument, the Church in South Africa would therefore have to make a serious attempt to develop a relevant and culture-sensitive model of evangelism. The South African Church can contribute to solving the many problems in its communities, and bring about true Biblical community transformation by bringing the power of God into the equation of all the problems in our country. Following is a few suggestions towards solving this problem:

- The guidance and leading of the Holy Spirit in these matters will be imperative, as also found in the solving of critical issues in the early Church in Acts.

- The process of contextualisation will have to be governed by the love of God and respect for all people involved.
- The people of Africa will have to be equipped to journey this process for themselves.
- The authority of the Word of God will have to be maintained throughout the process.

This is a vast and complex field and cannot be discussed in detail in this research.

#### **5.4 COMMUNITY TRANSFORMATION**

Despite the 3.5 million Sunday sermons being preached every year in this nation, the Church has lost more than 5% of its total membership over the past decade. At the same time poverty, corruption, violence, crime, rape and murder have escalated almost exponentially (Mosterd 2002:77). In the chapter two, the argument was presented that the Church is not only called to preach the Gospel of Jesus Christ, but also to transform the community in which it functions. Barna (2005:52) very aptly defines Spiritual transformation as a significant and lasting transition in your life wherein you switch from one substantial perspective or practice to something wholly different that genuinely alters you at a very basic level. König (2006:224-226) explains that the concept of conversion has two aspects to it. The first one is when a person converts to Christ for the first time, and thus receives salvation. However the new believer now enters into a life with Christ where conversion becomes a ongoing discipline of the Christian Discipleship life.

Community transformation therefore needs to take place one person at a time, until critical mass have been achieved and the whole community has been transformed by the power of God through Christian values. According to

Cymbala (2003:9) the blessing of God can change a man's life, transform a neighbourhood, invigorate a Church, and even alter the course of history.

While the government is committed to alleviating poverty, the Church is probably the one organisation without which community development cannot succeed (Kritzinger 2002:7). Surely, the Church has within its own ranks, the solution to most of the challenges that communities in South Africa face. The Church is probably the most represented body in the country with the most infrastructure and access to volunteers to deal with the problems that our communities face. Most importantly, the Church has been commanded by its Lord to work towards transforming its community by His power. The disciples of Christ have the power to make a difference, salt and light are active. When they are applied to relevant situations, they make a difference. According to Wright (2007:327) the disciples are intended by God to make a difference to the contexts in which they live and work.

The Church needs to rise to the challenge to help the poor and the needy. Scripture places the Church to be responsible for the poor and needy. We need to evangelise and we need to address the need of people. Both issues are included in a biblical presentation of the Gospel (Mostert 2001:77). Mission is the Church intentionally living as witness of Christ in contact with the world. This means that we are interested in every aspect of the South African context. The goal of missions is the well-being of the total community (Kritzinger 2002:4). This should be the goal of the work of the Church if it wants to influence this nation.

## **5.5 CHAPTER SUMMARY**

The objective of this chapter is to offer some guidelines towards a more relevant, yet Biblical, and holistic evangelism model. Partnership can become a powerful tool to excel the task of evangelism. Partnerships reduces

duplication of efforts and it also reduces cost and waste. It maximizes manpower, impact, and credibility of the message (Interdev 1998:12). Churches should discover their weaknesses, and partner with relevant organisations or Churches to ensure a holistic strategy in executing the Great Commission.

The guidelines presented above can be summarised in a naturally flowing process. The first step towards the execution of the Great Commission would be that Churches and mission / evangelism organisations work together at evangelising every person in that area by mobilising every member of the Church to become involved in one or more of the following evangelism activities:

- Praying that God would bless your unbelieving friends.
- Witnessing to friends and neighbours.
- Building relationships with unbelievers.
- Serving your neighbours and friends in need.
- Preaching the Gospel in open air and tent crusades.

Furthermore, members of Churches must be mobilised and equipped to become disciple makers. The new believers in Christ must be disciplined by the existing believers. You become a disciple and after a time of training, you become a disciple maker (Neighbour 1988:25-26). Disciples makers teach, mentor and monitor the spiritual growth of new believers until they are established in the faith and are now able to do the same.

With the inflow of new believers and disciples in a specific area it will become necessary to plant many Churches and it is the responsibility of the existing Churches, to be fruitful and to multiply themselves in Church planting. New indigenous, local leaders will have to be equipped to lead the new Churches in a culturally relevant manner. None of the above can be achieved in our

own strength and therefore a strong dependence on the working, power and guidance of the Holy Spirit is needed. No one is more relevant than God Himself, and a Church, which relies heavily on the Spirit of the Lord will never become irrelevant (Burger & Nel 2008:475).

With all the above-mentioned aspects and a Biblical holistic ministry approach, it is possible to see a community transformed by the power of God and the work and ministry of believers. This kind of transformation occurred in the Jerusalem Church (Acts 4:32–35). At this point one can hopefully come to the point where it can be said by the leaders in the community, “We have completed the Great Commission in our community in this generation”.

## **CHAPTER 6:**

### **CONCLUSIONS, LIMITATIONS AND RECOMMENDATIONS**

#### **6.1 INTRODUCTION**

The problem statement was described and the background of the study discussed in chapter one. The main motivational factors from the researcher's personal vantage point were shared. The purposes and methodology of the research design were explained. The central concepts that were used during the study were explained as well. In chapter two, a literature study into the missional character of the Church was conducted in order to evaluate the current situation of evangelism in South Africa.

In chapter three, a discussion of the results attained by the qualitative research amongst South African Christian leaders from the Pentecostal/Charismatic Churches was done. In chapter four, a critical evaluation of the results generated from the qualitative research was conducted, as well as a literature control to confirm and test the results.

In chapter five, some guidelines towards developing a more effective model for evangelism in South Africa were presented. These suggestions will offer new and creative ways to the Church in its endeavour to complete the Great Commission. This chapter contains a summery of the objectives, methods and results of the study. The limitations of the study as well as some suggestions for future research will be presented.

## 6.2 CONCLUSION

The objective of this research was to evaluate the understanding of evangelism amongst the leaders from the Pentecostal/Charismatic Churches in South Africa.

The hypothesis of this research was that the current evangelism efforts of Churches, mission agencies and evangelism ministries in South Africa may not be producing new believers that adequately demonstrate the changed life that one would expect from a person following Christ. When the Gospel is introduced to a village, town, or nation and there is numeric and quality growth amongst the Christians in that community, long-term community transformation is expected (Bosch 1991:387). The quantitative growth of Christianity in a nation is not the only measurement of successful evangelism (Kritzinger 2002:200). Kritzinger says that the qualitative growth in a Christian's life is the sign of the strength of that person's Christianity. As a new believer grows in his/her relationship with the Lord, that person's life will change, and a changed life will lead to a changed community.

The research design journeys through a process that starts with the specific current situational (Praxis i) and concludes with a new (Praxis ii). The first step was to discuss the current situation of evangelism in South Africa at the hand of Biblical and Theological literature. Praxis one is the current situation developed by the theoretical and historical as well as the current situational realities discovered in the phenomenological research.

The results obtained from the qualitative research were analysed in chapter three. The results indicated that the leaders in the Pentecostal/Charismatic Churches in South Africa do indeed maintain a one-dimensional understanding of evangelism. Although some of them indicated that they

understood evangelism as a multi-faceted concept, they maintained the status quo in their ministry practices.

The encouraging discoveries however, were the fact that some of the participants realised that the one dimensional mass evangelism crusades in South Africa have caused a low quality Christianity as explained in (1.2.1). They were not able to present solutions but at least acknowledged the problem. A very important aspect in evangelism that no participant even mentioned is the matter of deliverance from demonic strongholds during and after salvation, where relevant (2.4.2). The lack of prayer strategies and the lack of holistic ministry approaches were also identified as challenges to raise the quality of evangelism in South Africa.

The results of the qualitative study were confirmed by the literature control in chapter four. The final step was to discover and document the findings and shortcomings of evangelism in South Africa, and attempt to table guidelines towards a possible model with a more holistic inclusive approach for evangelism in South Africa, which concludes the journey reaching “Praxis ii”.

In Chapter five this new theory was presented in the form of some practical guidelines towards a more holistic evangelism model that would be effective to reach the contemporary South African. The guidelines include the following:

Evangelism must be executed in a multi-dimensional manner by all believers, and not just by the leaders and preachers and includes the following:

- Prayer as an evangelism tool.
- Believers witnessing to unbelievers in a personal approach.
- Believers building meaningful relationships with unbelievers.
- Believers serving unbelievers in their need.

- Preaching the Gospel in crusades and Churches.
- Teaching new believers.
- Mentoring new believers.
- Monitoring new believers.

New Churches should be planted as the Gospel is presented in unchurched areas, to provide places of worship where new believers can be nurtured and disciplined into maturity in Christ. The discipling of new believers therefore, must lead to the planting of new Churches.

South Africa is in dire need of well-equipped and trained leaders to face the many challenges in its communities. All Churches should therefore embark on leadership training programs to equip the existing local indigenous leaders within the current Churches for all aspects of ministry.

