

# Chapter One

## Introduction

The purpose of this thesis is to write a history of apostolicity as propagated by the diverse streams of the Apostolic Movement (AM) within the Pentecostal tradition in South Africa (SA). It is anticipated that this thesis will contribute to the understanding of the complex and diverse world of South African Pentecostal history. Research is conducted on the AMs origin, development and theological significance among South African Pentecostals for the period 1980 - 2009. This thesis will adopt a twofold approach: First, the diverse streams of the AM will be located within their historical setting and second, this history will be written by drawing on the AMs theological doctrines as propagated and developed by its proponents.

The key question raised by this thesis is as follows: *What is the cause(s) for the emergence of the AM in the South African Pentecostal tradition?*

The hypothesis of this thesis is that the AM has emerged in reaction to the *status quo* of (classical) Pentecostal denominations regarding the nature, structure and ministry of the church.

It is historically acknowledged that diverse interpretations on ‘apostolicity’ have contributed to the misunderstanding and division of the ‘church.’ Without an historical and theological understanding of ‘apostolicity’ constructive ecumenical dialogue may not be possible. It is therefore anticipated that a thesis written on the history of the theology of the AM will encourage and contribute to dialogue among Pentecostals and possibly ecumenical dialogue in pursuit of the unity of the Church.

### 1.1 Background and Outline

Discussions on apostolicity are not a new subject to the history of Christianity. In the Nicene-Constantinople Creed (CE 381), the Church confesses to be ‘one, holy, catholic and apostolic.’ The meaning of each of the aforementioned ‘words’ assumes diverse interpretations and applications by Christian traditions. An example of this is the Roman Catholic Church’s (RCC) definition of ‘apostolic,’ which excluded that of

the Pentecostals as an authentic segment of the ‘catholic’ church. However, since Vatican Council 2 (1962-1965) there has been a shift or ‘softening’ of the RCC position towards other Christian traditions.

Debate has emerged on what constitutes the apostolicity of the church in South African Pentecostal circles since the beginning of the 1980s.<sup>1</sup> Discussions on these issues may not be available in written academic works but in informal writings, discussion groups and conferences hosted by proponents of the AM where issues relative to the apostolicity of the church have been discussed.<sup>2</sup> The resultant outworking of these encounters is the birth of constellations of networks and groupings referred to in this study as the AM.

The AM has sparked debate on the identity of the church, namely, the church’s nature, hierarchical structure and mission. These issues have produced contrasting and new perspectives by AM proponents to those traditionally held by classical Pentecostal churches. In order to assess these views a study is required to trace and determine the impact of the AM on the South African Pentecostal tradition.<sup>3</sup>

This thesis will focus on those streams of the AM that have emerged since the beginning of the 1980s. This thesis takes note of the fact that the emergence of the AM is not just a South African phenomenon but also a global one.<sup>4</sup> Peter C. Wagner of the Fuller Theological Seminary (USA), for example, in evaluating this ‘new’

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<sup>1</sup> For a synoptic history of the AM in SA, see Thamotharan R, Naidoo. *The Apostolic Movement, An Investigation into the Emerging Apostolic Movement within the Pentecostal Tradition in SA since the early 1990’s*. (Pietermaritzburg: UKZN 2005)

<sup>2</sup> ‘Apostolic’ conferences have been held in major cities such as Durban, Cape Town, Pietermaritzburg, Port Elizabeth, Pretoria and Welkom where speeches and sermons have been made on the apostolicity of the church. Data on these conferences are stored in audio and video recordings. An anthology of these teachings will be transcribed and analysed in this thesis. There are monthly leadership forums hosted by AM proponents, namely Sagie Govender, Ben Kleynhans, Frans Du Plessis and Gordan Claasen where discussions with leaders take place. Most of these forums have audio and video recordings of their discussions. Data may also be gathered from the websites of the ‘streams’ within the AM.

<sup>3</sup> By employing the descriptor ‘Pentecostal tradition’ to describe the world of Pentecostals (post 1906) I am aware of the ambiguity attached to this title. Cognisance is given to the fact that the Pentecostal tradition covers a whole range of the diverse streams, groups, denominations, networks and independent churches. See P, Russell & Spittler (ed) *Perspectives on New Pentecostalism* (Grand Rapids, Michigan: Baker Book House Co, 1976). Spittler, for example, makes the distinction between the Classical Pentecostals and the emergence of the Charismatic Movement in the 1970’s (Chapters 7 & 11).

<sup>4</sup> In the last decade a large number of writings and conferences have emerged centered around ‘the apostolicity’ of the church. See for example the list of some of these writings in the Bibliography.

phenomenon in the United States of America (USA), asserts that there are at least forty thousand ‘apostolic churches’ representing approximately eight to ten million adherents in the USA. He conjectures that the movement is rapidly growing in all six continents of the world and asserts that the ‘greatest change in the way of doing church since the Protestant Reformation is taking place before our very eyes.’ He labels this phenomenon, ‘The New Apostolic Reformation.’<sup>5</sup>

This thesis will give specific attention to the following South African AM groups: the New Covenant Ministries International (NCMI), Robert Munien of Grace International (GI), The Congress World Breakthrough Network (C-WBN), the International Strategic Alliance of Apostolic Churches (ISAAC) and the Judah Kingdom Alliance (JKA). These networks and groupings comprise mainly of autonomous congregations who are connected by a shared doctrinal interest or to a charismatic leader. They are representative of the predominant ethnic races in South African society, some of whom have international links. While specific focus is placed on these groupings, this thesis takes into consideration the fact that there are several other streams in the AM. Regrettably, the scope of this thesis does not permit a study of all of these streams.

## **1.2. Preliminary Literature Survey**

The AM is a new movement without a documented history of how it emerged and formed from within the South African Pentecostal tradition. Preliminary investigations indicate that there are limited academic works conducted in South Africa on the history of the theology of the apostolicity of the church by Pentecostals. However, since the early 1980s there has emerged a fresh interest in the form of informal writings, sermons and conferences on what constitutes an ‘apostolic church.’ The limited data that is produced are not scientific or research based documents. Writings by international proponents of the AM widely circulated in the South African context are derived from Peter Wagner (USA), Noel Woodroffe (Trinidad) and Jonathan David (Malaysia).<sup>6</sup> These are motivational or faith based documents aimed at nurturing and resourcing adherents within their respective ‘streams.’

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<sup>5</sup> Peter C Wagner. *Churchquake*, (California: Regal Books, 1999) pp. 5-8

<sup>6</sup> Peter Wagner’s writings may however be classified by some theologians as an academic work.

The writings of some of the proponents of the AM (many of whom were once members of classical Pentecostal denominations), like Robert Munien, have made the assertion that the ‘church’ is experiencing a ‘reformation’ and is currently being ‘rebuilt’ by ‘accurate design and apostolic structure.’<sup>7</sup> Proponents of the AM have called for a return to the apostolic doctrine and praxis as set out in the New Testament (NT) Scriptures. They propagate the restoration of the ministry of apostles to ecclesial structures so that the ‘church’ can be effective in the world. They attribute the ‘ineffective’ functioning of the ‘church’ in society to the departure from the prescribed biblical apostolic teaching and practice as set out in the Holy Scriptures.<sup>8</sup>

### 1.3 Problems and Objectives

There are limitations to this research. The data under review is gathered mainly from documentary sources, in the form of electronic, audio, video and informal writings presented by proponents of the AM. Recent literary searches indicate that limited academic work is being conducted on the South African AM. Further, this thesis is not only restricted to the South African Pentecostal context, but the research is limited to a selected number of streams within the AM. With respect to the choice of the (classical) Pentecostal denominations, the research will focus on three of the oldest denominations: Apostolic Faith Mission (AFM), Full Gospel Church of God (FGC) and Assemblies of God (AOG).

From a research perspective, a serious limitation to this thesis is my personal and active involvement in the AM. I am the founding pastor of the River of Life Christian Ministries (ROLCM) in Pietermaritzburg. This ministry is a proponent of the AM in South Africa. Yet, I am keenly interested in the historical and theological developments within my Pentecostal heritage. The emergence of the AM in its diversity has raised interest, concerns and controversy within the world of Pentecostal Christians. Since there is relatively little formal data on the nascence of the AM in South Africa, I consider it expedient that a narrative history be written.

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<sup>7</sup> Robert Munien. *Apostles, Apostolic People and Churches, Understanding God's Blueprint for Leadership in the 21<sup>st</sup> Century*. (USA: Gazelle Press, 1999); See Robert Munien. *Global Reformation: Transitioning the Church for Strategic Kingdom Advancement*. (USA: McDougal Publishing, 2001)

<sup>8</sup> These perspectives of the AM are gleaned from sermons preached in conferences, meetings and from websites propagating the views and teachings of the proponents of the AM.

In the writing of this thesis, criticality may be achieved by using the theoretical perspectives of John Burkhard, Charles Conniry and Max Weber. The aforementioned will serve as apparatus to gather, assimilate and interpret data from the AM and classical Pentecostal denominations. Further, since much of the data of the AM is informal, the oral history methodology will be strictly adhered to in the recording and interpretation process. The utilisation of the critical tools of historical research, mainly that of oral historiography is essential in ensuring the quality of this thesis.<sup>9</sup>

The main research question is:

What is the cause(s) for the emergence of the AM in the South African Pentecostal tradition?

The following sub-questions will be pursued:

What is the origin and constituency of the AM? Who were the key proponents that contributed to or initiated these perspectives? What is the socio-cultural and political profile of these spheres of influence? Who influenced the birth of this movement? Has there been any international influence in the emergence and development of the South African AM? Who are the international influences and in what areas did they make an impact? What is the extent and impact of the international influence on the South African AM?

#### Definition of Apostolicity

What is the AM's doctrinal definition of apostolicity? How did their theology of apostolicity emerge? Are there differences in definition among the different streams in the AM and with the existing definitions of the Pentecostal denominations studied

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<sup>9</sup> I will, for example, employ the following disciplines of the Oral History method: Chase and Colleen S. Bell, "Interpreting the Complexity of Women's Subjectivity," in Evan McMahan and Kim Lacy Rogers (eds), *Interactive Oral History Interviewing*. Hillsdale, New Jersey: Lawrence Erlbaum Associates, 1994, pp. 63-83. Philippe Denis, "Oral history in a wounded country", in Jonathan Draper, ed., *Orality, Literacy and Colonialism in Southern Africa*, Pietermaritzburg: Cluster Publications, 2003, pp. 205-216; S. Field, "Beyond 'Healing': Trauma, Oral History and Regeneration", *Oral History* (2006), vol. 34/1, pp. 31-42; Ronald J. Grele, Listen to their voices. Two Case Studies in the Interpretation of Oral History Interviews, in R. J. Grele (ed), *Envelopes of Sound. The Art of Oral History*, 2<sup>nd</sup> ed., London, 1991, pp. 213-241; Alistair Thomson, "Dancing through the memory of our movement: four paradigmatic revolutions in oral history", paper read at the 14<sup>th</sup> conference of the International Oral History Association, Sydney, July 2006 (unpublished). Jan Vansina, "Oral Tradition assessed", in *Oral Tradition as History* (London, James Currey, 1985), pp. 186-201.

in this thesis? Is there any correlation between the contemporary views of apostolicity in the AM with that of the historical mainline churches?

#### Apostolic Ministry

How does the AM view and describe the ministry of ‘apostles’ in the church? What are the criteria for the recognition and appointment of apostles? What is the ecclesial structure of AM churches? What is the impact of the AM on the Pentecostal denominations and on their communities? Are there pragmatic examples of communities in the AM that demonstrate apostolic life that is distinct from their Pentecostal denominational counterparts?

### 1.4 Research Design

I have presented the background motivating the need for a study on apostolicity. This section will therefore outline the research process used in this thesis. The literature search has revealed that little research has been conducted on the history of apostolicity as propagated by the diverse streams of the AM within the Pentecostal tradition in South Africa. The lack of research and scarcity of data on the South African AM underpins the importance of this study. The study will to a large extent, be an exploratory one.

This thesis attempts to address the following question:

*What is the cause(s) for the emergence of the AM in the South African Pentecostal tradition?*

The assumption is that the AM has emerged in reaction to the *status quo* of classical Pentecostal denominations regarding the nature, structure and ministry of the church.

The objectives of this thesis are:

- To write a history of apostolicity as propagated by the diverse streams of the AM within the Pentecostal tradition in South Africa.
- To contribute to the understanding of the complex and diverse world of South African Pentecostal history.
- To stimulate interest and research into the South African AM

### 1.5 Methodology

In order to achieve these objectives, proponents of the AM, comprising mainly of those who have left their Pentecostal denominations have been engaged in open-ended interviews and discussions as part of the research process. The aim was to gain insights into reasons for leaving their denominations and their understanding of the AM. Those representing the NCMI are Anthony Naidoo (interview) and Grant Crawford (discussion). Anthony Naidoo spent eighteen years of ministry at Jesus Miracle Revival (JMR) under the Pentecostal Gospel Mission until JMR transitioned and embraced the teachings of the NCMI in the year 2001/2.<sup>10</sup> Randolph Barnwell comes from an AOG church background, which he left in 1999 to pioneer an independent church with a co-elder. They encountered the Apostolic in the year 2000. Barnwell has subsequently planted a church, Eternal Sound, in 2005 and is a member of the JKA.<sup>11</sup> Kobus Swart is a pastor of the Bisweni Community Church in Somerset West, in the Western Cape. He has had contact with international AM streams that may be traced back to 1972. He is presently an elder in the JKA. Swart was raised in the Dutch Reform Church (DRC) background and together with his parents joined the AFM around 1954. Pierre Toerien is a pastor of Judah Ministries, Mossel Bay and is also a member of the JKA. He has been in full time ministry for twenty-five years.<sup>12</sup> Toerien served as a pastor in the AFM for eighteen years. He resigned from the denomination to embrace the AM in 1999. Craig Botha is not a member of any stream within the AM but describes his church as an independent church within the AM.<sup>13</sup> Botha served as the senior elder of the Pietermaritzburg Christian Fellowship (PCF), which is affiliated to New Frontiers International (NFI) prior to pioneering the present church.

The interviewees were selected to participate in the interview process because of their personal experience and direct involvement in the AM. Since most of them have been members of Pentecostal denominations, their interviews would provide insight into reasons for leaving their denominations. Of significance to this thesis is that the interviewees are representative of some AM streams under review in this thesis.

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<sup>10</sup> Interview with Anthony Naidoo, Pietermaritzburg, 5<sup>th</sup> August 2009

<sup>11</sup> Interview with, Randolph Barnwell, Port Elizabeth, 19<sup>th</sup> August 2008

<sup>12</sup> Interview with Pierre Toerien, Mossel Bay, 15<sup>th</sup> August 2008

<sup>13</sup> Interview with Craig Botha, Pietermaritzburg, 29<sup>th</sup> September 2006

Surveys were conducted of the NCMI, and JKA streams within the AM in terms of their theological views, geographical location and ethnic categories. Literature in the form of audio-visual equipment (mainly presented at conferences) sermons, informal writings and data from the internet are utilized to supplement information on this subject. Finally, a limitation to the research process is that the scope of this thesis does not permit a study of the history of each of the AM streams within the South African context.

The AM is not a uniform movement, making the process of gathering, categorising and documenting their history extremely difficult. Further, the AM proponents have not engaged or embraced academic disciplines when formulating their doctrinal positions. Much of their views fall outside of the mainline Christian traditions. I have utilised three principal frameworks.<sup>14</sup> The first (Burkhard) is used to lay out the structure of this thesis; the second (Conniry), to gather and categorise the data; and the third (Ramroop's Analysis) to present an analysis of surveys of the possible reasons for the emergence of the AM.

In the first instance, I have used John Burkhard's four worldviews as a framework of the thesis.<sup>15</sup> Burkhard is a Roman Catholic theologian who promotes a liberal definition of apostolicity with the hope that the church may reach ecumenical unity. He presents a detailed narrative history of apostolicity giving consideration to historical, theological and ecumenical issues related to the apostolicity of the church. Burkhard discusses these issues under the framework of four worldviews on apostolicity.

However, this research would reveal that the AM doctrine on apostolicity does not fit within the historical worldviews presented by Burkhard. For example, chapters four and five of this thesis would indicate that the AM proponents develop their doctrine of apostolicity without engaging or making reference to the historical schools of thought on the subject. Be this as it may, Burkhard's framework would assist in

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<sup>14</sup> See Burkhard, Conniry, Ramroop Questionnaire

<sup>15</sup> John F. Burkhard. O.F.M Conv. *Apostolicity: Then and Now: An Ecumenical Church in a Postmodern World*. (Collegeville, Minnesota: Liturgical Press, 2004), Chapter 2. pp 23-39



providing categories, which could potentially be used in future studies as a parallel to historical studies on the subject. Listed below is a brief summary of the structure of the thesis and the issues, which are addressed:

(1) Apostolicity of Origin: Burkhard tracks the origin of the church and how it bases its claim(s) for apostolicity. Similarly, in this section I would present the origin of the AM and their claims for apostolicity.

(2) Apostolicity of Doctrine: Burkhard asserts that the church can only be apostolic to the extent that it can proclaim and teach what the original apostles taught. In this section I would proceed to present the AM doctrine on apostolicity.

(3) Apostolic Succession: Burkhard asserts that the leadership of the church must demonstrate the ministry of defending and preserving the character of apostolic community. The question of the leadership and ministry of apostles and their succession is addressed in this section.

(4) Apostolicity of Life: Burkhard purports that the full life of the church must be examined and its impact upon society as a whole be assessed. In this section sample studies of the concrete life of the AM communities are discussed.

In the second instance, I have adopted Charles Conniry's four worldviews of apostolicity.<sup>16</sup> The four worldviews of Conniry is a synthesis of perspectives on apostolicity as promoted by the mainline Christian traditions. Further, Conniry provides an anthological view of the various Christian traditions (including the Pentecostals) understanding of apostolicity. For the purpose of this thesis, the worldview of Conniry is used mainly in chapters four and five to synthesise the variegated aspects of AM apostolicity. These chapters form the core of this thesis in that they represent the doctrine of apostolicity by the AM. Since there is a lack of uniformity among the AM streams, Conniry's four-fold perspective on apostolicity would assist in sifting and collating the key aspects of apostolicity as presented by each AM stream. Listed are the worldviews by Conniry:

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<sup>16</sup> Charles J. Conniry. *Identifying Apostolic Christianity: A Synthesis of Viewpoint*. (Journal of Evangelical Theological Society, 1994) 37: 3, pp. 247-261

- (1) Ecclesial Apostolicity – this worldview proposes apostolicity as a means of establishing the institutional authority of the church.
- (2) Biblical Apostolicity - this worldview emphasizes the apostolicity of the church in order to identify a biblical norm by which the legitimacy of belief and practice is determined.
- (3) Pneumatic Apostolicity - this worldview asserts that the charisma of the Spirit is actively at work in the church.
- (4) Kerygmatic Apostolicity - this worldview defines the character of the church in carrying out its mission.

In the third instance (in Chapter Six) we will conduct an analysis of the concrete life of the AM. Due to my subjective involvement in the AM, I have attempted to install critical tools that would analyse the life of the AM communities. This chapter is structured to first present findings from a qualitative ‘questionnaire’ survey conducted with leaders in the AM streams (NCMI, JKA) and with church leaders of Pentecostal denominations (FGC, AFM, AOG). The measuring instrument was a questionnaire that consisted of open ended and closed questions. Due to constraints of time and finances the respondents were drawn using the convenience sampling technique. The objective was to ascertain the perspectives of respondents to the teachings of the AM.

I engaged the services of Shaun Ramroop of the University of KwaZulu-Natal (PhD, Statistics and Actuarial Statistics) to conduct an analysis of these questionnaires. The data was analyzed using the statistical software SPSS version 15 (Statistical Package for Social Scientists) using descriptive and graphical techniques. The open ended questions were summarized into key and salient findings whilst bar graphs, frequency tables and descriptive statistics such as the mode, mean, median were used for the closed ended questions. The reliability of the questionnaires were assessed using the Cronbach's alpha. The entire analysis of the survey is presented in the Appendix Section of this thesis.<sup>17</sup>

The aim of Chapter Seven is to identify how the AM integrates its teachings into the concrete life of its churches. I have presented samples of liturgical activities and the

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<sup>17</sup> Information supplied by Shaun Ramroop

way of life in the gatherings and ministry of the AM communities. I have taken samples of Songs and Poems<sup>18</sup> composed by AM proponents that provide insight into the culture of their communities.

I conclude by presenting a summary of the thesis. Further, I have engaged Max Weber's sociological hypothesis for an explanation of the emergence of new movements and an understanding of charismatic leadership that feature prominently in these movements.<sup>19</sup> Weber presents an in-depth analysis of charisma and charismatic leadership in religious institutions. For example, Weber asserts that charismatic leaders feature significantly in the emergence of religious movements. His evaluation of 'charisma' and the tension with institutionalized forms of religion may assist in understanding the emergence of the AM.<sup>20</sup> As already indicated, the AM has emerged in reaction to the institutionalization of classical Pentecostal denominations. Weber's views therefore, could potentially cast light on the reasons for the emergence of the AM. Against this backdrop, Weber's characterization of behavioural patterns within institutionalized forms of religion may contribute to the evaluation of the sociological causes of the emergence of the AM. It will also provide an understanding of the conditions within the institutionalized classical Pentecostal denominations that may have contributed to the rise of the AM in South Africa. It will provide an indication of the nature of the role played by leaders within the AM and their call for the reformation of the church. This thesis closes with a presentation of findings and recommendations.

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<sup>18</sup> See Appendix 2 Section 2 pp192-222

<sup>19</sup> Hans H, Gerth. & Mills Wright, Charles. Ed. *From Max Weber, Max: Essays in Sociology* (Broadway House, London: Routledge & Kegan Paul Ltd, 1970) pp.245-252

<sup>20</sup> In describing the sociology of charismatic authority Weber defines charisma (literally meaning 'gift of grace') to characterize 'self-appointed' leaders who attract those who are in distress. These are people who are in need of leaders deemed to be extraordinarily qualified to lead them.<sup>20</sup> According to Weber, many founders of world religions, prophets, military and political heroes are the archetypes of charismatic leadership. Miracles and revelations, heroic feats of valor and baffling successes are characteristic of such leaders. He asserts that charismatic heroes and prophets are thus viewed as truly revolutionary forces in history. Bureaucracy and institutions, especially those of household, are seen as routines of workday life. Charisma is therefore opposed to the re-utilization of institutions. A genuinely charismatic situation is direct and inter-personal. In contrast with the everyday life of institutions with the personalized and spontaneous nature of charismatic leadership, one may discern the heritage of liberalism that has regularly confronted similar dichotomies; mass versus personality, the routine versus the creative entrepreneur, the conventions of ordinary people versus the inner freedom of the pioneer and exceptional person, institutional rules versus the spontaneous individual, the drudgery and boredom of ordinary existence versus the imaginative flight of the genius.

### **1.6 Outline of the Thesis**

We will now preview the outline of this thesis. In the next chapter, I will present a synoptic history of apostolicity from the perspective of the mainline Christian traditions namely, the RCC, the Eastern Orthodox Church, the Protestant Evangelical Church and the Classical Pentecostal Church.

Having discussed the historical background and its significance, chapter three will proceed to concentrate specifically on the emergence of the AM within the Pentecostal tradition in South Africa. It will identify the key proponents of the AM, their streams and their religious and doctrinal backgrounds.

Chapter four focuses on the theological underpinnings of apostolicity and attempts to address the question; what is apostolicity? This chapter will classify the different doctrinal perspectives on ‘apostolicity’ as propagated by the AM. Conniry’s four worldviews of apostolicity will be engaged to categorize the data.

Chapter five discusses the ministry of apostles and apostolic succession. We will attempt to understand the AM rationale for the propagation of the inclusion of apostles into the ecclesial structure of the church. We will therefore address the key issues related to the definition of apostles, their ministry, their succession and the inclusion of women apostles.

Chapter six, seeks to establish the quality of the life of the AM, and their impact on their communities. This is accomplished through the survey analysis.

Chapter seven to present sample studies, of ‘apostolic’ congregations, mainly from the JKA.

Chapter eight concludes with a summary of the thesis, a sociological analysis providing probable reasons for the emergence of new movements and limitations and recommendations.

## Chapter Two

### A Brief History of Apostolicity in Mainline Christian Traditions

Before we commence with a presentation of the history of the apostolicity of the different streams of the AM, it is expedient to provide an overview of the salient viewpoints adopted by the mainline Christian traditions. This chapter therefore pays special attention to the definition and development of thought on apostolicity that is shared by the mainline Christian traditions, namely Roman Catholic Church (RCC), Orthodox Church (OC), Protestant Church (PC), and the classical Pentecostal denominations. At the beginning of this chapter, I will present the historical definition(s) of apostolicity and thereafter each tradition's arguments for their particular stance on apostolicity. The scope of this thesis does not, however permit an elaborate history of apostolicity but rather delineates the main viewpoints of the mainline Christian traditions.

Within each Christian tradition there are many nuances of interpretation. Ecumenical dialogues have called attention to the ways in which apostolicity is defined highlighting the fact that discussions on this subject are not one-dimensional.<sup>21</sup> Roman Catholic theologian, Thomas Kocik, highlights the diversity in interpretation of apostolicity:

‘Apostolic – what does it mean? Christians of all three major traditions – Roman Catholic, Eastern Orthodox, and Protestant – can agree in this much at least: The *apostolicity* of the Church means that the faith which she teaches is the faith of the apostles, essentially unchanged through the centuries. Yet when it comes to what apostolicity means in greater detail, opinions begin to diverge’<sup>22</sup>

What is certain about the different viewpoints is that all seek identity with the early Christian community and the apostles of Jesus. While there is consensus by theologians that apostolicity spans the whole life of the church, each tradition of

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<sup>21</sup> For example, the 1985 North American Orthodox/Roman Catholic Bilateral Consultation; the US Theological Consultation 1.

<sup>22</sup> Thomas M. Kocik. *Apostolic Succession in an Ecumenical Context*. (Alba House, New York: 1996), p. xix

Christianity interprets the apostolicity of the church differently, based mainly on their reading and interpretation of the bible and tradition.

## 2.1 What is Apostolicity?

The term ‘apostolic’ (or ‘apostolicity’) features prominently in the history of Christianity. The word ‘apostolic’ is not a biblical word but a post resurrection phenomenon that emerged out of nascent Christianity. The descriptor ‘apostolic’ was utilised to define the identity and nature of the church in a religiously pluralistic Roman Empire. The early theological formulations of apostolicity are largely related to the church’s response to Gnosticism. These Gnostic teachers made claims to ‘private’ knowledge of Christ’s intentions and to the significance of the ministry of the apostles. Hence the late inclusion of the word ‘apostolic’ (and ‘catholic’) into the confession of the Nicene-Constantinople Creed (381C.E.) - ‘one, holy, catholic, and apostolic.’<sup>23</sup> The word ‘apostolic’ in this respect refers to the continuity of the church with the mission and ministry of the apostles.<sup>24</sup>

In essence, apostolicity is linked to the identity of the church, namely, its origins, teachings, authentic life, worship, relationship to Christ and the original apostles, hierarchy, witness to Christ, ministry and mission in the world.<sup>25</sup>

Our discussions have indicated that the word ‘apostolic’ was a late inclusion to the Creed and vocabulary of the church. Therefore the writings of church leaders during the post-apostolic age provide insights on how discussions on apostolicity evolved. Notably, the early church was consistently challenged by doctrinal controversies out of which emerged issues defining the apostolicity of the church. Issues, such as, doctrine and succession became the bedrock of how the church defined herself as

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<sup>23</sup> Both the Roman Catholic Church and the Eastern Orthodox Church embrace the Creed. See the International Classical /Roman Catholic Dialogue (1972-1978). In the first ever dialogues between the RCC and the Pentecostals (free Churches) a foundational commitment was made to the notion of ‘one, holy, catholic, apostolic church made up of all believers’ (Final Report 1985-1989). Michael Glazier & Monika K. Hellwig, *The Modern Catholic Encyclopaedia, Revised and Expanded Edition*, (Liturgical Press, Collegeville, Minnesota, 2004) describes these four characteristics as marks that define what the church really is.

<sup>24</sup> M Glazier, and M.K. Hellwig, (ed). *The Modern Catholic Encyclopedia* (Minnesota, Collegeville: Liturgical Press, 2004) p. 522

<sup>25</sup> Burkhard. *Apostolicity Then and Now*, p. 25

apostolic.<sup>26</sup> We will now discuss the key issues on apostolicity and the viewpoints of the mainline Christian traditions.

## **2.2 Historical Christian Traditions: Perspectives of Apostolicity**

The infant church during the period of 100 to 313 had to give consideration to its survival in a hostile world. It had to provide a defence against persecution from the Roman Empire and against the infiltration of heretical teachings and consequent schisms. As a result it sought to close its ranks by the ‘development of the *canon* of the New Testament, which gave it an authoritative statement of faith and practice; by the creation of a *creed*, which gave it an authoritative statement of belief; and by obedience to the monarchical *bishops*, among whom the Roman bishop took a place of leadership.’<sup>27</sup> The need for leadership in the midst of so many problems facing the church was expedient since it cemented the bond of unity in the constitution of the church. These practical reasons set the stage for the emergence of the bishop of Rome as universal leader over the rest of the bishops of the church.

### **2.2.1 The Roman Catholic Church**

Against this backdrop I will present an overview of the Roman Catholic Church’s (RCC) view on apostolicity. Issues related to apostolicity stems from the assumption that the RCC stands in a greater continuity with the primitive church than any other Christian Tradition. The central issue to the RCC argument is the church’s relationship to the ‘original’ apostles and the unbroken succession of Episcopal ordinations. Apostolic succession is therefore conceived of as the unbroken authority that Jesus passed to His apostles. This authority was subsequently handed down in an unbroken line to those who succeeded them.

The RCC views the apostolicity of the church as more than a confessional statement - it is the object of their faith. The implications are that the apostles in the NT were

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<sup>26</sup> One such writing is 1 Clement, the Epistle of the Romans to the Corinthians. While its dating (70 – 95C.E.; 118-135C.E.) is not conclusively settled by theologians, it does reveal the form of functional ministry in the Church at that time. The assumed early date (70C.E.) of writing is in close proximity with the ministry of Paul and Peter. But the later dates (118-125C.E. and 125-135C.E.) are far from being associated to the ministry of the early apostles. This Epistle of Clement does help scholars to review such matters as the order of church ministry, apostolic succession and the emergence of the Episcopacy.

<sup>27</sup> Earle E. Cairns. *Christianity throughout the Centuries, a History of the Christian Church*, Third Edition, Revised and Expanded (Zondervan, Grand Rapids, Michigap, 1996). p. 112.

commissioned by Christ to act authentically on behalf of Him in proclaiming the gospel of His resurrection to the world and to promote the active presence and power of God's Kingdom in the earth. The church is deemed apostolic when it is endowed with the authority and freedom of Jesus Christ. 'The Catholic church's whole identity depends on the conviction that she possesses the ministry and authority of Jesus Christ.'<sup>28</sup>

The role of the bishop of Rome was reinforced by the formulation of the Apostles Creed, believed to have originated from the apostles of Jesus Christ.<sup>29</sup> The Creed became the rule of faith that summarised the main points of Christianity, thereby enforcing ecclesiastical authority. Many RCC theologians make the point that the Creed is an official draft that summarises the authentic apostolic doctrine of the church.<sup>30</sup> Clearly if the doctrine of the church can be directly identified with the apostles of Christ, greater authority is placed on the shoulders of the head of the church in Rome since tradition taught that he succeeded the apostle Peter as leader of the church. Therefore the RCC assumed the role of universal protector of the deposit of faith conveyed to them by the first apostle of Christ thus stressing the need to express the apostolic faith through the concrete Episcopal structures and practices. Essentially, this view of apostolicity has been the official position of the RCC throughout its history.

The Second Vatican Council (1960), however, introduced a shift in their stance. This Council opened the door for the RCC to reflect on the question of apostolicity in the context of a search for the unity of the church. As a result many outstanding RCC theologians who have studied the apostolicity of the church and the issue of apostolic succession made significant contributions to this subject. Notable contributions from among the RCC theologians are that of Yves Congar, and Hans Küng. Congar contributed constructively in discussions on apostolicity at the Second Vatican Council and in the post-conciliar era.<sup>31</sup> His contributions included an input into an understanding of the nature of the episcopacy, the church as a communion, the role of

<sup>28</sup> Thomas Kocik. *Apostolic Succession in an Ecumenical Context*, p. xx

<sup>29</sup> J.N.D. Kelly. *Early Christian Creed*. Third Edition (Longman House, Essex, UK: 1972), p. 1-6 presents a detailed history of the history of the formulation of the Apostles Creed. See arguments that challenge the credibility of a Creed formulated by the Apostles of Jesus (p. 5-6)

<sup>30</sup> J.N.D. Kelly. *Early Christian Creeds*, p. 5.

<sup>31</sup> In Burkhard, *Apostolicity Then and Now*, pp. 71ff



the laity, and on ecumenism. At the Council he championed for the biblical image of the church as the 'People of God.'<sup>32</sup> Another significant contributor to an understanding of apostolicity is Küng. He is renowned for demonstrating how the four attributes of the Creed (one, holy, catholic and apostolic) are interrelated and that their self-realisation constitutes the church itself.<sup>33</sup> A notable aspect is his interpretation of the ministry of the apostles as the 'beginners, the continuing foundations of the church.'<sup>34</sup> Therefore Küng taught that although there is 'an unrepeatability to the apostolic office' their mission continues throughout the centuries through human agency. Therefore, he argues for the succession of apostolic ministry.

Finally a contemporary postmodern work on apostolicity is that of the Catholic theologian, John Burkhard.<sup>35</sup> He developed a postmodern approach to apostolicity. He maintained that there are different ways of interpreting the issue of apostolicity. Burkhard proposed an apostolicity that is more than apostolic succession, one that included the whole life of the Church (including those outside of the RCC). He postulated that the church is both sacrament and communion, incorporating the baptised members, sacred writings and the leadership structures. Therefore succession should not be viewed as the succession of the bishops but succession in the context of the apostolicity of the entire church.

### 2.2.2 The Orthodox Church

In 1054 there was a schism between the eastern and western sections of the church.<sup>36</sup> As a result of the schism the eastern section of the church was subsequently called the Orthodox Church (OC). Theologies that distinguished them from the RCC were 'grace and freedom, original sin, the meaning and purpose of icons, the eternal origin

<sup>32</sup> In Burkhard, *Apostolicity Then and Now*, p.72. For further insights on the work of Congar see, Aidans Nichols OP, *Yves Congar*, Outstanding Christian Thinkers Series, ed. Brian Davies (Wilton, Conn.: Morehouse-Barlow, 1989).

<sup>33</sup> In Burkhard, *Apostolicity Then and Now*, pp. 74ff. Two significant writings of Hans Kung are: *Structures of the Church*, tr Salvator Attanasio (Thomas Nelson and son, New York, 1964); and *The Church*, tr. Rand and Rosaleen Ockenden (New York, Sheed and Ward, 1967).

<sup>34</sup> Burkhard, *Apostolicity Then and Now*, p. 76

<sup>35</sup> Burkhard, *Apostolicity Then and Now*

<sup>36</sup> They were plagued with ongoing feuds, geographical isolation, linguistic barriers (Greek/Latin) and theological struggles. Consequentially, the bitterness between these sections giving rise to the schism that divided the Catholic Church in 1054. After the Second Vatican Council bilateral ecumenical dialogues have been conducted between the chief OC and the RCC. This schism must not be mistaken with the Great Schism (1378-1417). This Schism refers to the split in the Western Latin Church between those Christians showing allegiance to the Bishop of Rome, and those showing allegiance to the bishop residing in Avignon.

of the Holy Spirit, the authority of the bishop of Rome. Differences in discipline, the east practicing the ordination of married men...'<sup>37</sup>

The OC is organised along national and cultural lines. Their emphasis is on the autonomy of each local church.<sup>38</sup> It is made up of a federation of 'autocephalous,' self-governing churches.<sup>39</sup> The OC purports to be a 'family of self-governing churches held together, not by a centralized organization or a single prelate, but by a bond of unity in the faith and communion of the sacraments.'<sup>40</sup> The OC does believe in the hierarchical structures of the church, apostolic succession, the episcopate, and the priesthood but rejected a hierarchy with the bishop of Rome at the head

Included in the OC are the four ancient patriarchates of Constantinople, Alexandria, Antioch and Jerusalem. In lieu of their historical significance they rank highest in honour. The head of each of these churches is given the title 'patriarch.' The patriarch of Constantinople is known as the Ecumenical or Universal Patriarch. He has a place of special honour but not the right to interfere with the internal affairs of the other churches.

'The OC is doctrinally united by their recognition of the first seven ecumenical councils, their ecclesiology of communion between like minded diocesan units, their cult of icons, and their general rejection of the Latin teaching about the procession of the Spirit, from the "Father and the Son as from one principle".'<sup>41</sup>

The OC often calls itself the 'Church of the Seven Councils.'<sup>42</sup> These councils held between 325 and 787 clarified the organization and teachings of the Christian faith.

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<sup>37</sup> Glazier, *The Modern Catholic Encyclopaedia*. p. 252. John D. Zizioulas is a prominent Orthodox theologian having contributed to ecumenical and theological discussions on apostolicity. For example, his perspective on apostolic continuity is two pronged, historical and eschatological. He asserts that apostolic continuity is a juxtaposition with the past teachings of the apostles and the consummation of these teachings at the end of the ages in the person of Christ (in Burkhard, pp. 89ff)

<sup>38</sup> Article, US Theological Consultation, *Apostolicity as God's Gift in the Life of the Church* (Chicago, 1986)

<sup>39</sup> Glazier, *The Modern Catholic Encyclopaedia*. p. 252

<sup>40</sup> J.D. Douglas, General Editor. *The New International Dictionary of the Christian Church*, Revised Edition (Zondervan Publishing House, Grand Rapids, Michigan: 1978), p. 323.

<sup>41</sup> Glazier, *The Modern Catholic Encyclopaedia*. p. 252

<sup>42</sup> They were Nicea (325), Constantinople (381), Ephesus (431), Chalcedon (451), Constantinople (553), Constantinople (680-81), and Nicea (787). Among many other doctrinal and polity matters, 'these councils condemned Arianism and Monophysitism, and clearly defined the doctrine of the Holy

As a result, the OC claims to be the unbroken continuation of the Christian Church established by Christ and His apostles. The three greatest sources of its traditions are the bible, the ecumenical councils and the creed. The Nicene-Constantinopolitan creed is considered the most important of the ecumenical statements of faith.

### 2.2.3 The Protestant Tradition

The root of the Protestant movement is the Reformation, which emerged in Western Christianity at the beginning of the sixteenth century. The Reformation emerged against a backdrop of unrest and change in Europe ‘Thus the seeds for the Reformation in the sixteenth century were nurtured in the fallow soil of discontent at nearly every level of human existence.’<sup>43</sup> Martin Luther, a German RCC priest was the catalyst of this movement. He challenged the perversion of the doctrine of indulgences and the papal authority, which made such abuses possible. Luther drafted the Ninety-Five Thesis for debate among theologians. ‘At that time he had no thought of disrupting the church or starting a new religious movement. Rather his concern flowed from his desire to reform the church, an assumption based on his conviction that it had gone away from its apostolic foundations.’<sup>44</sup> Luther was of the opinion that the church had deviated from the faith of the apostles and therefore called for a return to the apostolic faith.

The name ‘Protestantism’ is analogically derived from the political protestations of the German princes and cities at the Diet of Speyer in 1529. ‘The verb *‘protestare’* from which the adjective ‘Protestant’ is derived, does not simply mean ‘to protest’ in the sense of ‘to raise an objection,’ but also ‘to avow or witness or confess.’<sup>45</sup> Douglas states, ‘Protestants believed they were confessing the primitive faith of the early church, which had been obscured by the later innovations of medieval Catholicism. More specifically, they regarded their message as a recovery of Pauline theology. Their main points were.’<sup>46</sup>

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Trinity, and the person of Christ - Douglas. *The New International Dictionary of the Christian Church* p. 323

<sup>43</sup> Douglas. *The New International Dictionary of the Christian Church*, p. 830

<sup>44</sup> Douglas *The New International Dictionary of the Christian Church* p. 830

<sup>45</sup> Douglas. *The New International Dictionary of the Christian Church* p. 808.