The Gospel message always remains the same; the Church and its leaders should present the Gospel in such a manor that the contemporary South African could relate to it by contextualising the message. The Church should not fear change. As long as the leaders understand what can and must change, and what cannot change. The message remains the same but the methods must continually change.

Evangelism without the demonstration of the power of the Holy Spirit would not gain much ground in South Africa with its strong roots in the African Traditional religions, and the openness to the spirit world, The Holy Spirit is and wants to be very much involved in the Churches' conquest to expand the Kingdom of God and therefore much room should be made for His working together with the evangelism efforts.

The many and diverse problems that the people of South Africa are facing, must motivate the Church to develop a holistic approach to evangelism. The presentation of the Gospel should not only focus on the saving of the

individual's soul, but also focus on meeting the individual's immediate felt needs. This presents the Church with many opportunities to present a Jesus that can save, deliver, and provide in everyday needs.

This approach to executing the missional task of the Church is in line with the concept that Kritzinger (2002:3) presented that the mission of the Church is as broad as life itself. It includes *kerugma*, *diakonia*, and *koinonia*. The Church should therefore be missional in everything it does. Wherever the Church meets the world, it does its missional work.

### **6.3 RECOMMENDATIONS**

Some of the recommendations that the researcher wishes to make are:

#### **6.3.1 Future Research**

Two definite areas of future research that emerged from this research are the question of the content of the preaching in Churches and crusades of South African Church leaders. Does the preaching content also reflect the one-dimensional ministry being offered and does it lack teaching and discipleship training? The second area of research that could enhance this research is the study of how successful the Pentecostal/Charismatic and African Independent Churches contextualised the Gospel without allowing syncretistic practices in its midst.

#### **6.3.2 Program Implementation**

The hope of the researcher is that the guidelines offered in this research will be further developed and implemented as a holistic evangelism model for the contemporary South African context in a broader scale that will make it possible for more future leaders to benefit from it. The researcher hopes that

Judea Harvest and other evangelism ministries could implement the holistic model presented.

#### **6.4 CHAPTER SUMMARY**

The missional task of the Church including evangelism is as broad as life itself. The challenge for the Church is to present the Gospel of Christ to the People of South Africa in such a manner that the Gospel will influence the person's entire life and deal with all the life "issues" of that person, thus providing a total solution.

*South African Christians must above all be aware that authentic witness goes beyond the words we speak. It also involves the life we live.*

(Kritzinger 2002:202)

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## APPENDIX A : RESEARCH QUESTION

What is your understanding of evangelism?

### ETHICAL MEASURES:

1. I hereby confirm that this interview is for the sole purpose of gathering information to develop a better understanding of evangelism.
2. This interview will have no financial implication for the participant as well as no financial gain for Louis Blom, the researcher.
3. I ensure your confidentiality and anonymity. Only the transcribers and I will have access to the transcripts. The recordings will be destroyed after transcripts have been made. The transcripts will be anonymous.
4. All the information gathered will be documented in my dissertation as a general overview and not individually.  
You will be informed about the outcome of this research.
5. The participant may at any time refuse to answer a question and at any time terminate the interview.
6. The benefit of this process is that your voice will be heard and catharsis can take place.

SIGNATURE : .....

DATE: .....

## APPENDIX B : INTERVIEWS WITH PARTICIPANTS

Transcription of phenomenological interview with the question: “What is your understanding of evangelism?”

RESEARCHER

“What is your understanding of evangelism?”

PARTICIPANT

Oh OK. I think evangelism is uh the way of reaching out to people for the Gospel of Jesus Christ, yes and uh using different methods. Ja, because uhm, you know this, this, this generation is not the same as our generation. And they, they, they, they view things in a different way and that is why uh the Church must embark on different methods of reaching out to people, not the same way that was used, that is how I view it.

RESEARCHER

OK, if you say reaching out, who, who should reach out?

PARTICIPANT

Well uh, the, the, the Church or Christians themselves. Uh, when I say the Church I am talking about the whole assembly like you know...Ja, all the members that the Pastor... he... the Pastor’s work is to mobilize uh people.

RESEARCHER

OK, so the Pastor is not the Evangelist?

PARTICIPANT

No, he must evangelize, he must he must he.. Himself, uh but I mean, I am talking about working as a team. He must mobilize his members. And lead by example uh because I see it... I think the Great Commission, the Great Commission was for all of us. If, If, if, if the Church is not uh, uh motivated by the greatness uh, uh the Great, Great, uh Commission of Jesus Christ, I don't the Church has started about the Great Commission. It is not about, you know, having a vision uh of buildings or whatever uh because I uh I think our emphasis must be on, on the great commission Me as a Pastor must lead by example by winning souls because I don't think that if I preach on Sundays and people invite other people and I, I, I do an altar call and those people actually were not gonna go/slip through me, I just uh got a privilege of preaching to them, but the people who ah brought those people, are the people who are evangelizing.

RESEARCHER

So the Christians they bring people. And they get saved.

PARTICIPANT

They get saved. So I do not saying that I have won people to Christ. Me as a Pastor must lead by example. Go and get people, and tell my people: Look I did this.

## RESEARCHER

Ok, and as you said, you equip and mobilize them, To evangelise. OK, how ,how is evangelism working in your Church, how do you evangelize as a leader in your Church?

## PARTICIPANT

OK, me uh I I, my emphasis is uh is that uh you know we do it in small groups like cell groups because we are a cell based Church and uh what we do is, uh, we, we, we, we we've got what we call uh, um, um a prayer of, of, of four, you know, or prayer of three. We say to a person: Pray for three people. That you, you, you, you know, that don't do not know Christ. You know, take three days of fast for those people and pray for them, after prayed for them, then approach them and invite them to your cell group. And now you've got, maybe you've got uh a family of three people they start a cell, and the pray each one pray for three people, and then, then after that pray for those people, then they approach them and say: Can you please come and just have a word of prayer with me? And then they brought those people and that is how...That is how we evangelize, because I, I think, there must be evangelism, yes it is good, but I feel that you, you draw other Christians and at the end of this day you don't even get two people that... For all the effort and the money that we've put, your time and for me, I think I think that that it is just a waste of time and money.

## RESEARCHER

Lets, lets hope for South Africa with Pastors that think and understand the way that you do, I must congratulate you for that, I think the, the biggest error in South Africa that the Church have made is "There is the man of God, he is going to win souls, he is going to do a crusade for us and when he is not

here, nobody gets saved God doesn't work and people don't get saved". But our job as leaders is to mobilize and to equip lea... our people. And you are doing that.

PARTICIPANT

You know Pastor, I feel it uh in my own life. You know, I, I with my wife, we, we, we, we told ourselves that we want to do forty visits a month , that is we do follow up when people come because, you know the problem is that, the, the, the back door is not closed. You know, people come in and they go back. Now we do visit and we see a treme.., tremendous results when you, you as a Pastor go to a cook or a chef and visit the person because they look, people look at us as Pastors as businessmen. They, they think you only go and visit people who are in. Or that you are looking at that type. But now if they see me coming in the shack, because they, they came and to our Church on Sunday, they say Whoa. You know and that is how, how we..

RESEARCHER

And your Church is growing? How many people on a Sunday?

PARTICIPANT

We have 160 people.

RESEARCHER

You know that it is double the size of an average Church in South Africa? The average Church in South Africa is 80 people. And you have 160, so you have a double Church. So your evangelism is definitely working. How is the the

challenge of poverty, crime, all the social issues in South Africa impacting your Church and how is your Church responding to those challenges?

PARTICIPANT

Oh, OK you know, let me let me just start here. I've seen that uh people when we when we preach to people they think that we are more uh interested in their pockets that in them. Now, when you go to people in squatter camp areas and you, you, you, you shared with them the Gospel because I, I think when, when, when Jesus said when Jesus said uhm, uhm the Spirit of the Lord is upon Me to, to, to, to, to preach to, to, to, to the poor, the poor is not about, you know, finances and all that, but to teach the spirit of the person. If we empower them spiritually then they become, they, they, they, they know what to do to, to, to, to get money and all that. So ah, ah the poor, you now they, they, they come to our Church and uh I, I think when they come to our Church, they, they really get empowered: how can they really, you now, lead their lives.

RESEARCHER

Mmm, So the Church is take... is changing the poor people's lives?

PARTICIPANT

Yes, is changing the poor people's lives. Exactly, not by hand-outs, no that's uh, uh, you, you can do that because we, we, we, we said to our people: Look you just identify somebody who's not rich and can't afford it , and you adopt that person, and you just you know, every month give them something, and give them clothes. And, and, and we start there and people they are really happy.

RESEARCHER

And you members are doing that?