<sup>46</sup> Douglas. *The New International Dictionary of the Christian Church* pp. 808ff

*Scripture and Tradition* – the Protestant appeal to Scripture alone (*sola scriptura*) as the final norm for the accessing of doctrine. They do not reject tradition but see it as an aid for the reading of the scriptures even though it is not regarded as a second source of revelation.

*Justification by Faith* – the idea of human merit is excluded from their view of justification. A person is deemed righteous when he/she by faith receives the gospel of salvation. The righteousness of Christ is freely given to such a person.

*Certitude of Salvation* – the certainty of a person's salvation is not determined by the present state of his/her being but in the faith of the Word of God.

*Sacraments* – there is for Protestants only one means of grace – the Word of God but this takes many communicable forms: Scripture, preaching, pastoral conversation and the sacraments. The sacraments are a visible word of God. They offer the church another mode of participation in that Word. Protestants accept only two sacraments, namely, water baptism and the Lord's Supper.

*The Church* – 'the Church is created by the gifts of God: His calling, election, Word, sacraments, and the gifts of faith and love.' The Church is recognized at the preaching of the gospel and the administration of the sacraments of baptism and the Lord's Supper.

*The Priesthood of Believers* – all Christian believers have the right to hear the confession of sin. It is not a clerical monopoly. All Christians may be bearers to each other of God's Word of judgment and grace. It also grants every believer direct access to God without an intermediary.

*Order and Ministry* – there are no divides between every believer and clergy, only a difference of function in the body of Christ. The minister does not bear any sacramental privileges, which sets him/her apart from the laity.

The above statements form the basis of the Protestant position on the apostolicity of the church, establishing the antecedent out of which evolves the identity and face of the Protestant tradition.<sup>47</sup>

#### 2.2.4 The Pentecostal Tradition

The Pentecostal tradition was not born out of discussions on apostolicity but in reaction to the emergence of certain intellectual and cultural trends during the nineteenth century. Many Pentecostal theologians assert that the antecedent that gave rise to the 'Pentecostal Revival' of 1906 was the prevailing conditions of the times.<sup>48</sup> This was the age when enlightened thinkers challenged the authority of religious teachings and emphasized reason instead.<sup>49</sup> With the rise of modernism and subsequently, the rise of liberalism in the nineteenth century, the spiritual health of the church deteriorated.

The foreword (written by the Executive Council) on the history of the Church of God (COG), by Charles W Conn, *Like a Mighty Army, A History of the COG*,<sup>50</sup> says:

The Church of God began with conviction of a number of people in the mountains of Tennessee and North Carolina that the existing denominations had become spiritually decadent and were in need of reformation and revival<sup>51</sup>

The roots of the Pentecostal movement are traced back to the Holiness revival in the latter half of the nineteenth century.<sup>52</sup> The rise of Liberalism that infiltrated the Protestant movement caused groups of believers to reorganise themselves into smaller 'separatist' groups. These groups found the liberalistic influences unpalatable and a threat to authentic Christianity. They advocated holiness, reform and revival. Adherents of the Pentecostal movement assert inseparableness between the Pentecostal experience and the precepts of holiness.

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<sup>47</sup> Notable among Protestant theologians who have made significant contributions to theological ecumenical discussions are Wolfhart Pannenberg, and Miroslav Volf.

<sup>48</sup> See Bibliography: Craig Borlase; Earle Cairnes; Charles Conn; Jack W. Hayford;

<sup>49</sup> For a succinct history of the Enlightenment see, Cairns, E Earle, *Christianity Through the Centuries*

<sup>50</sup> The Full Gospel Church of God in SA is an affiliate of the Church of God, whose headquarters is in Cleveland, Tennessee in the USA.

<sup>51</sup> Charles W Conn, *Like a Mighty Army, A History of the Church of God*, (Pathway Press, Cleveland Tennessee, 1977), p ix.

<sup>52</sup> See Conn, *Like a Mighty Army* p, xxiii.

Pentecostals are labelled ‘fundamentalist’ since they sought pedantic ways of preserving the ‘authenticity and purity’ of the church.<sup>53</sup> The Fundamentalist stressed five points: ‘the inerrancy of Scripture, the virgin birth of Christ, the substitutionary theory of atonement, the literal resurrection of Jesus from the dead, and the literal return of Jesus to the world at the second coming.’<sup>54</sup>

These teachings form the basis of classical Pentecostalism. However, for the Pentecostal the final authority is the inspiration of the Holy Spirit. Evidently, the approach and development of thought by Pentecostals are different to that of the RCC and OC traditions. The first generation of Pentecostals (1906) did however attempt to connect their faith to the church in the NT and to the universal church. For example, at the birth of the Pentecostal movement in 1906 they made the following statement:

The Apostolic Faith Movement stands for the restoration of faith, once delivered unto the saints, the old time religion, camp meetings, revivals, missions, street and prison work and Christian Unity everywhere.<sup>55</sup>

The Pentecostal tradition attaches a pneumatological distinctive to their understanding of apostolicity.<sup>56</sup> For the Pentecostals, the birth of the church is related to the outpouring of the Spirit that is aligned to the Acts 2 phenomenon. Consequently, they develop a comprehensive pneumatology of the apostolic ministry by highlighting the influential role of the Holy Spirit upon the first apostles.<sup>57</sup> William Macdonald an exponent of this view asserts that the origins and authenticity of Pentecostals is derived from the historical baptism (Acts 2) of the Holy Spirit experience.<sup>58</sup> Further, he proceeds to argue that Pentecost is a repeatable experience that all believers could

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<sup>53</sup> ‘Fundamentalist are evangelicals who militantly oppose modern, liberal culture’ in Glazier, *The Modern Catholic Encyclopaedia*, p. 314. In this regard, the term ‘Pentecostals’ refers to Christians who may either be simply evangelicals or fundamentalists. ‘They stress the separation between themselves and the secular world.’

<sup>54</sup> Glazier, *Modern Catholic Encyclopaedia*, p. 314.

<sup>55</sup> See *Apostolic Faith* 2:1

<sup>56</sup> For readings on the Pentecostal traditions perspective of pneumatology, see Steven J Land, *Pentecostal Spirituality, A Passion for the Kingdom*, (Sheffield Academic Press, Sheffield, 1993), pp. 58-119; Guy P Duffield and N.M. Van Cleave, *Foundations of Pentecostal Theology*, (Life Bible College, California, 1987), pp. 261-356.

<sup>57</sup> This view is advocated by the RCC theologian FA Sullivan, *The Church we Believe in, One, Holy, Catholic and Apostolic* (Dublin, Gill & MC Millan/Mawhaw: Paulist 1988) p. 185-197.

<sup>58</sup> In Spittler. *Perspectives on the New Pentecostalism*, p. 29

encounter. Emanating from this pattern of thought is the assumption that apostolic continuity is not merely connected to the teachings of the first apostles but to the ongoing ministry of the Holy Spirit in the church throughout the centuries. Since Pentecost is repeatable then the present day church is directly connected to the Holy Spirit and consequently with origins of the birth of the church. By developing a pneumatological position, MacDonald refutes the accusation that Pentecostals have no doctrinal or traditional basis to stake claims of apostolicity.<sup>59</sup>

In respect of succession through the Episcopal office Pentecostals profess after Tertullian that they are ‘followers of the Holy Spirit (*paraclete*) and not of human teachers.’<sup>60</sup> Theology is based on the witness of experience by which believers are certified.<sup>61</sup> They preserve the purity of doctrine by ensuring that this subjective witness conforms to the witness of the Holy Scripture.<sup>62</sup> Foundational to this experience is the availability of God’s power and presence.

When the term ‘full gospel’ is used, it means ‘fully experienced’ gospel and refers to the multi-dimensional ministry: Christ as saviour, healer, baptizer in the Holy Spirit and finally, the coming King. The ‘full gospel’ is both present and future and favours the dispensational vision of the future.<sup>63</sup> ‘The full gospel’ epigraph is even more applicable in conserving the idea of a *full* experience of the spirit in contrast to an initial work of the Spirit in one’s life.’<sup>64</sup>

There is an eschatological dimension to apostolicity posited by Pentecostals. The apostolic mission of the church is not merely focussed upon the historical present but the ‘eschatological consummation of the world.’<sup>65</sup> The focus is to bring all of humanity into the kingdom of God. Hence, the Pentecostal churches are characterised by a strong evangelistic thrust.

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<sup>59</sup> Spittler. *Perspectives on the New Pentecostalism* p. 60

<sup>60</sup> Spittler. *Perspectives on the New Pentecostalism* p. 61

<sup>61</sup> Spittler. *Perspectives on the New Pentecostalism* p. 61

<sup>62</sup> Spittler. *Perspectives on the New Pentecostalism* p. 62

<sup>63</sup> Spittler. *Perspectives on the New Pentecostalism* p. 63

<sup>64</sup> Spittler. *Perspectives on the New Pentecostalism* p. 63

<sup>65</sup> Veli-Matti Karkkainen, *Pentecostalism and the Claim for Apostolicity: Essay in Ecumenical Ecclesiology* in *Evangelical Review of Theology*, David Parker, editor. (World Evangelical Fellowship, London, Volume 25:4, 2001), pp 328

Finally, the term ‘apostolic faith’ for Pentecostals means ‘succession in the teaching and faith of the apostles and only secondarily a matter of succession in the office.’<sup>66</sup> Therefore apostolic succession is interpreted as the church’s claim of its apostolic origin irrespective of the historical and structural changes that the church may have experienced. The convention of the ‘sending’ missionary dimension is explained by Pentecostals – ‘the church is *apostolic* because it remains in continuity with the original witnessing of the first century apostles’.<sup>67</sup> The original apostolic sending is to bear witness to the universal and definitive revelation of God in Jesus Christ. The apostolicity of the church is grounded in God’s mission to the world. Emphasis is placed on the apostolic gospel rather than the apostolic office.

### 2.3 Conclusion

I have in this chapter, presented an overview of apostolicity propagated by the four mainline Christian traditions. This has allowed for a review of apostolicity from various vantage points. At the heart of each tradition’s position is the claim for authenticity and continuity with the ministry and mandate of the first apostles of Christ. The evidence before us indicates that there is no clear agreement on the exact meaning of apostolicity, resulting in the division of the church. The disparities in definition are linked to the issue of succession and continuity with the ministry of Christ and His apostles.

In the context of this thesis, whose primary focus is on the emergence of the AM in the Pentecostal tradition, it is expedient that the key features undergirding their stance on apostolicity be delineated. This is due to the fact that the AM, a constituent of the Pentecostal tradition, has made the call for the church to return to its apostolic roots. By establishing the key features of the Pentecostal tradition, a comparative analysis would later be conducted to establish the claims of the AM.

We will now look at some of these viewpoints and their integration into the Pentecostal ethos. In doing so it would be helpful to remember that the Pentecostal world is a variegated one and therefore filled with diversity and nuances of

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<sup>66</sup> See Veli-Matti Karkkainen, *Pentecostalism and the Claim for Apostolicity* p. 326.

<sup>67</sup> Veli-Matti Karkkainen, *Pentecostalism and the Claim for Apostolicity* p. 327



theological thought. It is not my intention to stereotype the theologies of the world of Pentecostals. However, for the purpose of this thesis it is expedient to group together and highlight some of the shared theological points that describe the Pentecostal perspective on the apostolicity of the church.

First, the Pentecostal distinctive maintains that the church is apostolic when it conforms to the scriptures in belief and praxis. Any departure from the essence and spirit of the message is intolerable. Pentecostals in general stress the inspiration and absolute authority of the scriptures. Since the scriptures are the standard that provides the patterns to measure the life of the church, emphasis is placed on holiness, reform and revival. Based on their view of scriptural authority, they are suspicious of any structure of authority that supersedes the 'word of God.' For example, the founders of the 1906 revival, like Charles Parham, were extremely critical of any centralised system of government that emphasised apostolic authority.<sup>68</sup>

Second, integrated into the biblical approach to ministry is the construct of a pneumatology that gives pre-eminence to the leadership of the Holy Spirit in the ministry of the church. The Holy Spirit supervises every operation in the life and ministry of the church. The issue of succession is therefore based on submission to the ministry of the Holy Spirit. Special emphasis is placed upon the *charismata*, or the gifts of the Spirit. Therefore they teach that it is these gifts of grace that transmit the ability and power for every believer to function in ministry. In this respect, we would read in the proceeding chapters about the questions raised against the Pentecostal tradition by the AM. For example: If the *charismata* have been restored, why then have those offices of the apostle and prophet not been added to the structure of the church? Further, is the church not being faithful to the reading of the scriptures in reincorporating these gifts into the body of Christ?

Finally, the basis of the Pentecostal tradition's mission into the world is underpinned by a synthesis of its viewpoints on pneumatology and on eschatology. The church is apostolic when it faithfully continues the mission carried out by the first apostles in evangelising the world, under the anointing and guidance of the Holy Spirit. The

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<sup>68</sup> See article, Vinson Synan, *Apostolic Practice* (in Encounter: Journal for Pentecostal Ministry, Winter 2005, Vol 2, No. 1)

mission of the Pentecostal tradition to take the 'full gospel' of Jesus Christ (preached by the first apostles) into the world is linked to an eschatological pre-millennial mindset. They therefore maintain that the return of Christ will take place at the conclusion of the evangelisation of the world.

These features would serve as a basic framework of reference when reviewing the history of the AM. They would assist in determining whether the AM falls within the definition of the Pentecostal tradition. In the next chapter we will proceed to trace the emergence of streams in the AM and the call for a reformation of the Pentecostal churches

## Chapter Three

### **The Apostolicity of Origin: The Origin and Development of the Apostolic Movement in South Africa**

The purpose of this thesis is to write a history of the AM in South Africa (1980-2009). This chapter traces the origins and historical developments of the AM in South Africa. Particular attention is given to the core issues and doctrines that constitute and distinguish the AM from the classical denominations in the variegated world of the Pentecostal tradition.<sup>69</sup> In this light the religious backgrounds and theological convictions propagated by the proponents of the AM are set out. Before we embark on the history of the AM, it is expedient to note that discussions on the issue of apostolicity are not a new phenomenon.

#### **3.1 Background: Assemblies of God (AOG) - Discussions on Apostles and Apostolic Succession**

There are historical antecedents in the Pentecostal denominations about the ecclesial structure and government of the church. For example, the issues of the autonomy of the local church, the ecclesial structure of the governance of the local church and apostolic succession, have been fervently discussed for decades in the AOG.

As a background to our study on the issues of apostolicity, I will therefore briefly sketch a purview of the problems and discussions that confronted the AOG since the 1960s. Whether these issues have contributed to the discussions that gave rise to AM in the 1980s is a matter for further investigation. However, the findings of this thesis will indicate that there is no evidence to suggest that the birth of the AM was influenced by the controversies and teachings emanating from that AOG. Yet cognizance must be given to the fact that there are similarities that emerge from the discussions in the AOG and in the AM.

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<sup>69</sup> See Walter J. Hollenweger. *Pentecostalism*. (Massachusetts: Hendrickson Publishers, 1997) for the origins and developments of Pentecostalism worldwide; and Allan H. Anderson & Gerald J. Pillay, *The Segregated Spirit: The Pentecostals* in Richard Elphick and Rodney Davenport. *Christianity in SA: A Political, Social, and Cultural History*. (Los Angeles: University of California Press, 1997)

At the heart of the matters emanating from the AOG was the questions related to the ecclesial structure of the church and the succession of leadership. Debate arose on the interpretation and the role of the apostles in the AOG in South Africa. These discussions should however be viewed from an understanding of the heterogeneous nature and organization of the AOG. The AOG in South Africa consisted of diverse ‘groups cooperating within a single movement.’<sup>70</sup> The structure of the AOG permitted missionaries and church leaders to form groups of their own without severing their overseas ties and yet maintaining their affiliation to the AOG in South Africa. Emerging from these groups were charismatic leaders, some of whom wielded tremendous influence and were viewed as ‘apostles’ in the AOG.

Special attention is given to two brothers, namely James (Jim) and Fred Mullan who provided leadership to the ‘whites’ and to Nicholas Bhengu who spearheaded the leadership of the ‘blacks’ throughout South Africa. Fred joined the AOG in 1935 and James and Bhengu in 1945. The work among the whites developed into two streams. Those working with James were referred to as the ‘Group,’ and those by Fred as the ‘Independent Assemblies,’ which was later named the Fellowship of Independent Assemblies and Ministers (F.I.A.M.). These individuals are described as having functioned as ‘apostles’ in the AOG.<sup>71</sup> However, Fred Mullan distanced himself from any reference to the ministry of an apostle. I will discuss Fred’s views later in this section.

According to the accounts of the AOG, both James Mullan and Nicholas Bhengu functioned as present day apostles:

‘They had apostolic ministries in terms of founding churches, establishing local oversight ...the things that mark an apostle – signs, wonders and miracles (2Corinthians 12: 12) were evident in their ministries as well.’<sup>72</sup>

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<sup>70</sup> <http://www.agfbrakpan.co.za>, *The History of the Assemblies of God in South Africa* (March 2010)

<sup>71</sup> <http://www.agfbrakpan.co.za>, *The History of the Assemblies of God in South Africa, The International Assemblies of God* (March 2010)

<sup>72</sup> <http://www.agfbrakpan.co.za>, *The History of the Assemblies of God in South Africa, The International Assemblies of God* (March 2010)

They ‘maintained an apostolic authority over the churches they planted, much like the apostle Paul.’ According to Colin La Foy, the founder and leader of the Association of the AOG churches, both James Mullan and Nicholas Bhengu were received by a large percentage of the AOG as apostolic fathers who definitively influenced the direction of the assemblies in their day.<sup>73</sup> He states that his Association presently practices their teachings and continues to recognize the need for the function of five-fold ministry in their assemblies. In continuity with these teachings, their Association has ‘abandoned the idea of popular election’ and has chosen to appoint leaders on the basis of their ‘grace gifts.’ He refers to the members on his leadership as the ‘apostolic team.’

We will proceed to the teachings of James Mullan. In a message presented to the General Conference of the Assemblies of God in 1971, James Mullan relayed his conviction for the need to ‘get back to the pattern of Church order and government as revealed in the New Testament.’<sup>74</sup> In his address to the conference, he recounts the story of Nicholas Bhengu’s divine healing from his death bed in 1945 where he was given clear instructions from the Lord:<sup>75</sup>

‘You are not going to die at this time, as I have work for you to do. You are to go back to put right all that is wrong and unscriptural which has crept into the Work, since the day I showed you the pattern.’<sup>76</sup>

Mullan asserts that he and Bhengu have from 1945 pursued the ideal to establish churches according to the ‘biblical pattern.’ At the conference he presented the model

<sup>73</sup> I conducted a telephonic interview with Colin La Foy, the founder and apostle of the Association of AOG Churches, on the 5 March 2010. There are approximately one hundred and eighty three assemblies under his leadership in South Africa.

<sup>74</sup> <http://www.christianm.org>. James E Mullan, Message preached, *The Gift Ministries of the Ascended Christ*, (A Message preached at the General Conference of the assemblies of God, held at Witbank, South Africa, October 1971). For further insights on the teachings of James Mullan, see Peter Watt, *From Africa’s Soil, The Story of the Assemblies of God in Southern Africa*, (Struik Christian Books, Cape Town, 1992), p. 95 - 98

<sup>75</sup> For studies on the ministry of Bhengu, see Anderson, *A Bazalwane, African Pentecostals in South Africa*. (Pretoria, Unisa, Mauaalia Didactia. 1992); Peter Watt, *The Assemblies of God: A Missiological Evaluation*. (Mth thesis, Unisa, Pretoria. 1991); Daniel Simon Billy Lephoko, *The Mission of Nicholas B B Bhengu in a Divided and Polarised Society: An Analysis of the Life, Work and Contribution to Mission in Southern Africa of an Important 20th Century Pioneer* (Submitted in fulfilment of the degree MA Theology in the Department of Science of Religion and Missiology University of Pretoria - Promoter: Prof PGJ Meiring, November 2005)

<sup>76</sup> Mullan, *The Gift Ministries of the Ascended Christ*, p. 3

that ‘God ordained for the foundation and care of His Assemblies.’ He promoted the need for the full recognition and reception of the five-fold ministry asserting that they are necessary for the growth and health of the church. In having mooted for the ministry of the apostle, Mullan made a distinction between the ‘twelve apostles of the lamb’ and all others who were ‘apostles of the ascended Christ.’ The qualification of apostles, according to Mullan, included the ‘founding of assemblies, preaching the Gospel, teaching and baptizing the converts and eventually establishing the assemblies by the appointment of elders.’ However, in an attempt to distance themselves from ‘certain false cults using the word apostle’ he suggested that the more acceptable term to use was ‘missionary.’ He argued that the ministry of the apostle and missionary was the same. What mattered most to Mullan was the ‘performance of the work of an apostle’ and not the mere use of a title. With regard to the governance of the local assembly, Mullan taught that they are led and cared for by elders. Even though the elders gave leadership to the local assembly, Mullan advocated that each assembly should be related to the apostle who founded the assembly. The apostle would therefore have a ‘position of authority over the elders as the founder of the assembly.’ In this respect he defines the extent of the sovereignty of the local assemblies:

Having said all this, it should be noted that terms used concerning a local assembly, such as “sovereign” “autonomous” etc., tend to be misleading. The Scripture nowhere indicates that an assembly has power to call and dismiss those who, other than Elders, are ministers of the Ascended Christ. Scripturally, an assembly comes under the oversight, not only of Elders, but also of the founder or apostle of the assembly together with those associated with him in the ministry. This fact can be illustrated by pointing to such established assemblies as Corinth and Ephesus, to which Paul sends Timothy and others, to regulate matters in these assemblies, and to bring to their remembrance Paul’s teaching. (1 Cor 4:16-17 and 1 Tim 1:3 etc.)<sup>77</sup>

The American missionaries disagreed with the model of church government propagated by James Mullan and Bhengu. The expatriates emphasized the autonomy of the local assembly, the unity of the church structures and elected office bearers. They preferred a model similar to that of their country whereby the South African AOG should be split up in to regions, each headed by an elected regional superintendent. Peter Watt, an AOG theologian, draws the following comparison between these two groups:

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<sup>77</sup> Mullan, *The Gift Ministries of an Ascended Christ*, p. 12

This meant that the local church did not work together as a group. 'Each assembly carried out its ministry independently under the leadership of its minister and elders. In these assemblies the elders *called* minister, as opposed to Mullan's assemblies where the elders *received* the minister that he sent them. The only authority between these autonomous or independent assemblies was the executive.'<sup>78</sup>

The expatriate model would have effectively restricted the apostolic ministry of the church planting initiatives of James Mullan and Bhengu since they would have had to gain permission from the regional superintendents to function in these regions. The South African AOG found this unacceptable. As a result the American expatriates eventually broke away and formed the International Assemblies of God in 1964. La Foy asserts that the Americans did not resign because of the issue around the controversy surrounding the ministry of the apostle. He postulates that they were 'anti Bhengu' since he had 'grown too powerful' and wielded tremendous influence over the black work.

Among those who opposed James Mullan's teaching was his brother Fred. At the basis of his arguments was the view that there were only twelve apostles in the church. He adopted a cessation viewpoint, asserting that the ministry of the apostle ceased to exist after the end of the first generation of New Testament believers. According to Watt, his position was a reaction to 'certain groups overseas whose views on apostles and prophets became extreme.'<sup>79</sup> A further objection stemmed from his understanding of the autonomy of the local assembly. He believed that the AOG was a fellowship of independent and sovereign assemblies, and that the final authority of the local assembly should lie with the elders and not the founding or relating apostle. In his opinion James had too much power over the local church, which was an infringement of the assemblies powers.

I will proceed to discuss the issue of leadership succession in the AOG that emerged in the 1960s into the 1970s. As James Mullan aged, the question of succession arose in the Group assemblies. As leader of the Group, he promoted the need for 'an

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<sup>78</sup> Watt, *From Africa's Soil*, p.p. 96,97

<sup>79</sup> Watt, *From Africa's Soil*, p. 98

apostolic' leader to succeed him. However, James Mullan was reluctant to name his successor.<sup>80</sup> Mullan maintained that in time the leader of the Group would be revealed. In 1971 he appointed five men whom he deemed had the 'potential of apostles.'<sup>81</sup> These were Mike Attlee, John Bond, Noel Scheepers, Trevor Yoko and Paul Lange. The latter two resigned the assemblies to pursue their own ministry objectives, leaving the work to the remaining three individuals. Each of these three individuals was assigned to a group of churches that were originally under the leadership of James. After handing over these responsibilities James played the role of father and mentor to his successors.

However, there were many that did not submit to the arrangement fostered by James Mullan. These were influenced by Fred Mullan's viewpoint on church government. The churches under Fred's influence functioned autonomously but were affiliated to the F.I.A.M. Fred propagated the 'autonomy of each assembly and taught that the church government should reside solely with the local oversight of elders and deacons, rather than having any accountability to the apostolic founder of the church.'<sup>82</sup> The F.I.A.M. was reluctant to use the term 'apostle' because of its misuse in some sectors of the assemblies. Others felt that the ministry of the apostle had ceased after the first century church.

The emergent history of the development of apostolicity within the AM will reveal similarities with that of the AOG. The similarities are that both engage issues such as the autonomy of the local church, apostolic succession, the ministry and office of the apostle, and the ecclesial governmental structure of the church. However, the context that gave rise to the discussions on the apostolicity of the Pentecostal church differs somewhat. In the AM, the NCMI (established in the 1980s) for example emerged out of discussions by a few church leaders that pursued a fuller understanding of biblical Christianity. They concluded among other matters that the ministry of the apostle was necessary for the effective functioning of the church. The AM stream of the 1990s would reveal that many church leaders were discontent with the inflexible hierarchical

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<sup>80</sup> <http://www.nuparadigm.co.za>, James Bond, For the Record, Reflections on the Assemblies of God, *Tensions within the Group*, (March 2010)

<sup>81</sup> <http://www.agfbrakpan.co.za>, *The History of the Assemblies of God in South Africa* (March 2010)

<sup>82</sup> In <http://www.agfbrakpan.co.za>, *The History of the Assemblies of God in South Africa, Succession in 'the Group'* (March 2010)



structures of the church. The AM proponents called for a reform of these structures, proposing that churches should be led by elders and deacons but related to the ministry of apostles. In this regard there are congruence with the James Mullan viewpoint.

We will now proceed to study the history of the AM from the beginning of the 1980s.

### **3.2 The Origin of the Apostolic Movement**

There are distinct watermarks in the evolution of the history of the AM in SOUTH AFRICA. The origins and development of the AM are chronologically categorised. This chapter presents the developments in each decade - from the 1980s, to the 1990s and then the 2000s. During each decade a stream of the AM emerged which is linked to a leader (or leaders) whose biblical convictions formulated certain doctrinal positions, giving expression to their 'flow.'

#### **3.2.1 The Emergence of the Apostolic Movement in the 1980s**

The 1980s introduced a shift in Pentecostal spirituality. It was characterised by the pursuit of church leaders towards a greater understanding of the life, structure and ministry of the New Testament church. At the heart of their search is the desire for the church to become more effective in the world. This period was analogous with contemporary movements arising in the global community of churches.<sup>83</sup> These streams have propagated the need for a review of the Scriptures and of the ministry of the church in the world.

##### **3.2.1.1 Dudley Daniels - The New Covenant Ministries International**

As I have stated, in the 1980s many streams sprang forth, indicating a definite shift in focus in the world of some SOUTH AFRICA Pentecostals. From amongst these streams I have chosen for the purpose of this thesis the New Covenant Ministries International (NCMI).<sup>84</sup> With the exception of a master's thesis written by Malcolm

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<sup>83</sup> Terry Virgo, the founder of New Frontiers International in, *No well Worn Paths, Restoring the Church to Christ's Original Intention*, (Kingsway Publications, Eastborne, England, 2001), presents perspectives on the emergence of contemporary apostolic streams in the global community during this period. Interviews conducted with Kobus Swart (2008) and Craig Botha (2006) presents their perspectives on the 1980s AM in SA.

<sup>84</sup> Other streams to emerge in SA during this period are: the New Frontiers International; Covenant Ministries International (Bryn Joans)

Black,<sup>85</sup> formal records on the history of the NCMI are lacking. I have therefore gleaned data from the informal writings, website articles and documents of a few of the NCMI elders. Some of the NCMI elders cited in this thesis are Dudley Daniels, Ian Mckellar, Gordon Hunkin and Chris Wienand. I have also conducted discussions to clarify some data with two Pietermaritzburg NCMI elders, Anthony Naidoo and Grant Crawford.

At the beginning of the 1980s, a group of twenty church leaders, headed by Dudley Daniels, who had a passion for apostolic Christianity, met weekly to dialogue about the New Testament hierarchical form and structure of the church.<sup>86</sup> At this time Daniels was a resident pastor at a Baptist church in Bryanstan, Johannesburg, South Africa. Prior to his ministry as a pastor, he worked as an electrical sales engineer for an international company. Thereafter he commenced a small business enterprise until he had a spiritual encounter that changed his life. In response to this 'born again' experience he devoted his life to the ministry of the church.

In their dialogues with Daniels they re-read the Bible and discussed insights on biblical Christianity.<sup>87</sup> There was a growing awareness of the need for the church to imbibe 'biblical New Testament patterns' of church governance. They sought for a church structure that represented the model set out in the New Testament of the Scriptures. Particular attention was given to the place and ministry of 'apostles, prophets, evangelists, pastors and teachers' (Ephesians 4:11). These pastors made a commitment to restructure the churches they were leading according to the pattern derived from their readings and understandings of the New Testament. Consequently, there was a distinct shift in emphasis from the 'gifts of the Spirit' or 'spiritual gifts' to the 'gifts of the five-fold ministry.' This period is described by Black as the Renewal Movement, that he asserts eventually became known as the AM' - the pursuit to rediscover the essence of Christianity as it is communicated in the NT.<sup>88</sup>

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<sup>85</sup> Malcolm Black completed a Masters of Theology Thesis with the SA Theological Seminary, *The Pursuit of Apostolic Christianity*, (SA Theological Seminary: 2006). Black is the Principal of the International Training Correspondence College that is an affiliate of the SA Theological Seminary). He is an elder in the NCMI team.

<sup>86</sup> Black, *The Pursuit of Apostolic Christianity* p. 6

<sup>87</sup> Black, *The Pursuit of Apostolic Christianity* p. 24

<sup>88</sup> Black, *The Pursuit of Apostolic Christianity*, p. 24.

Daniels founded the NCMI in 1984.<sup>89</sup> In the early stages of NCMI's development, he was associated with the Christian Ministries Network in Southern Africa. The purpose of this network was to provide fellowship, mutual support, encouragement, and training to the leadership of the various streams of ministry within the South African church. The network comprised of those prominent leaders from within the SA Charismatic streams, namely, Dudley Daniels, Derek Crumpton, Johan Filmater, Joseph Kobo, and Derek Morphew. Daniels forged strong relationships with international apostolic leaders like Terry Virgo and Gerald Coates.<sup>90</sup> These interactions contributed to the shaping of the apostolic paradigm in Daniels' ministry.

The search for apostolic Christianity provoked a reinterpretation of the 'great commission' according to Matthew 28:19. Central to this view is the conviction that the primary objective of 'apostolic Christianity' was to disciple the nations.<sup>91</sup> The implementation of these views resulted in the NCMI conducting missionary work in the nations.

The passion to plant churches persuaded Daniels to extend the scope of ministry by relocating to Australia. Black described Daniels' decision to relocate to Australia as 'a pivotal point of going to the nations' in establishing an international missions base for the NCMI.<sup>92</sup> However, the timing of the decision by Daniel to relocate to Australia does raise the question of motive. This was an extremely turbulent milieu in the South African political history. During this period many South African whites were emigrating from the country. In lieu of the fact that the Daniels family are white South Africans does challenge their decision to relocate. In January 1990, Dudley and his wife, Ann relocated to Adelaide, South Australia. There they established a church base to facilitate their church planting activities in Australasia.<sup>93</sup> Later they moved to Los Angeles, California and a few years later to train the church in the USA. They returned to Adelaide in 2002. Presently, the NCMI family of churches are working in at least seventy five nations of the world.<sup>94</sup>

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<sup>89</sup> Black, *The Pursuit of Apostolic Christianity*, p. 123

<sup>90</sup> Black, *The Pursuit of Apostolic Christianity*, p. 32

<sup>91</sup> Black, *The Pursuit of Apostolic Christianity*, p. 25

<sup>92</sup> Black, *The Pursuit of Apostolic Christianity*, p. 33

<sup>93</sup> Article, *Who are these Guys*, p. 5

<sup>94</sup> Black, *The Pursuit of Apostolic Christianity*, p. 25

The culture of church planting is intrinsic to all the churches of NCMI. There is a general commitment by its family of churches to adopt a church planting philosophy of ministry. 'Since the work of the NCMI began in the early 1980's there have been many churches planted in South Africa and around the world. Africa in particular, especially Malawi, is experiencing church planting at a staggering rate.'<sup>95</sup> In the year 2000, there were two hundred churches relating to the NCMI team across South Africa. Globally, there are 43 countries that have churches relating to the NCMI.

The NCMI places emphasis on 'apostolic teams.' Daniels gathered around himself a group of people referred to as the 'apostolic team,' made up of five-fold gifting ministries from around the world.<sup>96</sup> In 1996, the 'apostolic team' comprised of thirteen married couples. It gradually grew to approximately seventy leaders from various backgrounds aligned to Daniels. This group met regularly for fellowship and teaching that led to the crystallisation of their perspective on the 'apostolic model for the church.' In 2005 this number grew to two hundred and eighty people. Most of the team members were married couples. Recently, unmarried young people, mainly under the age of twenty-two years, are represented on the 'apostolic team.'<sup>97</sup>

The NCMI makes a concerted effort to distance itself from being referred to as a network or denomination. Concerted attempts are made to define an apostolic church' as a vibrant organism and not an institution.<sup>98</sup> They claim to have developed a relational culture of 'mutual integrity and non-exclusive friendship.'<sup>99</sup>

This working together, 'is founded on shared Biblical values and a shared understanding of what a New Testament Church is, and what it is that God has called the Church to do. Relating churches also share with us a vision to see the nations disciplined and a common ministry ethos. We build relationship with these churches, through their pastors and leaders, around our shared vision and values.'<sup>100</sup>

The NCMI model is built on the concept of 'apostolic team.' Black states that,

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<sup>95</sup> Black. *The Pursuit of Apostolic Christianity*, pp. 33, 34. For a church plant sample see p. 34

<sup>96</sup> Black. *The Pursuit of Apostolic Christianity*, p. 28

<sup>97</sup> Black. *The Pursuit of Apostolic Christianity*, p. 31

<sup>98</sup> Black, *The Pursuit of Apostolic Christianity*, p.16

<sup>99</sup> <http://www.ncmi.net>

<sup>100</sup> <http://www.ncmi.net>

‘In its simplest terms, NCMI is an apostolic team that serves a family of churches throughout the world.’<sup>101</sup>

The NCMI describe themselves as a ‘trans-local, apostolic/prophetic team linked internationally to churches’ from diverse backgrounds. Black captures the essence of the NCMI philosophy of ministry:

NCMI is first and foremost an organic movement that relies on relationship. All churches that relate to NCMI do so completely on a voluntary basis. They are free to walk away from that relationship at any time. Churches that relate to the NCMI team do so out of a common sense of vision and similar values. NCMI has no headquarters, no governing body, no president, no Synod. Organisation is necessary but kept to a minimum in order to concentrate on the task of mobilising the Church to fulfil her mission. Any form of organisation is merely to facilitate the effective working of the movement’s mission to touch the world with the Gospel of Jesus Christ.<sup>102</sup>

There were two hundred churches relating to the NCMI across South Africa by the year 2000. Church leaders from South Africa were attracted to the NCMI paradigm of ministry giving rise to two annual pastors’ conferences being hosted. A core objective of the NCMI churches is to build their churches in accordance with their understanding of the pattern derived from the New Testament. However, the need arose for training and development of the apostolic team members and the ministry teams of the local churches. In the 1990s leaders regularly gathered for instruction from relating churches all around South Africa. By 2005 the numbers swelled from a thousand to four thousand leaders, including many that travelled from other nations beyond South Africa.<sup>103</sup> The training sessions evolved into Leadership Training Times (LTT), held over a four-day duration all over the world. Statistics derived from the calendar activities in 2006 state that LTTs were conducted in approximately 36 countries.<sup>104</sup> For example, in South Africa alone the LTTs attracted approximately four thousand five hundred leaders and workers of local congregations. The NCMI

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<sup>101</sup> Black, *The Pursuit of Apostolic Christianity*, p. 24

<sup>102</sup> Black. *The Pursuit of Apostolic Christianity*, p. 132

<sup>103</sup> Black. *The Pursuit of Apostolic Christianity*, p. 26

<sup>104</sup> Black *The Pursuit of Apostolic Christianity*, p. 26

apostolic team conducts the training. The programme for the gatherings includes 'worship, the ministry of spiritual gifts, envisioning and teaching.'<sup>105</sup> While the object is training, the programme is fluid and dependent on the 'leading of the Holy Spirit.'

A proponent of the NCMI 'apostolic paradigm' is Ian McKellar.<sup>106</sup> He promotes the 'new apostolic reformation' of the church, asserting that the New Testament (especially, Acts) contains the 'blueprint' for the church. The strategy adopted in the discipleship of the nations is by training leaders. McKellar advocates that the purpose of every congregation is the planting and building of churches coupled with the training and sending of church leaders to replicate this process. The new apostolic reformation releases 'apostles and prophets to build the church to impact the world.' The emphasis is on 'apostolic/prophetic' teams planting new churches and training new leaders. He describes this as the 'apostolic/prophetic' model that the 21<sup>st</sup> century church needs to adopt. Therefore, the 'local church must become the Bible College and the Mission Station.' Local churches must be networked together through apostolic teams.'<sup>107</sup>

Black in promoting the NCMI model of apostolicity describes the AM's motif as an attempt to reclaim 'biblical Christianity which finds its full expression in the person and work of Jesus Christ as exemplified by the life of the early apostles.'<sup>108</sup> He compares this 'brand of Christianity' to that which John Wesley called 'Primitive Christianity.' At the centre is the planting of 'apostolic' churches globally so that Christ is present in the earth.<sup>109</sup>

In September 2004, Daniel's passed on the NCMI leadership to his son Tyrone Daniel. Tyrone is based in Adelaide, Australia. He is assisted by a global apostolic team, representative of leaders from nations that have been invited to serve on the team with him. The appointment of Tyrone Daniels is a case of dynastic succession.

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<sup>105</sup> Black, *The Pursuit of Apostolic Christianity*, p. 16

<sup>106</sup> Ian McKellar, *Now We Really Live, The New Reformation and Apostolic Pattern*. (Every Tribe Resources, Bryanston, SA: 2001). McKellar, is a white SA who assumed the leadership of the Bryanston congregation after Daniel relocated to Australia. He is an elder on the NCMI international apostolic team.

<sup>107</sup> McKellar, *Now We Really Live*, p. 9

<sup>108</sup> Black, *The Pursuit of Apostolic Christianity* p. 9

<sup>109</sup> Black, *The Pursuit of Apostolic Christianity*, p.10

NCMI apostolic team members (Anthony Naidoo and Grant Crawford), admit that this type of succession can be seen as nepotism. Their only response is that Daniels first sought direction from God that was subsequently affirmed by the Apostolic Team.

### **3.2.2 The Emergence of the Apostolic Movement in the 1990s**

At the beginning of the 1990's significant developments are noted in the AM in KwaZulu-Natal. Out of this emerges a labyrinth of streams that feature prominently in this thesis. Although there are similarities to that of the NCMI paradigm, there is no evidence to suggest that there was collaboration between the leaders of these new emerging streams. Therefore the assumption is made that this stream developed in isolation and independence from that of the NCMI apostolic paradigm. The unfolding histories and streams that developed will reveal an evolution of understanding on the apostolic message to that propagated in the 1980s.

#### **3.2.2.1 Robert Munien - Grace International**

The historical data on this section is mainly oral in that there are fragments of information on the history of the AM emerging from the Robert Munien stream. Data is gathered from pamphlets, audio recordings of sermons and my recollections. I have regularly attended the conferences and meetings hosted by Munien and have personally engaged leaders, such as Noel Woodroffe, Anderson Williams and others referred to in this thesis. Some of this data is cited in my BTH Honours paper, *The Emergence of the Apostolic Movement in South Africa*, (UKZN, Pietermaritzburg, 2005).

The AM of the 1990s in KwaZulu-Natal, South Africa is traced to the role played by Robert Munien, a former pastor of the Apostolic Faith Mission (AFM). Munien became increasingly aware that a 'new season' was dawning upon the church.<sup>110</sup> He recounts his 'deep hunger for God' and the need for change to take place in the Church.<sup>111</sup> Driven by a frustration of the spiritual dryness in his denomination he sought earnestly for revival. In his search for answers to the churches inefficiencies,

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<sup>110</sup> Munien presents an understanding on 'seasons' in his book, Robert Munien. *Understanding the Seasons of God*, Understanding His Revelation of Leadership In the Times and Seasons of God. (Robert Munien, Phoenix, KwaZulu-Natal, SA: 1998).

<sup>111</sup> Extracts from conversations with Munien

he was introduced to the idea of apostolic ministry that was lacking in the church.<sup>112</sup> This influenced his view that the denominational structure of the Pentecostal church was biblically ‘incomplete’ since it did not embrace the leadership structure of ‘five-fold ministry’, especially that of the office of ‘apostle.’

Motivated by a desire to see change imposed upon the church, Munien hosted the first apostolic-prophetic conference, ‘*Let the Prophets Speak*’ from the 26<sup>th</sup> April – 10<sup>th</sup> May 1992 in Gemcity, Phoenix, Durban. At least six thousand delegates attended mainly from Pentecostal denominations and independent churches. The speakers at this conference were Christian and Robin Harfouche (USA), Tim Sherman (USA), Fred Roberts (South Africa) and Neville MacDonald (South Africa). This conference served as a prophetic forerunner announcing the birth of a ‘new day’ in the church.

After this conference Munien resigned as pastor of the Apostolic Faith Mission (AFM). He founded the ‘Church in Phoenix’ on the 30 June 1992. The name of the church was later changed to Grace Outreach International. By December 1992 at least eighty percent (one hundred people) of the Mount Edgecombe AFM congregation had seceded to join Munien.<sup>113</sup> According to Munien, the church was established to train and empower church leaders. Hence with this objective in mind regular conferences were hosted.<sup>114</sup>

The second “Apostolic - Prophetic Conference” was hosted by Munien in May 1993 at the Rydalvale School Grounds, Phoenix, and Durban.<sup>115</sup> The main speakers at this conference were Kent Christmas, Sydney Smith and Ralph Douglas. Also in attendance from the USA were Reggie Wilson, John Willis and David Franklin (and his wife) and James Abraham from India. The hunger for change within Pentecostal circles was growing with a demand for more of these conferences. The conference

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<sup>112</sup> The teachings of Dick Iverson, Frank Damazio, Bloomgreen and particularly that of Eldon Wilson (in 1985)

<sup>113</sup> Presently the membership of the church is approximately a thousand people with approximately eight hundred people in attendance at the Sunday morning worship services.

<sup>114</sup> The first international conference was held in India in October 1993. Munien traveled to India with a team of nine people conducting leadership training with Indian church leaders mainly from the Pentecostal churches. He has since traveled annually to India.

<sup>115</sup> Information derived from data collected by Salvani Pillay (M.Div.Church of God, School of Theology, Cleveland Tennessee).



challenged many leaders to critically look at the deficiencies of the churches, especially their form and function of ministry in the world.

The request by church leaders for more conferences of this nature drove Munien to plan strategic leadership conferences. The focus was to prepare leaders of churches to embrace ‘fivefold ministry,’<sup>116</sup> especially the ministry of apostles. He subsequently changed the venue of his conference to a Christian retreat centre called Skogheim, in Port Shepstone, KwaZulu-Natal. The first leadership conference was held in May-June, 1994 with approximately seventy church leaders, the majority being from the Pentecostal tradition.<sup>117</sup> This conference was filled with great expectancy, enthusiasm and provocative prophetic statements of God preparing the church for a new ‘season.’<sup>118</sup>

The change of venue and strategy by Munien was a turning point in the impetus of this new movement. There was a growing demand made by leaders for information and orientation in the ‘apostolic season.’ Munien felt it was time to concentrate his energies on preparing church leaders who intended to transition into the new season. Until this point the conferences hosted by Munien in Phoenix, Durban were prophetic in nature, announcing to churches the need for change and a shift from traditional denominational structures. At this stage he felt the need to shift from targeting the crowds to targeting church leaders.

The passion of Munien to see the church develop into ‘fullness’ dictated the direction of the Skogheim gatherings. These yearnings were expressed through speakers presenting sermons, which stirred the hearts of many. The delegates who attended were also, like Munien, prepared to risk the security of relatively comfortable lifestyles within their denominations. To pursue what they described as ‘a more meaningful ministry,’ many leaders believed this could not be accomplished within the structures of their denominations.

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<sup>116</sup> See Chapter Four, ‘Five-fold Ministry’ pp75-79 for definition.

<sup>117</sup> I was a delegate at this conference. At that point I was a pastor of the Sharon Full Gospel Church in Greytown, KwaZulu-Natal. The impact of this conference caused me to make the decision to resign from the Full Gospel Church and plant the ROLCM in Pietermaritzburg, on the 2 October 1994.

<sup>118</sup> See Robert Munien, *Understanding the Seasons of God*.

The conferences convened at Skogheim<sup>119</sup> produced a change in paradigm. Pastors and leaders were provoked to restore an accurate biblical ecclesial model for the church. Emanating from this paradigm was an emphasis of the need to restore the five-fold ministry to its rightful place in the ministry of the Church. The objective was not merely to effect change to hierarchical structures but to free the church from excessive bureaucracy that restricted the leadership of the Holy Spirit and the function of the sacramental nature of the church. Many church leaders were frustrated with rigid systems of control by church councils hindering them from fulfilling their ministries. They felt ineffective in building their congregations into kingdom communities.<sup>120</sup> Several delegates from classical Pentecostal denominations experienced a paradigm shift as they were introduced to a fresh understanding of the hierarchy of the church. Insights were provided on the ‘ascension gifts,’ namely the ministry of apostles, prophets, evangelists, pastors and teachers. Many church leaders felt that these conferences gave expression to their deepest feelings of frustration with their Pentecostal denominational structures.

A watershed moment in the history of the Munien stream is the ‘Leadership Conference’ held at Skogheim in May/June, 1995.<sup>121</sup> This conference became a defining moment in the life of Munien and for many of the delegates, in that the seed thoughts of the ‘new season’ were planted.<sup>122</sup> In the ensuing years these thoughts would germinate and find expression through the diverse streams of the AM.

### **3.2.2.2 Noel Woodroffe - World Breakthrough Network**

The guest speakers that were invited by Munien to speak at this conference were Keith Marsh, Dr. John ChaCha, Anderson William,<sup>123</sup> Dr. Noel Woodroffe<sup>124</sup> (Trinidad), Clay Caldwell, and Lewis Jones. Of particular note was the visit of Woodroffe, from Port of Spain, Trinidad. He was the leader of the WBN. This was

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<sup>119</sup> I was present at the conferences at Skogheim since May-June 1994.

<sup>120</sup> Information deduced from interviews with Pierre Toerien (AFM) and Randolph Barnwell (AOG).

<sup>121</sup> Thamocharan R. Naidoo *Gilgal: Biblical Principles Governing Transition into the Apostolic Reformation* (South Africa: Kairos Publishers, 2004)

<sup>122</sup> His teachings have had an impact on Robert Munien, SY Govender, Frans Du Plessis, and Thamo Naidoo, who are proponents of the AM.

<sup>123</sup> Presently Williams serves as an ‘apostolic’ elder of the network headed by Woodroffe, named Congress World Breakthrough Network.

<sup>124</sup> Woodroffe is from Port of Spain, Trinidad and Tobago and is the senior elder of Elijah Centre and President of Elijah Ministries International.

the first time that Woodroffe and Munien would meet, forging a relationship that would have a lasting impact on this stream of the AM.<sup>125</sup>

The precursor to the meeting between Munien and Woodroffe was a conference hosted in Nakuru, Kenya in 1995. Munien was invited to speak at the national conference of the Happy Church denomination in Nakuru, Kenya. There he met Anderson Williams from Trinidad and Tobago who was also a guest speaker at the conference. An immediate bond formed since both presented similar perceptions on the changes taking place within the Pentecostal churches globally.<sup>126</sup> Williams recommended that Munien meet the leader of his network, Noel Woodroffe. As a result Munien invited Williams and Woodroffe to the conference in Skogheim in this way setting the stage for the forging of a powerful partnership that would eventually impact upon many ministries and streams of the AM in South Africa and beyond.

The Skogheim conference was a defining moment for many church leaders. Both Woodroffe and Williams captured the hearts of the delegates by their dynamism and ability to eloquently articulate insights on the apostolic season. The conference was filled with ‘energy’ and according to many leaders this was a life-changing moment.<sup>127</sup> The messages presented by Woodroffe resonated with the delegates.

At this conference, Woodroffe<sup>128</sup> in tracing significant ‘movements’ in the history of the church, ventured to declare that there is a ‘shift of God’s revelation to the Southern hemisphere’ with particular emphasis on Africa. He stated that ‘God is speaking to the earth from the southern hemisphere, from the islands of the Caribbean, the countries of the east and the vibrant nations of the continent of Africa.’<sup>129</sup> Inferred in the statement of Woodroffe is the claim that this movement is arising out of the third world nations.<sup>130</sup> Declarations were made that the AMs

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<sup>125</sup> Anderson Williams introduced Munien and Woodroffe. Munien and Anderson Williams (a friend of Woodroffe) met in Nakuru, Kenya, in December 1994. Both Munien and Williams were invited to speak at the Happy Church national conference by Bishop Joseph Kamau.

<sup>126</sup> Data gathered from conversations with Munien and Williams.

<sup>127</sup> I recollect that at this conference, Woodroffe and Williams verbalised the deepest desires and frustrations of many of the delegates, including my own.

<sup>128</sup> In the foreword: Munien, *Global Reformation*, p 11.

<sup>129</sup> Munien. *Global Reformation*, p 13-14

<sup>130</sup> This view concurs with that of Peter C Wagner and David Cannistraci who refer to a geo-spiritual shift from the church in the ‘first’ world to the church in the ‘third’ world.

mandate was ‘to bring reformation and restructuring to the church, and to proclaim to the nations of the earth a bold new kingdom advance for the 21<sup>st</sup> century.’<sup>131</sup> The message he presented challenged the delegates to effect a reformation of the church.

Delegates at this conference spoke of the presence and power of God. There was a strong emphasis on the church shifting from the denominational to the post denominational paradigm of ministry. Woodroffe described the concept of networking, stating:

An apostolic network is a group of ministers, ministries, kingdom organizations and churches formed together to link their vision, resources, ministries and people in one unified purpose while still acting and developing and not losing hold of their unique, individual, specific visions and purposes.<sup>132</sup>

This encounter influenced Munien to join the WBN. Up until this time Munien had no intentions of forming a network. Woodroffe’s perspectives on networking gripped Munien. Thereafter, he was incorporated into the global apostolic leadership of the WBN and was subsequently appointed as the leader of the WBN in South Africa. He fervently propagated the ideals of the WBN in South Africa, recruiting leaders to the network.

The success of the 1995 leadership conference was overwhelming, motivating Munien to convene the first official WBN Apostolic Conference at Skogheim in 1996. The speakers at this conference were only from the WBN, namely, Woodroffe (Trinidad), Williams (Trinidad) and Renaldo Texido (USA).<sup>133</sup>

At this conference the term, ‘Apostolic Reformation’ was introduced by Woodroffe. This term, ‘Apostolic Reformation’ thereafter became the name of the ‘new season.’ Woodroffe asserted that the ‘new thing’ that God is doing on the earth cannot be

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See Wagner. *The Churchquake*; David Cannistraci. *Apostles and the Emerging Apostolic Movement: A Biblical Look at Apostleship and how God is using it to Bless His Church Today*. (USA, California: Renew Books, 1989)

<sup>131</sup> See <http://www.elijahcentre.org> and [www.congresswbn.org](http://www.congresswbn.org)

<sup>132</sup> <http://www.congresswbn.org>

<sup>133</sup> The other speaker at this conference was Tim Franklin (USA). Also in attendance were Anthony Best (Trinidad), Harold Wilder (USA) and Christopher Berkley (Trinidad).

restricted to the term ‘revival’ since the church is being adjusted to the original design as set out in the Acts of the Apostles. He called this a complete ‘reformation of the Church.’<sup>134</sup> He proposed that reformation was expedient since many aspects of the church’s life and ministry had deviated from the biblical pattern. Woodroffe mooted for the Apostolic Reformation first producing ‘inner change’ before there could be an ‘outward manifestation’ of the ministry of the church:

‘A deep inner structural overhaul of mentality, understanding, behaviours, positions, attitudes and perceptions that provides the inner energy to the outer and visible shape of the church in the world. God is redesigning in a profound and in a total way the outer manifestation of the church in the earth, by means of a deep inner change in all the inner workings of the body of Christ.’<sup>135</sup>

Woodroffe maintained that this ‘reformation’ was a restoration of the five-fold ministry (of apostles, prophets, evangelists, pastors and teachers), described in Ephesians (4:11-13). Woodroffe viewed these ministries as the ‘governmental ministries’ of the church.<sup>136</sup> He declared that, ‘without the operation of all five governmental ministries the fullness of the awesome array of Christ’s power flowing through the church cannot be seen in the earth.’<sup>137</sup> This is considered the pivotal axis on which this ‘reformation’ is designed. It is an indispensable feature to the organizational structure of the church. Woodroffe believes that for the first time since the book of Acts the fivefold ministry are operating to redefine and complete the function of the church.

This conference postulated the idea of the emergence of the ministry and office of apostles and the subsequent need for a reformation of the church, thereby bringing the church back to ‘apostolic ways,’ compliant to that of the early apostolic church as set out in the New Testament. Subsequent conferences hosted at Skogheim and in Durban

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<sup>134</sup> Noel Woodroffe, *The Present Reformation of the Church*, (EMI Publications, Miami, 1998) p. 1-2. He extracts the word ‘reformation’ from Hebrews (9:10) ‘concerned only with foods and drinks, various washings, and fleshly ordinances imposed until the time of *reformation* (italics mine). The term ‘reformation’ (Greek: *diorthosis*) refers to the idea of making a structural adjustment; to make straight again that which is broken; protrudes or has become misaligned or misshapen; to put back into correct order or form. The meaning points to a skeletal adjustment or to a correction of the inner mechanisms which give shape or form to the outer image.

<sup>135</sup> Woodroffe, *The Present Reformation of the Church*, p. 2.

<sup>136</sup> Woodroffe, *The Present Reformation of the Church*, p. 21.

<sup>137</sup> Woodroffe, *The Present Reformation of the Church*, p. 21

in 1997, 1998, and 1999 propelled many church leaders into this 'new dimension' of ministry.<sup>138</sup>

The message promoted by the WBN influenced many leaders in South Africa. It became evident that the needs of the churches demanded a more functional network leadership structure. Consensus was reached between Woodroffe and Munien that the network in South Africa needed a core leadership team to manage the scope of interest in the AM. In 2000 a group of leaders was appointed to function as WBN coordinators in South Africa. Munien appointed the team from those churches leaders he recognized to have influence in South Africa. The appointed leadership were Frans du Plessis, Alan du Plessis, Thamo Naidoo, Shaun Blignaut and Pierre Toerrien. The main functions of these coordinators were to provide support to the churches in the network and to recruit churches and church leaders to join the WBN network in South Africa.

As the momentum and numbers of delegates swelled there was a growing consensus between Munien and Woodroffe that a conference needed to be hosted at the Durban City Hall, Durban, South Africa in May 2000. This was a groundbreaking conference since two of the keynote speakers were leaders of other Apostolic Networks. They included Jonathan David, from Malaysia, the founder of the International Strategic Alliance of Apostolic Churches (ISAAC) and John Eckhardt, of the USA, the founder of the Impact Network. The choice of speakers, like David and Eckhardt, was representative of some of the leading voices of the AM in the global community. They presented different perspectives on the AM. Later we will discuss the continued role played by the network of David (and Eckhardt) in South Africa. This conference attracted more than two thousand delegates' from every race group in South Africa. In attendance were international delegates from the USA, Malaysia, Singapore, Australia, New Zealand, and Africa.

In April 2001, another significant establishment took place through the ministry of Naidoo, the South Africa WBN coordinator.<sup>139</sup> Naidoo felt the need to launch a

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<sup>138</sup>In June 1994 Thamo Naidoo attended the conference at Skogheim where he received a prophetic 'word' that gave final confirmation and direction to the decision of leaving the denomination and relocating to Pietermaritzburg. As a result the ROLCM was founded on the 2<sup>nd</sup> October 1994. Others impacted by the conference hosted by Munien are: Dr SY Govender and Frans Du Plessis.

seven-day 'Apostolic School of Ministry' (ASOM) that would introduce, train and assist in transitioning church leaders into the AM. The first ASOM was inaugurated in Pietermaritzburg, South Africa, in April 2001. Anderson Williams spoke at a few sessions of this school. This ASOM which was hosted twice per annum would play an integral role in providing a place of gathering during the years that ensued for many who had departed from the WBN stream of the AM. These ASOM would later become a resource centre for many ministries in South Africa and play a contributory role in the confluencing of streams that would meet to form the JKA. The JKA history is discussed later in this chapter.

The AM in South Africa began to gain momentum and reached its crescendo with the hosting of the WBN Global Apostolic Caucus at the International Convention Centre (ICC), Durban from the 29<sup>th</sup> April to the 4<sup>th</sup> May 2001. There was consensus from the WBN apostolic eldership that South Africa was a significant location being used by God to announce to the global Christian community the birth of a new season.<sup>140</sup> Approximately six thousand leaders attended. These included leaders from Africa, the Caribbean Islands, Australia, Asia, Europe and USA. The speakers were Dr. Noel Woodroffe, Johnathan David, Anderson Williams, Kelly Varner, Thamo Naidoo and Frans Du Plessis.

The conference played a key role in conceptualising the apostolic message in South Africa. This Global Caucus was the high point in the ministry of the WBN in South Africa. However, proceeding events would change the future direction of the WBN and the momentum it had gained. Munien was to reach a decision that would affect the function and direction of many ministries in the South African AM.

The year 2002 ushered the WBN into a new chapter in the history of the AM. Munien surprised many leaders in South Africa by announcing his decision to resign from the WBN. His decision was motivated by the conviction that he could not pursue the vision of Woodroffe for South Africa. He felt that the apostolic stream in South Africa needed to develop its own identity distinct from that propagated by the WBN.

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<sup>139</sup> Data on the inauguration of the first ASOM is extracted from the records of the ROLCM. For further information see Brochure, *Thanksgiving*, 2001 for a synoptic history of the events of the ROLCM for 2001.

<sup>140</sup> Extracts taken from the opening remarks of Munien and Woodroffe at the WBN Global Apostolic Caucus

He was convinced that the church in South Africa was emerging into a new phase of the apostolic season and had to accordingly redefine its relationship with the WBN. He subsequently met with Woodroffe in Kenya<sup>141</sup> where his views were discussed and an amicable agreement was reached to separate. The agreement was that all members of the WBN in South Africa would be allowed the freedom to decide their affiliation either to Munien or to the WBN. In December that year Munien met with the Global Leadership of the WBN in Miami where he was prayed for and released from the WBN. Every effort was made to ensure that the parting did not create a breach in relationships.

For the South African coordinators this was an extremely difficult time in which they had to choose between joining Munien or the WBN. Alan du Plessis chose to remain with the WBN and was appointed as the leader of the WBN in South Africa until his untimely death in 2008. Frans du Plessis had already resigned for personal reasons from the WBN in 2001. Pierre Toerien, Shaun Blignaut and Thamo Naidoo took a decision not to affiliate with either of the two streams. These decisions were made independently without consulting each other. Later their paths met when they joined the JKA.

Presently, the WBN has an active network in South Africa, claiming to have an affiliation of approximately one hundred churches. There are communities in major cities of South Africa, headed by Suresh Ghunnah. The movement has recently changed its name to Congress-WBN. The primary initiative of the C-WBN 'is a synergy of global initiatives focussed on effecting human, social and national transformation through the propagation of values-based development principles, patterns and approaches. It is comprised of Sectors of Strategic Operations involving networks of professional groups, educational institutions, businesses, churches, individual national leaders and university students.'<sup>142</sup> They claim to function in every continent and across more than seventy-five nations in the earth.

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<sup>141</sup> Woodroffe was in Kenya for a conference.

<sup>142</sup> For further information on the WBN philosophy of ministry, see <http://www.congressempower.org> (data accessed 25 August 2009)



Accordingly, C-WBN operates in seventy-five nations and on all continents.<sup>143</sup> C-WBN is composed of eight Sectors of strategic operations called “Synergy of Global Kingdom Initiatives. Each Sector is governed by its own Global Executive Leadership Team, and ‘is empowered to create, strategically develop and activate widespread and pioneering activity designed to fully operationalize [sic] the Sector and fulfil the vision of the Congress.’<sup>144</sup> The Global Mission of the C-WBN is set out as follows:

The full release and widespread distribution of apostolic grace across every system of the church. The design, development and execution of a global advance of the Kingdom of God. The creation of global communities for specific divine purpose. The proclamation of the reality of the Apostolic Reformation. To facilitate the increase of knowledge and the development of human life globally. To create points of interface for the kingdom of God to influence other nations and systems through governance.<sup>145</sup>

Robert Munien continues to host local and national conferences to train and develop leaders. Munien is renowned in many circles as a prolific speaker, travelling extensively promoting the apostolic reformation and hosting annual conferences that attracts leaders nationally and globally. He has authored three books on the AM.<sup>146</sup> The conferences he pioneered are undoubtedly one of the mediums through which the message of the AM is spreading across South Africa and beyond.

### **3.2.3 The Emergence of the Apostolic Movement in the 2000s**

This chapter records the history of two distinct streams of the AM that emerged during the first decade of the twenty first century. They were the JKA, and ISAAC.

The termination of the relationship between Woodroffe and Munien created a void in South Africa, especially for those who chose not to affiliate to either Woodroffe or Munien.<sup>147</sup> Among these were Frans du Plessis, Pierre Toerien, Shaun Blignaut and Thamo Naidoo. They were uncertain of the way forward. Clearly, there was

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<sup>143</sup> See <http://www.congresswbn.org>

<sup>144</sup> See <http://www.congresswbn.org>

<sup>145</sup> See <http://www.congresswbn.org>

<sup>146</sup> See Munien, *Apostles, Apostolic People and Churches; Global Reformation; Understanding the Seasons and the Times*. These books have become significant documents for adherents of the AM in SA.

<sup>147</sup> For at least two years Munien did not host any conferences but spent time ‘seeking further direction from God.’

disillusionment with being affiliated to a network. Yet many leaders shared the conviction that the ‘purity of the message of the AM’ should be preserved.<sup>148</sup> During this period (2002 – 2007) independent apostolic ministries emerged. Proponents of the AM, that were formerly influenced by Munien and Woodroffe, like Du Plessis, and Naidoo, focussed on propagating the message through their respective local church ministries. Each developed their spheres of ministry in South Africa and internationally. Consequently, churches, leaders and ministries were attracted to them. These ministries would eventually forge an alliance together with other ministries to become another stream in the AM.

Since two of the WBN coordinators feature prominently in the ensuing history of the AM, it is prudent that their history be recorded. These are Du Plessis and Naidoo:

### **3.2.3.1 Frans du Plessis**

Frans du Plessis founded the Lighthouse Apostolic Ministries International (LAMI) in 1996. He was a pastor of the Apostolic Faith Mission (AFM) for twenty years (1976-1996). This ministry was born out of an intense struggle for the Pentecostal church to become increasingly relevant within the South African context. According to Du Plessis, the search for a more relevant biblical model of ministry prompted him to depart from the AFM. His decision was influenced by the conviction that the model of church government in the AFM is unbiblical and therefore ‘inaccurate.’ According to du Plessis, the AFM model of church government restricted the free functioning of the pastor as the spiritual leader over the congregation. Deacons and church councils were the governing authority. There was a need to restore the spiritual authority of the ‘set man’ who would appoint the eldership according to the Scriptures. Further, according to Du Plessis, classical Pentecostal denominations preached an eschatological message of a futuristic kingdom that had no bearing on its present responsibilities in the world. This ‘dispensationalist’ viewpoint produced an escapist mentality from the present responsibilities of the church. They relegated the functionality of the church to a future hope.

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<sup>148</sup> Deduced from conversations with these individuals.

The philosophy and structure of LAMI is in contrast to the prevailing Pentecostal culture. LAMI is a network of twelve ‘autonomous’, non-racial congregations. Each leadership congregation has an appointed leader with a presbytery of elders. Although each congregation is ‘autonomous’ and ‘self governing’, they are voluntarily submitted to the apostolic leadership of du Plessis. LAMI has been involved in the AM for thirteen years. This organisation has been actively involved in at least ten apostolic conferences in the last ten years in Durban.<sup>149</sup>

### **3.2.3.2 Thamo Naidoo**

Thamo Naidoo<sup>150</sup> founded the ROLCM in Pietermaritzburg, KwaZulu-Natal on the 2<sup>nd</sup> October 1994. Prior to this he pastored the Sharon Full Gospel Church of God, Greytown, KwaZulu-Natal. During his tenure of ministry at Sharon Temple, the church and ministry experienced both qualitative and quantitative growth. The ministry of Naidoo included regional responsibilities within the denomination. While serving as district overseer in the Natal Midlands region in 1993, he encountered feelings of internal conflict. He felt that there was more to Christianity than was modelled in his denomination. Naidoo recounts that in 1994 he felt the ‘Lord was leading him to plant a church that would be a breath of fresh air to traditional Christianity’ in Pietermaritzburg.<sup>151</sup> He subsequently resigned from the Full Gospel Church of God (FGC) in September 1994, having served the church for approximately seven years.

Naidoo’s first contact with Munien was at Skogheim in June 1994. At this conference he made the decision to resign from the FGC. He resigned from the FGC in September 1994. ROLCM was established in Pietermaritzburg on the 2<sup>nd</sup> October 1994. The conferences hosted by Munien resonated with Naidoo. They gave definition to his spiritual frustrations and answered many questions about the ministry of the church. Over the years, the ROLCM gradually developed into the AM.

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<sup>149</sup> Information derived from the ROLCM records

<sup>150</sup> His decision to join the ministry came when he was at the crossroad of pursuing a secular career in banking or joining the ministry of the church. It was at a prayer meeting that he distinctly felt the challenge to relinquish his secular ambitions and embark into ‘full time’ ministry. Thereafter he and his wife, enrolled for a three-year theological course at the Bethesda Bible College, Full Gospel Church of God in Durban commencing on the 9<sup>th</sup> April 1985. Upon graduation, Thamo and Mirolyn Naidoo accepted the call to serve as pastors of Sharon Temple (Full Gospel Church) in Greytown on the 20<sup>th</sup> December 1987.

<sup>151</sup> See River of Life Orientation Manual, p. 4 (2009).

Convinced that change was needed in the church, Naidoo hosted apostolic leadership conferences from 1998 onwards. The first apostolic conference, named ‘Defining the Apostolic Reformation’ was hosted in Pietermaritzburg, in January 1998. The speakers at this conference were Woodroffe, Williams, and Munien. Approximately two hundred leaders were in attendance during the day sessions with five hundred people attending the evening sessions.<sup>152</sup>

While visiting Ghana in 2000, Naidoo received a ‘divine mandate’ that church leaders needed to be prepared for the advent of a new *kairos* (season).<sup>153</sup> Consequently, after much prayer the first Apostolic School of Ministry (ASOM) was hosted in Pietermaritzburg, South Africa in April 2001. The primary objective of the ASOM was to introduce and prepare church leaders for the ‘apostolic season.’ In keeping with the vision of ‘resourcing churches’ the Apostolic School of Ministry (ASOM), held over seven days introduced and defined the message of the AM to Church Leaders. Since 2001, sixteen ASOMs have been convened twice annually, attracting leaders from different parts of the world. Church leaders from different apostolic networks and denominations have attended these ASOM. More than one thousand five hundred leaders have been trained in these schools.<sup>154</sup> An ASOM was held in the Democratic Republic of Congo in September 2001, with an enrolment of four hundred leaders.

Another monthly forum of training of church leaders is ‘Dialogues on the Apostolic’ (DOA), which is held in Pietermaritzburg since September 2002. At this forum, church leaders were invited to dialogue with Naidoo on issues related to the ‘apostolic.’ The monthly DOA has since been conducted with an average of one hundred leaders attending from different cities in KwaZulu-Natal.

### **3.2.3.3 Judah Kingdom Alliance**

Naidoo attracted many leaders at the ASOM and DOA, but was reluctant to form a network. However, there was growing demand by leaders for a forum that would

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<sup>152</sup> Stats from ROLCM records

<sup>153</sup> see Shaun Ramroop Report, Appendix 1; and article, *Thanksgiving*, 2000, ROLCM

<sup>154</sup> Data obtained from River of Life ‘Apostolic School of Ministry’ statistics.

unite their views and unify their initiatives. At the ASOM hosted in April 2005, Naidoo presented a set of teachings on an alternate concept to that of ‘network.’<sup>155</sup> He presented a relational model analogous to that of the biblical king David at a place called ‘Hebron.’ The presentation highlighted the significance of conjugal relationships and promoted the concept of a seamless ‘alliance’ akin to that employed by David to gather and unify the fragmented nation of Israel. This idea purported how different networks, churches, and denominations could work towards a common goal without affecting the autonomy of their existence.

As a result twenty leaders met after the session of the ASOM to discuss how these teachings on ‘Hebron’ could be implemented. These discussions gave birth to the formation of the JKA. They resolved to form the JKA with the following objectives:<sup>156</sup>

- The JKA is a global apostolic alliance comprising of diverse autonomous ministries, churches and individuals who have covenanted to partnership in seamless relationships in order to advance the Kingdom of God in the earth. It was emphatically stated that the JKA will not be promoted but the ‘kingdom of God in every city and nation.
- The JKA was founded on the premise that the household of God is built on the foundation of Christ Jesus as laid by the apostles and prophets (1 Corinthians 3: 11, Ephesians 2: 20). The JKA is committed to the furthering of the apostle’s doctrine (Acts 2: 42), as entrenched within and revealed through the infallible word of God.
- The JKA represents an alliance of elders who are passionately dedicated to the re-establishing of ancient truths and lost principles (Isaiah 58: 12), ensuring the perpetuation of God’s divine order and technologies in the earth.

Momentum to the JKA was given after the Pretoria Apostolic Summit hosted by Ben Kleynhans in April 2005 at the Sheraton Hotel, Pretoria. Key leaders attended the conference from different AM streams in South Africa. They included, Sagie Y. Govender, Eddy O’Neil, Kobus Swart, Maxwell Ramashia, Shaun Blignaut, Alexander Chisango (Zimbabwe), and Thamo Naidoo. The delegates of the Pretoria

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<sup>155</sup> Transcripts of sermon, ‘Hebron’, at the ASOM, September 2005

<sup>156</sup> Taken from records of the ROLCM, Pietermaritzburg

conference were impressed by the insights on the apostolic season, the depth and clarity of the messages presented and the general humility of the speakers. There were enquiries by church leaders about creating a forum for fellowship and interaction on the AM.

As a result a meeting took place at the Shakama Game Lodge, Pretoria on the 1 June 2005. In attendance were Sagie Govender, Frans du Plessis, Thamo Naidoo, Eddy O' Neill, Shaun Blignaut, Ben Kleynhans, Maxwell Ramashia, Alexander Chisango and Kobus Swart. The meeting reflected on the development of the AM in South Africa. The leaders expressed their fear of forming a network but felt the need to work together in propagating the message of the apostolic season.

Discussions centred on the recent formation of the JKA that took place in Pietermaritzburg. When the biblical perspectives were presented on the culture of an alliance built on the principles extrapolated from 'Hebron', the elders immediately agreed that this biblical and relational model captured and represented their desires. They endorsed the JKA and agreed to work together in an alliance of seamless relations for the advancement of the Kingdom of God in the earth. Since its inception in June 2006, a stronger bond of mutual commitment has been forming amongst the elders of the JKA.

#### **3.2.3.3.1 Sagie Y Govender**

The information in this section is mainly taken from a report compiled by Leah Aungamuthu, from Pietermaritzburg. I had requested her assistance in gathering information on Govender and his forums. She had fortnightly (Thursday mornings) attended the forum of Govender for at least a year, listening to the teachings of those who addressed the forum. Recently, she interviewed a group of pastors, including Govender and thereafter compiled a report for this thesis. Further, in my personal capacity, I have attended the forums of Govender and have verified data for the purpose of this thesis. I have also used data from my BTH Honours dissertation for this section.

Sagie Govender is a medical doctor who has emerged as an advocate of the Apostolic Reformation message within the AM.<sup>157</sup> His initial interaction with the AM was through Robert Munien and Anderson Williams. Govender is the pastor of the Antioch Christian Tabernacle,<sup>158</sup> founded in 1992 as a ‘house fellowship.’ Two families initially met at 45 Fieldside, Phoenix after becoming disillusioned with their ‘independent church’ (within the Pentecostal tradition) that by their estimation lacked the capacity of ‘equipping believers.’ Within two years the congregation grew financially thereby prompting the support of seven missionaries. The congregation was modelled after the Antioch Church in Acts 13. The primary emphasis was ‘equipping the saints.’ The teachings focused on bringing the church to ‘perfection.’<sup>159</sup> These teachings affirmed many of their personal convictions.

A significant aspect of this ministry is its attempt to forge unity among the churches with the sole purpose of fostering the idea of a ‘single city church’ concept. Many different programmes, namely prayer, missions, HIV/AIDS awareness, free medical screening and counselling, were employed to attract city church leaders but all dismally failed.<sup>160</sup> These initiatives took place between 1994 and 2003.<sup>161</sup> Eventually, in August 2003, Govender introduced the ‘Reformation Curriculum – Accurate Building Concepts’ (ABC), and focused on teaching ‘apostolic doctrine.’ This ‘ABC Forum’ is conducted weekly as a dialogical forum where church leaders<sup>162</sup> gather together to discuss and ‘reason’ with each other on the basis of the scriptures. Presently, dialogues are being conducted three times a week in Phoenix, Durban. The gatherings, according to Govender, are an expression of the ‘city church’ concept that ‘supersedes networks and are becoming a powerful dynamic in expressing the kingdom of God.’ Leaders from this forum are encouraged to initiate similar forums in each city in KwaZulu-Natal. ‘The ABC schools are operational in Chatsworth, Phoenix, Verulam, Tongaat, Isipingo, Stanger, Richards Bay, Welkom, Gauteng, and

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<sup>157</sup> Appendix Section One pp159-169

<sup>158</sup> The first name for this congregation was ‘Church in Palmcroft’.

<sup>159</sup> The doctrine of perfection is a cornerstone of the theology of the Holiness Church of which Pentecostalism is an offshoot. The foundation to this doctrine was laid by the teachings of Wesley on ‘entire sanctification.’

<sup>160</sup> Report Aungamuthu 2009

<sup>161</sup> Report Aungamuthu 2009

<sup>162</sup> About 90% of the leaders are from autonomous congregation, 7% from mainline Pentecostal congregations and 3% from Baptist and other denominations.

Cape Town and internationally, USA, New Zealand, Australia, Bulgaria, Switzerland, Malasia, Botswana, Zambia, Congo and Rwanda.<sup>163</sup>

In August 2007, Govender retired from his medical practice where he served for twenty years (1987-2007), to devote himself fully towards the propagation of the AM.

### **3.2.4 Jonathan David - International Strategic Alliance of Apostolic Churches (ISAAC),**

The ministry of Jonathan David from Muar, Malaysia plays an influential role in the AM in South Africa. He is the founder and president of the ISAAC Network. The network is represented in many nations. The ISAAC Network was officially launched in November 2005. The leader of the South African ISAAC Network is Jan de Rouwe, a pastor from Boksburg, South Africa. Prior to the establishment of the network in South Africa, David's spoke at the WBN Apostolic Caucus in 2000. His reputation in South Africa was popularized through his book, 'Apostolic Strategies Affecting Nations.'

In 1998, De Rouwe heard about the School of the Prophets in Malaysia. He attended with his wife, Anna, and Rev. Filmlalter from Bloemfontein. While in Malaysia, David and De Rouwe had a meeting. David indicated his interest in visiting South Africa. They agreed to arrange a conference in Johannesburg a few months later though they had no idea of the interest the conference would generate. The conference was advertised in the *Joy Magazine* and produced an overwhelming response. According to De Rouwe, many people expressed deep interest in the true apostolic function of the church. There were also many requests received for David's book, 'Apostolic Strategies Affecting Nations.' The success of this inaugural conference placed a demand on David to make regular visits to South Africa. As a result, there was consensus to legally constitute ISAAC in South Africa, in November 2005. Jan and Anna de Rouwe have since functioned as coordinators for ISAAC in South Africa.

The focus of ISAAC is on strategies for transforming communities by the power of

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<sup>163</sup> See Report Aungumuthu 2009



God and the Kingdom of God. The ISAAC Network gradually grew, attracting many church leaders. They testify that the network has impacted the churches effecting transformation by the 'truth of God's word' in South Africa and in many African countries.<sup>164</sup> To effect change they conduct schools of the prophets. David conducted two schools of the prophets in South Africa. These schools trained leaders to make the transition into the AM. He has conducted apostolic/prophetic conferences in different locations throughout South Africa. De Rouwe has hosted conferences at Fountain of Life Church since 1999 attracting church leaders from all over South Africa.

### 3.3 Concluding Remarks

The rise of the AM is linked to the spiritual discontentment shared by some church leaders regarding the state of the church. This spurred the search for answers. In the case of those who formed the NCMI, the claims suggest that theirs' was a pursuit for an understanding of 'apostolic' Christianity. Their biblical enquiry resulted in the formation of an ecclesial structure that opposed the institutionalisation of the church, that is, the overly bureaucratic management of the church. Their inquiry subsequently led them to propagate the autonomy and self-governance of the local church. Elders lead these churches. Further, they promote the five-fold ministry team concept, asserting that these teams help to build congregations with the aim of mobilising them to evangelise the nations. The emphasis on the five-fold ministry is in contrast to the traditional Pentecostal or Charismatic paradigm that emphasised the 'gifts of the spirit.' In this regard we may note a shift. The structure and function of the church receives more attention than the tradition of gathering to 'experience' the Holy Spirit. It is notable that these distinctive features have challenged the classical pneumatological paradigm by incorporating into it an ecclesiology of the church. These features find continuity with the AM streams, born in the 1990s.

The 1990s marked the growth and increase in momentum of the South African AM. For the proponents of the AM, like Munien, this was a significant time for the church. This season was described as a 'new season.' implying that 'something' new was taking place in the church. However, these dramatic statements need to be viewed from the vantage point of the AM proponents and their perceptions of the religious

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<sup>164</sup> Email letter from de Rouwe, August 2009

milieu in which they were living. Further, this thesis highlights the lack of insight by the AM proponents to the historical antecedents, primary records and sources that discuss the history of apostolicity. Had there been further inquiry, it is possible that they may have discovered that calls for reform and change was often attributed to the birth of movements in general, as for example was the birth of the Pentecostal tradition in 1906.