PARTICIPANT

Our members are doing that. They just adopt one person from the squatter camp who is not affording and we are also paying a, a, a kombi, you know, a taxi to, to, to get them from squatter camp to come. And this people, really, there are getting established. They understand the Gospel. We are not doing that because we want to promote poverty, because when you do that for a long time...But we tell them: look for now we will do it, but the Lord will provide and, and trust in the Lord

RESEARCHER

That is wonderful. Pastor, tell me something: if you look at South Africa and the job of evangelism and the Great Commission, how far are we? Have we done the job yet? Is there still a lot of work to do? What.. How far, what is the current situation of evangelism in South Africa as far as you understand it?

PARTICIPANT

I think the strategy that we are using, we need to change it. Ja, change the strategy and the methods uh, because as I said to you right now, we pitch up big tents and we get great speakers, and it, it, it, it, it is no more a, a, a, a for me an outreach to me, it is like a conference of Christians. Because you draw more Christians from uh other Churches than draw in people who, who, who don't know Jesus Christ and uh the thing is there is this gap that needs to be bridged between unbelievers and believers, Because they regard us ah as, as people who are uh, you know, is separate from them, like we are not part of

them and they see us like, you know, people who are proud and all that and for me I think we need to change the strategy. For me cell groups uhm in the cell Church is the one that is more effective. Yes, one on one is more effective because you started three people, you pray for those people, and after praying for them, then you approach them, then you see results. If you mobilize your people to do that, each one person, if you have ten Christians who will pray for three people and they get them to Church and after praying for them, I think you double it...

RESEARCHER

You have ten Evangelists and thirty conversions.

PARTICIPANT

Exactly

RESEARCHER

Ja, no, you are right. There is a lot of work left in South Africa and, and if we continue the wrong ways that we've done, we won't get the job done. And if we change our ways and God helps us and we mobilise and equip our people then the job can be done. Wonderful! Is there anything else in your heart and in your mind that you want to add to this discussion of evangelism in South Africa?

PARTICIPANT

Oh well, the one thing that I, I uh, uh want to say that a uhm people are dying out there and uh others are not established, their Christians are not established and the only way to close the backdoor is really to disciple people

and uh establish them in Christ. And then when Jesus says we must have everlasting fruit, you know, in other words, we, we need to disciple people and establish them in Christ so they can be able to stand for themselves. And that is not quantity for me, it is quality.

RESEARCHER

So the quality quantity thing is unbalance at the moment. And we have to re-balance it back to quality because if you have quality, there will be growth.

PARTICIPANT

Exactly, because people raise up their hands, let's say they do, they pray the Sinners Prayer and then after two weeks the person they visit no more. That is the situation.

RESEARCHER

OK, thank you Pastor, I think that you've got a very good understanding of evangelism and the proof is your Church and the growth of your Church, and we thank God for that and we pray God to bless you even more. Thank you very much.

PARTICIPANT

My pleasure.

Transcription of phenomenological interview with the question: "What is your understanding of evangelism?"

RESEARCHER

"What is your understanding of evangelism?"

PARTICIPANT

Yah to me evangelism is something that cannot be explained in a single word. .... I have got a number of thoughts that I have trying to explain the word evangelism. Let me start by trying to sum op that when you evangelise somebody, it is when you are taking what you believe at, and taking it to somebody. It may happen that he never heard about it, it may happen that he heard about it but, he is mixing the truth and the error. It may happen that he heard about it, but he has never had quality time to think about it, whether it is something that is ideal for him or her or so. Uhm,,, but trying to explain more as what we are believing evangelism is. I have got different ways of trying to describe evangelism such as when you are doing evangelism it is not something that you can do ehh... you have one strategy of doing it. Like In my case, when trying to explain the word evangelism. I sometimes call, call it personal evangelism, when you minister , eehh person to person.

And sometimes I describe evangelism as ehh it's personal evangelism or friendship evangelism when you ahh, regarding it's friendship evangelism, it is when you,,,, you take things spontaneously with somebody and not driving him to the force or to the point ehh to the destination where you want him to be. But driving him there and there , becoming a friend with him, making friendship and start introducing your things slowly but surely. Maybe sometimes even doing some things with him. Visiting him at his own house, doing washing with him, doing homework with him, if there is anything that

needs to be done at home. Without mentioning your main intention, and as you become friends, ehh at the long run you end up introducing what you want to introduce to him. Sometimes I describe evangelism as atmosphere evangelism where you may be in the Church service and there is such a flow of the Holy Spirit, ehhm that the whole atmosphere in the house is charged with the power of the Holy Spirit. Whenever somebody comes and enters there the atmosphere on its own without anybody in that congregation uttering a word off, to that particular person about repentance or what, but the atmosphere, that particular person will come across with, makes him maybe at the end of the day feel changing and associating himself with what is happening. Sometimes I describe evangelism, I sometimes call it, ehh, eeh supernatural evangelism, where lot of things will be done, miracles will be performed through the help of the Holy Spirit, Jesus Christ Himself. Where people receive miracles and they start following you, where sometimes I say if a person has seen miracles and is following he is not a Christian yet, but he has seen wonders, all we have to do is to lead him to Christ. After having confessed Christ then you may start teaching him, taking him from the , you, you... he could be a Christian thereafter.

Another way I describe evangelism, I call it ehh.. eehhh social evangelism. Where we as the Church are not only preaching the Gospel in the pulpit, are not preaching the Gospel in the open air, are not preaching the Gospel ehh eehhh everywhere but going out and do things with people. There is a portion of scripture in the book of Acts where Jesus was saying: This letter I am writing to you Theophilus to tell you about the things that Jesus both began to do and to teach, so I strongly believe doing things with the people, ehm little by little introducing Christ. It could be anything, community projects. It could be anything, but at the end of the day that particular person could see if it wasn't the Pastor, if it wasn't the brethren, if it wasn't the Church I wouldn't be where I am at right now, and when you see that he is fully prepared, that his heart is ready then you can start introducing Christ. That is several ways that I

describe evangelism, it is a very, very, uhmm vast term, as I said from the very beginning as I spoke about it.

RESEARCHER

Thank you Pastor, it is very interesting and I really agree with you. The fact that you cannot explain evangelism in one word, and you have give us three four fife different ways of evangelism strategies and I really like the way you put it out. Thank you very much for the. Let's try ahhh, if you can try and make a definition of evangelism, if you had to give one sentence, What is evangelism?

PARTICIPANT

Like I said earlier on to me evangelism is when you transform a person from what he believes at to what you believe at. I will put it like that,,, when you will be trying by all possible mains to make your fellow to understand that life that he is living of the things that he is doing, he is not supposed to be doing those things but the right things that he is supposed to be doing are the things that you will be introducing to that particular person.

RESEARCHER

Ok, so evangelism is converting somebody from the wrong ways that he is walking into the right way that we believe that he should walk.

RESEARCHER

That is a very good take, thank you Pastor Ephraim, ehk Ezron ehk, just tell me something, ehk evangelism is South Southern Africa, Ehk. Specially South Africa, how far are we , do you think we have done a good job, is there

still a lot of work to do? What is the position, the current position of evangelism in our nation.

#### PARTICIPANT

Sir I would say we are trying, yes I still feel we haven't hit the target yet. It is simply because I don't think we are doing everything, we were,,, are supposed to be doing to do evangelism. On this nowadays most of the things that are done ehmm, ehmm for evangelism is crusades in most cases open air in most cases, sometimes just evangelism one to one and in ,most cases. But like I mentioned to you earlier on that it is a fact, say for instance if we are having a tent here, I am not against a tent, but say for instance if we are having a tent here there is this portion of scripture talking about us going to the sea and fish the fishes, and the fishes are in the sea but in most cases we seem to create our own sea wherever we are at, wherever we pitch our tents and want the people to come from that side to come here. In that one thing of this note, I strongly believe that one thing is that may help us to be more effective is when we first, I call it 20/20 vision Acts 20:20 is where we move from door to door, house to house evangelise I mean testifying on those people on our neighbours, and as we go towards the end of our campaign maybe we pitch then the tent as we collect all those people and we call them on one place where we lead them where we will be fellowshiping. But just pitching a tent, just totally depending on tent, I think we need to put more on it, tent is a pretty good thing , but we need to put more effort on that one.

#### RESEARCHER

OK so that is really a very interesting take, you are saying evangelism is we should go to the fish , the fish is not going to come to us. And one of the big

errors the Church has made is that we have created our own fishing ponds and thinking the fish is going to come to us. I like that , I So as far as I understand you the big job left for the Church in South Africa is we go to the fish. EM: That's correct LB: And we go fish in the sea. That is very great, thank you Pastor Ezron, ehmm just one or two more ideas,,,,, I would like to test with you and questions I have for you. Ehmm you have touched on the social .. social aspect of evangelism. Ehmm and we live in a country with incredible social needs, if one thinks about the HIV the AIDS orphans. The poverty food crisis the educational crises, eh health crisis TB. And I couldn't think of a better environment where the Church could really engage in winning people for Christ and the social aspect thereof. Just give me some of your understanding of the challenge that the Church has in the light of this kind of evangelism.

## PARTICIPANT

Yah.. the first thing that maybe I may point out here is that we ,, the Church often think that they can do things for people for which I disagree. I strongly believe that if somebody will be coming up with the concept of maybe social evangelism he needs to go around people first, and try to identify things that people and the area need. Then having done that you should spend most of your quality time trying to find out which one is relevant on that area and which one do you think it will be more successful. Because one of the bigger things that we,,,,, most Africans are facing is that we like duplicating, we don't like to be creative. We don't want to come out of man and start a new thing, and do things your own way, and do things the Godly way. We don't want to listen to God. We see people doing that thing and engage ourselves in doing that. There are quite a number of things in the community that I think we as the Church could do. One of the things to mention to you, one of the things that I am thinking of on these days that I don't see that most of the Churches are doing is a rehabilitation centres, yet

we have a lot of criminals that in our area, we have got a lot of our youngsters who are involved in drugs, we have got a lot of our youngsters who are involved in cocaine's ext, ext, ext. Ehh.. but we seem to do what we saw other people doing. I strongly believe sir that we need to see the need of the area, identify whatever needs and try to find something unique that you and the Church and the leaders will be doing it for the benefit of the good and very, very important sir, I believe it is very, very important to hear from the Lord, because when you hear from the Lord He will give you every ways as to how you will carry on as to what you will be doing.

#### RESEARCHER

Right , I like what you are saying Pastor Ezron, it is so true I think we as the Church have tried to evangelise Africa by preaching a lot, and we have done great, but there is still a lot more to do and you are challenging me to rethink evangelism in the light of a broader approach and engaging more Christians, like you said house to house serving and social and so you are your view and trying to understand if I interpret what you are saying , I am hearing you talking about a broader approach of evangelism.

#### PARTICIPANT

And Sir if I may add some other things on this one, all these things that I am just saying to you they are not just from my mind, they are scriptural, the Lord help me with the scriptures for all these things that I am talking about, one Day I was sitting there reading the bible and God , the Lord took me from this scripture to that scripture, it is a pity that we are just talking standing like this, if we could have time one day I think we can go a little bit further.

## RESEARCHER

Yes, no I...I... can think of all the scriptures as you were speaking, you know Jesus was saying you know you are saying be blessed, be happy but you are cold, give him something to wear, be blessed be happy, but you are hungry, give him a bread. No, there are many scriptures.

## PARTICIPANT

In the book of Ezechiel there is a very powerful scripture where it says this is the sin of your sister Sodom, he was overfed, and not helping the fellow on the other side . You see when you look on those scriptures you start other saying Lord what am I doing. I remember one day I was challenging the Church as I am living in Mangosi. Saying to them Church are we doing enough that we are supposed to be doing to the community. Let me ask you a question saying to them, if by any means it happens that this Church is gone tonight and tomorrow morning there is no Church building there is no Christians. Could this people from around here realise that there is something that was here that is not here. Ehh LB: Will they miss you. EH: yes sir will they miss us are we doing enough are we making an impact in the lives of people, or are we just living because we are living here but we are not making any impact in the lives of people all around.

## RESEARCHER

Yes , Pastor Ezron thank you very much for your time, I really appreciate you insights and your understanding on the topic and just in closure tell me... do you think we still have a lot of work left in South Africa.

PARTICIPANT

Yes, I for sure, Yes we are doing everything that I mean, we can but we, I still feel there is a lot of work that we need to do. Africa is evangelised but not that much evangelised.

RESEARCHER

Evangelised in preaching but not evangelised in a broader approach.

PARTICIPANT

That is correct Sir.

RESEARCHER

I think that is the challenge of the Church, I appreciate your insights, and appreciate the fact that you are working for God in the rural areas of our nation and may God really richly bless you.

PARTICIPANT

Thanks a lot Sir.

Transcription of phenomenological interview with the question: "What is your understanding of evangelism?"

RESEARCHER

"What is your understanding of evangelism?"

PARTICIPANT

Aaah Evangelism in my perspective is that, evangelism is the going out of the Church to save the lost. That is the initial offset of evangelism. And aaaah if we look into the word of God the Bible talks about it in Mark, the last chapter of Mark and also the last chapter of Mathew. Where Jesus after the resurrection speaks to the disciples and He says "go into all the world and preach the Gospel", and then He says make disciples of all nations. And to me what the Church has done in the last hundred years is that we have gone into all the world and we have made some disciples. But what we did with evangelism as a whole is that we have taken that ministry and we have given it to individuals. In terms of the Evangelist, and that has in a way thwarted our efforts of reaching the world. Because we have said as the Church, no, its not my job to evangelise it is the job of the Evangelist to evangelise.

RESEARCHER

We have profesionalised it

PARTICIPANT

Yes and what we did is that we have actually crippled ourselves if our efforts to evangelise the lost. And the Church in a way have lost its passion for witness, because evangelism is all about witnessing. I was in Lesotho a

couple of weeks ago, and I told the guys I said : When Jesus said in the book of Acts chapter one He said' The Holy Spirit will come upon you and You will receive power to be My witnesses, He did not say you will receive the power to speak in tongues, And even with the enablement of the Holy Spirit we have lost out on capitalizing on the infilling of the Holy Spirit to make us witnesses, in stead what we did is we have relegated the infilling of the Holy spirit to speaking in tongues only.

## RESEARCHER

You Are.. Sorry to interrupt you. You are making an incredible point here. Am I understanding you correctly when you say : When we start speaking about evangelism, lets first speak about Christians that are empowered to witness before we speak about professional Evangelists, ... Yes... man that is an incredible point Gabriel.

## PARTICIPANT

Because evangelism is not the job of the individual it is the function of the corporate Church. Meaning from the Pastor to the kid's that is in Sunday school must be enabled to be witness for Christ. And that is what true evangelism is all about. Its all about going out there and reaching the un-Churched , the lost. And I mean we are in a organization that deals a lot with evangelism and stuff, and we deal a lot with tents. And I have seen in the seven years that if you pitch a tent whether we want to accept it or not, up to 80 % of the people that attend all those services are people that are already been saved.

So our efforts are lost already because we are preaching as it were to the choir, and even the way that we are packaging our adverts and our handbills its all Church related, we are not speaking to our marked which is the lost but

we are speaking to the guys that are already in the fold, the guys that are already in the kraal. So what I am saying is that this, is that if we are going to win the lost in South Africa and in the world we need to change our strategy.

#### RESEARCHER

You are putting a serious question to the current evangelism strategies, by saying that.

#### PARTICIPANT

We need to change our strategy, I went to, one of my friend is a fishermen., and one day he invited me to go and buy some fish stock because he was going on a fishing trip one weekend. And we went into this fish shop and there was all kinds of fish food and from my BC days I noticed something , I noticed a bag of marawana dagga pits. And I looked at the shop owner and I asked him, do you guys sell dagga. And the guy laughed, he said no we don't sell dagga in the form of dagga but we are selling the seeds. I said what do you do with the seed, he says no, this seed become part of the fodder that we mix for bait so that we can catch a certain type of fish with this seed. And it hit me, Jesus made the statement and He says that "Follow me and I will make you fishers of men. But every time we cast out our hooks, there is no bait on it, or the bait that is on it is the bait for a different kind of fish, LB: for saved ones. GF: For saved fish, and not for lost fish, so those kind of fish just swim past our hooks and they never really bite. And we wonder why are these guys not biting, we are using the wrong bait. And this thing has been in my spirit and I am chewing on this thing on a continues basis, and I am asking God what kind of bait do we need.

RESEARCHER

So you are telling me the Church is doing the wrong thing the wrong way.

PARTICIPANT

YES! Because if we have a crusade, let's say we call a guy like Benny Hinn in 90% of the people that we be at that stadium will be Christians. Ahh. Chris Alikahoma was in Johannesburg a couple of weeks ago, the stadium was Jam packed to capacity, they had to send people home, 90.5 % of the people that were there were all Christians. And where were the sinners, they were in the pubs, the disco's, they were all over the show, but no one was near that stadium. So I am saying the Church what it come to true evangelism, we need to understand that did Jesus mean when He said "Go into all the world, and preach the Gospel to all nations". Because we are going into the Christian world and, and we are not really going into the world where the sinners live. We don't want to go into the pubs, we don't want to go into the shebeens. We don't want to go to where the guys are at the soccer stadiums and stuff and really preach the Gospel. Because we want it to be easy, we want it to be comfortable and also the other aspect that we are... we are afraid of ridicule, we are afraid that people will laugh at us when we go to those places. And, a.. that is the whole thing. And just answering the question, you know, what do I think about, What is evangelism. Evangelism is get up go and win someone that has never heard about Christ before.

RESEARCHER

Ok Gabriel, just one question, you mentioned in the beginning where you said, going out, reaching out to the lost. A.. making disciples. How in you paradigm does discipleship work with evangelism. Is it the same thing , is it two things.

Its two different things. There should be, when we look at evangelism. Lets look at catching fish. You catch the fish and you clean the fish. You don't eat the fish dirty out of the water. You need to clean it, you need to de- scale it and sometime you even need to de-bone it. That is the discipleship process. And that process happens within the local Church. It does not happen in the field, it has to happen in the local Church. And you need a system where you go out, catch the sinner, bring him into the Church, where he is now truly disciplined and where he is being put through a program. So it is two different processes, but what we have done is that we made it one process. And we have lost a lot of people by just making it one process.