Despite this limitation, there are certain traits emerging from within the AM that are noteworthy. First, there are indications of dissatisfaction by church leaders with the *status quo* in their denominations. The call for reform by the AM streams poses the question whether the Pentecostal church in South Africa is reaching the crossroads particularly in the area of ecclesiology. Do the Pentecostal congregations need to review their hierarchical structures? Second, should the call by the AM for reform be taken seriously by the Pentecostal tradition, this would necessitate a study of the original intent of the founding fathers of the Pentecostal movement. In my estimate, the AM is not a new movement but a reform movement rising from within the ranks of the Pentecostal tradition. This movement challenges the structures, ministry and mission of church. The next chapter, for example, will reveal that the core doctrinal position of the AM in general is no different to that of Pentecostalism. I am of the opinion that the movement of people away from mainline denominational structures is not a move away from Pentecostalism. It is perhaps a regrouping or reorganisation taking place within the world of Pentecostals. However, the migration of people indicates that the church is to constantly be aware of and provide the means of addressing the spiritual needs of its adherents. Hence, the organization of the church and its formulation of doctrine should never be divorced from the emotional state of human nature and their craving for immediate spiritual contact with the Holy Spirit.<sup>165</sup>

Finally, in compliance with the culture and history of Pentecostals is the consistent search for change. Hence its history is characterised by groups reorganising themselves or mutating into new forms of 'biblical' Christianity. Underpinning this position is the belief that Pentecost is repeatable, therefore mutation or change may be

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<sup>165</sup> Cairns, *Christianity Through the Centuries*, p. 100

believed as a continuous process in the world of Pentecostals.<sup>166</sup> The quest is for the experiencing of the ‘full gospel,’ that is, the experience of Christ Himself in every dimension of the theology of the Word. According to MacDonald, a ‘Christ-centred experience certified theology.’<sup>167</sup> In the next chapter we will discuss the doctrine of apostolicity by exploring various theological thoughts that shape the AM paradigm.

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<sup>166</sup> See in Spittler, *Perspectives on the New Pentecostalism*, an article by William MacDonald, *Pentecostal Theology, A Classical Viewpoint*, p. 59

<sup>167</sup> See in Spittler, *Perspectives on the New Pentecostalism*, p. 64

## Chapter Four

### Apostolicity of Doctrine: The Doctrine of Apostolicity in the Apostolic Movement

#### 4.1 Introduction

The history of the emergence of the AM in South Africa has been described in the previous chapter. At the centre of the AMs pursuit for the emergence of an apostolic church is the proposal that the church should revert to the subjective biblical norms practiced in the NT. Since we have not as yet spelled out the doctrinal norms used to entrench the AM doctrinal position, this chapter discusses the doctrine of apostolicity. This chapter therefore presents the theologies of the different AM streams in their attempt to shift the Pentecostal perspective to the complex issues of ecclesiology.

Difficulty is experienced in assimilating the data since most of the proponents of the AM fail to discuss issues of apostolicity from an historical doctrinal point of view.<sup>168</sup> There is either ignorance or a total disregard for the age-old debates centred on the apostolicity of the church.<sup>169</sup> Therefore, the AM doctrinal viewpoints are independent and in many instances incongruent with those of the existing historical doctrinal positions.<sup>170</sup>

In spite of this, I have gathered and located the data within the four distinct historical categories of apostolicity used by Charles Conniry. These are: biblical, ecclesiastic, pneumatic and kerygmatic.<sup>171</sup> This chapter will proceed to discuss the doctrinal notions of the AM streams within the scope of these four worldviews.

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<sup>168</sup> For example, the RCC teaches that its authority proceeds from the 'historical continuity through the apostolic succession of bishops with church of the New Testament.' See Thomas M Kocik, *Apostolic Succession in an Ecumenical Context*, for a detailed dialogue on the apostolicity of the Church from a Roman Catholic perspective.

<sup>169</sup> See for example, Dudley Daniel, *Choosing Your Battles*, (New Covenant Ministries International, Bryanstan, SA, 1999), p. 88 'We all want a model for this that works, but we cannot choose a model just because it is effective. It must be formed according to the pattern of Scripture. Anything that is formed around human principles or human agendas has the tendency to become a tradition; rigid and likely to burst when the New Wine is poured into it.'

<sup>170</sup> For an overview into historical discussions on the vast and diverse field of apostolicity see the articles of: Charles J. Conniry. 1994. *Identifying Apostolic Christianity: A Synthesis of Viewpoint* (Journal of Evangelical Theological Society 37:3); Veli-Matti Karkkainen, *Pentecostalism and the Claim for Apostolicity: Essay in Ecumenical Ecclesiology* in *Evangelical Review of Theology*, David Parker, editor. (World Evangelical Fellowship, London, Volume 25:4, 2001)

<sup>171</sup> Conniry, *Identifying Apostolic Christianity*, pp. 247-261.

In the section on Biblical Apostolicity I will spell out the biblical norms that the AM used to claim legitimacy of belief and practice.<sup>172</sup> The Ecclesial Apostolicity section is a purview of the AM position on the institutional authority of the church, presenting the hierarchical structures of the AM streams.<sup>173</sup> The Pneumatic Apostolicity section discusses the AM doctrine of pneumatology and its interconnectedness with the ongoing work of the Holy Spirit in the church.<sup>174</sup> Finally, Kerygmatic Apostolicity engages the apostolic character of the AM in carrying out its evangelistic mission in the world.<sup>175</sup> The AM response to global missions is discussed paying attention to the methodologies adopted in accomplishing their goals. The objective in this chapter is to extract from the AM paradigm the characteristics that define the apostolic nature and ministry of the church.

## 4.2 Biblical Apostolicity

The theology of apostolicity identifies biblical norms through which the legitimacy of belief and practice is determined. Churches have used these norms to influence their culture and practice and thereby argue for their authenticity. Before we discuss some of the norms, it may be prudent to briefly present the classical mindset that is predominant in the world of many Pentecostals.

Pentecostals are characteristically renowned for consistently pursuing readings of the scriptures that would authenticate their practices in life.<sup>176</sup> The culture of adaptation to new forms of expression and behaviour is a common occurrence in their world. Historically, it is accepted that the Pentecostal tradition is a movement born out of an insatiable desire for spiritual experience and change. Therefore the Pentecostal dynamic is the ability to consistently add and synthesise new features to its historical development.

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<sup>172</sup> Conniry, *Identifying Apostolic Christianity*, pp 252ff

<sup>173</sup> Conniry, *Identifying Apostolic Christianity*, pp 248ff.

<sup>174</sup> Conniry, *Identifying Apostolic Christianity*, pp 255ff

<sup>175</sup> Conniry, *Identifying Apostolic Christianity*, pp. 255ff

<sup>176</sup> For Pentecostals the culture of change is an ongoing experience. Change is directly connected to the ongoing work of the Spirit in the church and world. See Spittler, *Perspectives on the New Pentecostalism*, pp. 55ff

In this respect the emergent developments associated with the AM is not an uncharacteristic phenomenon to the Pentecostal tradition. Pentecostals, for example have argued that their progression from the incipient stages of growth, traced back to the 1906 Azusa Street revival, is an expression of the ongoing ministry of the Holy Spirit in the church.<sup>177</sup> They assert that the integration of beliefs, systems of governance and establishments of new means of reaching the world is born out of a commitment to effect change in the world.

The basis of the emergence and development of the AM is undergirded by its dogmatic position on the scriptures. As a result, the manner in which they read the scriptures has shaped their perspective of the future. On confrontation with a theological paradigm that did not fit their worldview, they would assume a reformist role in challenging the perceived inaccuracies. This section pays attention to the norms that shape their doctrinal positions and provide momentum to their course.

#### **4.2.1 Inerrancy of Scriptures**

The biblical norms crafted by the AM are connected to their approach to the scriptures. There is consensus among the AM streams with regards to the Pentecostal position on the inerrancy and absolute infallibility of the scriptures.<sup>178</sup> They have adopted the typical Pentecostal and Protestant Reformation hermeneutical approach to the interpretation of the scriptures, namely the ‘scriptures only’ (*sola scriptura*) or ‘scripture interprets scripture.’<sup>179</sup> Through this lens they process and develop their doctrinal positions, contending that everything in the church’s belief and practice that

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<sup>177</sup> See article by the President of the AFM, Isak Burger *The Pentecostal Movement Historical Perspective* (Wednesday, 13 Aug 2008 afm-ags.org). Burger maps the journey of the church in history. He states ‘this restoration-process has been going on for centuries. If you visualize a half-circle, putting the Early Church at the top, the church in the late middle Ages can be put at its bottom, representing a spiritual low. It is from there that God started to revitalize His Church again, taking it through successive stages of renewal, until the Church regained its apostolic character and being. To a large extent, this circle in the history of the church was completed with the birth of the modern day Pentecostal Movement. Whether this whole process will be repeated again before the Second Coming of the Lord remains to be seen.’

<sup>178</sup> Isak Burger, *Perspectives of the Pentecostal Movement* in tracing the historical developments of the church admits that many of the tenets of the Pentecostal tradition are a synthesis of the Protestant Reformation.

<sup>179</sup> Steven J Land, (edit) *Pentecostal Spirituality*, p. 29ff. Land states that ‘Pentecostalism flows in continuity and discontinuity with other streams of Christianity. He highlights examples of how the Pentecostal tradition imbibed doctrines from other Christian streams and yet kept its distinctiveness in the process.’

falls outside of their biblical framework should be eliminated.<sup>180</sup> Jonathan David further elaborates on the prominence given to scriptural fidelity. He admonishes those who have built on the ‘unbiblical’ traditional historical patterns passed down by the Reformation (1517).

The present church is often built upon the thinking patterns of the reformation in church history rather than the original patterns of the New Testament. The reformation brought only the modified version of the church life, structure, and government. They brought about fragments of truth and its interpretation according to their own perspectives during their days. There is a dire need to return to the original pattern so that we can reproduce the original church God intended.<sup>181</sup>

There is no uniformity in the hermeneutical approach to the reading of the scriptures of the AM. Proponents of each stream read the scriptures individually and thereby make independent contributions to their spheres of influence.<sup>182</sup> They function from the vantage point that there is a need to consistently re-read the scriptures for new insights that may inform their process. The sermons and writings of the AM proponents have revealed the concerted search for biblical patterns that would support and inform the life, function, and structure of the church. This has however, produced an inflexible and narrow disposition towards those viewpoints that do not necessarily fit their perspective of ministry.

An apostolic blueprint is the approved workable copy of the detailed strategic plan of the original New Testament pattern, designed for the extension and advancement of God’s kingdom through the avenues of the Church and its ministry.<sup>183</sup>

Innate to the AM is the presumption that their role is to protect and preserve the ‘apostolic’ faith. David implored church leaders ‘to seek God for apostolic strategies

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<sup>180</sup> See Hunkin, *Apostolic Strategy*, p 13; NCMI, *Biblical Studies, The Apostolic/Prophetic Model* pp. 21,22; Daniel, *Choosing Your Battles*, pp. 87,88.

<sup>181</sup> Jonathan David, *Apostolic Blueprint for Accurate Building*, (Jonathan David, Muar, Malaysia, 2008), p. 9

<sup>182</sup> Thamo Naidoo, *Gilgal*, p. xiii

<sup>183</sup> Jonathan David, *Apostolic Blueprint for Accurate Building*, p. 1

that will help us keep biblical principles while we change the society around us.’<sup>184</sup> In this regard Munien called for the church ‘to recover the original power and purpose of God.’<sup>185</sup>

#### 4.2.2. Eschatology

The AM scope of apostolicity is intrinsically interwoven with the doctrine of eschatology. The motivation for apostolicity is undergirded by strong eschatological convictions. All proponents of the AM teach that the AM has emerged in the ‘last days’ to accelerate and consummate the will of God in human history.<sup>186</sup> The AM paradigm embraces the belief that this movement is an integral part of the eschatological end of the ages. Essentially they purport that the unfolding of eschatological events is directly linked to the emergence of an ‘apostolic’ church advancing and consummating the prophetic will of God in human history.<sup>187</sup>

In this season God is returning apostolic impact and apostolic impartation to the Church. He prepares us for the final advance to the end. It is thus a time of spiritual building, not of physical structures but of accuracy in the divine purposes for the earth and in the complete assurance of our ability to walk perfectly in the mind of God.<sup>188</sup>

A characteristic of the AM (with the exception of NCMI)<sup>189</sup> is the questions it has raised with regard to the eschatological doctrinal position(s) held by fundamental Pentecostalism. They call for a fresh interpretation of the biblical texts with the aim of developing positions on issues such as the events leading up to the end time, the secret rapture of the church, the great tribulation, the relation of the church with the

<sup>184</sup> Jonathan David, *Apostolic Strategies Affecting Nations*, (Jonathan David, Muar, Malaysia, 2007), p. 9

<sup>185</sup> Munien, *Global Reformation*, p. 25

<sup>186</sup> Kobus Swart, *The Church that is Left Behind, Exposing the Strategy of the Enemy behind the Dispensational Agenda* (Southern Harvest Ministries, Somerset West, Cape Town, SA, 2008), pp. 177ff

<sup>187</sup> See article by Naidoo, *An Introduction to the Apostolic Season*, p. 5 in *Perspectives on the Apostolic*, ‘The sole purpose of the Apostolic season is to finish the will of God in the earth. an integral aspect of the ‘finished work’ is to bring the church into maturity (*teleios*) or perfection (Ephesians 4:11-16).’ See also the writings (In the Bibliography) of Munien, David and Woodroffe that convey a similar perspective on the role of the AM in the eschatological fulfilment of the divine plan in human history.

<sup>188</sup> Woodroffe, *Prayer, The Warfare Expression of the Apostolic*, (EMI Publications, Trinidad, West Indies, 1997), p. 24

<sup>189</sup> See Daniels, *The Church Jesus is Building*, I McKellar, *The Violins of Change: A Prophetic Understanding of the Process of Change* (Touch Ministries International, Handbook, 1995)



nation of Israel, the rebuilding of the physical temple in Israel, the futuristic kingdom of Christ and the great judgment.<sup>190</sup> These issues have raised deep concerns for those in the classical Pentecostal tradition.<sup>191</sup>

The doctrinal position on eschatology by some of the AM streams differs from their classical Pentecostal predecessors. Munien, C-WBN, ISAAC and the JKA are opposed to the traditional Pentecostal viewpoints on the events leading to the return of the Lord. They agree that Christ will physically and publically return to the Church but differ on when the event will occur. They teach that this public event will take place at the end of the ages. They refute a secret pre-millennial rapture of the church.<sup>192</sup>

The main point of departure regarding the eschatology of classical Pentecostalism is that it produces a culture of fear and escapism of the future in Christians.<sup>193</sup> The assumption is that the church has been endowed with the spiritual authority and power to rule the earth and should not therefore seek to escape from the earth to heaven. Further, they assert that the eschatological teachings have produced a passive attitude in many Christians resulting in the neglect of their responsibility of impacting the world. In the words of Swart, a 'finishing generation of believers must emerge to challenge this view of the end:

These believers are not looking for an escape from this world because of worsening conditions around them. Instead, they are more aware of the fact that He (the Holy Spirit) who lives within them is greater than he (the spirit of lawlessness) that is in the world; that Jesus is seated at the right hand of the Father waiting until his enemies have been made a footstool to his feet! There is a growing awareness that the responsibility

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<sup>190</sup> Kobus Swart, an elder of the JKA has written a polemical work that contends against the dispensation view of eschatology promoted by classical Pentecostal denominations.

<sup>191</sup> See Phd. dissertation that critiques and labels the AM as a cult by Pentecostal theologian, Paul Hawkes, Doctor of Theology in the subject of Church History, *A Critical Analysis of the Third and Fourth Wave of Pentecostalism*, University of SA, Promoter Prof. L.D.Jafda, November 2003; See also denunciations of this movement (New Apostolic Reformation) – <http://www.deceptionbytes.com/content/strong-delusion-new-apostolic-reformation>

<sup>192</sup> Frans Du Plessis on 'Apostolic Eschatology,' in Salvanis V Pillay (edit), *Perspectives on the Apostolic, An Anthology of Articles giving Perspectives to the Apostolic Season* (JKA, Pietermaritzburg, July 2009), p. 14. Du Plessis endorses a public return of Christ but challenges the 'secret rapture' theory.

<sup>193</sup> See Articles by Kobus Swart and Frans Du Plessis on 'Apostolic Eschatology,' in Salvanis V Pillay (edit), *Perspectives on the Apostolic, An Anthology of Articles giving Perspectives to the Apostolic Season* (JKA, Pietermaritzburg, July 2009), pp, 11ff; 18ff;

rests upon believers to partner with the Holy Spirit so that Jesus can present to himself a church without spot or wrinkle at his return. This church is not to be a struggling church, needing to be rescued from the forces of darkness.<sup>194</sup>

Each stream of the AM embraces the perennial eschatological view of the glory, and presence of God covering the earth.<sup>195</sup> The belief is that only a church that is built on accurate biblical design would usher in the fullness of God's glory. Frans Du Plessis, an elder in the JKA, is a leading proponent of a victorious church emerging in the last days. He asserts that the church should bring 'biblical accuracy' to the doctrine of the end times by confronting erroneous teachings. He concludes that the 'prophetic perception of the end will determine our [sic] current disposition and theological understanding.'<sup>196</sup>

There is neither uniformity nor consensus among the AM streams on the sequence of events giving rise to the eschatological consummation of the ages. The doctrine of eschatology taught by the NCMI, for example, is a continuum of classical Pentecostal denominations.<sup>197</sup> Daniels asserts that there are two things Christ is building - the church in the earth and a mansion in heaven.<sup>198</sup> The church, according to Daniel, is built to be the eternal bride of Christ. On the other hand, the mansion is the inheritance of each believer, the place of uninterrupted and intimate union with Christ. The JKA stream believes in heaven. It is opposed to the overemphasis on the destination of heaven being the final resting place of the believer. Further, Du Plessis challenges the interpretation of scriptures leading to material inheritances. He asserts that these scriptural interpretations, such as John (chapter 14:1ff), have misled the believers and caused them to focus on the wrong things:

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<sup>194</sup> Kobus Swart, *Apostolic Eschatology*, in Perspectives on the Apostolic, p. 20

<sup>195</sup> These assertions are made in the sermons and writings of the lead proponents of the AM. See for example, Jonathan David, 2005, p.2. David's stated that the 'ministry gifts are now forming the church and bringing her into her stature of maturity into the manhood of Christ fullness. The church in her maturity will receive the mandate to fulfill her ministry function and purpose on the earth.'

<sup>196</sup> Frans du Plessis, *Apostolic Eschatology: The Last Days*, in Salvanis Pillay, (edit), *Perspectives on the Apostolic*, p. 11

<sup>197</sup> The doctrinal statements of the FGC, AFM and AOG confess to the pre-millennial, pre-tribulation, physical return of Christ. This is referred to as the 'rapture' where the believers would meet Christ in the air. Thereafter, the church will return with Christ to rule the earth for a thousand years after a literal three and half year sojourn in heaven. See also L. Du Plessis, *The Return of Christ: A Perspective on the Eternal Counsel of God*, (Actuapers, Pretoria, 2004)

<sup>198</sup> Dudley Daniels, *The Church Jesus is Building* p. 61

‘In the final analysis it is not about whether we will reign with Him in heaven or on earth... believers should prepare for a time when we will be *in* Christ and *with* Christ ruling with Him over all things as His joint heirs.’<sup>199</sup>

At the centre of the eschatological argument is the controversy on the dispensational perspective propagated by the Pentecostal tradition. Swart challenged the dispensational hermeneutical approach of Pentecostalism.<sup>200</sup> Dispensationalism according to Swart was birthed when the church became preoccupied with providing interpretations of biblical texts linked to the future. Du Plessis accused the church of having installed fear of the future, almost forcing Christians into a subservient position and negative view of the future economic and socio-political events.

Dispensationalism has damaged the Church extensively and rendered the Church helpless by paralysing it through its faulty doctrine. It makes statements like: Kingdom! Yes, but not now. Victory! Yes, but not now. Heirs of God and co-heirs with Christ! Yes, but in the future. Seated with Him! Yes, but not now. Enemy defeated! Yes, but not yet.<sup>201</sup>

### 4.2.3 Reformation

I have made reference to some of the AM streams assuming the role of reformers. Evidently, their motif is to reform the church and bring it to the apostolic character akin to the church in the book of Acts.<sup>202</sup> The AM streams, namely Munien, C-WBN, ISAAC and the JKA emphasise the need for a reformation of the church.<sup>203</sup>

The global church, according to Munien, is in need of reform in church government, ministry structures, doctrine and norms.<sup>204</sup> He asserts that the present church is positioned at the place where the greatest spiritual happening since the Protestant

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<sup>199</sup> Frans Du Plessis on ‘*Apostolic Eschatology*,’ in Salvanis V Pillay (edit), *Perspectives on the Apostolic*, p. 15. In this article Du Plessis address a whole range of teachings about the end. They cover issues on a definition of the ‘last days;’ The Rapture Theory; the Great Tribulation; Mansions in heaven; the anti-christ; Israel and the Kingdom;

<sup>200</sup> Swart, *The Church that is Left Behind*, pp. 13ff.

<sup>201</sup> Frans Du Plessis, *Apostolic Eschatology*, p. 14

<sup>202</sup> Noel Woodroffe, *The Present Reformation of the Church*, p.2

<sup>203</sup> See writings of AM proponents, Robert Munien, *Global Reformation, Transitioning the Church for Strategic Kingdom Advancement*; Noel Woodroffe, *The Present Reformation of the Church*,

<sup>204</sup> Munien, *Global Reformation*, p. 31

Reformation (1517) and Pentecostal outpourings (1906) is about to take place.<sup>205</sup> He described this as a 'post denominational' movement of God in which strong biblical foundations are being laid in the church.<sup>206</sup> The assumption made by Munien is that the 'ultimate,' apostolic and prophetic purposes of God cannot continue indefinitely. Evidently, the proponents of the apostolic reformation call for the restoration of truths that have been 'lost' to the church for centuries.

There are salient issues that emerge from the apostolic reformation paradigm of the AM. At the heart of their cry for reformation is the desire for the recovery of the original power and purpose of God in the church – it is a return to the doctrine and faith of first century Christianity.<sup>207</sup> The reformation philosophy is driven by the need for the emergence of a generation to accomplish and bring to finality the will of God in the earth.<sup>208</sup> The emergence of the ultimate church, according to Munien, is a church not 'hiding in fear of satan and his hordes waiting to fly away to heaven' but an engaged company' actively at work in the earth.<sup>209</sup> Munien maintains that for the accomplishment of this purpose, the 'house of God' should be wisely constructed in accordance with the heart of God. In this respect there is consensus that an apostolic reformation does not imply nor impose new teachings on the church. It is however a return to that which was originally taught and practiced by the first apostles.

In the final analysis the Apostolic Movement is a mutation of diverse streams within the Pentecostal tradition. It is not a new stream but a catalytic movement spurring the spirit that drives Pentecostals not to settle down for the mediocre but to strive to realise its eschatological goal. In its aggressive call for the reformation of the church it is serving as a medium to mobilise the Pentecostal tradition to critically review its present position and enforce the necessary changes that may be deemed necessary.<sup>210</sup>

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<sup>205</sup> Munien, *Global Reformation*, p. 29

<sup>206</sup> Munien, *Global Reformation*, p. 29

<sup>207</sup> Munien, *Global Reformation*, p. 25

<sup>208</sup> Munien, *Global Reformation*, p. 13

<sup>209</sup> Munien, *Global Reformation*, p. 14

<sup>210</sup> Naidoo, *Gilgal*, p. 46

### 4.3 Ecclesiological Apostolicity

This section addresses the structure and authority of the church. A discussion ensues on the AM's negative perception of institutional Christianity, as this has been instrumental in shaping their views on ecclesiology. Further, the AM's definition of ecclesiology is highlighted and finally, the leadership models that have been developed for churches embracing the AM are discussed. Cognisance is given to the historical Pentecostal definition of ecclesiology, that is, the study of the Church in its nature, ordinances, ministry, mission and government.<sup>211</sup> In this section we shall pay specific attention to the nature and function of the governmental structures posited by the AM.

#### 4.3.1 Shift from Spiritual Gifts to Spiritual Offices

This thesis claims that the AM has adopted the perspective that the ecclesial Pentecostal denominational model is ineffective and irrelevant in impacting the world. This assumption has shaped the AM ecclesiology in respect to the structural hierarchy of the church. In lieu, they make the shift from the pursuit of subjective spiritual experiences to the broader issues of doctrine, structure and government.<sup>212</sup> Historically, Pentecostals emphasised the necessity for spiritual experience or revival as the answer to the world's problems. They concentrated their efforts on changing the world by pursuing revival, faith healing, personal piety, expressive worship, prayer, and evangelism.<sup>213</sup> Presently, the search for answers to the church's ineffectiveness has directed their inquiry to the life, ministry and structure of the church.<sup>214</sup> The outcome of their inquiry is that the church has deviated from the biblical patterns of church government.<sup>215</sup> The NCMI describes this shift as the

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<sup>211</sup> Guy P. Duffield & Nathaniel M. Van Cleave. *Foundations of Pentecostal Theology* (Los Angeles. L.I.F.E. Bible College, 1983)

<sup>212</sup> Refer to the Bibliography for the writings of the AM proponents. They write from the presupposition that only a church compliant with the biblical patterns would receive the power of God to fulfil the divine mandate in the earth and usher the physical return of Christ to the earth.

<sup>213</sup> Allan H. Anderson & Gerald J. Pillay, *The Segregated Spirit: The Pentecostals*, in Richard Delphic and Rodney Davenport, *Christianity in SA: A Political, Social and Cultural History*. (Los Angeles: University of California Press, 1997) p. 230

<sup>214</sup> The emphasis on the governmental structure of the church is in contrast to the classical Pentecostal denominations. The classical Pentecostal Denominations are relatively silent, for example, on the ministry of apostles and prophets in their constitutions and in the governmental structure of their churches. The AM has caused tension with its historical Pentecostal counterparts since they have challenged the *status quo* of established religious systems of practice and governance in the classical Pentecostal denominations. See for example the Constitution of the FGC, Clause 5, and pp 22ff; Clause 78-11.3, pp. 24-35

<sup>215</sup> Naidoo, *Gilgal*, p. 4

movement back to ‘primitive or biblical’ Christianity, a reference used by John Wesley.<sup>216</sup>

The proponents of the AM assert that theirs is not the search for a biblical hierarchical structure as an end in itself but for a structure that would make the church relevant in the world.<sup>217</sup> Jonathan David’s plea for the relevance of the church presented the following rationale for the present emphasis:

‘We need apostolic wisdom to consolidate what is happening today and restructure ministries and churches until they become relevant to the times we are in. We welcome the raising up of governing churches through men and women with a clear apostolic mandate for this hour. We must find apostolic strategies and employ God’s divine principles to reach a dying world without Christ. The church leadership today must seek God for apostolic strategies that will help us keep biblical principles intact while we change the society around us.’<sup>218</sup>

Various streams of the AM promote the need for a new ecclesial structure by placing emphasis on the autonomy of the local congregation. They teach that the head of these congregations is an elder appointed by the Holy Spirit, who is supported by a group of co-elders. The ‘lead’ elder, plays the role of ‘father’ determines the vision and ministry of the congregation. Connected to the eldership structure is the congregation’s relationship to ‘apostolic fivefold’ teams and networks headed by an apostle. In this regard these apostolic teams and networks provide spiritual resources, referred to as ‘grace’ for the growth and development of the congregation.<sup>219</sup> These structures are discussed later in this section of the thesis.

The C-WBN advocates the abandonment of traditional church structures, which in their estimate is highly democratic in its management style. They maintain that the democratic structures of the traditional church have failed in sustaining its membership and effecting change in the world. Woodroffe is of the opinion that the mandate of ‘apostolic churches’ is to ‘bring reformation and restructuring to the

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<sup>216</sup> Black, *The Pursuit of Apostolic Christianity*, p.9

<sup>217</sup> Hunkin, *Apostolic Strategy*, p. 23

<sup>218</sup> Jonathan David, *Apostolic Strategies Affecting Nations* p. 9

<sup>219</sup> See Govender, article in *Perspectives in the Apostolic, Apostolic Resource Centres in the Context of the City Church*, pp.21ff

church, by proclaiming to the nations a bold new kingdom advance for the 21<sup>st</sup> century.’<sup>220</sup> Their call for the reformation of the ‘global church’ is premised by the access to the ‘revelation of the scripture’ for ‘greater accuracy in the evolving purposes of the Lord.’<sup>221</sup>

Our commitment to journey towards positions of greater accuracy in the evolving purposes of the Lord has required us to depart from traditional church structures. But this departure is not catalyzed by human creativity. But rather it is provoked by the unfolding revelation of God’s purpose on two levels, that of the: Global Church and Local Kingdom Community.

#### **4.3.2 Anti-Institutional Authority**

This section discusses the dissatisfaction of the AM towards institutionalised forms of church government. This behaviour is characteristic of the culture of early Pentecostalism that earned a reputation for opposing denominationalism and for claiming to be a reform movement.<sup>222</sup>

Proponents of the AM are strongly opposed to bureaucratic systems of church government that have restricted the free movement of the Holy Spirit.<sup>223</sup> They contend that any form of government that functions mechanically and without submission to the leadership of the Holy Spirit is not apostolic. They are therefore ‘suspicious’ of the centralized and local hierarchical systems of governance in which executive and local church councils, comprising mainly of democratically elected officials and lay people respectively, influence the functioning of the church leadership. Consequently, they concluded that these are the reasons for disillusionment of church leaders, spiritual dryness, and inertia amongst its members.<sup>224</sup> They concur that this system of church government has impeded the effectiveness of the church’s ministry in the earth.

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<sup>220</sup> Naidoo, Bth. Honours paper, 2005, p. 13

<sup>221</sup> <http://www.cwbn.org>

<sup>222</sup> Richard M Riss, *Latter Rain, The Latter Rain Movement of 1948 and the Mid Twentieth Century Evangelical Awakening* (Honeycomb Visual Productions, Canada, 1987), p. 77

<sup>223</sup> Insights taken from interviews with Pierre Toerien, Randolph Barnwell and Kobus Swart.

<sup>224</sup> See transcripts of interviews and transcripts of sermons notes of AM proponents. Interviews with proponents of the AM reveal this as a main reason for change.

The NCMI typifies the opposition to the historical hierarchical structures describing this type of government as institutional or religious Christianity.<sup>225</sup> In their view any hierarchy that consists of committees, church boards, and superintendents are not biblical but secular or worldly.<sup>226</sup> Govender, of the JKA has refuted institutional forms of Christianity labelling networks, pastors fraternal, para-churches, and denominations as Babylonian in nature.<sup>227</sup> He argues that structures of the church are intrinsically sacramental in nature thereby communicating the grace of God to its adherents and context of ministry. Govender purports that inaccurate structures not only stifle the transmission of the grace into the church and into the world, but also distorted 'the image of God in the church... thus communicating the wrong image and testimony to the world.'<sup>228</sup>

The stance of the AM against institutional religious structures is extrapolated from their interpretation of the pneumatology and ecclesiology of the church. They thereby integrate these viewpoints to define the apostolicity of the church. The NCMI for example asserts that the church is the body of Christ - a living, growing organism and not an institutional organization.<sup>229</sup> They are of the opinion that the formalisation of the structure of church government is unbiblical in that it stifles the ministry of the Holy Spirit in the church. Consequently, the effectiveness of the ministry of the

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<sup>225</sup> The following claim is made by the NCMI in Black *The Pursuit of Apostolic Christianity*, p. 132: 'NCMI is first and foremost an organic movement that relies on relationship. All churches that relate to NCMI do so completely on a voluntary basis. They are free to walk away from that relationship at any time. Churches that relate to the NCMI team do so out of a common sense of vision and similar values. NCMI has no headquarters, no governing body, no president, no Synod. Organization is necessary but kept to a minimum in order to concentrate on the task of mobilizing the Church to fulfill her mission. Any form of organization is merely to facilitate the effective working of the movement's mission to touch the world with the Gospel of Jesus Christ.'

<sup>226</sup> Biblical Studies, *The Apostolic Prophetic Model*, (International Theological Correspondence College), Unit 4 p. 1

<sup>227</sup> Transcript of Sermon, Sagie Govender, *the Enemies of the Household, Babylon – Institutionalised Religion*, part one, (15<sup>th</sup> Apostolic School of Ministry, Pietermaritzburg, April 2008), pp 21ff. He presents a detailed analysis of the characteristics of ministry that are similar to secular standards. He employs biblical imagery from the Old and New Testament to highlight the deficiencies of leadership structures that have diverted from biblical patterns of government and the negative effects it had made on God's people.

<sup>228</sup> See article, Sagie Govender, *Apostolic Resource Centres in the Context of the City Church*, in Perspectives on the Apostolic (JKA, Pietermaritzburg, 2009), pp. 21ff. Govender declared: 'An inaccurate resource centre reflects the characteristic of an institution whose personal objectives supersede the primary objective of communicating the grace of Christ to the Body of Christ.'

<sup>229</sup> NCMI, *Biblical Studies*, p. 42



church is impeded. Black asserts that institutionalism is the greatest threat to the movements of the Spirit.<sup>230</sup> He maintains that:

The most telling sign of the onset of institutionalism is a diminished reliance on the work of the Holy Spirit, causing man (sic) to depend on organization, man-made (sic) structures, hierarchical authorities and programs to carry the work forward. Perhaps the most telling indication of institutionalism is when the life of the Spirit becomes routine and mundane, often causing the initial passion and drive of the movement to diminish. It is like a cancer, slowly eating away at the body of the movement, eventually causing either death or serious debilitation.<sup>231</sup>

Excessive institutionalization, Munien concurs, stops the revelation of Christ from flowing into the church. As a result a legislative culture is implemented to manage the administration of the church.<sup>232</sup>

In most cases, some kind of democratic collective now governs most churches. The board of deacons possess the reigns of the congregation. Church government is undertaken according to parliamentary procedure, including voting and a board of directors. Pastors become employees of the church and can be controlled and manipulated according to the whim of the congregation. We will not experience the manifest presence of God until the Body of Christ comes into the biblical order of God.<sup>233</sup>

On the other hand, proponents of the AM admit that organisation is paramount to the effective functioning of the church.<sup>234</sup> The philosophy of the NCMI postulates that ‘organic life does not try to organize the scriptures at every level and interpret and capture them in a legal document, such as a constitution, or some similar document.’ Organic life goes to the Word of God to see what must be done, and then does it.

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<sup>230</sup> Black, *The Pursuit of Apostolic Christianity*, p. 281

<sup>231</sup> Black, *The Pursuit of Apostolic Christianity*, p. 38; 67

<sup>232</sup> Munien, *Global Reformation*, p. 32

<sup>233</sup> Munien, *Global Reformation*, p. 135

<sup>234</sup> Black, *The Pursuit of Apostolic Christianity*, p. 103 Organization, according to Jackson, is vital as long as it serves the essential purpose of a movement by allowing the organism to continue to grow ‘...but organization was always the servant of the goals of the team leader and the team. If organization is not the servant of the organic life of the group, it will end up being the master and will destroy it. So often the real problem is when the form and structure becomes more important than the people that make up the organization.’ P. 193

‘Organic life is flexible and it embraces the God-inspired, Spirit-directed ebbs and flows. It seeks for and accommodates the momentum of the Holy Spirit.’<sup>235</sup>

The anti-democratic and anti-institutional tendency of the AM raises some questions. At the centre of the AM argument is the belief that excessive bureaucratic structures have restricted the leadership of the church in fulfilling their ministry. On the other hand the over emphasis on the leadership role of the ‘lead’ elder and that of a small group of elders leading the church could produce monarchical and oligarchical leadership structures that are strongly authoritarian in nature. These issues are raised by individuals who have accused the AM streams, such as the NCMI and C-WBN of a heavy handed and ‘manipulative’ style of leadership. There are websites citing the concerns and criticism of individuals in this respect.<sup>236</sup> In Section 4.3.4 of this chapter the AM leadership structure is discussed in more detail.

### **4.3.3. Ecclesial Structure of Apostolic Movement Churches**

I will proceed to discuss the ecclesial structures of the AM churches. Evidently, the structures that are created are an antithesis to the hierarchy of classical denominations where power is mainly in the hands of the national executive or vested in the democratically elected local church council.<sup>237</sup> The AM structures are developed independently of each other, though overlaps and similarities are evident in their physiological construct and the use of terminology relevant to their philosophy and teachings. This section presents some of the key features of the ecclesiology of the AM.

At the centre of the AM is the proposition that apostolic leadership should replace ecclesial denominational hierarchical structures.<sup>238</sup> In order for this to occur, Munien postulates the need for a change of mindset in church leaders with regards to those

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<sup>235</sup> Gordon Hunkin, (editor), *An Apostolic Strategy*, pp. 61-63

<sup>236</sup> This footnote cites websites that oppose the AM streams globally. I need to place on record that while the websites are cited for the purpose of highlighting the dangers of authoritarianism, these allegations placed on these websites have not been verified by this research. Further, some of the websites address concerns about the AM raised in the USA.

See <http://ncmifringe.wordpress.com>; <http://en.wikipedia.org/wiki/Talk:New-Covenant-Ministries-International>, 29 November 2008; <http://battereddsheep.com>, 29 December 2008; <http://www.deceptioninthechurch.com/arise.html>;

<sup>237</sup> For example see the vested powers of the Executive Council and Local Churches and FGC (Revised 2007) Constitutions

<sup>238</sup> Munien, *Global Reformation*, p 32

structures and traditions that are ineffective in reflecting the purposes of God in the earth.<sup>239</sup> He goes on to say that the church must be open to new ideas for God to override the ‘man [sic] made ideas and practices’ in order to establish the ‘right order.’<sup>240</sup> Central to his ecclesiology is the presumption that God cannot be contained in secular structures.<sup>241</sup> Jonathan David echoes similar sentiments:

For accurate administration of these purposes, the present church needs to restructure itself so that it can spearhead the transformation of cities. The current direction of the church needs to be drastically aligned to the move of God from the heavens. The current position of the church needs to be upgraded in spiritual stature of favour and of His Presence. The current paradigm of the church needs to become more centred on God’s grace on men rather than men in hierarchical positions of authority. It is the grace that sanctions the men to function effectively. We need to see the rebirth of the church, a complete new wineskin that will cause the new wine to come into its full maturity. Get ready for the rebirth of the church, a new emerging Church with a dynamic difference for city taking.<sup>242</sup>

### **A. Five-fold<sup>243</sup> Ministry Perspective**

One of the salient features of the AM is the prominence given to the role of five-fold offices in the life and ministry of the church. Five-fold ministry in their understanding refers to the ministry gifts of apostle, prophet, evangelist, pastor, and teacher.<sup>244</sup> The basis of the teaching is derived from Paul’s epistle to the church in Ephesus (Ephesians 4:11ff). They maintain that the restoration of these ‘offices’ has come into active function and demonstration.<sup>245</sup> They are not gifts of the Spirit but are an expression of Jesus Himself, which He has distributed amongst the body.<sup>246</sup> By this they imply that these gifts are the essence of Christ’s body, of which He divested

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<sup>239</sup> Munien, *Global Reformation*, p 63

<sup>240</sup> Munien *Global Reformation*, p 65

<sup>241</sup> Munien, *Global Reformation*, p 75.

<sup>242</sup> Jonathan David, ISAAC, *Top Priorities* (Jonathan David, Muar, Malaysia, 2005), pp. 5-6.

<sup>243</sup> Although all streams of the AM refer to these as ‘five-fold,’ there are others who see them as ‘four-fold,’ combining the ministries of pastor and teacher into one.

<sup>244</sup> Munien, *Global Reformation*, p. 83. Proponents in the global AM share the belief that these gifts have been restored to the church. See for example, Wagner, *Churchquake* for a synopsis of these offices.

<sup>245</sup> David, *Top Priorities*, p. 2

<sup>246</sup> See for example, Hunkin, *Apostolic Strategy*, p. 90

before ascending into the heavens.<sup>247</sup> Their primary purpose is to build up and bring the church to maturity.

Each AM stream teaches that these gifts of Christ will bring the church into maturity thereby empowering it to fulfil its mandate in the earth. Those who are endowed with the five-fold gift's are described as craftsmen, engaged by Christ to build His church.<sup>248</sup> In this respect they are the 'material' gifts given for the needs of the church.<sup>249</sup> Munien describes these as 'equipping' or 'ascension' gifts to the church indispensable to the effective growth and function of the church.<sup>250</sup> Woodroffe concluded that the restoration of these gifts is interconnected with the 'reformation' of the church.

For the first time since the book of Acts church, we are operating in the earth the complete package of the five ministries as revealed by Paul in Ephesians 4:11. These ministries, as separated components brought together, represent the full spectrum of Christ's anointing in the church today, as they download or impart their resources into the eager, waiting church. Without operation of all five governmental ministries the fullness of the awesome array of Christ's power flowing through the church cannot be seen.<sup>251</sup>

Woodroffe's statement is inaccurate in that it assumes that there are no historical antecedents to the five-fold ministry in the history of the church. It ignores the fact that there are other churches in history that have endorsed and promoted the five-fold ministry. Further, it sends the message to those outside of the Apostolic Movement that the AM is an exclusive, separatist movement. Such statements could potentially be divisive to the ethos of ecumenism.