RESEARCHER

Just another question. If you consider your understanding of evangelism as you have explained it now and you try and evaluate where are we in South Africa concerning the job of evangelising South Africa.

PARTICIPANT

We are 30 years behind. If I am saying that what am I meaning? We are still doing evangelism the old way. We are still again preaching to the choir. Most of our evangelism efforts is, we are going to preach to the choir. You know we are doing tank transfers, instead of going to the dam and going to the sea.

RESEARCHER

So there is still a lot of evangelism work left in your understanding.

PARTICIPANT

Yes. Just go to Pick and Pay on a Sunday and you will really see, there is a lot of evangelism that needs to be done. If you compare the malls on a Sunday and the Churches on a Sunday. There are more people in malls on a Sunday than in the Church, and that means the Church is failing in its efforts, that is what I am saying.

RESEARCHER

In terms of evangelism you also mentioned twice now the command of Jesus. Talk to me about your understanding of the great commandment or the command of Jesus in the light of evangelism and how far are we on that.

PARTICIPANT

Jesus made... the great commission that Jesus gave, He gave it to the Church, and me being part of the Church, that means it is my commandment. And it is the mandate of every believer that has been born again that has been saved, that is a part of the Church. And we need to now as leaders, rightly equip that person to fulfil that command. And in terms of evangelism that command speaks solely about evangelism. Going out, the crux of it is for us to go. It doesn't say stay, it says go out. Go out, don't stay in your four walls, go out of your four walls.

RESEARCHER

Ja, and the key of what you are saying is the job of the leaders is to equip all the members of the Church to go. So in that sense everybody should go, wherever they are going, also going evangelising.

PARTICIPANT

Yes, you know I am looking at a scenario for instance where from Monday to Saturday the Church just goes out. And then Sunday should be a report back session. Where there is not just one preacher but there is, everybody comes and says hey, I have gone out. I have won 20 people to the Lord and these are the converts. And then somebody else comes up and say, I have gone out. I have won 50 people to the Lord, and these are the converts. That is what the scenario that I am looking at, that should happen on a Sunday.

RESEARCHER

Right, by when, at which stage would you consider the job of evangelism done in a town, country or place?

PARTICIPANT

In a... if we are looking at a town , when we say we have gone to every home, every place in that city has been covered, and every person in that city has been covered. Then we can truly say the city has been won. Lets look for instance in a township scenario. If we can truly say as the Church. We have gone to every house. Or we have gone to that house two times or three times. Every house in that city has been reached with the Gospel. Then we can start putting up the brakes, but not completely.

RESEARCHER

What do you mean by reached? Let's just talk about that little word for a while.

PARTICIPANT

Reached means they have heard the Gospel at least once or twice. They have heard the presentation of the Gospel of Jesus once or twice. And they are able to respond. Yes I am accepting, or no I am rejecting. That is what I am talking about reached.

RESEARCHER

Ok , so reached is making the Gospel aware...the Gospel known, and that is what Jesus commanded us to do. Wonderful, I agree with that, that is very good.

PARTICIPANT

Because the other thing...we also need to understand this. Not everybody in our city in our town, at the first initial contact will accept Jesus as their Lord and as their Saviour. They might at the second or at the third. But that first initial contact has actually opened up the door for the next person that comes in, to also speak into that person's life. The seed has been sown.

RESEARCHER

Right, so evangelism is like sowing the word of God into people's lives. That is a wonderful way of seeing evangelism. Gabriel, try and give us a one sentence definition of evangelism.

PARTICIPANT

One sentence. Evangelism is taking the word of God and depositing it through preaching into the hearts of people.

RESEARCHER

OK that is great. Now let's come back to that other word you used quickly. You said the professional Evangelist is not the key thing, the first thing we should do, but training witnesses. And I really like that approach, but let's talk about the role of the professional Evangelist. Is there a role for him and what should his role be.

PARTICIPANT

There is definitely a role for the professional Evangelist. Yes, there is a definite roll for his, but his role is not so much in the preaching in the crusade and stuff, but his role according to Ephesians 4 is to equip again the saints for the work of the ministry.

RESEARCHER

OK that is a new take, that is different. Most Evangelists think I should preach.

GF: Yes but his job is to rise up the standard of evangelism within the local Church by equipping guys and giving them practical ways of how to share their faith with lost ones. According to Ephesians 4 from verses 11. Because the thing is that most people, the reason why 90 % of the Church shies away from evangelism, is because they say they don't know what to say. When they approach someone they don't know how to start up with a conversation.

And these Evangelists can come in and give a short, brief way of saying, this is how you evangelise, and equip the saints.

RESEARCHER

So they are also responsible to raise up evangelism amongst the believers.

PARTICIPANT

Yes, because the first function of all believers is to evangelise. Yes, and then when he goes out, he now demonstrates how it is done, but what we have found with a lot of these guys is that they go out and there is no follow up. There is no training of up and coming Evangelists. Or they are not doing it within the Church set up, and now we say, we are paying you so we will just sit here and pray. God send him, send him the harvest.

RESEARCHER

OK so the co operation between Pastor's Churches and Evangelists are vital to have that gift back in the Church.

PARTICIPANT

It's vitally important, YES. That would automatically raise up to what I call field workers or house Evangelists within the local Church. Yes. Because the house Evangelist reaches further than what the professional Evangelist or the Pastor.

RESEARCHER

And he is not paid to do that.

PARTICIPANT

No he is not paid, because he is going to his family, he is going to his friends, he is going to his neighbours and he is going to people that know him, and people that have noticed the change that has happened in his life ever since he has given his life to the Lord.

PARTICIPANT

Ever since he has been evangelised, and now when he comes and says guys listen, you know me, ever since God has changed my life look at how my life has been changed, don't you think he can do the same in your life. He has a greater open door than me just coming and knock on the door, they are gonna say , hey who is this guy.

RESEARCHER

That is very good Gabriel. I have one more question for you. The world tells us that Africa has been evangelised, the job is done here. What is your take on that?

PARTICIPANT

No, there have been extensive evangelism done in Africa, but Africa have not yet been evangelised. We have not seen an influx of believers into the Church as we should have seen if Africa was truly evangelised. Yes there has

been an increase,,, substantial increase in numbers, but not as we would want to see it. Because on the ground there is still a lot of work.

RESEARCHER

So you are touching a very sorry point now... a very sensitive point, because you are saying the result of evangelism is not shown in the amount of people that say I am a Christian, but must be shown in the amount of people that connect and engage in the Church. Because the result of mass evangelism in Africa, shows that Africa is saved, but you are saying the Church does not show that.

PARTICIPANT

No, the Church does not.

RESEARCHER

So let's just close off by talking about the quality of evangelism.

GF: Yes. I believe you know that the quality of evangelism is all about partnerships. Ah.. I cannot go into a field and have a mass crusade of 20 million people and 100 000 of those people or 2 million of those people come to the Lord. But they are not initiated into the local Church. We are wasting a lot of money if we not do coordinated evangelism efforts with the local Church. Because that's where this fish, That is where this fish is disciplined, because as a professional Evangelist doing .. I cannot go to everybody, I cannot disciple everybody. That means every place I go I need to start a Church, and I am not called to start a Church in every place I need to go, because there are already Churches existing in those areas. And if there are

no Churches we need to plant more Churches. Because the best way to evangelise or the keep the harvest is to plant new Churches.

RESEARCHER

That, the partnership idea and the Church plant idea I like very much, that is very good. Wonderful Gabriel , thank you very much for your time. Is there anything else just of the cuff that you would like to throw into this discussion?

PARTICIPANT

Ahh. What I would say is that Pastors need to change their paradigm on evangelism and we need to change our bait. The way we bring in or call in the harvest. We need to change our strategies. There need to be a fundamental radical change if we are going to see a total transformation within the next couple of years.

RESEARCHER

Right, I agree with you and I like what you are saying. I want to just expand the word you used “ bait”. If you say bait it very closely comes to culture and the way African people live and do things and the way we present the Gospel to make.. is that what you are aiming on the bait....Relevance.

PARTICIPANT

I Am looking at a scenario, lets say for instance I am looking at a crusade in Tembisa. If I am talking about bait, I want sinners there. I would then hire a gos.. a secular artist like Mandosa who is a secular quito artist and everybody knows him and I would ask him to just come and do one song. Just one song,

and he comes and he does his performance and after he does his performance, I come, I take my bible and I preach. I will have more sinner in that event than when I will call; a Gospel artist to come and do an item. So I would rather pay a secular artist who would be my bait, the lost identify with, the youth identify with, because especially in the South African context we need to win our young people. Our young people are dying in numbers because they are not reached. And you get that guy, he comes he does his thing, you hit the Gospel and you are successful.

RESEARCHER

Wonderful, wonderful thank you Gabriel for your time.

Transcription of phenomenological interview with the question: "What is your understanding of evangelism?"

RESEARCHER

"What is your understanding of evangelism ?"

PARTICIPANT

In my understanding, evangelism is that the great commission that the Lord has said us, we must do that. In short that ehh.. we must preach the Gospel of God and also to win souls for His ehh.. Kingdom. What I can say is that if God give us something for us to preach the Gospel, so now we have power He have given us the power to preach the Gospel. So now when we preach the Gospel of God, we know that God have ehhm, He is busy helping us when we preach the Gospel of God. Also to win many souls to Him. Now with the crusades ehm.. ehh.. with the personal evangelism and also with the cell group. We used to after the crusade we used to go house to house and see what people understand about this Gospel. So now we are having the Gospel, other people they understand what is the really Gospel, because other people they just know the Bible but they did not know that they must repent and they must leave everything and they must focus on Him. So now people they are happy when they understand that.

RESEARCHER

So I am hearing you immediately you are saying that it is not just about preaching. You are talking house to house, you are talking personal evangelism, you are talking making the Gospel understandable to people so they can properly respond. So it is not just a matter of preaching, putting up your hand and then everything is fine. Ehh.. and I also like the way that you

immediately referred to the Great commandment. When we talk about evangelism we are,, we are at the Great commandment of the Church. Just tell me about the different ways of evangelism that you have expanded on , crusade, personal, cell, house to house so in your understanding there are many ways to do the same job.

## PARTICIPANT

Yah.. it is easy when you put the tent, or maybe to do a crusade, it's easy to do that, and also another method that I am using is ehh, ehh, the Jesus film, yeh,, after they see the Jesus film, when Jesus Christ is in the cross, then the cross, then everyone can see that they can see the pain that Jesus have had in that time. Thereafter we make a altar call, then out of that then people came forward to receive Christ. Another method that is powerful to me when I am doing evangelism. Thereafter then we make a follow up with these people, we take also their address their names, and so on when then we are finished we have a spare time we right or where they stay, their telephone no. then thereafter we do the follow up with them.

We go to them and then we phone them or maybe we went to their house. What time is suitable for us to come and see you, and they tell us, in the morning in the afternoon or so on. Thereafter then we do the follow up.

## RESEARCHER

So if you talk about follow up, the great commotions tells us to make disciples so in your understanding, doing evangelism in the sense of preaching, challenging people to change their lives and come to Christ and follow up is the same thing, its part of the same process. Because that is why you talk about it in the same package. OK, I think that is where many Churches have

made a error by divorcing evangelism and discipleship form each other. And then you do the one and the other one and then you don't get results.

PARTICIPANT

Yah,, actually after they understand exactly what is meaning of ehh, of they give their lives unto Christ. After they understand that then we can start now teach them about discipleship.

RESEARCHER

Wonderful, and your personal involvement in evangelism, how important is evangelism in your live as a Pastor and as a leader of the Church?

PARTICIPANT

It is so very important to me because you can't win the souls for Christ if you are not evangelising them. You must go out, you must see what is the need of the people, so that you can help them, although sometimes the other people which we can see that they are from the poor background so on , so on. What we have we give it to them. We try to help them, like maybe sometimes the clothes, then if we have clothes we give them. I can say, in the Church we can say those who have clothes in their home they can bring it in the house of the Lord, in the Church hall then we can give it.

RESEARCHER

So let me get this right, what you are saying when you do evangelism, when there are needs you also try to meet the needs at the same time that you evangelise those people, and you involve the Christians to give towards

meeting those needs. Does that make your evangelism more effective or why do you do that.

PARTICIPANT

Yes, because if people can see that this people they have care, so that is why I do that.

RESEARCHER

So it helps your evangelism efforts, Ok, and then in my mind if I start thinking of commandments, the bible commands us to take care of the poor the widows the orphans, so when you evangelise and take care then you do two things at the same time, it makes a lot of sense to do it that way. And our country is in such a terrible state, there are such a huge need, social need, if we think of the AIDS orphans, and poverty and hunger, hungry people, joblessness. So the Church can really make a big difference in the people's lives if we engage in this kind of evangelism. And you are finding it to be very effective doing it that way.

PARTICIPANT

Yahh.. if I have got something I know that it is not for myself, I also hand it over.

RESEARCHER

I hear you are talking about tents and preaching and crusades, is that still effective evangelism methods today?

PARTICIPANT

Yes ahh.. if you put the tents people they can see it's a tent, they can come to the inside of the tent. Then it's where now people they sit down, it's where we can preach. It's where they can receive Christ as their personal Saviour.

RESEARCHER

So as a Pastor preaching evangelisticly, and evangelism services is important for you?

PARTICIPANT

It is very important.

RESEARCHER

Sowing the Word of God. Pastor John thank you for all the insights up to now. Let me ask you this question. Why don't you try to give me a definition of evangelism, one sentence or two sentence definition of evangelism.

PARTICIPANT

I have tried just myself to be understand, myself and also the questions that you are asking, so now that is why I am putting it all together.

RESEARCHER

If you had to sum up evangelism in one sentence how would you say that? Evangelism, one sentence, that is the. If you have to summarize evangelism in one sentence, how would you say that?

PARTICIPANT

Ehh, I understand but hey, now in my opinion, just to preach the Gospel.

RESEARCHER

Preach the Gospel, OK , so it is actually two words, three words, Preach the Gospel!

PARTICIPANT

Yahh, that is why Jesus said, go ye and preach the Gospel. Yes

RESEARCHER

Ok wonderful. Pastor John I have got another question for you. You know in Africa and in missiology world wide, they ..... the missiologist say that Africa in the past decade have seen a tremendous growth in evangelism, and in Church growth and Church planting, and Christianity have grown tremendously in Africa in the past hundred years. So many missiologists would want to say the job is done. How far is the job done in your community, for instance in this area? Is there still a need for evangelism, is there still a lot of work left? Or how do you feel about that?

PARTICIPANT

I think the work is still ..... we must do more, because there are many people out there, they must get saved. So when you are busy with that and then maybe sometimes you get only 100 people. So the population of the place maybe you find out it is 25 000 people. So now you have only reached 100, so now there are a lot of work to do.

RESEARCHER

So for you evangelism will continue as long as there are unbelievers.

PARTICIPANT

They continue

RESEARCHER

If there is sinners we must evangelise. And the job will only be done when the community is saturated with the people that are serving God.

PARTICIPANT

I think I can be earned if the Lord remember me this world evangelism it's must

RESEARCHER

Wonderful, No thank you very much Pastor John, that is very insightful thoughts that you have shared. Is there anything else you want to just, that

you are reminded of that you want to share, in terms of evangelism and your understanding of evangelism.

#### PARTICIPANT

Yahh what I see sometimes the Lord have helped us with many things you know and also with the miracles that are taking place sometimes. Because you find that the people are no eating, people are not .... But through Christ when we laying the hands upon them then the miracles are taking place unto them.

#### RESEARCHER

OK So miracles is also a part of the mixture of evangelism, and when God moves, the bible, I am reminded of the scripture; They preached the Gospel and God worked together by signs and performing miracles in Acts. That is very important in evangelism is to trust God for the move of God and the power of God and you are seeing that in your life and ministry right now.

#### PARTICIPANT

Yes we have seen many times, I have seen many times. Sometimes they can bring the blind people, even myself, I know that the power of healing is not in me. So now when we ask God, please God just help the people, heal them, and then God open their eyes, God heal them, that's when the miracle start, and also that when the other people can see this is reality.

RESEARCHER

Wonderful, Great, thank you Pastor John Shabangu and may God really bless you in your venture of evangelising your area and thank you for helping me with this insights of yours.

PARTICIPANT

Yes, thank you so much , God bless you to.

Transcription of phenomenological interview with the question: "What is your understanding of evangelism?"

RESEARCHER

What is your understanding of Evangelism?

PARTICIPANT

You know, uh leaving the person to cry and not really lifting the person to Jesus the Saviour but really also to teach that person that a make him saved, uh that you are to disciple the person and then you change the person to, you know, to observe and, and to keep everything that is in the Bible. Because ugh like before we, we understood e evangelism in this way that you know you specialize the person, you met the person now to accept Jesus and you know, you just leave the person like that.

RESEARCHER

So if I ask you the question "Evangelism" you go to Matt 28 verse 19 and say: This is what it is all about and you talk about all the aspects thereof? So, evangelism for you is, is all the aspects of Matt 28?

PARTICIPANT

Yes, like you know before when we accepted the Lord we were told only, you know, about repenting, you know run away from sin and after that they don't show you were to go, ah.

RESEARCHER

Was that your personal experience? When you got saved?

PARTICIPANT

Yes, when I got saved because only that it was by grace that on the way now you learn how to follow them. Yes.

RESEARCHER

So if I ask you to give me a definition of Evangelism, one sentence definition of Evangelism, what would that definition be looking like for you?

PARTICIPANT

To me it would be like e, you know lead the person to accept the Lord and then teach the person how to follow the Lord.