There are however, degrees of disparities as to the exact role and function of the five-fold ministry. There are two schools of thought. The one asserts that these ministry gifts do not only build the body of Christ but are also fundamental in governing the

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<sup>247</sup> in Munien, *Apostles, Apostolic People and Churches*, p. 21

<sup>248</sup> Naidoo, *Gilgal*, p.53

<sup>249</sup> Naidoo, *Gilgal*, p 51

<sup>250</sup> Munien, *Apostles, Apostolic People and Church*, pp. 2,3. Munien presents a detailed description of the function of these ministries.

<sup>251</sup> Woodroffe, *The Present Reformation*, p.21

church. The other school teaches that the primary function of the five-fold ministry is to build, establish and bring the church to spiritual maturity but does not necessarily include the governance of the church.

Proponents of the first school of thought include Woodroffe and David. This is considered the pivotal axis on which this 'reformation' is designed. It is an indispensable feature to the organizational structure of the church. David stated:

The current paradigm of the church needs to become more centred around God's grace on men rather than men in hierarchical positions of authority. It is the grace that sanctions the men to function effectively. We need to see the rebirth of the church, a complete new wineskin that will cause the new wine to come into its full maturity.<sup>252</sup>

The second school of thought purports that although these gifts are crucial in the function and ministry of the church these are not governmental gifts. These gifts are sent to build up the body of Christ and may not necessarily govern the local church.<sup>253</sup>

The NCMI embraces the function of five-fold ministry but warns against these ministries evolving into a new hierarchy. Their websites goes as far as cautioning against the use of titles and they prefer to refer to those whom they recognize to be functioning in these offices by their first names.<sup>254</sup> Hunkin of the NCMI maintains that the five-fold offices are trans-local and function within 'apostolic teams.' He is of the opinion that local churches are built by the local people and not necessarily by these gifts. However, he agrees that these offices benefit the local church when they are engaged and function within apostolic teams.<sup>255</sup> In this respect NCMI propose that the five-fold ministry be accommodated and work within the trans-local apostolic

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<sup>252</sup> David, *Top Priorities*, pp. 3, 4

<sup>253</sup> Munien, *Apostles, Apostolic People and Churches*, p. 4

<sup>254</sup> <http://www.whitefieldschurch.co.za>

<sup>255</sup> Hunkin, *Apostolic Strategy*, pp.91ff. 'The declaration of Ephesians 4 is that the ultimate work of the Church is to be done by 'God's people' – the believers – not the 'paid professionals.' These ascension gift ministries cannot be limited to one locality and are therefore considered to be roving or itinerant (trans-local). They only stay in that locality until they have fulfilled the task God requires them to do; to deposit their gifting into the life of the church. They work in teams, the apostle being the leader of the team. Not all apostles will, however, lead a team and most teams will include several apostles (Acts 14:14; 1 Thessalonians 1:1, 2:7).'

team.<sup>256</sup> Within this team the five-fold ministry gifts provide the spiritual resource to local churches to which they relate.

While there is consensus by the various AM streams on the relational culture of the apostolic team with churches, the NCMI adopts a tentative approach to the relationship between the team and the local church.<sup>257</sup>

Trans-local, Apostolic/Prophetic teams are valid Biblical structures for facilitating the link to the wider ramifications of the gospel and the discipling of nations. This partnership between the local and trans-local is worked out on the basis of relationship and not hierarchy or institutionalized structures. In Acts, local churches were established with the help of trans-local, apostolic and prophetic gifting so that the right foundations were laid into the church from the outset. Similarly, trans-local ministries are administered through teams of men and women working together to build the Church. Through relationship with trans-local teams, local churches are linked to the whole of what God wants to do through the church. This relationship is not an 'optional extra' for local churches. It is the only legitimate (and thus the most effective) model for the Church<sup>258</sup>

The NCMI admits that the relationship between the local church and trans-local team is necessary for healthy growth. On the other hand, Munien holds to the view that the team headed by an apostle is fundamental in this relationship, since they bring to churches 'spiritual authority' that is crucial for the development of the local church.<sup>259</sup>

The JKA dichotomises between the function of the elder and that of the five-fold ministry. They have developed a patriarchal model to describe the nature of the New Testament church. By drawing from the patriarchy of the Old Testament they contend that the lead elder of a church functions as the father of the family.<sup>260</sup> Prominence is

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<sup>256</sup> Hunkin, *Apostolic Strategy*, pp. 16ff; Biblical Studies, p. 24; Munien, *Apostles, Apostolic People and Churches*, pp. 33ff, shares a similar position on apostolic teams where he sees the five-fold offices suited for the effect function to churches.

<sup>257</sup> Hunkin, *Apostolic Strategy*, p. 90

<sup>258</sup> Hunkin, *Apostolic Strategy*, pp. 16, 17

<sup>259</sup> Munien, *Apostles, Apostolic People and Churches*, p. 39 discussions on the role and ministry of Apostles are discussed in Chapter 5.

<sup>260</sup> Wagner, 1999, p.120. Wagner differentiates gender specificity and inclusiveness by using the word 'parent' as well as 'father' so as to not to over stress the gender issue. Empirically, the greater majority

therefore placed on the function of the father, rather than the gifts or office of the five-fold.<sup>261</sup> They argue that the primary wineskin of an apostolic community is the culture of family, called the household of faith.<sup>262</sup> They argue that the hierarchy of the church is not five-fold ministry since workmen cannot be the wineskin or government of the church. Since the five-fold ministry builds the church they conclude that the builders cannot therefore constitute its governmental structure.

## **B. The Household of God Perspective**

The ecclesiology of the AM streams, namely NCMI, Munien, and JKA, is characteristically patriarchal in nature. It is conceived around the biblical concept of the 'family' or the 'household of God.' The terminology utilized is compliant with the hierarchy of a family - words such as elder, father and son. In this manner expression is given to the fundamental nature of the church.

The ecclesiological structure of the JKA is patriarchal in nature and function.<sup>263</sup> The antecedent for the household model is extrapolated from the Old and New Testament. In the New Testament they use the example of the early church meeting in houses as a family headed by an elder who played the role of father. Examples are extrapolated from the OT, detailing how God built the twelve tribes, citing the genealogical lists to back their belief of this being the precedent for the building of the NT Church.<sup>264</sup>

The church is the family of God modelled on the relational culture and protocol found in the Godhead (Father, Son and Holy Spirit). The family is organized into smaller dwelling units called the house or households of faith. In the governmental structure of these households there are appointed elders (carriers of paternal/maternal grace) whose mandate is to raise children ('sons'). Examples of the organic structure of the family of God may be case studied in the OT. The scriptures record detailed genealogies that set

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of church leaders have been male. Discussions on the issue of gender are taken up in Chapter Five, Apostles and Apostolic Succession.

<sup>261</sup> Transcript of sermon by Naidoo, Session One, part one, Apostolic School of Ministry, Pietermaritzburg, 7 September 2008.

<sup>262</sup> Transcript of sermon, Naidoo, Session One, Apostolic School of Ministry, 7-13 April 2008; See also article by Ben Kleynhans, *Fathers and Sons* in Pillay, (edit) *Perspectives on the Apostolic*,

<sup>263</sup> <http://www.thamonaaidoo.com>.

<sup>264</sup> See Thamo Naidoo, Transcript Sermon, *Households of Faith* for a detailed exposition on the ecclesiology developed for AM congregations.

out the structure of the nation of Israel, which comprises of twelve tribes. Each tribe comprises of multiple clans or family groupings.<sup>265</sup>

#### 4.3.4. Theocratic Leadership Model

The AM streams give prominence to what they describe as a ‘theocratic’ leadership model. For Munien theocratic leaders are those individuals who are divinely endowed with the gift of grace to lead the congregation.<sup>266</sup> The congregation does not elect them, even though the congregation publically acknowledges and accepts their appointment. These appointments are often administrated through the ministry of an apostle or leader of an apostolic team or network.

Munien stresses the idea that ‘theocratic leaders’ are ‘servant leaders,’ functioning and submitting to the ‘headship’ and authority of Christ.<sup>267</sup> The principle of servant leadership is shared by all the proponents of the AM. The NCMI labours the culture of servant-hood. In the JKA emphasis is placed on servant-hood as the wineskin and basis of all leadership functions in the church. Servant leaders assume the function of ‘delegated authority’ and not ‘lords over the people.’

Munien warns against the ‘counter culture’ of democratization when the church elects its leader:

There is a counter philosophy that has crept into the Body of Christ today. It proclaims that everyone is a leader in the church. Disciples and leaders are co-equals with no one person exercising leadership over the group. This is perhaps an over reaction to past abusive leaders – Christian and otherwise. It is also the product of the “democratization” of the world...<sup>268</sup>

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<sup>265</sup> Article, Thamo Naidoo, *What is the Apostolic Season?* <http://www.thamonaidoo.com>, May 2008

<sup>266</sup> Munien, *Apostles, Apostolic Peoples and Churches*, pp 131ff. In the JKA, Govender and Naidoo advocate the shift from a titular and hierarchical culture of leadership to that of functioning on behalf of God as ‘deputies’ or ‘exact representatives’ of the Christ. In the NCMI leadership model titles are denounced with emphasis being placed on the function of the office of ministry.

<sup>267</sup> The principle of servant leadership is shared by all the proponents of the AM. The NCMI labours the culture of servant-hood. In the JKA emphasis is placed on servant-hood as the wineskin of all leadership functions in the church. See for example sermon, Naidoo, *Servant-hood*, released in the inaugural session of the Global Apostolic Summit of the JKA (Durban, International Conference Centre, July 2009)

<sup>268</sup> Munien, *Apostles, Apostolic Peoples and Churches*, pp. 132,133



Munien extracts his theocratic pattern of government from the example of the relationship in the Godhead, of Father, Son and Holy Spirit.<sup>269</sup> This viewpoint is also advocated by the JKA.<sup>270</sup> While each person in the Godhead is co-equal there is a distinct pattern of submission and harmony. Similarly, he asserts that while each member of the local congregation is equal, there is a 'set man' placed over them to provide leadership into the purposes of God. The leader divinely placed over a congregation may be referred to as the 'set man, senior elder or senior pastor'. These individuals are given the grace to lead the church and are responsible for the spiritual wellbeing and growth of the individuals under their oversight.<sup>271</sup>

These appointed leaders have distinctive qualities. They function as the leader or father of a family unit.<sup>272</sup> Munien cites Old Testament examples to support the view that local congregations are similar to family units that hold the family together.<sup>273</sup> The unity of the family is held together by an unspoken covenant of loyalty.

### A. The Set Man Model

Integral to the leadership of the local church is the introduction by Govender and Munien of the 'set-man' [sic] principle.<sup>274</sup> They teach that the set man spearheads the leadership of the church. Though Christ is the head of the church, He chooses to delegate authority to chosen and qualified leaders. While all men and women are equal before God, not all are called or given the grace to lead His church. God always has a 'first among equals.' This teaching is in contrast to the classical Pentecostal theology where the local church council democratically and through an elective process chooses their leader.<sup>275</sup> The pastor of the church is often the chairperson of

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<sup>269</sup> Munien, *Apostles, Apostolic Peoples and Churches*, p. 134

<sup>270</sup> See teachings by SY Govender on the 'Set Man,' (SY Govender, Training Manual, *Accurate Building Concepts*,?)

<sup>271</sup> Munien, *Apostles, Apostolic Peoples and Churches*, p 136

<sup>272</sup> Munien *Apostles, Apostolic Peoples and Churches*, p 138

<sup>273</sup> Munien extracts examples of the culture of family from the patriarchs Abraham, Isaac and Jacob. For example, He cites the profile of a leader from Numbers 27:1-15

<sup>274</sup> Refer to the ROLCM, Pietermaritzburg Audio catalogue on the 'set-man' teachings by Sagie Govender. According to Munien, in *Global Reformation*, the set man represents a theocratic form of government in the church, pp. 135, 136

<sup>275</sup> See for example the Constitution of the AFM: Ministries Chapter 2, Assemblies 22 May 2008. The local church is managed by a 'governing body.' The chairperson of the governing body is the pastor of the church. However, all decisions are determined by a majority vote. In the event of the pastorate becoming vacant, the 'governing body' is responsible to 'call any pastor from the call list of ordained

the church council but his or her powers are curtailed by the majority vote of the members. On the other hand, according to Govender (and Munien) the 'set-man' in AM churches receives the vision from God and is granted the freedom to lead the congregation into the predetermined purpose of God. These AM proponents advocate that the 'set-man' is therefore the key leader in the leadership structure of the church.

Munien places great emphasis on the ministry of the leader or 'set-man' of the congregation. The set-man is that individual divinely chosen and graced with the vision for the congregation.<sup>276</sup> The vision is divinely transmitted to the leader who is then empowered to accomplish the vision. By citing Paul's experience in Acts (16: 9-10) Munien postulates that Paul's personal vision became the corporate vision.<sup>277</sup> The set man needs to have access to the resources that are required to fulfil this vision inclusive of financial resources (Ecc 4: 9-12). The leader, according to Munien, is expected to function as an effective steward (1 Cor 4: 1-2). These responsibilities involved the management and administration of the assets and affairs of the family of God. A critical function of the leader is the ability to manage a team and to strategically allocate each one to tasks that are suited to their skill and not lacking in performance because of the negativity around them.<sup>278</sup>

## **B. The Father Model**

The emphasis on the fathering dimension of leadership is mooted by some of the AM streams, namely Munien, ISAAC and the JKA. They make the analogy that similar to the family being headed by a father, congregations are lead by spiritual fathers. While there is the primary father in each house, those that assist the 'father' also function as elders or fathers in the congregation.<sup>279</sup> They maintain that the family (Hebrew *patria*) is characterised by the grace of the father (Hebrew *pater*).<sup>280</sup> The role of the father is

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ministers of the AFM.' (2.4.5). The FGC and AOG share a similar democratic process that determines the choice and placement of a pastor in a local congregation.

<sup>276</sup> Munien, *Global Reformation*, p. 146. The vision of ministry for a local congregation is placed upon the leader. If the people do not have visionary leadership they will perish.

<sup>277</sup> Munien, *Global Reformation*, p. 147

<sup>278</sup> Munien, *Global Reformation*, p. Good example is that of Nehemiah in the restoration of the wall and gates of the city in just 52 days

<sup>279</sup> Transcript Sermon, Thamo Naidoo, *Household of Faith* (15th Apostolic School of Ministry, April 2008), p 62

<sup>280</sup> These definitions are consistent with that of: W.E. Vine, *Expository Dictionary of New Testament Words*, (Hendrickson Publishers, Peabody, Massachusetts, (?), '*patria*' p. 416; '*pater*' pp. 421,422;

seen as a representative function. The rationale behind this is that God places individuals over congregations to represent the heavenly father to them. These individuals are expected to love, care and nourish the members until they reach maturity and conformity to the image of God. They are implored not to 'lord' themselves over the congregation nor to use their position for personal gain.<sup>281</sup> The absence of true fathering is associated with the dysfunctional state of the church. The purpose of fathering is to produce 'sons' of God who will represent the family in the earth. Fathers therefore should train and nurture the sons into ministry.<sup>282</sup> The process of raising sons may include care, protection, covering and correction.<sup>283</sup>

### **C. The Eldership Model and Relationship with Apostolic Team**

The highest governing authority among the AM churches is the local church. This section studies a sample of the leadership structure mainly from the NCMI model.

In the AM the selection and appointment of the leadership of a local church is determined by the gift of grace that is evident upon individuals.<sup>284</sup> Grace is defined as the enabling power of God flowing through people to carry out the purpose of God.<sup>285</sup> Referring to Moses as an example, Jonathan David declares that the grace expressed through the spirit on the leader is what constitutes the 'spirit' functioning through the elders of congregations. Essentially, the grace on a leader is imparted to those assisting the leader. He describes this enablement as a shared anointing and grace that all members enjoy so that the team functions as fellow workers in God's field.

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Joseph, H. Thayer, *Thayers Greek English Lexicon of the New Testament*, Hendrickson Publishers, Peabody, Massachusetts, 2002), pp 495,496 (*pater/patria*)

<sup>281</sup> Transcript of sermon notes, Thamo Naidoo, 2008, p. 6

<sup>282</sup> Wagner, *Churchquake*, pp. 119, 120 quotes Leo Lawson, 'The New Apostolic Paradigm and Morning Star International Churches' (Masters Thesis, Fuller Theological seminary School of World Missions, December 1997), p 38... 'the father of the apostolic family...is seen as imparting his spiritual DNA to those who are joined to him to see themselves as sharing both a common history as well as a common destiny'

<sup>283</sup> Thamo Naidoo, Transcript Sermon, 2008, part 5, p. 61

<sup>284</sup> Munien, 2001, pp. 141ff. Munien builds his premise by citing Moses as an example of a leader that carried the grace to lead the nation of Israel with a co-equal team of seventy elders (Numbers 11:16,17; 1Cor 3:10, Eph 3: 7-8).

<sup>285</sup> See David, 2007, p. 398, whereby he defines grace as a 'divine enablement' to lead the church in a extremely hostile world.

The composition of the local church government comprises of a collegiate of elders, with each elder being allocated a distinct function.<sup>286</sup> The elders function in a position of co-equality, which they maintain is in accordance with the ecclesial NT model.<sup>287</sup> They are responsible for the spiritual oversight of the congregation, comparable to shepherds over sheepfolds.<sup>288</sup> These elders are neither elected nor nominated by the congregation but by criteria set out in biblical texts, such as, 1 Timothy (chapter 3) and Titus (chapter 1).<sup>289</sup> Emanating from these criteria the appointment is made by the lead elder of the ministry.

The plurality of elders in the local church is the highest governing authority of the NCMI churches. Each local church embraces a relationship with the NCMI apostolic and prophetic team of trans-local elders.<sup>290</sup> This team is also called the trans-local team. Local church elders are encouraged to establish a primary relationship with the trans-local team, relating to them on the basis of friendship and trust. There are no legal conditions to the relationships forged between the local church and the trans-local team. The NCMI website states that all relating churches are not bound by any contractual or constitutional agreements.<sup>291</sup> They assert that churches may resign from the NCMI without any legal implications. Further, the NCMI does not assume ownership of the property of any local church since they state that only local churches can own the assets of the church, such as, properties.<sup>292</sup> The trans-local team conducts ministry into the NCMI churches and thereby develop partnerships in doing missionary work into the nations.<sup>293</sup>

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<sup>286</sup> See Munien, *Global Reformation*, pp 139ff. According to Munien, the collegiate of elders has a leader who is the first among equals. The collegiate of elders comprises of anointed ministers and leaders. Munien cites biblical examples of this type of leadership from a case study of the advice given by Jethro to Moses and also the seventy elders that formed the governmental structure of Israel under the leadership of Moses (Ex 18: 20-22). These individuals participated in the daily management of the people while Moses was in charge of the greater matters such as the vision and law.

<sup>287</sup> Hunkin, *Apostolic Strategy*, pp. 74-76

<sup>288</sup> Hunkin, *Apostolic Strategy*, p. 75

<sup>289</sup> Hunkin, *Apostolic Strategy*, p 74

<sup>290</sup> <http://www.ncmi.net> 3 September 2009

<sup>291</sup> <http://www.ncmi.net> 3 September 2009

<sup>292</sup> Hunkin, *Apostolic Strategy*, pp. 80-81. The rights to the local churches properties are a key point of contention in the AM with the Classical Pentecostal denominations. For example, in the FGC and AFM denominations the body corporate clauses of their constitutions prohibits the local church from full ownership of their properties.

<sup>293</sup> Hunkin, *Apostolic Strategy*, p. 78

The objective of the trans-local teams is to build a strong leadership in each local congregation. For this reason the trans-local team expects to have a primary relationship, founded in trust, with those local churches. The elders of a local church will expect to have a primary relationship with their congregation, but they should not demand an exclusive relationship. Though each apostolic team expects to have a primary relationship with local churches that have chosen to relate to them, the local church is free to have other teams and speakers minister into those churches and the people are allowed to attend conferences run by others.<sup>294</sup>

The emphasis on the primordial function of the lead elder raises the question about accountability and discipline. As we have previously discussed, the shift away from centralised and bureaucratic church structures has produced a counter reaction – the formation of ‘loose’ ecclesial structures that grants the pastor or elder of a local church ‘extraordinary powers.’ This is the direct outflow of the frustrations of expressed by many pastors, affiliated to various denominations, who have expressed their concerns with regard to the democratic led churches.<sup>295</sup> Among their many concerns is that of the authority being granted to members of church councils who often determine the vision and direction of the local church. The vote of these councils often reduced the pastor to that of an employee in the congregation. The pastor became accountable to the council rather than to God. There was little room for the pastor to exercise the authority that they believed God had bestowed on them. The frustrations of being controlled in this way, led many in the AM to reconsider this system of church governance. Hence, they reverted to what they describe as a ‘theocratic’ system of church governance with the lead elder serving as the visionary of the ministry and the one who is entrusted to recommend appointments to ministry functions and to be responsible for the efficient functioning of the ministry.

Many of these congregations have however ensured that measures of accountability are put in place such as financial protocols and disciplinary measures. These are expressed in the policy and procedures manuals of the AM churches.<sup>296</sup> These include financial, human resources, code of conduct and employment policies for example.

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<sup>294</sup> Hunkin, , *Apostolic Strategy*, pp. 79-80; Wienand *Authentic Apostolicity*. pp. 98-99

<sup>295</sup> See Interviews and in Chapter Six pp115-130, the summary of respondents.

<sup>296</sup> See NCMI, ROLCM Policy and Procedure Manuals

Many of the ministries in the AM such as the ROLCM have engaged external accountants and auditors.<sup>297</sup> In the NCMI model the apostolic team plays the role of mediator in the event of conflict or discipline between the lead elder and the co-elders. The local church has the freedom to call upon members from the apostolic team who are in relationship with the local church.<sup>298</sup> Often the counsel of the apostolic elder is enlisted. Another example is that in the JKA. They have created disciplinary committees to address disciplinary enquiries.<sup>299</sup> The lead elder is accountable to the team of fellow apostolic elders from within the local church. However, should there arise a dispute or disciplinary matter that cannot be resolved in this way, ministries such as the ROLCM have appointed external elders to arbitrate. The ROLCM has three external elders who are not members of the ROLCM. At the request of the elders or members of the congregation who may feel that the elders, either one of the external elders, have unfairly represented them may be contacted. These external elders have been introduced to the congregation and have also been hosted at forums where they have been formally introduced to the leaders and elders of the various ministries within the church.<sup>300</sup>

#### **4.4 Pneumatic Apostolicity**

Essentially, the AM streams embrace the pneumatology of the Pentecostal tradition as set out in Chapter Two. Since the field of Pneumatic Apostolicity is connected to the ongoing work of the Holy Spirit, we will focus on how the AM relates the out working of the Holy Spirit to the apostolicity of the church.

The AM teach that the '*charismata*,' or gifts of the Spirit are a present day reality in the church. The issues at the centre of AM discourse address the role and ministry of the Holy Spirit in contemporary Christian ecclesial structures. If the Holy Spirit is actively at work in the church, restoring and empowering the church with spiritual gifts, then why has the ministry of apostles and prophets been absent? On the other hand, how is it possible that the present day church accepts the ministry gifts of

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<sup>297</sup> River of Life Constitution p 15

<sup>298</sup> See interview with Anthony Naidoo

<sup>299</sup> River of Life Constitution p 17

<sup>300</sup> See for example the Policy Statement, ROLCM in regard to the procedures for conflict resolution and arbitration.

evangelists, pastors, and teaches but expresses reluctance in recognising and receiving the ministry gifts of apostles and prophets? These issues form the bedrock of the AM pursuit for the apostolicity of the church.

It is against this background that the AM integrates the ministry of the Holy Spirit with that of the Holy Scriptures. Proponents like Munien contend that both are synergistically connected for the preservation of truth.<sup>301</sup> Therefore their pneumatology is intertwined into the conceptualisation of the doctrine of apostolicity. It is like a golden thread weaved through every aspect of their perspectives on apostolicity.

In this respect, the hypothesis of the writings of the proponents of the AM adopts a typically Pentecostal approach to the ministry of the Holy Spirit. Their pneumatological worldview is merged with that of their viewpoints on ecclesiology, eschatology and missiology. In their view all activities in the church are primarily determined and guided by the Holy Spirit. We have discussed, for example, the AM's suspicion of (and opposition to) systems of government restricting the leadership of the Holy Spirit. Essentially, the hypothesis of the AM is that the structures and pragmatic expressions in the church should not limit the free working of the Holy Spirit. In this respect the AM philosophy of ministry is in continuity with the Pentecostal tradition.<sup>302</sup>

Those in the AM believe that the emergence of the prevailing emphasis for reformation and restoration is linked to the operations of the Holy Spirit. Kobus Swart, for example, described the present epoch as the 'last days of the Holy Spirit... stating that 'we are living in the age in which the Holy Spirit is bringing the finishing touches to the shaping of the temple of God'<sup>303</sup> Jonathan David declared:

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<sup>301</sup> See Munien, transcript of Inaugural address of Global Apostolic Summit, Durban City Hall, 2000.

<sup>302</sup> See Land, *Pentecostal Spirituality*, p. 34 for a review of Pentecostal spirituality and the role of the Holy Spirit in Pentecostal churches.

<sup>303</sup> Swart, *The Church that is Left Behind*, p. 22; pp. 163ff.

The church is rising in life and spirit. The church is experiencing a stronger expression of God's grace and demonstration of the Holy Spirit. God's government is coming through and coming forth from within the church.<sup>304</sup>

Proponents of the AM assert that the ministry of the Spirit in the present life of the church transcends the initial Pentecostal experience in 1906. They share a common view agreeing that the work of the Spirit is restoring to the church what was previously lost to it. Active participation with the Holy Spirit would keep the church abreast with all that is in the heart of God. In this respect they propagate the eschatology of the Spirit, that is, the last days of the ministry of the Spirit in the earth. The ministry of the Holy Spirit is actively involved in the entire life of the church, its form and function. Therefore the whole church in its multi-faceted dimensions is under construction by the Holy Spirit. The gifts of the church, such as the ministry of apostles, prophets, evangelists, pastors and teachers, are all gifts of Christ, administrated or dispensed by the Holy Spirit to the church. Therefore they refute the view of those that teach the cessation of the ministry of the apostle.<sup>305</sup>

The NCMI maintains that the structure of the church is directly linked to the efficacious working of the Holy Spirit through the church's structures.

Revivals, holiness, and gifts of the Spirit are all important and vital to the development of the church, but they cannot be sustained unless there is a wineskin that can contain and sustain everything that He wants to restore to the church, a wineskin that is suitable for the administration of the Kingdom of God. The wineskin is the church's strategic structure... Everything in a local church – the structure, the programmes, and even the leadership – should be fashioned in such a manner that they facilitate the administration and sustaining of the flow of the new wine that God is pouring out. We need to remember that the things of the Spirit are organic and will not suffer being limited by organizational models. What we need is God's model. We cannot simply apply any model that we see working in the world.<sup>306</sup>

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<sup>304</sup> David, *Top Priorities*, p. 2. Munien in his opening address at the Global Apostolic Summit, Durban City Hall, 2000, aligned the emergence of the AM as the working of the Holy Spirit in restoring divine order to the church.

<sup>305</sup> Discussion on the role and ministry of the Apostle is developed in Chapter 5.

<sup>306</sup> Hunkin, *Apostolic Strategy*, p. 23



The AM delineates time into ‘seasons’ or *kairoi*, postulating that within these spiritual epochs the Holy Spirit reveals and commissions the church to respond to specific aspects of the will of God. Robert Munien asserts that it is only the Holy Spirit that can give the knowledge and wisdom to respond to and enjoy each season under God.<sup>307</sup> He goes on to say that by being ‘led by the Spirit’, ‘God will work the strength of each season into your character to prepare you for the tasks and challenges of the next season – just as He did for Jesus in the wilderness of testing.’ The church is therefore exhorted to ‘discern the preordained seasons of God and be obedient to His every command in our generation.’<sup>308</sup>

The Holy Spirit, according to Munien, needs to be understood as ‘an active agent of the Godhead’ who reveals to us the things that God had predestined for us long before our birth.<sup>309</sup>

The Holy Spirit reveals to us the times and the seasons of God... there is presently a fresh outpouring of God’s Spirit... The ‘Spirit of God is sweeping across the nations of the world today. There are fires of revival in North and South America, Europe, Africa, Scandinavia and the Near and Far East – about to be fanned into a full blown worldwide awakening.’<sup>310</sup>

Munien cites the example of Paul,<sup>311</sup> who subjected himself to the voice of the Holy Spirit:

Paul, the Master Builder carefully listened to the voice of the Spirit for guidance and direction day by day. He leaned on the Spirit’s perfect insight into the times and seasons of men and on God the Father for direction...we need to listen to the ‘promptings of God’ in order to discern God’s plan for us and for us to make preparation.

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<sup>307</sup> Robert Munien, *Understanding the Seasons of God, Understand His Revelation of Leadership in the Times and seasons of God* (Robert Munien, Kwa-Zulu Natal, SA, 1998), p. 40

<sup>308</sup> Munien, *Understanding the Seasons of God*, p. 123

<sup>309</sup> Munien, *Understanding the Seasons of God*, p. 41

<sup>310</sup> Munien, *Understanding the Seasons of God*, p. 56

<sup>311</sup> Munien, *Understanding the Seasons of God*, pp. 105, 120

#### 4.5 Kerygmatic Apostolicity

Historically, it is accepted that the *kerygmatic* function of the church is intertwined with that of the ministry of the apostle coupled with a subjective eschatological view of the responsibility of the church in the world. Discussion on the nature, ministry, function and succession of the apostle is addressed in Chapter Five. By merging the eschatological paradigm with that of missions they have adopted the view that the consummate and perennial end of the church will only take place after a concerted evangelisation of the world.<sup>312</sup> Accordingly, the term ‘apostolic’ intrinsically installs a ‘sending’ mentality on the AM streams.<sup>313</sup> This section however, focuses on the AM philosophy and methodology of missions. We will look at how the nature and character of apostolicity is pragmatically translated into global evangelization. A key feature, therefore of each AM stream is the commitment to establish mission strategies for the communication of the gospel.

Derived from an understanding of missions, the AM spends its energies on reaching the world with the gospel of the kingdom of God. Each emphasise an objective peculiar to their perspective. The NCMI model is characterised by its church planting mission paradigm. Munien focuses on the training and development of church leaders, maintaining that while a new breed of people are emerging in the church with the determination to finish the task of world evangelization, they need to be ‘apostolically’ trained to effect change in the world.<sup>314</sup> The C-WBN has developed its entire philosophy of ministry on the infiltration of nations with the gospel. Woodroffe describes their global evangelistic initiative as ‘apostolic equalization’ – the equalization of the gospel of Jesus Christ and His kingdom into every ‘sector’ of human life.<sup>315</sup> The ISAAC network adopts a pneumatological view of missions, postulating the global objective of planting and establishing ‘apostolic churches’ that would catalyse an end-time revival.<sup>316</sup> The conceptualization of the JKA is born out

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<sup>312</sup> This view is intrinsically absorbed into the ethos of all the AM streams. Essentially, it is the eschatological subjectivity that is actualised in their efforts to evangelise the world. For example, the websites of the CWBN and the NCMI declared that they are effectively functioning in at least sixty nations respectively.

<sup>313</sup> For example, all of the websites (see Bibliography) of the AM streams promote the idea of global missions and the need to create strategies for the dissemination of the gospel.

<sup>314</sup> Munien, *Apostles, Apostolic People and Churches*, p. 19.

<sup>315</sup> Transcript Sermon, *Apostolic Equalization*, 2000, Tape 3

<sup>316</sup> <http://www.jonathan-david.org>. See also Jonathan David, *Catching the Waves of Revival*, (Jonathan David, Muar, Malaysia. 1993)

of the motivation that the world may only be reached when ministries and churches forge global alliances for the common goal of advancing the kingdom of God in the earth.<sup>317</sup>

Ideologically, the AM expresses strong views on the mandate of the church and its relationship to the well being of the world. Within the JKA, Govender for example, promotes the need for the church to function as the 'exact representative' in establishing the dominion of God over the earth.<sup>318</sup> He maintains that the gospel is lost to the world because of the church's failure in becoming the reflection of the image and glory of Christ. He believes that the impact on the world will not take place until the church functions as the 'sons of God' in the earth. Govender asserts, 'God is invisible...we [the church] make him visible.'<sup>319</sup> The NCMI shares a similar ideal teaching that in order for the church to succeed in its mission in the world it has to be 'the presence of Christ' to the world.<sup>320</sup> Therefore, each local society needs a community of the redeemed in it.<sup>321</sup>

There are distinctions in the terminology and methodology engaged in the communication and implementation of strategies effecting change in the world. An example of the aforementioned is the NCMI core vision to reach the nations with the Gospel of Jesus Christ. According to Dudley Daniel, the founder of NCMI, the only way of fulfilling the Great Commission is to 'plant New Testament churches in every village, every town, and every city of every country that God calls us to work in.'<sup>322</sup> On the other hand, the C-WBN adopts the view that it would take more than a church planting initiative to subdue the world. Their objective is:

To connect Kingdom communities across the earth through identification and acceptance of core apostolic grace and to create a global relational community gathered

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<sup>317</sup> See article by JKA elder, Alexander Chisango, *The Kingdom and Nations Transformation*, 2009 pp. 26ff

<sup>318</sup> Transcript Sermon, Sagie Govender, *Exact Representation*, (Apostolic school of Ministry, Pietermaritzburg, April 2008), session 18, pp. 92

<sup>319</sup> Transcript Sermon, 2008, Govender, p. 114

<sup>320</sup> L. Lawton, *Zeal for your House*, Church Planting in the 21<sup>st</sup> Century, (Hillside Church, SA, 2006), pp. 38-39

<sup>321</sup> Black, *The Pursuit of Apostolic Christianity*, p. 11

<sup>322</sup> Black *The Pursuit of Apostolic Christianity*., p. 133

together in unified purpose and values to advance the Kingdom of God in the earth.<sup>323</sup>

The C-WBN mission is two fold, first, the promotion of global reformation of the church and second, the advancement of the Kingdom of God.<sup>324</sup> The complexity of their operations is detailed on their website,<sup>325</sup> regarding the diverse sectors developed to create the presence of the kingdom of God in the earth.

The C-WBN mission policy concentrates on developing systems, designed and development to execute a global advance of the Kingdom of God and for the 'apostolic reformation' of the church.<sup>326</sup> Their global mission philosophy promotes 'the full release and widespread distribution of apostolic grace across every system of the church.'<sup>327</sup> Networking is an integral component in ensuring the accomplishments of their objectives.<sup>328</sup>

An apostolic network is a group of ministers, ministries, kingdom organizations and churches formed together to link their vision, resources, ministries and people in one unified purpose while still acting and developing and not losing hold of their unique, individual, specific visions and purposes.<sup>329</sup>

There is the 'creation of global communities for specific divine purposes.' The objective is to facilitate the increase of knowledge and the development of human life globally. They refer to these communities as the 'points of interface for the kingdom of God to influence other nations and systems through governance.'<sup>330</sup>

According to their website, the C-WBN is composed of eight Sectors of strategic operations called 'Synergy of Global Kingdom Initiatives.' Each Sector is governed by its own Global Executive Leadership Team, and 'is empowered to create,

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<sup>323</sup> <http://www.kcnetwork.org/node/4>

<sup>324</sup> Woodroffe, *The Present Reformation of the Church*, pp. 7ff

<sup>325</sup> <http://www.congresswbn.org>

<sup>326</sup> <http://www.congresswbn.org>

<sup>327</sup> <http://www.congresswbn.org>

<sup>328</sup> <http://www.congresswbn.org>. Accordingly to the website, the C-WBN operates in 65 nations and on 5 continents.

<sup>329</sup> <http://www.congresswbn.org>

<sup>330</sup> <http://www.congresswbn.org>

strategically develop and activate widespread and pioneering activity designed to fully operationalize [sic] the Sector and fulfil the vision of the Congress.’<sup>331</sup>

#### **4.5.1 New Covenant Ministries International Church Planting Model (NCMI)**

This section addresses the NCMI methodology of church planting. The NCMI refutes the historical missionary models used for colonial expansion, especially the missionary models used by western nations to advance into the ‘new world’ or ‘third world.’ They conclude that these congregations became transplants of western civilization and produced a culture of subservience and financial dependence upon the ‘base churches.’<sup>332</sup>

Paul ‘expected the churches to handle their own finances – he never gave them money or asked for support for himself; he raised up leaders and entrusted them to the Holy Spirit to lead and guide; he worked with all classes of people; he set up bases in strategic centres and expected those believers to take his teaching throughout the whole region. Paul preached the gospel, not Western-cultural Christianity, with signs and wonders to demonstrate its authenticity. He did not create dependency amongst his followers.’<sup>333</sup>

The goal of NCMI is to produce ‘healthy’ churches, which in turn would produce ‘healthy’ disciples who take the gospel to the nations.<sup>334</sup> The NCMI church-planting model has no biblical precedence:

Most of us are convinced that church planting is the way to establish a church of the same power and integrity as we see in the New Testament but we don’t know how to explain that theologically or how to relate it to what the church has done in the nineteen centuries between Jesus’ generation and ours. In this chapter we would like to look at some of the history of church planting to see how different approaches have

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<sup>331</sup> <http://www.congresswbn.org>

<sup>332</sup> Lawton, *The Zeal for your House*, pp. 21-22. They concur with the assessments made on this missionary model by Roland Allen, an Anglican missionary, in 1912. Allen promotes a Pauline methodology of church planting claiming that that Paul was more successful at church planting than the missionary societies of his time. He suggests that Paul’s success was due to the principles he followed by encouraging the autonomy of the local churches. This was in opposition to the traditional missionary model of dependence.

<sup>333</sup> Lawton, *The Zeal for your House*, pp. 22-23

<sup>334</sup> Black *The Pursuit of Apostolic Christianity*, p. 133

developed over the centuries. Hopefully this will lead to a greater understanding of why the church is where it is today and give some insight into the way forward.<sup>335</sup>

In spite of this, the NCMI has developed a theology undergirding their church-planting philosophy. They embrace David Bosch's view on missions as *missio Dei*. God is the sending agent, having sent his Son and later the Holy Spirit in the world. Therefore they assert that missions are not merely the activity of the church but the activity of God in human history.<sup>336</sup> There are two key doctrines that form the basis of their *missio Dei* understanding - the doctrine of the trinity and the doctrine of the incarnation. Wynand de Kock, a proponent of the NCMI model cites biblical examples, suggesting that the church is the community of God patterned after the communal relationship in the trinity.<sup>337</sup> Therefore de Kock teaches that the church planting is primarily the establishment of God-centred communities patterned after the heavenly family. These communities located in the earth are designed to incarnate the Trinitarian example resident in the Godhead. According to de Kock, the challenge of church planting is to be true to the 'communitarian nature' of God. In the NT, 'God disperses his people into nations to establish communities that will be temples in different cultures in different cities around the globe. This differs from the Old Testament where God centralized religion and intimacy with him in the temple in Jerusalem.'<sup>338</sup>

#### **4.5.2 The International Strategic Alliance of Apostolic Churches Strategy (ISAAC)**

The ISAAC stream headed by Jonathan David advocates the necessity of a revival of the church in every nation.<sup>339</sup> The *modus operandi* is to enter a nation and establish 'Antioch bases' through which they generate their ideals and promote the revival of the church.<sup>340</sup> The empowerment of local churches is the initial phase of the

<sup>335</sup> Lawton, *The Zeal for your House*, p. 16

<sup>336</sup> Lawton, *The Zeal for your House*, p.17

<sup>337</sup> Lawton, *The Zeal for your House*, p. 27

<sup>338</sup> Lawton, *The Zeal for your House*, pp. 27-28, 31-32

<sup>339</sup> See <http://www.jonathan-david.org>. ISAA\*\*C emphasise that their objective is not to build a denomination or organisational hierarchy but a network of covenantal relationships for the fulfilment of a common objective. They claim that their goal is not break up denominations and networks but to work for a common goal. 'We also do not want to upset the existing streams or denominations by calling local church Pastors out of their affiliation. Each stream has its own God-given mandate. Our networking does not destroy them but rather propel them towards fulfillment.'

<sup>340</sup> <http://www.jonathan-david.org> 10 May 2005

operations. As these churches develop the lead pastor of the church is incorporated into ‘apostolic teams’ that will be responsible for enforcing the mandate of ISAAC in that nation. Out of this apostolic team certain individuals are selected and incorporated into the ‘international apostolic team.’ The international apostolic team enforces the global initiatives of ISAAC.

In Chapter Five we will address the role played by apostles. Proponents of the AM assert that effective and lasting impact on the nations may only take place when the ministry and function of apostles are restored to their appropriate place in the endeavours of the church.

#### **4.6 Conclusion**

The AM doctrine of apostolicity is shaped by a list of presuppositions. First, the presumption is made that the emergence of the AM within the Pentecostal tradition is an integral component of an eschatological and pneumatological movement of God. Second, that a vital part of the divine plan is to reform the church from its errant ways so that it may return to the fundamental biblical patterns set out in the scriptures. Third, that the eschatological end may not be realised unless biblical compliancy is imposed on the church in accordance with the patterns set out in the New Testament. Consequently, the AM leverages blame for the ineffectiveness of the church on existing and traditional ecclesial structures. Finally, the AM postulates that it is the sovereign responsibility of the church to incite the believers to steward and influence the values of the righteous kingdom of God in the earth. The goal is to bring the whole world under the power and authority of kingdom of God.

As we have discussed, the AM worldview is dynamically connected to the manner in which they attribute prominence to the authority of the Scriptures.<sup>341</sup> The inerrancy of the scriptures is derived from a certain part of the Pentecostal heritage. Therefore the rich traditions of the church through the centuries are not their primary point of reference. Everything that falls outside the perimeter of the Scriptures is of secondary importance. The embodiment of the teachings of Jesus and the apostles are fundamental to their understanding of the apostolic nature and function of the church.

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<sup>341</sup> The Statements of Faith of all the streams of the AM under review in this thesis adheres to the inerrancy of the scriptures.

In utilising this as the standard for the measure of the church, there are certain words that are used such as reformation, restoration and revival that are absorbed into the vocabulary and philosophy of ministry.<sup>342</sup> Therefore the AM adopts a position that seeks to read the bible as an historical and contemporary source relevant for today as it was for those believers living in previous generations. The re-enactments of historical Christianity into contemporary settings are described by the AM as ‘new beginnings’ or ‘new seasons’ or the dawning of a ‘new day.’

In the search for a ‘more accurate’ hierarchical church structure every effort is made to avoid imposing the democratic model of government upon their congregations. They therefore develop a patriarchal pattern of government, which they claim to be organic and biblically compliant. This structure they contend allows the Holy Spirit to provide oversight and momentum for the church to arrive at its perennial end. The means to accomplishing this end is through global evangelization. All streams develop a mission methodology to reach the world. This includes planting and establishing or networking with autonomous households, or base churches in the world that is constructed according to the perceived models of apostolicity. These churches become the means of advancing the kingdom of God and its rule over these locations.

The AM ecclesiological position is developed from the vantage point that each local church should enjoy unlimited autonomy. Their position is in contrast to that of classical Pentecostal denominations. The powers and decisions are vested in the national executive council of the denomination. As a result the autonomy of the local church is limited.<sup>343</sup> The AM therefore contends that the Pentecostal church has departed from its origins.<sup>344</sup> Further there is a resistance to the democratic powers

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<sup>342</sup> The employment of these words is in evidence in the sermons and writings of the proponents of the AM.

<sup>343</sup> See for example the Constitution of the FGC, Clause 11. The Local Church, Article 5, p. 46 (1997)

<sup>344</sup> Vinson Synan, *Apostolic Practice*, Vol. 2. No.1. Classical Pentecostal denominations are of the conviction that they are preserving the ‘apostolic faith,’ a description given by Charles Parham, one of the founders of Pentecostalism. Yet Parham, for example, was highly critical of any centralized form of government, especially that which included apostolic authority. However, the present structure of many of the Pentecostal denominations has evolved into a centralized form of Church government. This is a serious point of contention made by those individuals that have seceded from their denominational affiliations. For example, the constitution of the FGC has rigid rules regulating its operations. Strict procedure is adhered to in the implementation of decisions both on the local church and national level. The autonomy of the local church and the leadership of the local church pastor are governed by



granted to church councils, which in many instances have been elected by the membership of a local council but lack the spiritual ability to administrate the affairs of the church.<sup>345</sup> Since decisions are democratically implemented many pastors of churches feel restricted in providing the spiritual direction of the congregation.<sup>346</sup> Many have felt that their labours are undone by the popular vote of individuals who do not have any insight into spiritual matters.<sup>347</sup> Further, there is the opinion that the church at the national level is led bureaucratically and not in accordance with the scriptural norms.

The antithesis to the overly structured forms of church government is the formation of loose ecclesial structures developed by the AM. The creation of the patriarchal systems of relationships intrinsically carries certain impediments. These forms of relations have the potential of devolving into systems of control, spiritual dependency, administrative and ministry stereotyping. There is also the danger of undermining the individuality of people and the accomplishment of their personal goals and destiny. While the principle of ‘spiritual fathering’ brings many benefits to the development of protégés, there is the risk of developing a regimental culture of subservience to individuals who may thereby assume iconic status in this system of leadership.

Integral to the AM Apostolicity of Doctrine is the key role played by apostles. The office of the apostle has caused great confusion in Pentecostal circles. We will therefore address the AM paradigm nature, ministry, and succession of the apostle in the next chapter.

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pedantic constitutional protocols. The highest legislative authority of the church is the General Conference having delegated its authority to the Executive Council. This council has the executive right to make pronouncements upon the entire church under its oversight. The legislative culture of strict protocol is uncharacteristic of the Pentecostal tradition.

<sup>345</sup> See interviews with Toerien, Swart, and Barnwell. Munien and Du Plessis have also resigned from their denominations because of the excessive bureaucratic structure of church government.

<sup>346</sup> See for example, the constitutions of SA Pentecostal denominations, namely that of the Full Gospel Church of God (FGC) and the Apostolic Faith Mission (AFM).

<sup>347</sup> Draft Constitution of the Full Gospel Church of God in Southern Africa, for the General Conference, 1997. p. 16

## Chapter Five

### Apostles and Apostolic Succession

The AM has championed the incorporation of the office and function of apostles into the ministry of the church. In this chapter we will address the AM definition of the office of the ‘apostle,’ the process by which the apostles are accommodated in their ecclesial structures, and the scope of the ministry of apostles. Further, the AM position on women apostles is addressed.

A review of each AM proponent’s writings and sermons reveal a paucity of evidence and an absence of serious enquiry or dialogue into the theological controversies surrounding the ministry of apostles.<sup>348</sup> The focal point is on the contemporary ministry of apostles coupled with the tendency to present generalised historical references.<sup>349</sup> This chapter captures the quintessential features of the AM apostolic paradigm

The ministry of the apostle is understood in the light of the AMs doctrine of the fivefold ministry. The AM teach that there are five distinct gifts of grace necessary for the effective function and growth of the church. There is consensus in the AM that these gifts are called ‘fivefold gifts of grace,’ namely apostles, prophets, evangelists, pastors and teachers. Further, that Christ determines the measure and distribution of these grace gifts to individuals. The primary purpose of these gifts of grace is for the equipping and building up of His church. Each of these gifts is distinctly different from the other. Collectively they play the primary role of building up the body of Christ in the earth. Since each has a unique place in the building process of the church, each of the five gifts should therefore function in accordance with their configuration of grace. A rejection of any of these gifts would affect and retard the building process of the church in the earth.

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<sup>348</sup> A case in point is found in the writing of Munien, *Global Reformation*. By referring to the Reformation era (1500s) Munien makes vague references to this period of history, pp. 26ff. c.f. Munien, *Apostles, Apostolic People and Churches*, pp. 2-10.

<sup>349</sup>For example, see Chris Wienand, *Authentic Apostolicity*, (Let’s Talk Magazine, California: New Covenant Ministries International, 2000), p. 78, ‘The 20<sup>th</sup> century has seen the restoration of the ascension gifts (Ephesians 4:7-16). The office of the apostle did not cease to exist with the death of the original twelve apostles, neither is it a mystical succession of office going back to Peter. The eternal purposes of God are revealed and fulfilled through the administration of these offices.’

### 5.1 Definition of the Ministry of an Apostle

The AM streams concur with the literal and historical<sup>350</sup> definition of the word ‘apostle,’ (a derivative from the Greek, *apostolos*). The *apostolos*, according to the AM, described an ambassador, delegate, representative or messenger sent on a mission with a specific mandate.<sup>351</sup> The ‘sent one’ derives his/her authority and power from the sender. An expanded definition of the ministry of the apostle is provided through the use of the OT term ‘deputy’ (*mal’akh*) and the rabbinical term ‘agent’ (*shaliah*). Naidoo combines these two definitions, asserting that in the circle of the Rabbis it is said that ‘a man’s [sic] agent (*shaliah*) is like to himself [sic] and that the agents acts implicate the principal.’<sup>352</sup> The inference is that the ‘sent one’ is appointed as an ambassador, agent or deputy of God. Naidoo adapts this literal meaning of apostle to the ministry of modern day apostles:

From this definition, we can deduce that the ministry of an Apostle is governed by a unique relationship with the sender and is enslaved to the will and desire of the one who sends. The office of the Apostle is distinctively disclosed. They have been uniquely appropriated to Christ so as to represent Him in their own person. In this regard, it can be asserted that they act in the person of the Lord Himself. Therefore, the Apostle’s dignity and worth did not lie in themselves but in the one who sends. True Apostles do not place their personal agendas and ambitions above their master. They renounce the right to self-determination and commit to the cause of their God. Their message and actions are bound in each other, thus enjoying and exercising great authority.<sup>353</sup>

The writings and sermons of the AM advocate that the ministry of ‘apostle’ is a gift of Christ that is administrated by the Holy Spirit in the church.<sup>354</sup> Christ identifies the apostle as a gift of grace endowed upon an individual through the ministry of the Holy Spirit.<sup>355</sup>

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<sup>350</sup> For a Roman Catholic definition of the apostle see, Thomas Kocik, *Apostolic Succession in an Ecumenical Context*, pp. 1ff

<sup>351</sup> For definition of apostles in Munien, *Apostles, Apostolic Peoples and Churches*, pp. 5,6; Naidoo, *Gilgal*, p. 54; Hunkin, *Apostolic Strategy*, p. 29.

<sup>352</sup> Naidoo, *Gilgal*, p. 51

<sup>353</sup> Naidoo, *Gilgal*, p. 52

<sup>354</sup> Munien, *Apostles, Apostolic People and Churches*, p. 4. He teaches that these gifts of Christ provide the ‘mantle and anointing’ for ministry in the earth. See catalogue of teachings by SY Govender, <http://www.apostolicleader.co.za>; see ROLCM catalogue for a list of teachings by different AM proponents on the ‘fivefold ministry gifts.’ For further readings see: David, *Apostolic Strategies Affecting the Nations*, Dudley Daniels, *Leading the Church, Building the the nations-Biblical Leadership*, Part 3 (Every Tribe Resources, NCMI, SA, 2005).

<sup>355</sup> Munien, *Apostles, Apostolic People and Churches*, p. 40

In this regard the apostle (and prophet) are categorised and described as ‘foundational gifts.’<sup>356</sup> Since the gifts are received as an integral component in the ministry of the church, the AM opposes any appointment by human election, that is, by ‘some board of ecclesial masters or apostles.’<sup>357</sup> Further, they assert that the office of the apostle may not be acquired through human ability.<sup>358</sup> Naidoo says,

The office of the Apostle (as that of all the five-fold ministry graces) was divinely instituted by Jesus Christ for the benefit of His Church.<sup>359</sup> These five-fold graces (Greek *domata*<sup>360</sup>) are actually a reflection of the nature of the gift (Christ) to His body (the Church). In a technical sense, the five fold graces reveal the “material” gifts given for the needs of the Church. It is in this regard, that the office of the Apostle must be viewed as possessing a special endowment of grace (as will the rest of the five-fold graces) for a specific function within the body of Christ. However, it must be stated that Christ did not institute a hierarchical system of ministry but categories of authority to act as bondservants on His behalf for the building of His people in the earth. The ministry of Apostles not only establishes a representative authority but also actually brings Christ to the Church. Rejection of those sent by Christ is tantamount to Christ Himself being rejected.<sup>361</sup>

There is another dimension that lends to the definition of the ministry of the apostle. This viewpoint is highlighted by Woodroffe and Munien: They cite 1 Corinthians 12:28,<sup>362</sup> particularly the prominence given to the word ‘first,’ thereby advocating for the fundamental role played by the apostle amongst the five-fold ministries. By definition the word ‘first’ denotes that which is first in time, space, order, rank or dignity.’<sup>363</sup> They speculate that this office has certain functions in it that is distinct from the rest of the five-fold ministries. In their opinion whenever God seeks to do something new, the gift of the apostle is *first* engaged to move the church into a new dimension. They refer to Martin Luther as an example of this ‘first anointing’ who was used to tear down the walls of

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<sup>356</sup> Munien, *Apostles, Apostolic People and Churches*, pp2ff enunciates this view based on an interpretation of Ephesians 2:20 and 4:11ff.

<sup>357</sup> See for example, Sermon transcript, Woodroffe, *Apostolic Equalization* (2000), whereby he asserted that apostles are not humanly chosen or ‘made’ an apostle through the process of ordination. This viewpoint is shared by Hunkin, 2006, pp. 93, 94

<sup>358</sup> Munien, *Apostles, Apostolic People and Churches*, p. 64. The AM concur that the selection the five-fold ministry are gifts, predetermined by God.

<sup>359</sup> Ephesians 4:7-16

<sup>360</sup> Ephesians 4:7-8

<sup>361</sup> in Naidoo, Bth Hons, pp. 37,38

<sup>362</sup> ‘And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues.’ (ASV)

<sup>363</sup> Munien, *Global Reformation*, p. 8.

medieval Christianity and bring ‘fresh manna to the church.’<sup>364</sup> They do qualify their point of view by stating that ‘first’ does not imply that apostles are qualitatively better than the other ministries in the church.<sup>365</sup>

... they simply provide a functional headship to the church because they possess a building, governmental anointing design to give the church penetration, breakthrough, clarity in the design of God and an order in which the power of God can move unhindered by religious-political clutter. This apostolic releases the arrowhead to the reformation move of God today.<sup>366</sup>

Having defined the function of the apostle, there emerges the view that there is a hierarchical order within the five-fold ministry. The notion is that within the apostolic team the apostle assumes the function of leader. Shaun Blignaut, an elder in the JKA, maintains that the apostle plays a significant role in the leadership formation of the fivefold ministry:

when the ascended Christ gave these ministry gifts, its intended purpose was for the establishment of the saints, the harmony and interdependence of these gifts with one another, for greater corporate impact. In a corporate context, the apostolic function is best positioned to provide a functional headship and covering to the other four ministry gifts. Headship does not imply inequality of persons, but for the purpose of function and galvanizing all the ministry gifts together into a corporate whole for greater penetration and clarity in the design of God<sup>367</sup>

There is however, a distinction in terms of the role of the apostle in relation to the apostolic team and to the local church. The NCMI, for example, endorses the significance of the ministry of the apostle but differs on the nature of the role of the apostle in the local church.<sup>368</sup> They maintain that the primary function of the apostle is to bring the gift of Christ to the church and not to govern it. The highest level of authority in the local church

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<sup>364</sup> Munien, *Global Reformation*, p. 8. Munien links the pioneering aspect to this word, by stating that apostles possess an inner drive to ‘pioneer new things.’ pp.13,14

<sup>365</sup> see Naidoo, *Gilgal*, p. 52

<sup>366</sup> Woodroffe in the Foreword, Munien, *Global Reformation*, p. 8

<sup>367</sup> Shaun Blignaut, article, *Understanding the Prophetic Ministry*, in *Perspectives on the Apostolic*, pp. 44ff

<sup>368</sup> Daniel, *Top Priorities*, pp. 99ff

is the eldership.<sup>369</sup> An apostle may reside in a local church and therefore function as an elder. However, itinerant apostles do not have jurisdiction over the local church. Munien concurs that apostolic authority is ‘spiritual authority’ and not ‘a dictatorship.’<sup>370</sup> Further, apostles have no jurisdictional privileges over churches unless consensually granted by the local church eldership.<sup>371</sup>

## 5.2. Apostolic Succession

The question of apostolic succession has a rich and diverse history. At the heart of the succession issue is the continuity of the church’s relationship with the apostles of the NT church.<sup>372</sup> On the other hand, the AM bypasses tradition and history in its pursuit to incorporate apostles into the active ministry of the church. Therefore, for the AM, the appointment of the apostle is not determined by lineage or by tradition but by the Lord. The church is not attached to the lineage of the historical apostles but to their inspired teachings and by examples embodied in the scriptures.<sup>373</sup> To succeed the first apostles is to embrace their way of life. For this reason they give prominence to the literal interpretation of the words and example of the NT apostles. Clearly, their writings express the determination to import the office of the apostle directly from the biblical text into the contemporary culture of the twenty-first century church.<sup>374</sup>

There is consensus in the AM that the apostolicity of the church is linked to the ministry and mandate entrusted to the apostles of Christ. Daniel proposes the inclusion of apostles (and prophets) as the ‘apostolic and prophetic wineskin.’ He intimates that this is the

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<sup>369</sup> Hunkin, *Apostolic Strategy*, pp. 17ff; 91ff. Hunkin maintains that Jesus is the head and not ‘any person or ministry... all work together ...without any part receiving a profile or position that is solely for its own benefit’ p. 17. See also *Biblical Studies*, p. 24

<sup>370</sup> Munien, *Apostles, Apostolic People and Churches*, p. 40

<sup>371</sup> Munien, *Apostles, Apostolic People and Churches*, p. 40. The research does reveal that the autonomy of the local church does not preclude the relationship established between the apostle and the local church. In this regard there are examples in each stream of the AM where the apostle may function as a father over a specific church. These churches volitionally choose to develop a relationship whereby they make themselves accountable to the apostle and consent to the apostle providing them with spiritual oversight. See Wienand, *Forging the Foundation*, p.78, ‘The eternal purposes of God are to be revealed and fulfilled through the administration of the Ephesians 4 gift-offices. The administration channels converts into local churches under eldership government and submitted to the apostolic team. God chose this pattern to be his way. The fossilizing of structures occurs when efforts are made to organize the supernatural things of God into our own structures.’

<sup>372</sup> For a post modern overview of the school’s of thought on the succession of apostles, see Burkhard, *Apostolicity, Then and Now*, pp. 35-39; 201ff; 246ff.

<sup>373</sup> See Munien, *Apostles, Apostolic People and Churches*, pp.55ff for biblical examples describing the ministry of the apostle.

<sup>374</sup> *Biblical Studies*, p. 23

structure that would contain the fullness of the spirit of Christ.<sup>375</sup> The credibility of the church, according to the AM necessitates that need for the inclusion of apostles as a certification of its continuation with the church of the NT and for the church's effectiveness in the world.<sup>376</sup>

We know that the church began under the inspired ministry and leadership of the apostles and continued to expand among the Gentile nations in the same way. But I propose that the Holy Spirit has once again been preparing apostles in the midst of the church...the truth is that apostles have always been in the church throughout history, although they have not always been recognized or received as apostles.<sup>377</sup>

The ministry of the apostle is linked to the ongoing ministry of the Holy Spirit.<sup>378</sup> The AM relates the emergence of the apostles to the ongoing activity of the Holy Spirit in the church. In accordance with this premise, the AM adopts a 'restorative' or 'reconstitutive' disposition to the ministry of the apostle.<sup>379</sup> The presumption is that the church has rejected the ministry of the apostle.<sup>380</sup>

The AM contends that the ministry of the apostle is presently being restored or reconstituted by the Holy Spirit into the structure of the church.<sup>381</sup> They claim that it is the

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<sup>375</sup> Daniel, *Choosing your Battles*, p. 87

<sup>376</sup> Munien, *Apostles, Apostolic People and Churches*, p. 3

<sup>377</sup> Munien, *Apostles, Apostolic People and Churches*, p. 3

<sup>378</sup> Munien, *Apostles, Apostolic People and Churches*, p. 65. Munien cites scriptures to back his perspective. See Acts 3:6; Romans 12:3ff; Ephesians 4:7; 3:7ff.

<sup>379</sup> This view is shared in the writings of the NCMI proponents, Munien, Woodroffe, David and the proponents of the JKA.

<sup>380</sup> This is a rebuttal against those in the Pentecostal tradition that have been reluctant to publicly receive the functional ministry of the apostle in the church. See the constitutions of these mainline Pentecostal denominations. The Classical Pentecostal denominations, such as the FGC, AFM and AOG theoretically accept five-fold ministry in their structures, yet their ecclesial structures are silent in accommodating the ministry of the apostle (and prophet). See for example, the Minute (Section AZ 6:40, p 100) of third General Council of the Full Gospel Church of God (FGCG) in Southern Africa, held in Irene, Pretoria on the 8-12 October 2001. At this meeting acknowledgement is given to the existence of the 'five-fold' ministry. However the church distanced itself from use of the titles (especially of apostles and prophets) as this will 'create an impression of superiority or high mindedness and exclusivity' of certain individuals opening the door to abuse of these titles.' Clearly, the office of apostle and prophet is viewed as 'superior' provoking fear of abuse, hence the restraint by the Pentecostal tradition to adapt it into the governmental structure of the church. (Extract taken from the Minute of third General Council of the Full Gospel Church of God (FGCG) in Southern Africa, held in Irene, Pretoria on the 8-12 October 2001, Section AZ 6:40, p 100).

<sup>381</sup> This is a direct allusion to the cessation view of the ministry of apostle. The cessation school teaches that the supernatural gifts and offices of the Holy Spirit ceased with the death of the original New Testament apostles and the canonization of the scriptures. See Jon Ruthven, *On the Cessation of the Charismata: The Protestant Polemic on Post Biblical Miracles*, Sheffield Academic Press, Sheffield 1993, for a detailed Pentecostal/Charismatic apologetic on the *charismata*. Refer also to teachings of Sam Soleyn, (from New Mexico, USA) a regular guest of the JKA. He has played an influential role in contributing to the worldview

Holy Spirit that is emphasizing the importance of the gift and ministry of the apostle to the church.<sup>382</sup> Apostles, according to Munien, have always been in the church but in many instances not given the due recognition.<sup>383</sup> However, Munien is convinced that apostles are being raised by the Holy Spirit to birth and direct a new global movement in the earth.<sup>384</sup>

The AM attaches a prophetic connotation to the restoration of the ministry of the apostle. They accredit its re-emergence to an eschatological consummation of a glorious church at the end of the ages.<sup>385</sup> The assumption is that the ministry of the apostle cannot cease until the church's growth is complete and the kingdom of God is consummated.

The 20<sup>th</sup> century has seen the restoration of the ascension gifts (Ephesians 4:7-16). The office of the apostle did not cease to exist with the death of the original twelve apostles, neither is it a mystical succession of office going back to Peter. The eternal purposes of God is revealed and fulfilled through the administration of these offices.<sup>386</sup>

The AM connects the principle of apostolic succession to the raising up of future leaders. Jonathan David described this process as creating 'succession structures:'

The church must develop structures that reproduce core leaders, so that the legacy is carried down to the next generation. Ministries are building monuments because they are not able to raise up sons (2 Samuel 18:18). Only sons are able to reproduce our ways, not just our teachings (1 Corinthians 4:17).<sup>387</sup>

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of the JKA on the role of apostles in the ministry of the church. He refutes the cessationist view. See article 'The Government of God, Apostles' in <http://www.samsoleyn.org>. 'What I'm doing here is I'm addressing the question of the need for the five gifts for the equipping of the saints. I'm saying that according to Ephesians 4:11 and 12 you have to have five gifts to equip your character for the works of service. But it's common for religion today to say, "You don't need the five gifts because you have had the written Word to replace the gifts of apostles and prophets. Now, oddly enough, these same people, these same denominations, admit to having evangelists and teachers; some admit to having pastors. The reason why some don't call them pastors but call them ministers, is because they don't want to be confused with other religions, other groups that call their ministers, pastors.'

<sup>382</sup> Munien, *Apostles, Apostolic People and Churches*, p. 4

<sup>383</sup> Munien, *Apostles, Apostolic People and Churches* 1999, p. 3, 55ff Munien asserts that there has been a misconception for centuries that the ministry of the apostles was only confined to the first century. In his opinion the church still needs this ministry for the edification of the church until it reaches perfection.

<sup>384</sup> Munien, *Apostles, Apostolic People and Churches* 1999, p. 9. Woodroffe makes the claim that apostles are leading the present reformation of the church (In Munien, 1999, Comments by Woodroffe in the Foreword).

<sup>385</sup> Naidoo, *Gilgal*, p. 53

<sup>386</sup> Wienand, *Authentic Apostolicity*, p. 78;

<sup>387</sup> David, *Apostolic Strategies Affecting Nations*, pp. 28-30



The AM succession paradigm conveys a strong patriarchal character. Streams such as the NCMI, Munien, ISAAC and the JKA utilise the language akin to that of a family. The ministry of the apostles is compared to that of a father. The fathering character is listed by Munien as a key function of the apostle.<sup>388</sup> As a father it is incumbent to raise ‘sons’ who will replicate their ministries in the earth.<sup>389</sup> Munien refers to this as ‘passing on the baton,’ in that every apostle should seek for a spiritual son to take the ministry and vision to the next generation.<sup>390</sup>

The apostolic succession takes place through the process of spiritual fathering. Spiritual fathering is an apostolic function rendered to those on whom the apostle wants to reproduce himself. The fathering process is to put into these men the very life and nature of our being so that it is reproduced in them...<sup>391</sup>

Jonathan David enunciated the steps that apostles should take in the selection, training and appointment of their successors:

Spiritual Fathering starts with spiritual fathers identifying who their children are. Then they need to work with them and train them to grow up in the ways of the Lord. The initiative of spiritual fathering is with mature fathers. They must turn from being preachers and teachers to become spiritual fathers. The whole scope of ministry can change through the concept of spiritual fathering. God needs to turn the hearts of the children to their fathers. Spiritual Fathering is completed with children feeling they belong and are accepted as sons by those to whom they are submitting their lives as their fathers. God comes into our society through this covenantal relationship that affects and influences the surrounding community. Spiritual Fathering raises up continuation of the spiritual ministry, which God has placed upon the town. The spiritual ministry gathers momentum and gets reproduced through the “sons in the faith.” The sons now duplicate the call and ministry and multiply the effectiveness of

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<sup>388</sup> Munien, *Apostles, Apostolic People and Churches*, pp. 69ff.

<sup>389</sup> Munien, *Apostles, Apostolic People and Churches*, p. 41. See also Chapter Seven, p. 69ff where Munien dedicates the entire chapter to the ministry of the apostle functioning as a spiritual father.

<sup>390</sup> Munien, *Apostles, Apostolic People and Churches*, p. 94ff

<sup>391</sup> David, *Apostolic Strategies Affecting Nations*, pp. 21,22. David advocates ‘fathering’ as the primary function of apostles. He states, ‘Spiritual fathering is a divine strategy to reform society. God is the one who is sending the Elijah type of ministers and ministry towards us (Malachi 4:5-6). This is God’s divine appointment for the church. It’s a time of specific work upon the church through the prophetic and apostolic mantle of mature ministries.’ pp. 21ff

the original spiritual ministry. The borders of the original spiritual ministry expand and spread as an ever increasing influence into society.<sup>392</sup>

An important aspect of the succession process of apostles involves the laying on of hands as an indication of the transferral of spiritual responsibility. The AM adopts the biblical methodology whereby the 'laying on of hands' is perceived to activate the gifts and calling upon individuals, to sanction and ordain individuals into the ministry of the church and to commission and send individuals on apostolic ministry.<sup>393</sup> The AM proponents believe that an actual 'impartation' or transfer takes place when hands are laid upon an individual.<sup>394</sup> They extract their example from the OT, the father laying his hands and blessing the son.<sup>395</sup> Further, they view it as an integral aspect of the practice of the apostles in the New Testament.<sup>396</sup>

As we have observed, the structure of trans-generational succession is characteristically patriarchal in nature. The AM patriarchal paradigm of succession does not fit the historical model of the Pentecostal denominations. For example, the AFM constitution spells out the steps to be taken when appointing a pastor in a local church.<sup>397</sup> In the event of the demise or departure of the leader from a congregation, the vacated post is advertised to all interested parties within the denomination. The applicants are screened and interviewed by an appointed body within the local church. Recommendations are thereafter made to the congregation at a special meeting after which the candidate with the most votes would be appointed leader over the congregation. On the other hand, in the AM the apostle that is in relationship with the local congregation determines the appointment.<sup>398</sup> However, an elective process does not regulate the succession. His or her predecessor would have selected the prospective candidate for the position. The apostle merely affirms the person prepared

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<sup>392</sup> David, *Apostolic Strategies Affecting Nations*, pp. 22,23

<sup>393</sup> Munien, *Apostles, Apostolic People and Churches*, p 112

<sup>394</sup> See Munien, *Apostles, Apostolic People and Churches*, pp. 112ff.

<sup>395</sup> See Munien, *Apostles, Apostolic People and Churches*, pp112, 113. He cites the example of Jacob giving a blessing to his sons in Genesis 48:13,14).

<sup>396</sup> For example, Munien, *Apostles, Apostolic People and Churches*, p.114, declared: 'For obvious reasons, the laying on of hands was an integral part of the early Church as well as part of the ancient practices of Israel. According to chapter 6 of the Book of Hebrews, the laying on of hands was one of the elementary and therefore foundational doctrines and practices of the apostles in the first century.'

<sup>397</sup> See Constitution of the Apostolic Faith Mission of SA, Section 2.4.5, p. 6. 22 May 2008.

<sup>398</sup> The procedure of appointment is cited in Chapter Four: 4.3.4.A The Set Man Model, p. 80

for the position. The successor, according to the AM, should display the qualities of his or her predecessor. These qualities are described as that of a ‘son’ (sic) who possesses the leadership ability to assume, preserve, and enhance the mission and ministry entrusted to his or her predecessor. In this way the AM maintains that continuity of the mission of the church is preserved. By this the AM model promotes the appointment of individuals from within the local congregation.

### 5.3 The Function of Apostles

We will in this section briefly review the ministry of the apostle. The AM proponents attach a variegated range of terms to describe the ministry of apostles. The functions of apostles include the interpretation of the mysteries of the kingdom of God, the planting of churches, the protectors of the faith, the establishment of the governmental structure of the church, the identification and ordination of the eldership of congregations, providing encouragement and insights into the purpose of God, and the mobilization of congregations in global evangelism.<sup>399</sup> An example of the versatility attached to the role of the apostle in the church is found in the following statement:

What then is the work of an apostle? What distinguishes the work of an apostle? How does this work of an apostle equip you? Well an apostle is meant to understand the mysteries of the kingdom of heaven. That means that God shows them what the kingdom is like. And because they are endowed with the understanding of the kingdom, they are able to explain the kingdom to others. That's one of the three things that an apostle is. Secondly, they are able to bring order to the relationships of people in the kingdom. For example, an apostle will come in. If there are no believers an apostle will come to a city and, if there are no believers, that apostle will do the work of an evangelist. Why? Because that is how you get believers. People who are not saved become saved. But once there are people who are saved then the apostle begins to instruct and teach the things of the kingdom.<sup>400</sup>

The AM extrapolates from the life of the biblical apostles characteristics that are incorporated into the present day ministry of apostles. From these examples Munien lists

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<sup>399</sup> Wienand, *Authentic Apostolicity*, p. 16. Munien, *Apostles, Apostolic People and Churches*, p. 13 concurs that the ‘primary mission of apostles is to preach the gospel, convert people to Christ and plant churches. The pioneering apostolic anointing ...advances the church into new regions where the gospel has never been heard before’

<sup>400</sup> <http://www.samsoleyn.org>

a range of features that the life of contemporary apostles should reflect.<sup>401</sup> These include demonstrations of power, the ability to endure suffering, the call to serve and humility.

The construction of the church or ‘household’ of God is central to the worldview of the AM. For Munien the apostle plays a preeminent role in the construction of the NT church. They function as ‘wise master builders’ ensuring that the household of God is built according to the divine ‘plan, design, and blueprint.’<sup>402</sup> The proponents of the AM agree that apostles are associated with the laying of the foundation and construction of churches.

God has given the prophets and apostles the primary assignment to build the foundation for such a Glorious House. This Glorious House cannot be shaken. This Glorious House will be bestowed with a greater glory than Solomon’s temple. This Glorious House will be endued with power and authority to influence and impact nations. He also released the grace to other ministries to build upon the foundation the apostles and prophets laid. The apostles and prophets are not the foundation as there is only one foundation that is Jesus Christ.<sup>403</sup>

David understands the divine restoration of the apostle as not merely to plant churches but to ‘establish the foundation of Christ in the believer so that the nature and life of Christ will mature within the believer.’<sup>404</sup> He postulates that these ministries are not the foundation but are there to lay the foundation of Christ into the spirit and soul of the believer... when Christ is established in their hearts, then God can advance His rule and domain from there.<sup>405</sup>

The NCMI adopts a different view by describing the apostle as ‘foundational’ in the administration of the church. Daniel ascribes it to the supplying of spiritual enrichment to the church.<sup>406</sup> The apostle is referred to as a ‘foundational’ ministry by serving in the sub-structure of the church in upholding the core doctrinal principles that constitute the NT

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<sup>401</sup> Munien, *Apostles, Apostolic People and Churches*, pp. 85ff.

<sup>402</sup> Munien, *Apostles, Apostolic People and Churches*, p 9, 10. For a similar viewpoint, see David, 2008, p. 1ff. he teaches that God gives grace and wisdom to the apostles to build the foundations in accordance with the pattern set out in the New Testament.

<sup>403</sup> David, *Apostolic Blueprint for Accurate Building*, p. xiii

<sup>404</sup> David, *Apostolic Blueprint for Accurate Building*, p. 9

<sup>405</sup> David, *Apostolic Blueprint for Accurate Building*, p. 9

<sup>406</sup> Wienand, *Authentic Apostolicity*, pp. 30ff

church.<sup>407</sup> In this respect, the function of the apostle to the church is to reveal the whole counsel of God; prioritize all ‘orthodox doctrine;’ and proclaim the doctrines that would liberate people.<sup>408</sup>

The missionary work of the apostles is central to the NCMI paradigm. They place emphasis on the mission of the church tied to an eschatological goal. Church planting, headed by apostles is fundamental to their view of missions. They base their mission premise on an interpretation of Matthew 28:18-20, teaching that apostles go to the nations with the intention of making disciples and equipping the saints for the work of the ministry.<sup>409</sup> In this respect, the apostles plant churches and help others plant churches. The NCMI develop the *modus operandi* that the apostle plants the church and thereafter maintains an ongoing relationship with the planted church. Wienand is of the opinion that the mark of a true apostle is ‘the fruit of the churches he has planted or helped plant, who are in a healthy state and who have an ongoing relationship with him.’<sup>410</sup>

#### 5.4 Gender: Women Apostles

This section addresses the AM position on ministry and gender. It answers the question, does the AM recognise women apostles? The ministry of apostles have had an impact (ecclesiastically, spiritually, culturally and socially) on the congregations that have acknowledged and accepted their existence. The question is whether these new structures will embrace women without any prejudice whatsoever. In the AM there are two observable schools of thought on gender, namely the egalitarian and the complementarian.<sup>411</sup> In presenting these, the limitation of this section should be highlighted. The writings of the AM proponents neglect to address the issue of gender in their works. Limited data is gleaned from the egalitarian school but the complementarian school seem to be silent on the issue. I have however, presented a general overview of the perspectives of the AM streams with some of the data extracted from sermons that I have listened to and discussions that I have conducted with leaders in these streams.

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<sup>407</sup> Munien, *Apostles, Apostolic People and Churches* p.56

<sup>408</sup> Wienand, *Authentic Apostolicity*, pp. 9,10; and *Biblical Studies*, pp.4ff.

<sup>409</sup> Wienand, *Authentic Apostolicity*, pp. 12ff.

<sup>410</sup> Wienand, *Authentic Apostolicity*, p, 15

<sup>411</sup> See articles by Mickelsen, Alvera. *An Egalitarian Response* (in Clouse, Bonidell & Clouse, Robert C (ed). *Women in Ministry, Four Views* (Intervarsity Press, Illinois, 1989)

### 5.4.1 Egalitarian Viewpoint

The egalitarian school promotes the equality of the genders, teaching that there are no biblically mandated distinctions between men and women in the church. They emphasise equality in that all believers enjoy not only the benefits of salvation but also the privileges to hold every office and play every role that exists in the church. Factored into this viewpoint is the biblical belief that there is ‘neither male nor female in Christ.’<sup>412</sup>

Within the AM, Munien, ISAAC and the JKA adopt the egalitarian perspective. Munien develops a biblical understanding that there are no walls of demarcation in the body of Christ.<sup>413</sup> He asserts that women enjoy equality of privilege and may therefore be called into ministry. He extracts his example from the NT Antioch model.<sup>414</sup> There is a *christocentric* aspect to his interpretation of the church:

Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all and in all’ (NAB, Colossians 3:11)

However, the writings of Munien make no specific reference to female apostles primarily because of the assumption that both female and male genders may be called to function as apostles. The writings of David are also silent on female apostles. David does, however, declare, ‘we welcome the raising up of governing churches through men and women with a clear apostolic mandate for the hour.’<sup>415</sup>

A significant pro-egalitarian influence made on the JKA is by Kelly Varner from the USA.<sup>416</sup> Those embracing Varner’s point of view include Frans Du Plessis (Durban),

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<sup>412</sup> Galatians 3:28

<sup>413</sup> Munien, *Apostles, Apostolic People and Churches*, p. 25

<sup>414</sup> Munien, *Apostles, Apostolic People and Churches*, pp. 23ff; Acts 13:1ff

<sup>415</sup> David, *Apostolic Strategies Affecting Nations*, p. 9

<sup>416</sup> Kelly Varner, *The Three Prejudices*. (Shippensburg: Destiny Image, 1997). Varner (USA) features prominently in the AM in SA. His book *The Three Prejudices* is probably the clearest position adopted on the issue of gender by these proponents of the AM. The following statement encapsulates Varner’s remarks on the issue of gender. ‘The decade of the 1970s was marked by an accelerated awareness of the theocratic government throughout the Body of Christ, Divine order, local church government and structure, authority and submission-these truths that emerged were much needed in the Charismatic community birthed in the 60’s. However, the so-called “discipleship controversy” arose because the principle of authority and submission was misunderstood. Consequently, it was carried too far in three key, arenas: the *domestic*, husbands taking too much authority over their wives; the *ecclesiastical*, shepherds (pastors) taking too much authority over the sheep (saints); and *trans-local* apostles take too

Sagie Govender (Durban), Shaun Blignault (Port Elizabeth), Ben Kleynhans (Pretoria), Kobus and Hazel Swart (Cape Town), and Eddie and Yvonne O Neil.<sup>417</sup> Varner advocated for women to be restored to an equal place of membership in the Christian community asserting that they cannot be assigned 'second class' status.<sup>418</sup> He develops his theology on an understanding of the New Covenant that God had entered into with humankind.<sup>419</sup> Proceeding from this stance, Varner maintains that women may function as apostles. He cites the apostolic ministry of the woman, Junia (Rom. 16:7), to emphasise his point.<sup>420</sup> In addressing the controversy on the gender of the name, he postulates that Junia was a woman (and wife of Andronicus), not a man, and therefore a notable apostle (Rom. 16:7). John Chrysostom (337-407), bishop of Constantinople, said of Junia, 'Oh how great is the devotion of this woman that she should be counted worthy of the appellation of apostle.' Prigen of Alexandria said that the name was a variant of Julia, mentioned in Romans 16:15, as does Thayer's Lexicon.<sup>421</sup> The identity of Junia as a female apostle was not questioned until the Middle Ages. Varner accuses translators of changing the gender of the name to the masculine form, Junias.<sup>422</sup>

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much authority over the local shepherds (elders). These excesses and eventual abuses occurred because men did not fully comprehend the scriptures.' p. 43

<sup>417</sup> All of these individuals are members of an apostolic alliance called JKA. They have their own networks and play a prominent role in the propagation of the AM message. See articles in *Perspectives on the Apostolic*, presented by two women from the JKA leadership, Hazel Swart, *Gender in the Apostolic Season*, pp. 31-34; and Yvonne o Neil, *The Grace Gifts of Christ*, pp. 37-38. Both share the views of Varner.