RESEARCHER

OK, yes that that is great. Now tell me Pastor, talk about, you talked about discipleship and teaching, how, how should that work? How does that work in your Church for example?

PARTICIPANT

Ja, e, to be honest, we are still struggling like e, because you know like e, there is some things that is also very right eh, that direct, you know, after uh. Yes, after teaching and then how you can really have a follow up programme

also to see that you know, the person that you are teaching really e, e, coping with the teaching.

RESEARCHER

OK, and are you as the Pastor doing that or are you teaching your members to also win souls and disciple? How is that working in you Church?

PARTICIPANT

It is working, it is working, it is coming because eh, you know using also the cell groups if they are and then where we again on a Sunday and then e, the group the same group and we will check that message in the form of discussion in their group.

RESEARCHER

OK, so you teach your leaders, they teach their people? How many cell groups do you have in your Church?

PARTICIPANT

So far I've got seven.

RESEARCHER

So, so the job or the task of evangelism, who would you say, who is responsible for evangelism?

PARTICIPANT

Uhh, I will say, eh, you know also to involve everyone in the Church, because e, in a month evangelism you get an Evangelist, come and then he blow the people, you know, upside down. After, you know there is nothing really that you are gonna get, but if you are teaching your members, you know to do like a door to door, you know evangelism, evangelising people on a person to person basis.

RESEARCHER

OK, so, so for you it is not just your job, but the job of the members to win people for Christ and to teach and disciple them?

PARTICIPANT

Yes, it is not only my job as a Pastor.

RESEARCHER

OK, so, so evangelism for you is more than winning souls, it is discipleship, it is teaching, it is training? So, that is a package?

PARTICIPANT

Yes, especially if we got resources, because information is like..

RESEARCHER

Ok, so the resources of discipleship material training is a problem? Ok, what else you do have in your heart just to say about evangelism and Africa and South Africa? Do you think South Africa is evangelised? Do we still need to do lots more evangelism? How is the Church doing in South Africa?

PARTICIPANT

Ja, what I have realized it that e, e, it is evangelize in terms of, of everyone knows Jesus as personal Saviour and so on but, few people that are really following.. Christ. So the challenge in South Africa is not so much to make Christ aware?

PARTICIPANT

Yes, but it is to teach them how to know Christ in a much deeper way.

RESEARCHER

OK, OK, Pastor John and, and, and the biggest challenge for your Church? What is the challenges that you're Church are facing at the moment?

PARTICIPANT

At the moment I I think it is one to identify the challenges that we've got in terms of spiritually and really checking the really Gospel and then to the people.

RESEARCHER

How is, how is crime and poverty and all this negative things in the community influencing your Church and how is your Church influencing that?

PARTICIPANT

Yes, that is a, a, a, a, a problem because we have got a lot of poverty problems, but eh you know in response, it is like a we come up with some uhm, training and projects that helps them to help deal with the difficulties of poverty.

RESEARCHER

Mmm, do you also see that as part of evangelism and outreach and ministry and opportunity?

PARTICIPANT

Yes, exactly, because it is impacting us, eh a lot so...You know, yes, so it is always good to, to respond in a positive way. That we don't have only to assist them spiritually but also you have got to look at what you can do..

RESEARCHER

To help them ?

PARTICIPANT

To help them!

RESEARCHER

Wonderful, thank you Pastor John. Uhm, it is very good that you see evangelism in a very broad sense. I am very glad about that, but is there anything else that you would like to say just that you are thinking about while we are talking about evangelism?

PARTICIPANT

Ja, what I am thinking of is if something can come up like e really how to after the person has accepted the Lord as their Saviour and then a program that will assist us...

RESEARCHER

The Church and the leaders?

PARTICIPANT

You know, yes, how to disciple the person...and how to teach that person ... to understand what really eternity.

RESEARCHER

That is a need? That is your big need?

PARTICIPANT

Yes.

## RESEARCHER

I think that is the big need of the Church in South Africa, I think that is the biggest challenge of the Church in South Africa, is that we properly disciple our people and as you said the lack of resources is a challenge. We pray and trust God to help us to break through that problem. Thank you, Pastor John and may your Church grow and prosper and may God bless you as well.

## PARTICIPANT

Thank you, Pastor Blom.

Transcription of phenomenological interview with the question: "What is your understanding of evangelism?"

RESEARCHER

What is your understanding of Evangelism?

PARTICIPANT

My understanding with evangelism is actually taking the Word of God to the people. The methods may differ, but uh my definition of evangelism is taking the Gospel which is the Good News, that is the Word of God to the people. That is my, my, my understanding of the word.

RESEARCHER

Wonderful. That is a very good uh, good definition. Uh, uh you're talking about various methods, there are many methods. Give me some examples of some of those methods?

PARTICIPANT

In my, my own understanding or in my own working methods since I started doing the work of evangelism in 1980 uh planting Churches and uh that kind of uh thing, I I realised that in my methods I used three different methods in my evangelism. One is Mass Evangelism which is... you can use a tent or an open field like stadium or that kind of a thing and we've got another one which is House to House Evangelism that you go from one house to another speaking to the whole family and we've got this one which is more effective, that is Personal Evangelism. You speak to one man at a time and uh these three methods so far I have realised that one has dropped and is not working

anymore is Mass Evangelism. Mass Evangelism is not effective anymore in nowadays. It is not effective anymore, it just dropped so much that every time you pitch the tent, only people from Churches come to the tent to fill the tent with... when you say fill in this uh membership uh uh card of form at the bottom there you state : At what Church do you come from? You will find that they state the Church that they are coming from meaning that these people are Christians already, but when you make the altar call they come running. It is not effective anymore because most of the people in South Africa have been evangelised to, now what we are waiting or is for them to change from evangelised people into Christians, I can say into disciples.

#### RESEARCHER

Oh Pastor Matthew, Pastor Matthew, can I stop you here for a moment? How, how can there be a difference between people that are evangelised and, and they are not disciples yet? Please explain that to me?

#### PARTICIPANT

The thing is the person who has been evangelised is the person who heard the Gospel. It is like a soil that has got a seed of any kind under it and the seed has not come up. So a person whose evangelised, evangelised is a soil that has got a field under it, you can say that is a field where there is crop that is planted in it, until the crop comes out it is not a field of crop, it is just a field and that is evangelised people. Now when the crops comes out, then that is a field of crops, that is Christianity that is manifesting out of the people that has been evangelised and that convert this people from being evangelised people into Christians.

RESEARCHER

So you are saying there are many people that say” I am a Christian, because I am evangelised.” But they are not Disciples of Christ.

PARTICIPANT

They are not discipled yet. They are not disciples, yes.

RESEARCHER

Oh that is a problematic one, maybe that is a problem of Christianity in South Africa.

PARTICIPANT

That, that is what we are encountering today. That is why I am saying this Mass Evangelism is not working anymore, because people have already been evangelised to. When we go back to, to, to, to the Mass Evangelism, when I started working in the in the ministry, I, I, I took my, my model from eh Pastor Shwambani who was having this eh.... What do they call themselves? Eh....

RESEARCHER

Power Evangelists ?

PARTICIPANT

Uh, they were not Power Evangelist, they were calling themselves.... What was that name? Uh, Uh I forgot the name. I, I moulded my ministry from his ministry, he was moving with a tent. And then after him, I learned about

Reinard Bonnke, I met Reinard Bonnke in 1980, 1980. Early in my ministry I met him and I found that it is more effective. Many people were rushing in there and after being evangelised they run back to Churches and there they were disciplined. But today, after that Mass Evangelism done by Reinard Bonnke, eh we had some others like Rarologela, Peter Pretorius and then they did a lot evangelism. That created a lot of evangelised people. Who are somehow I can rather call them. They, they are TV Christians, TV eh Radio Church goers, they pray before the TV and say "What's a Church" those kind of things. They don't belong to the flock ... of God, they belong to the TV. And that kind of things. That's what created a lot of confusion that the people are Christians because they lifted their hands up on the day of the Mass Evangelism. Now we, we are lacking uh people who have got the ministry or the calling of house to house evangelism to try and change the mind of the people who have been evangelised.

RESEARCHER

Who must do that? Who, who must do that house to house evangelism?

PARTICIPANT

I, I, I think it is we Pastors. I think it is we Pastors, not actually we Pastors as such, but we needed to train people.

RESEARCHER

Which people? Your members?

PARTICIPANT

The members of Churches who are in the Church. They must be trained to, to convert these evangelised people into disciples. Even if we can have cells in every house, but as long we have got people changing from the mentality of lifting the hands up to become a Christian to the mentality of producing fruit because..

RESEARCHER

Because the Bible says it is not them that start... But them that finish the race. So you are saying Evangelism is people getting started...But they never get going...

PARTICIPANT

They never get going.

RESEARCHER

And they don't finish the race.

PARTICIPANT

They haven't finish the race.

RESEARCHER

And you are saying Discipleship is there the key thing.