<sup>418</sup> Varner, *The Three Prejudices*, p. 36

<sup>419</sup> Varner, *The Three Prejudices*, p. 38–104. He teaches that prior to the fall of the human race there was no gender prejudice and that this emerged after their demise. God's initial mandate for humankind (man and woman) was to fill the earth and rule over it. Any supremacy was swallowed up in unity. God's command was given to 'them' and not 'him'. Further, the Genesis (5: 1-2) account referring to 'ha adam' is a generic reference to 'man' as a collective whole for humanity (both male and female) and not a to a personal pronoun. Only after this it becomes the proper name for the male man. In this respect Varner dispenses of the male dominant view for the subordination of women to men based upon the creative order of creation. They say that woman was created *after* man, and is therefore secondary to him. He explains that God was more concerned about His commission to 'adam' (male and female) corporate than He was about the order in which they were created and formed. In Eden, there was no job assignment according to gender. Man and woman had the same destiny and a shared humanity.

<sup>420</sup> Varner, *The Three Prejudices*, p. 62

<sup>421</sup> Varner, *The Three Prejudices*, p. 62

<sup>422</sup> Burkhard, *Apostolicity Then and Now*, concurs with this view, p. 10. He cites the following article: Elizabeth Schussler Fiorenza, *The Apostleship of Women in Early Christianity*, in *Women Priests: A Catholic Commentary on the Vatican Declaration*, eds. Leonard and Arlene Swidler (New York, Paulist Press, 1977).

### 5.4.2 Complementary Viewpoint

The complementary school teaches that men are placed in a position of authority and women accordingly are in subordination to the men. This view purports that there are certain restrictions on women's roles in the church, with some roles being completely prohibited in the church. In this regard the man is viewed as the head of the woman. The extreme end of this teaching is that women should remain silent in church.

Data on the complementary viewpoint is difficult to access. However, I am aware of the fact that the NCMI and C-WBN are complementary. I draw my deductions from sermons by proponents<sup>423</sup> of the C-WBN, and by engaging leaders of the C-WBN and the NCMI.<sup>424</sup>

Both the NCMI and C-WBN promote the equality of the genders but highlight their functional diversity. They maintain that both genders enjoy equality of privilege in the body of Christ but in accordance to the divine design women are restrained from governance in the church.

The NCMI differs from the C-WBN in terms of their interpretation of the fivefold ministry. The NCMI teach that women may function in any of the fivefold office's with the exception of the office of the apostles, which is a governmental gift. Accordingly, the NCMI includes women in the apostolic ministry team but not into the leadership structure of the local church.<sup>425</sup> The NCMI adopts a strong patriarchal position believing that the male gender leads churches though the women are permitted to participate in the leadership structures of the church.

### 5.4.3 Concluding Remarks

On a practical level there is an absence or invisibility of any women apostle in the leading AM streams under review in this thesis. The writings, leadership structures and speakers at the conferences indicate that the theoretical gender-neutral stance has

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<sup>423</sup> For example, Dr. Noel Woodroffe and Anderson Williams.

<sup>424</sup> These leaders are Anthony Naidoo and Grant Crawford, from Pietermaritzburg but serve on the NCMI international apostolic team and Suresh Ghunah, the leader of the C-WBN SA.

<sup>425</sup> See for example, NCMI International team member, Anthony Naidoo interview, Pietermaritzburg, 5 August 2009. Discussion were conducted between the researcher and senior elder, Grant Crawford of the New Covenant Ministries, Pietermaritzburg



not translated into the emergence of women apostles. However in some streams of the AM, like the JKA, men and women function in the leadership of churches. In the JKA there are women leading churches and actively involved in the ministry structures. Some travel with their husbands and are invited to speak in churches.

The case presented for and against the leadership of women apostles in the church raises questions regarding the interpretation of the scriptures. It stimulates the need for AM proponents to engage in dialogue amongst themselves in an attempt to rid the church of gender prejudice.

There are major challenges facing the AM. One such is the use of language, more specifically, gender offensive language. The language engaged by the AM is gender sensitive in that they reflect a leaning towards the male gender. However, according to the JKA, words such as ‘father,’ ‘son,’ and ‘set-man’ are engaged in a gender inclusive manner.<sup>426</sup> These words are utilised to convey certain dominant biblical concepts but are not intended to suggest that they exclude the female gender. However, metaphorical concepts such as ‘fathers and sons’, ‘bride and bridegroom’, and ‘apostolic fathers’ will need to be seriously re-conceptualised without losing their original meaning.

## 5.5 Conclusion

The AM streams adopt a simplistic biblical and pneumatological attitude when accepting the office of the apostle. As we have discussed in Chapter Four, the AM position evolves from the perception that the scriptures should be literally read, as a contemporary source, under the influence and guidance of the Holy Spirit. It could possibly be the reason for the writings of the AM proponents making cursory historical references to the rich tradition of the ministry of apostles in the church. Further, since the AM is suspicious of existing ecclesial structures, especially the top handed institutional ones, emphasis is placed on the mission and function of apostles rather than on their status in the church.<sup>427</sup> Evidently, the presuppositional and dogmatic hermeneutical approach of the scriptures by the AM

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<sup>426</sup> See for example articles in *Perspectives on the Apostolic*, presented by two women from the JKA leadership, Hazel Swart, *Gender in the Apostolic Season*, pp. 31-34; and Yvonne o Neil, *The Grace Gifts of Christ*, pp. 37-38. Both articles present a motivation for the inclusion of women in ministry. They employ words such as ‘father,’ and ‘son,’ in a gender inclusive manner.

<sup>427</sup> Munien, *Apostles, Apostolic People and Churches*, p. 2

proponents is motivated by a deep desire to see the realization of the eschatological consummation of the church. As a result the AM paradigm of the apostle does not fit the framework of reference of mainline Christian traditions. Therefore, the AM may be accused of failing to present a holistic discussion of the full resurrection and restoration of the nature and ministry of the apostle.

Undergirding the AM purview is the estimation that the mainline churches of the Pentecostal tradition have lost their relevance and effectiveness in the world. At the heart of the AM diagnosis is the contention that the Pentecostal leadership structure is biblically flawed. Proceeding from the conviction that the inclusion of the ministry of the apostle would remedy the situation, the AM promotes the fast tracking of the appointment of the apostle into the corporate structure of the church. The apostolic leadership paradigm is embellished with relational and paternal principles, mainly because of an attempt to counteract the Pentecostal tradition's perceived bureaucratic style of management. The AM patriarchal and paternal leadership accoutrements are an attempt to redress the deficiencies of their Pentecostal denominational counterparts. By engaging the relational model of father/son the AM presents an important aspect to the management and pastoral care of the leadership of congregations.

The patriarchal role played by the apostle should be viewed against the backdrop of the perspective of the allegations made by the proponents of the AM against the Pentecostal denominations. A key issue is the AM's perception of a heavy-handed system of bureaucracy that seems to have lost touch with the pastors of local churches, many of whom have felt neglected and isolated by the leadership of their denominations. The AM fills this 'void' by presenting the apostle as a 'father' figure to the leadership of local churches. These apostles, according to the AM provide encouragement, spiritual support and teachings that enhance the ministry of the local pastor.

Further those leaders of churches who have left their denominations to join the AM have indicated that the ministry of the apostles have shifted the paradigm with regard to the mission of the church in the earth.<sup>428</sup> By building personal relations with local churches, the apostles have played a role in mobilising the local congregation to becoming proactive in evangelising the world and caring for their communities

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<sup>428</sup> These views are highlighted in the interviews and surveys cited in this thesis.

The function of the apostle is central in the worldview of the AM. They develop their spirituality and paradigm of ministry around this ministry. The ministry of the apostle is used by Christ and the Holy Spirit to fulfil the divine will of God in the earth. The transcendental, risen Christ authoritatively administrates the affairs of the earth through the Holy Spirit who immanently directs the earthly affairs through the ministry of the apostle and the five-fold team.

The AM has not developed a clear position on the issue of gender, namely women apostles. The principle of gender equality in my opinion is ignored in the AM. It still has to be translated into the ecclesial structures, thereby demonstrating the active function of women apostles and leaders in the church. My initial research indicates that while women are received as equals into the leadership structures of the church, there is a noticeable absence of women in the fivefold ministry of the AM churches.

Finally, a central notion in the AM is the desire to be 'faithful to the reading of the scriptures.' As a result, they experience tensions when attempting to understand controversial issues such as the leadership of women apostles. Herein is the complementarian fear of violating the norms set out in Scripture. As discussed, the basis of their argument is not the fear of submitting to women in leadership *per se* but the fear of the violation of the biblical requirements for the church.

## **Chapter Six**

### **Analysis of the Self Image and Perception of the Apostolic Movement**

#### **6.1 Introduction**

The previous chapters discussed the emergence of the AM, its history and doctrine. In this chapter we aim to describe the characteristic features of the AM by reviewing how their proponents understand, practice and promote the AM teachings. This chapter will fulfil two research objectives: The first is to analyse the programmes of the AM; and the second is to explore the perceptions of church leaders from the Pentecostal churches in relation to the AM.

##### **6.1.1 Research Objectives**

In order to analyse the diverse programmes of the AM, I have selected two AM streams namely, the NCMI and the JKA. With reference to NCMI, I have used the measuring instrument of a questionnaire to capture the perspectives of the respondents to their programmes. All of the respondents are elders in the NCMI apostolic team.

As a means of analysing the programmes of the JKA, I have focussed on those ‘apostolic’ forums, which attract church leaders from within their movement and from other Christian traditions. I have identified three apostolic forums that have been created to propagate the AM teachings and to recruit followers. I have therefore used a questionnaire to capture the perceptions of the respondents who attend these AM forums.

I will next explore the perceptions of church leaders from three Pentecostal denominations (FGC, AFM, and AOG) in relation to the AM. The measuring instrument for this exercise is the questionnaire. The purpose is not to determine the official position of these three Pentecostal denominations but to ascertain the views of these church leaders on the AM. Hence I attempt to capture from their perspectives, the nature of the relationships that exist between them and the AM.

### **6.1.2 Research Methodology**

In order to investigate the perceptions of leaders in the AM and in other Pentecostal churches, I used a questionnaire. The questionnaire consists of a series of open and closed ended questions. The responses of the different categories (See 6.1.3) of respondents are gathered and analysed.

### **6.1.3 Measuring Instrument and Sample**

The measuring instrument used was a questionnaire that consisted mainly of open and closed ended questions. I have engaged the services of Shaun Ramroop (PhD) from the School of Statistics and Actuarial Science, University of KwaZulu-Natal, Pietermaritzburg for the analysis of the questions.<sup>429</sup> The detailed analysis report is in the Appendix section of this thesis.

Due to constraints of finance and time, the respondents were drawn through the convenience sampling technique. The respondents are from the AM (NCMI and JKA) and from Pentecostal churches (AFM, FGC and AOG). I have exercised a deliberate judgement in picking some of the respondents since they were known to me. The respondents chosen from the Pentecostal churches are leaders of churches. On a personal note, I am familiar with some of the respondents of the survey in the FGC and the JKA (Pietermaritzburg, Durban, and Pretoria). I am not acquainted with most of the respondents from the NCMI. My choice of the respondents from the AFM (Gauteng) and AOG (Cape Town) was influenced by my prior knowledge of the fact that they represented groups who were familiar or exposed to aspects of the AM teachings. I am not personally acquainted with most of these respondents.

The group of respondents in this thesis does not in any way lend themselves as being an adequate representation of the AMs and Pentecostal church membership. It must be emphasised that the respondents from the Pentecostal churches do not represent their constituencies as a whole and caution must be exercised in interpreting the results. Hence the findings cannot be generalized. Similarly, respondents chosen from

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<sup>429</sup> Refer to the Appendix Section pp152-222 for an analysis of the questionnaire. The data gathered was analysed by Ramroop using the statistical software SPSS version 15 with descriptive and statistical techniques. The open ended questions were summarised into keys and salient findings whilst bar graphs, frequency tables and descriptive statistics such as mode, mean, median, etc were used for the closed ended questions.

the AM forums do not reflect the views of all the AM streams in South Africa. However, they do provide insights into the life and culture of the AM.

## **6.2 Analysis: The Apostolicity of Life in the Apostolic Movement**

We will now proceed to discuss the first research objective of this chapter – an analysis of the life of the AM. Though I have selected two AM streams, namely the NCMI and the JKA, I am cognisant of the fact that my personal selection of these two samples may lead to a potential bias in the interpretation of the results.

A questionnaire consisting mainly of open-ended questions was sent to elders on the international apostolic team of the NCMI. An electronic copy of the questionnaires was emailed to Anthony Naidoo, from Pietermaritzburg, an elder on the international apostolic team. He subsequently agreed to email the questionnaire to fellow elders of the international apostolic team. As a result there were four respondents from Pietermaritzburg, Durban, Bulawayo and Australia. Each of these respondents are lead elders of churches.

Similarly, a questionnaire was presented to delegates attending the forums of the JKA in Durban, Pietermaritzburg and Pretoria. Printed copies of the questionnaire were given to delegates attending these forums. There were eighteen delegates who responded from Pietermaritzburg, from Durban nineteen responded and from Pretoria seventy five responded. A description of the objectives and purpose for each of these forums is discussed in the ensuing sections under the JKA.

### **6.2.1 New Covenant Ministries International (NCMI)<sup>430</sup>**

In Chapter Three we traced the emergence of the NCMI to the beginning of the 1980s. The NCMI was born out of a pursuit by a group of church leaders from Pentecostal and mainline church traditions for more ‘authentic’ expressions of Christianity. This group headed by Dudley Daniels, discovered from a ‘more careful’ study of the scriptures what they considered to be ‘new’ missional and ecclesial models that would eventually define their movement. They consequently propagated the need for a decentralisation of ecclesial structures that were governed by stringent

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<sup>430</sup> Appendix 1.2.1 pp159-160

bureaucratic procedures, thus calling for the autonomy and self-governance of the local church. These leaders concluded that the local church was the highest form of church government and that the church should be led by a group of elders. As a result, these church leaders resigned from their church organisations and reorganised themselves. They developed relations with the aim of working together to evangelise the world. These 'relating' churches were mobilised to replicate their model by planting churches internationally. In this way they hoped to accelerate the return of Christ for His church. Against this backdrop the survey questionnaire was sent to verify the practice of the NCMI churches. An analysis of the responses follows.

All respondents indicated that the NCMI is involved in mission work internationally. The respondents estimate that the NCMI is conducting missions in approximately fifty-five countries. These countries include Zimbabwe, United Kingdom, Europe, Far East, Australia, New Zealand, North America, Canada, Madagascar, Central Africa and East Africa.

The NCMI respondents concur that the NCMI structure of leadership is made of 'loose relationships.' While there is no formal hierarchical structure, there is an apostolic leader (from the continental and regional apostolic teams) who leads the international team. Those who are on the international apostolic team are viewed as elders and apostolic leaders.

The respondents mentioned that there are various conferences and meetings that take place such as the Geographical Training Times (GTT) meetings, Annual Planning Meetings, Annual Leadership Training Times (LTT). The LTT takes place in Gauteng, KwaZulu - Natal and Western Cape. There are also elders meetings in the various regions within the province. The average age of the attendees at these meetings is between 35-40 years. The education level of the attendees at these meetings is High School and Tertiary Education. The current religious affiliation of the majority delegates is the NCMI. The delegates attending these meetings comprise of pastors, lead elders, elders, deacons and emerging leaders who are scholars and school leavers.

The respondents share views common to their doctrine as set out in Chapter Five of this thesis. The respondents describe the role of women in the home, marriage and in the five fold ministry. They accept that women are a gift from God, and are co-equal with men. Therefore the respondents agree that women are capable of offering counsel and wisdom in the church. While the respondents support the equality of men and women in leadership, all do not believe women may govern in the church as elders. They have indicated that in extreme situations when ‘no men are available for eldership’ then God will use women in this capacity.<sup>431</sup> These views are generally consistent with their doctrine on women as we discussed in Chapter Five (5.4).

The respondents have stated that the NCMI family of churches are involved in community social programmes. The following are some of the social programmes cited in the responses: They provide support and provision to local orphan primary school students, feeding of children in township pre-school, feeding people in informal settlement, ministering to orphans and the pregnancy crisis centre-housing which houses women from displaced homes that have no place to go especially in the last semester of their pregnancy.

### **6.2.2 Judah Kingdom Alliance (JKA)**

In Chapter Three (3.1.3) we have traced the origins of the Judah Kingdom Alliance to the 2000s. The origin of the JKA is an outflow of streams that have been associated with the AM of the 1990s. The JKA is comprised of an alliance of diverse ministries, networks, autonomous churches and individual church leaders, some of whom are members of Pentecostal denominations and other mainline church traditions.<sup>432</sup> The JKA encourages diversity of expression but share the common goal of working together to promote the AM. The JKA promotes the call for a reform of the church, according to their understanding of biblical models of ministry in the New Testament.

One of the common features in the JKA culture is the creation of leadership forums, apostolic schools and conferences. Church leaders from independent, Pentecostal, and mainline churches attend these forums. This is in keeping with the view that ‘apostolic churches are to be training schools and schools of the Spirit where

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<sup>431</sup> See Appendix 1.2. pp160-169

<sup>432</sup> see Chapter Three, Section 3.1. pp 27-33,



revelation knowledge is shared and understood, and where gifts are imparted, activated, trained up and commissioned.’<sup>433</sup>

Apart from annual schools and conferences<sup>434</sup>, there are weekly<sup>435</sup> and monthly ‘apostolic’ forums hosted in Durban, Pietermaritzburg, Pretoria, Cape Town, Port Elizabeth and Port Shepstone. At these forums proponents of the AM present their insights and respond to questions on the AM. Having initially been formed to introduce leaders to the AM, some of these forums have evolved into resource centres, training and resourcing leaders in the management and ministry of their churches.

It is necessary for the purpose of this thesis to capture the perspectives of those who attend these forums. Therefore a survey questionnaire with open and closed ended questions was sent out to three of the apostolic forums, in Durban, Pietermaritzburg and Pretoria. Each forum is hosted by JKA elders, SY Govender, Thamo Naidoo and Ben Kleynhans respectively.

As I have discussed, each of these forums are designed to present the teachings of the AM so that those attending could be influenced by the views of the JKA. These forums are opened to church leaders and believers from all Christian traditions. There are no restrictions with regard to who may attend. As a result these forums are attended by church leaders who are curious to learn more about the teachings of the

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<sup>433</sup> Munien, *Apostles, Apostolic People and Churches*, pp. 35ff

<sup>434</sup> For example, the ROLCM, Pietermaritzburg has hosted apostolic leadership conferences since 1998. The first apostolic conference, named ‘Defining the Apostolic Reformation’ was hosted in January 1998. The speakers at this conference were Dr Noel Woodroffe, Anderson Williams and Robert Munien. Approximately 200 leaders predominantly from within the Pentecostal tradition were in attendance during the day sessions with 500 people attending the evening sessions. To further enhance the objective of training and development of church leaders, the ROLCM purchased the Albert Falls Guest Lodge and Conference Centre (AFCC) in 2003. The AFCC has since become the venue for the hosting of the Apostolic School of Ministry, Perspectives on the Apostolic and other training and development programmes. It is also used by a number of organizations for their training and development programs and for church camps. The premises are also intended to represent the sustainable component of the ROLCM community projects through the RivLife Community Centre, which serves as the social arm of the ROLCM.<sup>434</sup>

<sup>435</sup> Govender conducts a forum called Dialogues on the Apostolic three times a week in Phoenix, Durban. According to a report written by Leah Aungumuthu, the gatherings are an expression of the ‘city church’ concept that ‘supersedes networks and are becoming a powerful dynamic in expressing the kingdom of God.’ Leaders from this forum are encouraged to initiate similar forums in each city of KwaZulu-Natal.

AM.<sup>436</sup> Each forum functions independently from the other. There is no prescribed rules set out by the JKA for the regulation of their teachings or operations. We will now proceed to discuss the responses of the respondents of each forum.

### **A. Durban: Apostolic Forums Hosted by SY Govender<sup>437</sup>**

SY Govender is a retired medical doctor who hosts weekly and monthly apostolic forums for the training and development of church leaders and believers. Since 2003 he has hosted a forum called the Accurate Building Concepts (ABC). Church leaders at this forum meet to dialogue around the teachings of the AM. There are at least one hundred church leaders from different Christian traditions in attendance at each of these forums.

Printed copies of a questionnaire with open-ended and closed questions were sent to the apostolic forum hosted by SY Govender. The objective of the questionnaire was to capture the responses of the attendees in regard to their perspectives of the AM. A total of nineteen respondents completed the questionnaire. The summary of the analysis of the responses follows.

Nineteen respondents participated in the survey. There were fewer females (42.1%) than males (57.1%) that participated in this survey. The breakdown of the race groups was Indians (73.7%), blacks (21.1%), and coloureds (5.3%). The majority of the interviewees strongly agree that they understand the term ‘apostolic reformation.’<sup>438</sup> Of significance is that 94.7% indicated a keen interest in the AM and have stated that it had ‘helped their lives.’ A vast majority of the respondents have noted an improvement in various aspects of their lives, for example, in their spiritual lives, marriages and management of their finances since embracing the AM teachings. They have accordingly attempted to conform their lives to that of Jesus. Similarly, the

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<sup>436</sup> These views are based upon my personal involvement in the JKA and firsthand knowledge of the objectives linked to the establishment of these forums.

<sup>437</sup> Dr. SY Govender is a medical doctor by profession who has emerged as a powerful and dynamic advocate of the Apostolic Reformation message within the AM. He pastors the Antioch Christian Tabernacle founded in 1992 as a ‘house fellowship.’ Govender places emphasis on training and development of church leaders. In pursuit of this objective, he designed ‘*The Accurate Building Concepts* (ABC), training manual in 2003. Many congregations have adopted the ABC as a course to disciple congregants in the AM. The objective of the ABC course is to ‘present every man perfect in Christ’ and to ‘equip the saints for the work of ministry.’ This course is used by congregations in SA and internationally.

<sup>438</sup> See Appendix 1.2.2.1 pp 160-169

majority concur that they have seen a change in behaviour of fellow believers in their congregation since embracing the teachings of the AM. There was agreement (100%) that the 'leadership and churches as a whole have changed after hearing the message on the AM.' The majority of the respondents generally indicated a positive perception of the AM, The overall Cronbach's alpha was 0.898 indicating a good internal consistency amongst the questions.<sup>439</sup>

### **B. Pietermaritzburg Apostolic Forum**

The Pietermaritzburg Apostolic Forum, called Perspectives on the Apostolic (POA) is hosted by Thamo Naidoo. It was launched in 2003 and has since been hosted once a month targeting ministers within the KwaZulu-Natal province. Initially the objective was to create an environment where leaders could dialogue around concerns related to the teachings of the AM. There are at least eighty to a hundred church leaders attending each POA. The aim of this forum is to communicate the teachings of the AM.

A questionnaire survey was also sent to the attendees of the monthly POA. The objective of the questionnaire was to capture the responses of the attendees of this forum with regard to the AM. Pastors of independent, Pentecostal and a few from mainline Christian churches form the majority of the attendees at the POA.

There were eighteen respondents participating in the survey. They comprised of females (27.8%) and males (72.2%). The breakdown of the race groups was as follows: Indians (66.7%), blacks (16.7%), coloureds (11.1%) and whites (5.6%). The majority (88.9%) indicated that they understood the apostolic teachings of the AM. All the respondents (100%) stated that they found the teachings helpful in their lives. There was an overwhelmingly positive response (88.9%) to the question on the ecclesial structure of the church. The respondents stated that they understood the concepts of elders, deacons, apostles, prophets and 'set man' in the church and that it improved their understanding of how the government of the church should function. There was consensus (100%) that notable improvements have taken place in the

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<sup>439</sup> See Ramroop Analysis in Appendix, 1.2. pp. 170-180

quality of the teachings and sermons presented to their congregations since their leaders have embraced the teachings of the AM.

With regard to the question of the impact of the teachings on their lives, the majority (83.3%) concur that the teaching of the AM has positively impacted their lives. They agree (83.3%) that they have developed a clearer understanding of what it means to be a disciple of Jesus. In response to the impact of the teachings of the AM on the lives of fellow believers in their churches, there was consensus (66.7%) that they have observed improvements in their behaviour. In general the respondents have indicated an improvement in the quality of their lives since becoming acquainted with the AM.

Finally, the majority of the respondents (approximately 80%-90%) have a positive perception of the AM, whilst the sample also reveals a group of respondents (5%-10%) who adopt a neutral position. The Cronbach's alpha was measured at 0.914 indicating a good internal consistency amongst the responses.<sup>440</sup>

### **C. Pretoria Apostolic Forum - Ben Kleynhans<sup>441</sup>**

The Pretoria Apostolic Forum is called the Apostolic Transition Forum (ATF) and is hosted by Ben Kleynhans. He commenced facilitating annual church leaders Apostolic Summits in Pretoria since 2005. The first Summit was hosted in the Sheraton Pretoria Hotel in October 2005 and drew a approximately three hundred pastors and leaders from all over South Africa. Emanating from this summit, Kleynhans felt the need to commence a monthly forum that would provide resource to church leaders. As a result the ATF was launched in 2005. It has since been hosted on a monthly basis attracting church leaders from all races, although the majority are from white, Afrikaans Pentecostal churches.

<sup>440</sup> See Ramroop report on Analysis in Appendix 1.2. pp. 180-190

<sup>441</sup> See Appendix 1.2.2.3.1, p 181. Ben Kleynhans founded Touch the Nations Ministries (TTN) on the 24<sup>th</sup> of April 2005. Kleynhans travelled as an itinerant minister for approximately twenty-two years ministerings at churches and conferences internationally. In 2005 he and his wife Sonja felt that that God was calling them to establishing an 'Apostolic House' in Pretoria. As a result the TTN church in Pretoria was founded. The early days of the TTN Household was earmarked by the regular weekly gathering of a devoted group of 12 people. From the inception of the church their vision was to build God's Temple, and establish His Kingdom, 'accurately and on the correct and only pattern, Christ.' (data derived from TTN Ministries)

The summary of the analysis of this survey is as follows. There were seventy-five respondents who participated in this survey, comprising of more females (58.7%) than males (38.7%). The breakdown of the race groups was Indians (24%), blacks (16%), coloureds (8%) and whites (49.3%). The majority of the respondents have indicated (50.7% 'strongly agreed' and 37.3% 'agreed') that they studied and understood clearly the teaching of the AM. There was an overwhelmingly positive response (90.7%) with regard to the impact that the teachings have had on their lives.

There was varying consensus (62.7% 'strongly agreed' and 33.3% 'agree') with regard to their interpretation and understanding of the leadership structure of the church. The indications by the respondents are that they understand the concepts of elders, deacons, apostles, prophets and the 'set man' in the church. This trend is also seen with regard to the responses (60% 'strongly agree' and 28 % 'agree') that their church leadership structure. The respondents comment that there are notable improvements since their churches embraced the AM teachings.

In response to the questions of whether the teachings on the AM have impacted their lives personally, there was consensus (57.3% 'strongly agree' and 32% 'agree') of improvement in the quality of their lives. The majority of the respondents have noted an improvement in various aspects of their lives, for example, in their spiritual lives, marriages and management of their finances. They have accordingly attempted to conform their lives to that of Jesus. The respondents indicated greater clarity (54.7% 'strongly agree' and 36% and 'agree') in their understanding of discipleship. With regard to the question of their views of the impact on the lives of fellow believers the respondents have noticed ('strongly agree' 54.7% and 'agree' 36%) believers in their congregation-experienced change in their behaviour and lifestyle since embracing the teachings of the AM.

Collectively (88% 'strongly agree' and 'agree') that their churches have changed since embracing the teachings of the AM. With references to their observation of changes and improvement in the ministry of their leaders, there was an overwhelming view (85.3% 'strongly agree' and 'agree') that the teachings have had a positive impact on the leadership of their churches.

Throughout all the questions there is a majority (approximately 80%-90%) who are positive in their perceptions of the AM whilst the sample also reveals a group of respondents (1%-5%) who have adopted a neutral position. The Cronbach's alpha was measured at 0.907 indicating a good internal consistency amongst the responses.<sup>442</sup>

### **6.2.3 An Analysis of the Pentecostal Denominations Perspective of the Apostolic Movement (AM)**

Having presented a summary of the perspectives of respondents from the AM we proceed to analyse the responses of leaders of the Pentecostal churches who have been exposed to the AM teachings. At the beginning of this chapter I presented the second research objective, which is, to capture the perceptions of church leaders from the Pentecostal denominations (FGC, AFM, and AOG) in relation to the AM.

As stated, due to the constraints of finance and time, the sample in this section was selected through the convenience sampling technique. I have exercised deliberate judgement in picking some of the respondents from the three established mainline Pentecostal churches. The respondents are from various Pentecostal churches (AFM, FGC and AOG) from South Africa. There were six respondents from the FGC, two from the AFM and twenty-four from the AOG. With regards to the choice of the AFM respondents, I was informed by Martin Anthony, a pastor of an AFM church in Benoni, that at least twenty-four pastors in the AFM, Gauteng region, are studying the teachings of the AM. Anthony agreed to send out a questionnaire to these respondents. The choice of the FGC respondents was influenced by my knowledge of many of these FGC pastors who have consistently attended the Pietermaritzburg apostolic forum. The AOG group of pastors was selected due to my knowledge of them attending the schools, conferences and other forums hosted by the JKA. An example of this is the attendance of the regional overseer, Theo Roman and a few pastors of his regional council at the Global Apostolic Summit (GAS) in Durban.

#### **A. Full Gospel Church (FGC) - Pietermaritzburg<sup>443</sup>**

There were six respondents from the FGC all of whom were pastors. Further, I was cognisant of the fact that the information provided by the FGC respondents does not

<sup>442</sup> See Ramroop report on Analysis of Survey in Appendix 1.2 p 191

<sup>443</sup> See Appendix 1.1.1, p. 155-159

represent the general consensus in the FGC. The views by the respondents simply provide an insight into their views of and mutual relationship with the AM and the FGC. A larger, more representative sample is needed if we are to generalize these findings.

There were six respondents from the FGC in the Midlands region. The respondents expressed both 'favourable' comments and 'not so favourable' responses of the AM. Five of the respondents indicated that they were familiar with and in favour of the AM. Among their 'favourable' comments was the view that the AM provides 'direction to the church, is Word based, is relevant, brings understanding and revelation and re-aligns the church to biblical patterns.' They highlighted the key aspects of the AM teachings, among other matters pertaining to church structure and organization. They viewed the AM as having a 'reforming culture ...eradicating erroneous teaching' and liberating the church 'from religious habits.' However, the AMs teachings on eschatology, mainly the teachings on the pre-millennial rapture of the church, were regarded as errant. They agreed that in this respect there were doctrinal differences with the FGC. Overall, they felt that some of the leaders in the FGC were inclined to embrace the AM. However, one of the respondents indicated that the leadership of FGC was suspicious of the teachings of the AM.

All respondents agreed that the AM has impacted the FGC. There was agreement that 'some' church leaders and members of the congregation have left the FGC to join the AM churches. The respondents from the FGC commented as follows regarding the AM. One respondent stated that the AM is a 'legitimate move of God, which aims to restore present truth to the church and unveil mysteries that were previously hidden from the church.' Another comment was that the AM is shifting people away from a culture of 'institutionalism to that of grace' gifts and is empowering and equipping people for the ministry.

Ramroop in reporting the analysis of his findings states, 'one gets the impression that the AM has made a positive and measurable impact on the lives of those from the FGC.'<sup>444</sup> Yet this thesis notes that were only 6 members from the FGC that

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<sup>444</sup> Appendix 1.1. p 155

participated in the survey. Therefore the sentiments of the FGC respondents cannot be generalized to assume that this is the official position of the entire membership of the FGC. The respondents have however given us an insight into their mutual relationship with the AM. A larger, more representative sample is needed if we are to generalize these findings.

### **B. Apostolic Faith Mission (AFM) – Gauteng**

An electronic copy of a questionnaire was emailed to approximately twenty-four pastors in the AFM Gauteng region. Two pastors participated in the survey, one from Boksburg and the other from Benoni in Gauteng, South Africa. There were only two respondents from the AFM. The information provided is therefore limited and does not provide an adequate indication of the views of the pastors of the AFM towards the AM. The comments extracted from the respondents do however provide us with a narrow insight into their views of the AM. A larger, more representative sample would be needed to generalize these findings.

We will proceed to discuss the survey. The respondents of the questionnaire cited some of the reasons for being in favour of the AM.<sup>445</sup> They described the teachings of the AM as: The ‘Christ centred approach’ and the ‘quest for spiritual maturity,’ a ‘more balanced view with regards to finances,’ the emphasis on the ‘five-fold ministries’ and the need to prepare the church to finish to bring the ‘divine mandate’ in the earth. Further, they regarded the AM as a protector of doctrine or ‘safeguard against stagnation and corrupt doctrines’ that have infiltrated the church. However, one of the respondents stated that the AM is just a temporary movement. The respondent stated that the teachings on the restructuring of leadership in accordance with the AM is not viable and is impractical. Hence the ‘old leadership structures are retained.’

The respondents are divided when answering the question on the nature of the relationship of the AM with the AFM. One of the respondents agrees that the positive aspect of the AM paradigm is the prominence placed on the value of relationships. The other respondent highlighted the negative aspects of the AM. The respondent

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<sup>445</sup> Appendix 1.1.2, pp. 157-158



stated that there are pastors in the AFM who have been exposed to the AM but who are hesitant to embrace the teachings. Further, the respondent raised the concern that the AM has created the impression that the Pentecostal denominations are inferior, obsolete and incompetent in meeting the current demands of God in the earth. In spite of these negative sentiments, the respondents observe that some AFM church leaders have resigned from their denomination to join the AM. One of the respondents commented that it was not necessary to leave the AFM but to effect changes from within the organisation.

Finally, the indications from the summary of the AFM respondents were that there is no clear position that can be established by this survey. The two respondents are divided in their views and perspectives of the nature of the relationship that should be adopted with the AM. What is clear is that both have insights into the teachings and operations of the AM.

### **C. Assemblies of God (AOG) – Cape Town**

Printed copies of the survey questionnaire were sent to the regional overseer of the AOG, Theo Roman, inviting the pastors in his region to participate in this survey. A total of twenty-four respondents from Cape Town participated in the survey.<sup>446</sup> Even though this group had produced the largest number of respondents in comparison to that of the FGC and the AFM, the overall findings merely represent the views of individual pastors within the AOG and not that of the entire AOG. The responses have however provided an insight into their views on the AM. A larger, more representative sample would be needed to generalize these findings

All of the respondents were familiar with and supported the AM. The following are some of the reasons for their inclination to the teachings of the AM. They stated that the AM teachings have provided spiritual direction to the church; that the teachings are in alignment with the biblical norms; and that the teachings equip the ‘saints’ for the work of the ministry; the teachings emphasise the need for the restoration of the fivefold ministry so that the church may be built up into the stature of Christ.

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<sup>446</sup> Appendix I.1.3, pp 158 - 159

In response to the question of the relationship of the AOG with that of the AM the respondents were divided. Some agree that there is full support for the AM, whilst some are not sure, while some of the respondents stated that the AOG views the AM as ‘an overdue gift.’ Most of the respondents, however, individually embraced the AM. Their observation is that the AOG is slowly beginning to embrace the AM. The key doctrinal differences between the AM and the AOG are that the AM teachings (fivefold ministry and eschatology) are practical and different from that taught by the AOG.

The general response to the question of whether the AM’s teachings have made an impact on the denomination was ‘yes.’ One of the respondents however raised two areas of concern, namely, a lack of an evangelistic thrust and a lack of understanding of the teachings. The majority of the respondents indicated that their lives have been transformed and that they have a ‘changed mindset’ as a result of the AM.

### **6.3 Conclusion**

I have captured the essential views of the AM as expressed by respondents from within the AM and from the Pentecostal denominational churches. This thesis has recognised the limitations of this survey. However, the perspectives provided by the respondents from each of the Pentecostal churches indicate that church leaders from each of these established Pentecostal churches have been exposed to the teachings of the AM. Further, the assumption can be made that those who have responded favourably to the AM have in some way been impacted by the AM. Since some of these respondents have indicated that they have experienced ‘paradigm shifts’ it can be assumed that the AM’s objective to effect change in the churches is being fulfilled. The veracity and extent of these changes motivates the demand for further research.

Within the context of this thesis we may assume that the teachings of the AM not only impact its own constituency but also that of leaders within the more established Pentecostal churches. We could therefore conclude from the analysis of these surveys that there is an overall positive response toward the AM from within its own constituency and that of other Christian traditions. This conclusion however can only

be interpreted within the current setting of this thesis and not in the general Christian population at large.

## **Chapter Seven**

### **The Liturgical Life and Community Outreach in the Apostolic Movement**

In this chapter we look at examples from aspects of the concrete life of AM communities. The objective is to ascertain to what extent, if at all, the practical application of the AM teachings are evident in the AM churches. However, it is integral that we keep in mind the initial hypothesis of this thesis, which is that the AM holds to the view that the mainline Pentecostal churches have failed to become relevant to their constituency and are therefore ineffective in their mission in the world. We would proceed to analyse the nature, mission and life of these AM churches.

In order to accomplish these objectives two churches within the JKA stream were studied. These two churches present the culture of the liturgical gatherings of AM communities and their community programmes. The two churches are ROLCM, in Pietermaritzburg, and Kairos Ministries, in Port Shepstone. The main reason for choosing these churches is that they are offshoots of the AM. The praxis of these churches will provide insights into the ecclesial life of the AM churches regarding their relevance to their constituencies and in their mission in the world.

#### **7.1 The Philosophy of Ministry in the Judah Kingdom Alliance**

The congregational life of the churches of the JKA is configured to communicate the message of the AM. A popular statement within the JKA is that ‘the message and the messenger must become one.’<sup>447</sup> Their philosophy to ministry is built on the premise that unless the message of the AM is visibly seen it would be considered theoretical and therefore irrelevant to the people. Proponents of the AM motivated their congregations to build communities that will be examples of the apostolic life of the NT church. They believed that wisdom is not only ‘heard but also seen.’<sup>448</sup> Citing Jesus when asked by the disciples of John the Baptist where he lived, Jesus responded

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<sup>447</sup> The statement was popularised in the ASOM in Pietermaritzburg and used regularly by JKA church leaders.

<sup>448</sup> Sermon by Thamo Naidoo, ‘*Building a More Excellent Ministry*,’ (River of Life Christian Ministries, Media Ministry catalogue)

by inviting them ‘to come and see.’<sup>449</sup> Further, the model for ministry is extracted from the manner in which king Solomon built his house so that it attracted the attention of the queen of Sheba.<sup>450</sup> Highlighted from this story is the following: the food on the table (quality of sermons preached), the arrangement of the ministry teams (organic structure of the ministry teams) and their dress code (gifting of the people), the seating of those at the table (organic governmental structure) and the ability of the wine stewards to taste the wine (eldership protection of the congregation from poisonous doctrines). A further example is that of the C-WBN. Woodroffe encouraged his network of churches to create an atmosphere in which the DNA of the apostolic would be imputed to all who attend their gatherings.

### **7.1.1 Liturgy of Judah Kingdom Alliance Churches**

The AM has made an effort to communicate its message by adjusting the ‘environmental culture’ of their corporate gatherings. The focus of the JKA is to create a new culture of liturgy and dress code in churches. This is in contrast to the strictly formal services found in Pentecostal churches.

Characteristic of the gatherings of the AM is a relaxed atmosphere for people to meet, fellowship and worship. The dress code is smart casual and is aimed at creating a ‘relaxed’ culture as opposed to the flamboyancy of the ‘prosperity culture’ popular in certain Charismatic circles. It also seeks to break the barrier between the ‘laity’ and ‘clergy,’ advocating a seamless expression of the ‘priesthood of all believers.’ There is a shift from meeting to ‘experiencing’ the Spirit to celebrating the communion of the body of Christ.<sup>451</sup>

Two other aspects of the liturgy of these gatherings need to be highlighted, namely, the style and content of sermons preached and the songs sung in the liturgical gatherings of the AM. Clearly, there is an attempt by the AM to distinguish

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<sup>449</sup> Extract of Sermon by Thamo Naidoo, *The More Excellent Ministry*

<sup>450</sup> Naidoo developed the River of Life model on 2 Chronicles 5:1ff.