## PARTICIPANT

It's the... Discipleship is lacking the Shepard kind of life, in the Church it is lacking today. I'm looking at, you know, this Mass Evangelism. I'm sorry for this, I hope it is not going to be heard by other people. I want to say, the Mass Evangelism ... I, I, I was speaking this in my car while I was driving on my own. And I said " I've come to the point where I feel that Mass Evangelism – and I spoke the words as I was driving and I realised today in a tent in this country is more a fundraising than evangel.. converting people. So, I'm sorry for that, Mass Evangelists, forgive me on that. Eh, that is what I've realised is happening now.

## RESEARCHER

Eh, eh and you know, Pastor Matthew, you are so right. The challenge in South Africa is that we've got millions of people that say that they are Christians, but they don't live the Christian life.

## PARTICIPANT

They don't live the Christian life.

## RESEARCHER

So the challenge of Evangelism is rather to connect the process of putting up your hand to follow Christ and then becoming a true disciple of Christ. So Evangelism and Discipleship must work together much more.

## PARTICIPANT

They must work together. That is why it is very important that eh the Church that is in house - I mean, the Church that is, you know... like I am pasturing a Church in a house. The Church that is in house must have some open doors, must have some many faults, and it were.. the people in the Church will go out to read for the people outside...

## RESEARCHER

So the members of the Church go out?

## PARTICIPANT

They must go out to get the people that are outside...to bring them in, because if I am trained, I must train somebody in order to train another person... If that can be done properly, we are going to have eh, eh lot of Christians which are Disciples.

## RESEARCHER

I, I once heard the slogan that said : "Each one, reach one, teach one".

## PARTICIPANT

You see. That can give us eh, eh good results in Evangelism. Now the power of Evangelism has dropped tremendously recently, because eh, we, we are looking at permanent Pastors to do the work of Evangelists. We don't train our people to do the work. We, we.. Evangelism has been done in South Africa. I can say we don't need anymore Evangelism in South Africa. All we need...

RESEARCHER

Evangelism in the sense of preaching the Gospel?

PARTICIPANT

Ja! The, the, the, the outreach...

RESEARCHER

Now we must do next step.

PARTICIPANT

The outreach... Now let us do the next level of, of taking the people who have been reached and then draw them into disciples of Jesus. Lead them into accomplishing their calling... In the Christian life, because it is the assignment that is completed that is going to be rewarded.

RESEARCHER

And that is the difficult part, because eh, because to, to be saved is for free.

PARTICIPANT

It is for free.

RESEARCHER

Salvation is free. But Discipleship costs you everything.

PARTICIPANT

It costs you everything.

RESEARCHER

Jesus said if you want to follow me, leave everything and follow me.

PARTICIPANT

Leave everything, yes, yes.

RESEARCHER

But to get the cross, to get salvation it is free.

PARTICIPANT

To get the cross it is free.

RESEARCHER

It is easy.

PARTICIPANT

It is very easy.

RESEARCHER

But to follow Christ costs you everything.

PARTICIPANT

It is the Gospel Life.

RESEARCHER

That is why Discipleship is lacking behind. Ja, it is a difficult part. And you are saying every Christian should be involved in that?

PARTICIPANT

Every Christian should be involved. And I am saying the duty is of the Pastors and the Evangelist of today is to train other people who can do the work of Discipleship where... which is : Be a brother's Shepherd.

PARTICIPANT

Cause when, when, when, when this man Cain, was it Cain who said I'm not my brother's Shepherd? That is what God expected him to be. God expected him to be the Shepard to the brother, that is why He went to him to ask him of his brother. Where is you brother? Cause He wanted him to be the Shepard, that he must know where the brother is. So, in, in, in, in Christianity one must know where the brother is. In my Church I introduced this thing called : Know you neighbour.

RESEARCHER

OK. Very good. Tell me about that?

PARTICIPANT

“Know your neighbour” is that even if you are a Christian and your neighbour is not a Christian, know what is happening in your neighbours’ house. And as you know what is happening in your neighbours’ house, you will be able to help your neighbour. And as you do that, your neighbour will get to know the Christ that is in you. And when he knows the Christ that is in you, he will understand the word: Follow me as I follow Christ.

RESEARCHER

Ugh, beautiful. That is very good, Pastor Matthew.

PARTICIPANT

So, if he follows me, he will find the path that I am following.

RESEARCHER

That is the kind of Evangelism and Discipleship Ministry that our country needs.

PARTICIPANT

That is what I am saying.

RESEARCHER

Ugh. Wonderful!

PARTICIPANT

That is what I am saying.

RESEARCHER

You have got a very good understanding of what is happening in South Africa.

PARTICIPANT

And if that can be straight: I know my neighbour, you know your neighbour, he knows his neighbour, obviously that neighbours that we know, and they will make their neighbours know them, and their neighbours know them, and their neighbours know them ...

RESEARCHER

What is it doing to your Church?

PARTICIPANT

It, it, it, it is doing a tremendous job, we've got a team that is working on that. They are going from house to house, teaching people on a Know your neighbour ministry. Know your neighbour ministry.

PARTICIPANT

And that is working very, very powerful. I can not call it a cell work. I can not call it a cell work because it is only two family activity. It is going from one family to the other. And when this family knows, it goes from this family to the other...from this family to the other, from this family to the other ... And the... because of that it connect families, it connects houses and eventually you will find that in, in, in, in where one of the teams started in one house, you'll find that that street has got most Christians...of my Church. When you visit that that street, you are visiting a number of people of my Church.

RESEARCHER

Wonderful!

PARTICIPANT

And eh all those people understand Christianity.

RESEARCHER

And that is, that is having an effect in the community?

PARTICIPANT

It is having a mayor effect in the community.

RESEARCHER

Changing the community?

PARTICIPANT

It is changing the standard of living in the community, they are starting respecting Christianity, they start understanding Christianity. You know the word that says if this one can go to heaven, I can go there with my eyes closed. Now they start understanding that there are people that are going to heaven. Look at so and so, Look at so and so, Look at so and so, they see the fruits. The Bible says when they see the fruits, they will praise your Father how is in heaven.

RESEARCHER

Wonderful!

PARTICIPANT

When they see the fruits, because this fruits must be seen.

RESEARCHER

If I listen to you, Pastor Matthew, I am reminded about the Great Commission. The Great Commission says: Go and preach the Gospel, teach them to obey everything that I have commanded.

PARTICIPANT

Yes

RESEARCHER

Baptise them. You are talking about a whole package here, you are not just talking about the preaching aspect.

PARTICIPANT

It not only preaching.

RESEARCHER

It a whole...

PARTICIPANT

It not only preaching. And that is my definition of Evangelism. Evangelism is a package. In my Church I call it a hamper.

RESEARCHER

A hamper?

PARTICIPANT

Ja

RESEARCHER

And what is in the hamper?

PARTICIPANT

In a hamper you find everything in place. You go to the fruit shop and you say I want a hamper. If you say you want a hamper, a fruit hamper they will put you apples in, bananas in, oranges in, everything. You will find whatever the fruit they are selling in that particular fruit shop, you'll find it in that hamper that you bought. If you want a hamper of vegetables, you will find cabbage, spinach, tomato everybody...

RESEARCHER

What is in your Great Commission hamper?

PARTICIPANT

In this hamper, In my Great Commission hamper I have got Outreach, which is soul winning, and I have got Discipleship that is training people into living Christian lives, and I have got Shepherding one another..

RESEARCHER

Caring?

PARTICIPANT

That is "Know your neighbour". Caring for one another. And we have got the recognition of Leadership, that means everything that is beyond your ability report it to the Leadership, then the Leadership takes over.

RESEARCHER

Pastor Matthew, thank you very much

PARTICIPANT

Like this is not something... that goes one way. You do the work and go back and report again what did you come across, what did you come across, what did you come across.

RESEARCHER

It is so insightful

PARTICIPANT

And that is making Evangelism so effective. That is why I am saying the Mass Evangelism is not effective anymore, it is the house to house and personal Evangelism that works for me.

RESEARCHER

And it involves Christians. It involves your members.

PARTICIPANT

That involves my members.

RESEARCHER

Wonderful! Pastor Matthews, this was so insightful, I really am so happy that we had this interview. Is there something else that you wanted to mention before we finish up the interview?

PARTICIPANT

Eh... We have got organisations that eh can help if one doesn't have an idea on how to start, where to go from here. We have got some organisations such as Judea that got eh, eh "Walk through the Bible", that trains people in doing personal Evangelism and house to house Evangelism, how to run the cell work and eh we've got the Afmin. Afmin is doing a tremendous job also that is training people today who are leaders, or are training them how to train others to, to, to, to facilitate the work of Evangelists. And I am also a student, I am connected and I am working with Judea as I speak. I am connected to Judea in my ministry, I am connected with Afmin, I am doing courses with Afmin in taking the Church to the people.

RESEARCHER

Wonderful! Thank you very much, Pastor Matthew. It was great to interview you.

PARTICIPANT

You are welcome.

RESEARCHER

And you have really given me incredible insights, and may God bless your work richly.