<sup>451</sup> These views are summarised from my personal knowledge of the general culture of churches in the AM

themselves from those forms of Pentecostalism that have earned the reputation of being very emotional and ‘disorganized.’<sup>452</sup>

### 7.1.2 Preaching

A feature of AM congregations is the prominence given to preaching, that is, the emphasis placed on listening to the Word of God.<sup>453</sup> According to Govender, the ‘apostle’s doctrine is the lamp that lightens the gathering and creates the environment for the sacraments of grace to be ministered.’<sup>454</sup> Significance is therefore placed on the congregation listening to the sermon. The sermons are strongly didactic in nature, with preachers focusing on a conversational style of preaching.<sup>455</sup> There is a concerted effort by the AM proponents to distance themselves from the charismatic and emotional types of preaching.

The utilization of contemporary secular language is an important way of attracting the young and professional people.<sup>456</sup> There is increased usage of ‘technical’ contemporary language relating spiritual truths in concepts compliant with secular society.<sup>457</sup> This is an attempt to reach people *au fait* with secular patterns of thought, particularly the youth.<sup>458</sup> Dr. Woodroffe has often challenged church leaders of the C-WBN to be ‘wordsmiths,’ crafting words relevant and meaningful to the context of ministry.<sup>459</sup> The use of certain types of terminology is an attempt to distance themselves from perceived archaic and emotive forms of communication characteristic of classical Pentecostal denominations. Interviewees, like Toerien and

<sup>452</sup> See Hollenweger, 1999, p. 47, where he describes the accusation leveraged against Pentecostals, for their ‘unacceptable’ liturgy and ‘disorderly’ services.

<sup>453</sup> See Thamo Naidoo, sermon on the ‘*Preacher*,’ ASOM, October 2007.

<sup>454</sup> See sermon, SY Govender, The Four Pillars of an Apostolic Community, ASOM September 2008

<sup>455</sup> Examples of the style of preaching may be studied on the DVD recordings of the AM proponents. See River of Life media library for a catalogue of teachings on proponents such as Munien, Woodroffe, Govender, du Plessis, Naidoo, Swart, Soleyn and others

<sup>456</sup> The sermons of Munien, Woodroffe, Govender and Naidoo are filled with use of terminology that is unfamiliar to the traditional Petecostal forms of preaching.

<sup>457</sup> See Appendix 1.2.2. pp. 160-190. Some denominational respondents in the survey share this view. These respondents from the AFM maintain that there has been ‘a redefinition of old terms, concepts and understanding.’

<sup>458</sup> See transcript of Interview, August 2008, with Pierre Torrien, an ex AFM pastor from Mossel bay. He relates that his transition from the AFM church commenced after hearing Munien speak at a conference in Durban. The ‘sound’ of his presentaion, according to Toerien, ‘hit my spirit.’ p. 2, 11

<sup>459</sup> I have been present in meetings where Woodroffe challenged preachers to present messages that stimulated and spurred the hearers. He cited scriptures like Ecclesiates 12:9-11 encouraging preachers to craft out words and produce ‘proverbs’ that would motivate the congregation to seek deeper experiences with God.

Barnwell describes the type of preaching presented by proponents of the AM as different from the traditional homiletic types that they were familiar with in their Pentecostal traditions.<sup>460</sup> They maintain that the vocabulary used casts clearer insights into spiritual things and ‘put into words’ the heartbeat of God.<sup>461</sup> They assert that it was this type of preaching that attracted them to the AM.

### **7.1.3 Songs, Music and Poems<sup>462</sup>**

The message of the AM has stimulated the composition of ‘new songs’ for their liturgy. There is a distinct difference in the liturgy of AM congregations to that of traditional styles found in Pentecostal and Charismatic liturgy. Apostolic churches are encouraged to create a new culture of song and ministry in keeping with the teachings of the AM.<sup>463</sup> The proponents of the AM teach that not only singing is a part of worship but that the entire life of the believer is a presentation of worship to God.<sup>464</sup> The AM emphasised to its adherents that worship is more than the product of human effort. It is the result of a life that is transformed by God.

Within the South African context congregations are encouraged to produce songs that are relevant to the ‘sound’ and ‘messages’ of the new season.<sup>465</sup> A common phrase that is postulated is; ‘new seasons produce new songs.’ In February 2008, the ROLCM (ROLCM) in Pietermaritzburg hosted an Apostolic Worship School of Ministry (AWSOM).<sup>466</sup> The school aimed at concretising church worship leaders and musicians to review the way worship should be conducted in congregational meetings. Special guest musicians led by internationally renowned singer, Don Thomas from the USA, was the keynote speaker at this conference. A direct result of AWSOM was the composition of a catalogue of new songs by local South African churches.<sup>467</sup>

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<sup>460</sup> See Interviews with Toerien (ex AFM) and Randolph Barnwell (ex Assemblies of God)

<sup>461</sup> See Interview with Toerien

<sup>462</sup> See Appendix: Section Two pp192-222 for a list of Songs and Poems

<sup>463</sup> Munien, *Apostles, Apostolic People and Churches*, p.31ff

<sup>464</sup> S.Y. Govender Report by Leah Aungamuthu

<sup>465</sup> Musical CDs have been produced by two JKA congregations, Eternal Sound, Durban and Touch the Nations, Pretoria. Many congregations have been encouraged to compose songs that are compliant with the message of the AM. Generally, there is a reluctance in the JKA to import music from the western countries such as the USA. See Munien, p. 31 for his definition of ‘corporate worship.’

<sup>466</sup> See ROLCM media catalogue, AWSOM for the messages presented.

<sup>467</sup> See Appendix: Section Two, pp192-222 for examples of songs composed and sung in the JKA churches.

Randolph Barnwell founded the Eternal Sound Ministry in Durban, based on the conviction that the liturgy of the church with regards to music needed reforming.<sup>468</sup> He maintained that an integral aspect of Eternal Sound Ministry is to compose songs that capture and communicate the present emphasis of God in this new epoch.

We observed that there was a huge disparity between songs sung, and Word preached. Not all, but many of the songs we sing globally, fail to capture the essence and profundity of what God is presently saying and doing. These songs did not embody and highlight the specific aspects of His person and features of His purpose, thereby reducing the song element in our corporate journey to an ineffective role where it did not significantly facilitate the distribution and reception of the most current issues in the heart of God for the global church ...Songs are a powerful medium through which the Word or will of God may be transmitted. Songs feature as a core element of God's people in the Old Covenant. Song content must be relevant to the specific emphasis of the Lord in that given season of the church globally, and/or of your church community locally. A well-written song that has great impact will linger on in the mind of a person for decades.<sup>469</sup>

Barnwell and the worship team of Eternal Sound Ministry have written songs and produced that are compliant with the preached word.<sup>470</sup> Barnwell maintains that songs provide a 'powerful medium' through which to communicate the gospel. Many of the songs were born out of teachings that were received at the AWSOM and ASOM in Pietermaritzburg. He states that they were increasingly dissatisfied with the highly charismatic, vibrant type of worship which they felt leaned toward 'stirring the emotions of the people'. During the Charismatic era, music was thought to be essential in bringing the presence of God. Barnwell has written several songs in keeping with the teachings of the AM. He says that they were inspired to write these songs because 'many songs sung within the context of their church were not reflective of the present Word that was proceeding from God'.<sup>471</sup> Songs are therefore viewed by the AM as a powerful medium through which the Word or will of God may be transmitted. Such songs should be relevant to the 'specific purpose of the Lord in that

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<sup>468</sup> See Randolph Barnwell Article, *Motivation for Relevant Singing* 'on worship in a letter written to church leaders, Barnwell exhorts them to reform the culture of singing and music in churches. He called for the composition of new songs to be sung in the liturgy of the church.

<sup>469</sup> Barnwell, article, p. 1

<sup>470</sup> See Appendix Section Two pp192-222, Songs and Poems

<sup>471</sup> Barnwell, article, p.1



given season.’<sup>472</sup> Barnwell stated that worship expressed a particular revelation of God or emphasised His will in a ‘specific time period as it is made known to the worshipper.’<sup>473</sup>

Govender places emphasis on the whole church being made up of worshippers, not just the worship team. Hence, there is a requirement for lifestyle change. The demand is to ‘become the new song’ the whole week through. Govender maintains that the visitation of God is not only on the Sunday morning but the whole week through.<sup>474</sup>

Pierre Toerien is the senior pastor of Judah Ministries in Mossel Bay.<sup>475</sup> He planted this church in 1999 after being a pastor in the AFM denomination for sixteen years. As a keen follower of the apostolic reformation message, he has attended every ASOM hosted by ROLCM. During the ASOM in 2005, he felt the urge to write a poem about the school, especially about the teachings as he received and perceived them. He endeavoured to summarize the teachings in a humorous and light-hearted way. He has followed this through every school since. He has also written poems at the Apostolic Summit hosted in Pretoria in April 2006 and the GAS, which was hosted in Durban during July 2009.<sup>476</sup>

#### 7.1.4 Breaking of Bread

A significant shift in the apostolic communities within the JKA is a redefinition of their understanding of the culture of their community gatherings. Liturgical gatherings around the proponents of the JKA interpretation of Acts 2:42:<sup>477</sup>

And they continued steadfastly in the apostles’ teaching and fellowship, in the breaking of bread and prayers. (ASV)

Two proponents in the JKA who introduced teachings of Acts 2:42 are Govender and Naidoo.<sup>478</sup> They taught that the liturgy of the church of the New Testament should

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<sup>472</sup> Barnwell, article, p.1

<sup>473</sup> Barnwell, article, p.1

<sup>474</sup> S.Y. Govender Report by Leah Aungamuthu

<sup>475</sup> An anthology of poems are included in Appendix 2

<sup>476</sup> See Appendix: Section Two, pp192-222. The poems of the latter two events are also included. In the Appendix section of this thesis, each poem is listed with the name of each poem composed at the ASOM, as well as the month and year during which the school was hosted.

<sup>477</sup> See Summation of sermon notes, Govender, *Breaking of Bread, The Table of the Lord* (ASOM, River of Life Christain Ministries, Pietermaritzburg, March 2009).

include the apostle's doctrine, fellowship, the breaking of bread and prayers as key pillars to their liturgical gatherings. The general practice of the JKA churches was to celebrate the Holy Communion once every month. Subsequently, the elders of the JKA felt the need to reinstitute the celebration of the Holy Communion as often as the church met. Within the JKA communities, the communion is celebrated whenever they gather. There has been a radical shift from the 'entertainment' forms of worship to worship centred on the Holy Communion.<sup>479</sup>

## 7.2 Social and Community Programs

A significant trait of the AM is the emphasis on each congregation becoming financially sustainable so that they could affect ministry to the poor.<sup>480</sup> The emphasis is on developing a culture of giving instead of receiving.<sup>481</sup> The conviction is that local congregations should take the responsibility of caring for the poor. In the JKA congregations are discouraged from traditional methods of fund raising. The philosophy of ministry is that of 'giving to give.'<sup>482</sup>

Traditional Pentecostal churches understood the role that the church should play in addressing the needs of the poor and the marginalized. This translated into activities such as soup kitchens and the sporadic distribution of clothing or food items. However, it was recognized that these were merely short-term relief measures that did not have a sustainable impact on the community. Hence there emerged the inclination towards developing sustainable programs that would address poverty and other social ills.

The AM views on community development and other forms of social work echoes the writing of Steve de Grouchy in his understanding that

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<sup>478</sup> See transcripts of sermons from ASOM, September 2008, 2009.

<sup>479</sup> For example, the JKA hosted the Global apostolic Summit at the International Conference Centre (ICC), Durban in July 2009. At least two thousand delegates from thirty-eight countries were present. On each day of their conference the Holy Communion was celebrated with the delegates.

<sup>480</sup> Sermon notes, Naidoo, *The Ministry of More Excellent Giving*, November 2008, (ROLCM Media Library, Pietermaritzburg)

<sup>481</sup> Munien, 1999, p. 38. His description of an 'apostolic people': 'a group or body of people who have been "infected," inspired, and impelled by the Holy Spirit with vision, work, and the ministry of an apostle.' p. 45. He asserts that these apostolic people have an inborn desire to plant their material wealth into missions and for the care of the poor and fatherless. pp. 47ff

<sup>482</sup> Sermon, Thamo Naidoo, *The Ministry for More Excellent Giving*, November 2008. Incomplete reference. Where do you find this sermon?

To be a Christian means to participate in the *missio Dei* of God's work in the world. And this means to bear witness to the work of God in partnership with others – both within and outside the Christian Church – to make our communities, society and our world a place that is closer to God's vision of *shalom*.<sup>483</sup>

There are several churches within the AM that have ongoing community programmes. I will highlight the work of RivLife Community Centre (RivLife) in Pietermaritzburg and Kairos Ministries in Port Shepstone. These ministries have specifically modelled their community initiatives in keeping with the message of the AM. Of note is the fact that these programmes are pioneered and managed by people who have professional qualifications with some of them having given up full time employment in other fields of work to take on these responsibilities.

### **7.2.1 River of Life Christian Ministries (ROLCM)**

The RivLife Community Centre is the social arm of ROLCM. Since its inception in 1994, the ROLCM has been actively involved in offering relief and 'welfare' type assistance to the poor in the city of Pietermaritzburg (Msunduzi). However, RivLife recognized the need to express the AM teaching even at this level and to view the community development initiatives as a ministry rather than just another project. RivLife is located in Ward 34 of the Msunduzi Municipality.<sup>484</sup> Prior to commencing projects, RivLife began to network with organizations in Ward 34 such as local businesses, Non-Governmental Organizations (NGOs), Community-Based Organizations (CBOs), Faith-Based Organizations (FBOs), civil society, municipal representatives, government departments, hospitals, clinics, police forums and

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<sup>483</sup> Steve de Gruchy. *A Theological Appreciation of the Sustainable Livelihoods Framework*. This paper was first delivered at the inaugural meeting of the Society for Urban Mission, hosted by the Institute for Urban Mission, Pretoria, SA, July 2004. p. 1

<sup>484</sup> Ward 34 comprises of nine communities. Six of these are made up of RDP and informal housing settlements. The HIV infection rate is sixty percent, almost the same as in the rural areas.<sup>484</sup> A baseline survey was conducted in the local community. The results revealed that while there were occasional gestures of kindness by various organizations, there was no consistent, ongoing assistance. Further, Ward 34 was a needy community comprising of many granny-headed, youth-headed and child-headed households. Hence, a decision was taken to create a segment of the ROLCM that would be responsible for community development initiatives. In order to impact the community in a more sustainable manner, it was recognized that specific projects would have to be implemented and these could not function effectively from the existing venue. The ROLCM located a piece of property that was abandoned but belonging to the Municipality, and applied to rent this property. After almost two years of negotiations a lease agreement was signed with the Municipality. This property is now home to the RivLife Community Centre.

schools. The Asset Based Community Development Model<sup>485</sup> was one of the models that were recognized as being integral to sustainability in this context as it encouraged the identifying and utilizing of local resources before attempting to secure outside aid. RivLife offers the following services to the local community; Drop-in Centre for orphaned and vulnerable children (before and after school interventions), home-based care to the terminally ill, counselling and spiritual intervention, social services such as applications for birth certificates, grants, antiretroviral (ARV), victim support desk, sewing, beadwork and gardening support groups, non-medical voluntary counselling and testing (VCT) site, Volunteer Mentoring Programmes, Peer Educators training and support (schools program). The on site sustainable projects comprise of vegetable gardens and a bakery.

### **7.2.2 Kairos Ministries<sup>486</sup>**

Reggie and Sandy John founded Kairos Ministries, located in Port Shepstone, KwaZulu-Natal in July 1998. This congregation was planted as a direct offshoot of the AM. The Johns were pastors of the FGC in Port Shepstone from 1988. After embracing the AM teaching they recognized the need for change and subsequently resigned from the FGC in 1998. They felt the need to plant a congregation that would become a proponent of the apostolic ministry in their region.

This ministry has initiated two projects. The first is the Bread of Heaven project, which provides lunches to indigent school children on a daily basis. Bread of Heaven began in 2001 as a vision of Christians who saw the plight of pupils struggling to get through the school day on an empty stomach and due to the demand from various other schools in the community. The programme currently caters for indigent children in eleven schools, the local child welfare and two crèches. Based on the experiences of various schools in Port Shepstone, Kairos Ministries has recognized that the church needs to fulfil its social responsibility and is now responsible for providing a meal to more than one thousand children on every school day.

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<sup>485</sup> J. P. Kretzmann and J.L McKnight: *Building Communities from Inside Out: A Path towards Finding and Mobilising a Communities Assets* (ACTA Publications, 1993)

<sup>486</sup> Data derived from a Report on the history and programmes of Kairos Ministries (October 2009)

The second pioneering project headed by Kairos Ministry is the publication of a monthly newspaper. Although Christian based with its motto, 'Proclaiming the Gospel of the Kingdom of God to the Nations', the paper, titled 'The Mustard Seed' covers current news, contemporary issues, events of the different churches, general health and nutrition issues, community services and events, a regular column of African stories with spiritual application and a regular column addressing life issues written by a clinical psychologist. The publication is distributed in KwaZulu-Natal South and North Coast, Durban and Pietermaritzburg. Copies are also posted to other parts of South Africa and to the United Kingdom. Distribution is free and those requesting mailed copies only pay for the postage. The paper is sustained purely through business and church advertisements. These two projects, in operation for eight and seven years respectively, are just two examples of pioneering, large-scale initiatives that were born out of the AM.

Kairos Ministries together with Bread of Heaven and The Mustard Seed undertakes other social upliftment programs as well as crisis care as the need arises. The following are projects which were undertaken over the past two years: a partnership resulting in the starting of a library was started with the donation of books to the value of R50 000,00 to an underprivileged community, distribution of food, clothing, mattresses, bedding and toys on an ongoing basis. Assistance is also provided to the physically challenged.

### **7.3 Conclusion**

This chapter has explored the practical application of one sample the AM teachings, namely in the churches of the JKA stream. Examples of the liturgical life were taken from two JKA churches. Due to the limitations of time and resource, the liturgical life of each AM stream could not be studied. Therefore the assumption cannot be made that the examples of the liturgical life discussed is common to each stream of the AM. Research would need to be conducted before we can adequately compare and identify the core components of the liturgy of the AM and their differences with that of Pentecostal churches.

This section has also presented two examples of community work conducted by local AM churches. Of note is their endeavour to embark on projects that are mainly sustained by their own constituencies. The emphasis is placed on the responsibility of the local church to coordinate the activities that would make a difference to the lives of people within their neighbourhood and cities. This thesis notes the limitations of this study in that it does not represent the programmes of all the JKA churches. It is recommended that research be conducted with a greater sample of churches before it can be assumed that each church does pay attention to the needs of their communities.

Based on the examples in this study we may conclude that there is evidence of the impact of AM teachings on the practical lifestyle of its members. To an extent, this is indicated in their liturgical life and in their community development endeavours.

## Chapter Eight

### Conclusion

In this concluding chapter I shall present a summary of the thesis. In the penultimate section, reference is made to the work of Max Weber in an attempt to better understand the history of the AM as expounded in previous chapters.<sup>487</sup> Finally, I will present the recommendations and limitations of this thesis.

#### 8.1 Summary of Thesis

The objective of this thesis is to capture the history of the diverse streams of the South African AM and their propagation of the idea of apostolicity since the 1980s. This was to be accomplished by tracing the evolution of the theology of apostolicity as propagated by the proponents of the AM. The basis for the apostolicity of the church emerges from discussions on the nature, structure and ministry of the church. These discussions emanate from the belief (by AM proponents) that the historical Pentecostal churches have deviated from the biblical NT pattern of how the church should be governed. Proponents of the AM postulate that the Pentecostal churches have evolved into bureaucratic institutions that are being led by strict protocols and procedures, which are inconsistent with biblical norms. They contend that since the church has become institutionalised, it has lost control of its constituencies and have thus become disconnected from the frustrations and needs of its leaders and congregants. The analysis of the interviews and surveys for example, indicate that many church leaders felt entrapped in a culture of stringent procedures that did not permit them to effectively conduct their ministries and give expression to their calling in the local church. Further, that many Pentecostal churches were led by democratically elected church councils, comprising of laypersons that determined the appointment of pastors. Consequently, these church councils used their elective right to determine the vision and spiritual direction of local congregations. As a result many pastors felt that their functions were reduced to that of employees of the local congregation whose ministries were determined by the will of the church council. Against this backdrop emerges the AM and the enquiry into the apostolicity of the

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<sup>487</sup> Gerth, Hans H. & Wright Mills, Charles. Ed. *From Max Weber, Max: Essays in Sociology* (Routledge & Kegan Paul Ltd: Broadway House, London, 1970) p. 245-252

church. The search for a biblically derived structure of the church and the subsequent reading of the scriptures has resulted in proponents of the AM proposing a 'new' form of church structure that is compliant with their idea of how the NT church functioned. Hence, they call for a reformation of the nature, structure and ministry of the Pentecostal church.

In chapter two I proceeded to delineate and landscape a synoptic history of thought on the apostolicity of the church into four categories, namely, the RCC, the OC, the Protestant Church and the Pentecostal Church. By categorising the salient viewpoints, this chapter revealed that while the aforementioned churches share both similarities and differences of interpretation and practice on the subject, there is no clear consensus among these mainline Christian traditions on the apostolicity of the church. However, each tradition promotes the idea that they are apostolic since their ministries are in continuity with the ministry of Christ and His apostles.

In chapter three I explored the development of the AM through three decades, the 1980s, the 1990s and 2000s. As an introduction to this chapter, I have captured a brief history of discussions on the ministry of apostles and the ecclesiological structure of the church that transpired within the AOG since the 1960s. The primary purpose of including this section is to indicate that there are similar historical antecedents in the AOG denomination to that discussed in the proceeding sections of this chapter.

Thereafter, particular attention was given to the core issues and doctrines propagated by the proponents of these streams. Each decade has indicated a considerable increase in momentum in the activities of the AM as they zealously promoted their ideals. Emerging from this chapter are the causes that gave rise to the AM in South Africa. Some of these causes include; a spiritual discontentment and hunger for a deeper spiritual experience, the search for an understanding of what exactly constitutes an apostolic Christianity, the discovery and promotion of ecclesial structures compliant to and resembling the church described in the NT scripture, the need for the adaptation of the Ephesians (4:11) five-fold model of ministry to the existing ministry structures of the Pentecostal church, the role of the apostle as a key player in the leadership and momentum of the ministry of the church in the world and the need for the church to re assume its role and ministry in the world. In the final remarks of this



chapter, I concluded that the AM is not a new movement but an emerging reform movement challenging the status quo of the Pentecostal denominations. Further, that the NCMI stream, which emerged in the 1980s, functioned independently of the AM streams that emerged in the 1990s and 2000s. There are no indications of any collaboration or influence by the NCMI on these newer streams.

Discussions on the doctrine of the AM streams and the role played by apostles formed the basis of this thesis in chapters four and five respectively. Chapter four presents the theology of apostolicity of each AM stream. Emerging from these theologies is the fact that each AM stream communicated common ideals and practices, although there are nuances in their interpretation and application of their viewpoints. A shared value by all streams is the conviction that the establishment of an apostolic church will effect the advancement of the Kingdom of God in the earth. Further, we discovered that while the proponents of the AM have ventured to believe and teach that a 'new day' has dawned upon the church, there are biblical antecedents to contest their claims. Evidently, their teachings are not new revelations but merely a fresh emphasis for reform to be effected. What is clear, however, is that theirs is a passionate attempt to import scriptural teachings into the corporate culture of the church. In this way they seek continuity with the apostolic culture whose roots may be traced to the teachings of the first apostles recorded in scripture. Many of their teachings are an attempt to amplify and append their ethos into a fuller understanding of the biblical apostolic culture of the NT church.

The principal focus of chapter five is the promotion of the ministry of the apostle. The AM presents the apostle as the antithesis to the Pentecostal churches bureaucratic structure of leadership. In this respect the apostle is presented as a father figure in the pastoral care of the leadership of congregations. As a patriarch, the apostle is endowed with the responsibility of directing the mission and ministry of the churches in the evangelisation of the world.

Finally, the concrete life of some of the AM communities was studied. I did so by analysing a sample of congregations and forums of the AM with the aim of ascertaining the seriousness and authenticity of the commitment to live out their apostolic convictions.

## 8.2 Charisma and Institution in the Apostolic Movement

In this section, we will examine the life of the AM from a sociological perspective. The primary motive for using a sociological tool is an attempt to better understand the history of the AM. The theoretical framework engaged is the hypothesis of sociologist Max Weber. He succinctly explains the behavioural patterns and factors that contribute to the rise and fall of institutionalised forms of religion.<sup>488</sup> Attention is given to Weber's explanation of the tension between charismatic and institutional authority in order to present an understanding of the emergence and nature of the relationship of the AM to that of the established Pentecostal churches. Finally, Weber's description of patriarchy may contribute to assessing the predominantly patriarchal, ecclesial structures of AM churches.

This thesis has revealed a growing 'disenchantment'<sup>489</sup> by the AM with the institutionalised and stratified forms of Pentecostal denominationalism. The tension between the AM and the Pentecostal denominations, fits Weber's description of the tension between charisma and institution.<sup>490</sup> Historically, the Pentecostal movement emerged as a charismatic organisation having earned the reputation of being extremely fluid and lacking formal organisation. Evidently, its growth and development has compelled it to organise itself into a structured organisation. While there is wisdom in establishing the procedures that would facilitate the administration of their organisations, it also opened the door to many challenges. For Weber the rise and fall of institutional structures is attributed to their evolution into 'secular rationalisation' which displaces the 'magical elements of thought.'<sup>491</sup> The end result was the 'disenchantment of the world.' The components of institutions, according to Weber, 'are positions, or offices and social institutions.'<sup>492</sup> In his understanding of bureaucracy, Weber 'noted that organisations consist of a set of interdependent positions or offices which can be ranked according to power, privilege or

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<sup>488</sup> This section presents a summary of Weber's analysis. Data on this extracted from notes by Max Weber, *The Sociology of Religion*, ([http://www.ne.jp/asahi/moriyuki/abukuma/weber/society/socio\\_relig/socio\\_relig.html](http://www.ne.jp/asahi/moriyuki/abukuma/weber/society/socio_relig/socio_relig.html), 17/01/2008) pp. 1-31; Gerth and Mills, *From Max Weber: Essays in Sociology*, , pp. 49-55; 245-252

<sup>489</sup> Gerth, *From Max Weber: Essays in Sociology*, p 51

<sup>490</sup> See Gerth, *From Max Weber: Essays in Sociology*, p p51; 245

<sup>491</sup> Gerth, *From Max Weber: Essays in Sociology*, pp. 51, 52

<sup>492</sup> In Gerald R Leslie, Richard, E Larson, Benjamin L, Gorman, *Introductory Sociology*, 3<sup>rd</sup> Edition (Oxford University, New York, 1980), p. 94

desirability.<sup>493</sup> In organisations people therefore act as office holders and not individuals. Inevitably, the size of the organisation (in our context the FGC, AFM and AOG) would lose its ability to touch the needs of its leaders and followers at grass roots level. Therefore, rules are put in place to manage the members ensuring that every task is regulated. Hence the structures are built to manage tasks and to preserve the organisation.

At the heart of the tension between the AM and the Pentecostal church is the issue of leadership authority. Does the authority of the church proceed from its leadership or from the laws that governs the organisation? Is the church governed by legislators or by the will of God that is entrusted to the stewardship of his servants in the earth? In this respect, proponents of the AM contend that the church should be led by apostles (and/or the elders of local churches) who are led by the Spirit of God and who are influenced by the word of God. The general view relayed by the AM (from the interviews and surveys) of the majority of those who have resigned from their Pentecostal denominations is that their Pentecostal churches governed through the constitution of the church and became disconnected from its constituency. The end result is the disenchantment of the pastors and members within their structures.

This thesis has also revealed a strong antagonism of the AM against the Pentecostal denominations. Weber's assessment of new movements should be noted. He maintains that it is inevitable for emerging movements to eventually organise their movements into formal structures. He predicts that the end of any structure-less organisation is implosion. There are hidden dangers that may emerge from the AMs attitude and position. Does the AM not risk falling into the trap of producing an elitism that endangers the ecumenical spirit of love and reconciliation? Further, while the AM is a relatively new movement, rules and regulations are necessary for its growth and development, since it would be necessary to address the issues of conflict, discipline and the regulation of its organisation? The AM would argue that in such matters the intervention of the apostle is engaged. The apostle therefore plays a critical role in determining the harmonious and effective wellbeing of the movement. Here again, the AM needs to address the 'kingly' powers of the apostle and who

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<sup>493</sup> Leslie, *Introductory Sociology* p. 94

would intervene should the apostle err or bring the movement into disrepute. These are fundamental issues that the AM should address or according to Weber's prediction face the probability of the death of the movement.

Another notable tension emerging from the AMs viewpoint is the issue of the freedom of the individual church leader. The AM contends that leaders of churches are incapacitated by the legislative structures of the denominations. This has not only frustrated their efforts in ministry but has affected their ministries in leading their congregations to impact the world. The alternative, according to the AM, is to free these leaders from such structures that restrict their ministries. However, this leads to the proposal of a new form of leadership being introduced by the AM. Weber describes this as charismatic or prophetic leadership. According to Weber, charismatic leaders, often 'self-appointed,' attract those who are in distress. Weber asserts that disillusionment with the rationalization of life's structures, especially those forms that fail to address the distress, suffering, and tension of people provokes a discontinuity with history or the traditional structures that sustain life. These situations of distress set the platform for the manifestation of *charisma* (gift of grace).<sup>494</sup> Charismatic leaders emerge to provide solutions to the needs of the people. They present solutions that appeal to the masses. The antithesis to institutional forms of government has produced the charismatic leadership of apostles. While these individuals provide relief from the inflexibility of institutionalised forms of government, if not surrounded by systems of accountability they may become potential threats to the future direction of the church. Further, the 'self appointment' of the lead apostle opens the door for spurious ministries to emerge claiming apostleship over the church. There is also the matter of the appointment of the lead elder over congregations. While this thesis has identified that each AM stream has a set of criterion regulating the process leading to the appointment of the elder over churches, there are potential problems that could emerge. In most cases the apostle appoints the elder as the leader over the congregation. Apart from the fact that too much of power is placed into the hands of the apostle it raises the question of the accountability of the elder over the congregation. In matters of discipline, for example

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<sup>494</sup> Gerth, *From Max Weber: Essays in Sociology*, p 245ff

there is the threat of the lead elder seceding from the oversight of the apostle and multiplying the culture of schism and lawlessness.

Further, in keeping with Weber's analysis, another comparison may be drawn on the qualifications of the leadership of the AM. Each AM stream has produced and is led by creative and innovative leaders who offer their constituencies refreshing leadership styles. Proponents of the AM, like Govender and Woodroffe have not had formal theological training, yet they attract people because of their teachings and leadership abilities.<sup>495</sup> A common trait in all the AM streams is the fact that 'the people believe and obey them because of faith in their personally extraordinary qualities.'<sup>496</sup> Clearly, the appointment of these individuals was not determined by any formal structures or procedures. Some of the AM leaders, for example emerged from secular institutions, and claimed to be 'divinely appointed' or 'led by God' to provide leadership to their movement. AM leaders such as, Daniels, Munien, Woodroffe, Govender and many others, have testified that they were not lured by 'salary advancements' or 'career opportunities nor as a result of expert training but by an innate conviction.'<sup>497</sup> Some of these individuals have abandoned the security of their professional careers (Woodroffe and Govender) to pursue their religious conviction. In this respect Weber's description of the charisma is that it is nonconformist by nature. It does not follow the ordered procedure of appointment or dismissal. Weber explains that the charismatic structure does not subscribe to nor pursue the processes that promote opportunities for the personal advancement of a career, or salary gains or a regulated and expert form of training.<sup>498</sup> It knows no agency of control or appeal. A case in point is that of Sagie Govender. He was a medical practitioner for twenty years (1987 – 2007). His religious conviction drove him to retire from practicing medicine to pursue the ideals of his faith. He did so without seeking accreditation or recommendations but simply following his convictions. Notwithstanding the ability and calling of these individuals, there arises the question of whether the precedent is

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<sup>495</sup> For example: Govender, retired from his medical practice at the age of forty-five; Woodroffe (PhD) retired from teaching English at the university of Trinidad and Tobago to pastor the Elijah Centre Ministries; Kleynhans, a business man and itinerant preacher; Swart retired at a young age from teaching Maths and physics at a university to become a pastor.

<sup>496</sup> Gerth, *From Max Weber: Essays in Sociology*, p, 52

<sup>497</sup> Gerth, *From Max Weber: Essays in Sociology*, p. 246

<sup>498</sup> Gerth, *From Max weber, Essays in Sociology*, p.246

set for the future quality of leaders that would emerge within the AM. Would this contribute to the momentum or the demise of the movement?

Further, Weber postulates that the success of charismatic leaders is determined by the recognition of the people to whom the gifted leader is sent. If they obediently follow him/her or support the mission, then such a leader is deemed successful.<sup>499</sup> Weber's theory explains the affinity of people to their leaders in the AM – the attachment is described as a connection to the 'grace' of the leader. For example, there is consensus in the interviews and surveys of church leaders that church leaders who resigned from their denominations to join the AM were attracted to the leaders who shifted their paradigms and introduced them to new spiritual spheres of growth.<sup>500</sup> Here again, the potential danger is that these groups may become exclusive and subservient to their leader thus denying the fundamental elementals undergirding the Pentecostal faith, that is, the dependence on the leading of the Holy Spirit. This thesis has indicated that statements made by many AM leaders suggest a culture of intolerance with that of other Christian traditions. These attitudes are un-ecumenical and divisive.

Finally, I analyse the issue of patriarchy. This thesis shows that the AM has defined an ecclesiology that is derived and patterned on the AM interpretation of the biblical concept of a household or a family. The ecclesiology of the AM is inclined towards the establishment of self-governing, autonomous 'households' headed by elders or fathers. This is antithesis to institutionalised Pentecostal structures. Each stream has a strong patriarchal emphasis. According to Weber this is a predictable characteristic of charismatic movements.<sup>501</sup> Human nature and existence is substantively gregarious. The tendency is to form social groups that become the genesis of ethnic groupings, clans or tribes. The inherent aspect of this clustering or coming together allows for individuality and autonomy, yet simultaneously provides a sense of communality and commonality. Shared religious values, according to Leslie, promote group solidarity.<sup>502</sup> Therefore it is logical for religious groups to segregate themselves into sub-societies. Leslie asserts that they are eventually isolated not so much by belief but by access and interaction. No new system can develop without the support of new

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<sup>499</sup> Gerth, *From Max Weber: Essays in Sociology*, p. 245

<sup>500</sup> See Interviews: Pierre Toerien, Randolph Barnwell, Kobus Swart.

<sup>501</sup> In Leslie, *Introductory Sociology* Gerth, p. 455

<sup>502</sup> Leslie, *Introductory Sociology* p. 455

beliefs.<sup>503</sup> A feature of the AM is its ability to form networks for the accomplishment of its ideals.<sup>504</sup> This trend to form cohesive groups with delineating features comes in the wake of churches wanting to be part of a whole without the whole dictating or directing their autonomy of existence in executing their ministry vision and purpose. Within the AM, and in the corporate gathering of multiple churches the group confers upon the apostle the role of the patriarch. He is therefore received as the father of the group. In this respect the father carries out multiple functions in the family. This is a common trait in the AM, especially among the Munien, ISAAC and JKA streams.<sup>505</sup> This patriarchal model espoused by the AM may address the felt need of its adherents. Yet, it too faces the risk of producing a paternalistic type of leadership that can easily devolve into a cultic and exclusive place of isolation from the ecumenical church. Even though the AM teaches on the need to build trans-generationally, an over dependence on the ‘father’ of the household can threaten the future of that group in the event of the demise of the leader.

### 8.3.1 Limitations

The following limitations were encountered in attempting to fulfil the goal of this research:

8.3.1.1 The AM in South Africa is a relatively new movement, made up of multiple streams. Due to the limitations of finance, human resource and time constraints, the scope of this thesis did not permit a study of each stream in the South African AM and in Pentecostal denominations. Therefore further research should be conducted into this movement.

8.3.1.2 Each stream has not developed the discipline of documenting their histories, doctrines and activities. Consequently, this thesis relied heavily on a small number of written documents.

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<sup>503</sup> Leslie, *Introductory Sociology* p. 456

<sup>504</sup> The word ‘network’ is used cautiously by some of the AM streams. For example the NCMi distinguishes itself from being referred to as network, rather preferring to be describes as a ‘family of churches.’ Munien when referring to the network, qualifies it by saying that the network is a ‘family.’ The JKA does not consider itself as a network.

<sup>505</sup> Refer Chapter Five for discussions on the fathering role of the apostle pp 98-115.

8.3.1.3 Finally, the limitation that stands out the most in this thesis is my subjectivity in this process. I am cognisant of the fact that it weighs against the quality of the research process. However, the absence of any formal writings on the South African AM has impelled me to at least attempt a rather difficult assignment.

### **8.3.2 Recommendations for further research**

The following recommendations are made with respect to future research:

8.3.2.1 This thesis has highlighted the fact that the South African AM is relatively new to the history of the Pentecostal church in SA. Literature searches have revealed that a history on the South African movement has not been written. Therefore, further histories should be written on each stream of the AM.

8.3.2.2 A detailed comparative study of the teachings of each AM stream is needed to establish and distinguish the apostolic distinctives in the South African AM.

8.3.2.3 The AM is a global phenomenon. A comparative study of the South African AM with that of other countries such as the USA is recommended.

8.3.2.4 There are indications that the role of women as apostles and in the fivefold ministry is not fully recognised within the South African AM streams. Further reflection needs to be conducted in this area.

8.3.2.5 Research should be conducted of the programmes and mission endeavours of the AM. Initial indications are that local churches (without any foreign financial aid) have sponsored international and local mission initiatives. Further, even though many of them have been in existence for a relatively short period of time, they nonetheless demonstrated a strong and stable economy. A study should be engaged to determine how they sustain their economy and invest large volumes of finance into mission, training and development programmes.



8.3.2.6 Theoretical and case studies should be conducted into the definition, role, praxis and succession of apostles as presented by the AM. A critical study needs to be conducted to assess their effectiveness into the movements lead by these apostles.

#### **8.4 Final Comments from the Researcher**

I embarked on this study with the knowledge that the AM in South Africa is a relatively new movement. I am also aware of the fact that it has stimulated intense discussion on critical issues that could potentially impact upon developments within the Pentecostal tradition. Yet there are not many written academic works on this movement. This thesis has demonstrated that most of the data on the AM is recorded in informal writings and fragments of data derived from discussion groups and conferences hosted by proponents of the AM.

Against this background, it is hoped that this thesis will contribute to the understanding of one segment in the complex and diverse world of South African Pentecostal history. On a personal note, I wanted to track, capture and communicate a clear historical and theological understanding of the trends prevalent within the AM. While this endeavour is a heuristic attempt to arrive at a more informed understanding of the movement. I also hope that it will stimulate interest and further study into the AM.

Further, it is historically acknowledged that diverse interpretations on ‘apostolicity’ have contributed to misunderstanding and division in the ‘church.’ Without an historical and theological understanding of ‘apostolicity’ constructive ecumenical dialogue may not be possible. It is therefore hoped that a thesis on the history of the theology of the AM will encourage and contribute to dialogue among Pentecostals and possibly ecumenical dialogue in pursuit of the unity in the Church.

Finally, cognisance is given to the fact that the emergence of the AM is not just a South African phenomenon but also a global one. Peter C. Wagner of the Fuller Theological Seminary (USA), for example, in evaluating this ‘new’ phenomenon in the United States of America (USA), asserts that there are at least forty thousand ‘apostolic churches’ representing approximately eight to ten million adherents in the

USA. He conjectures that the movement is rapidly growing in all six continents of the world. Hopefully, this thesis would situate and contribute from a South African Pentecostal perspective, to this global phenomenon.

## APPENDIX

This appendix section contains the following:

1. **Appendix One** - An analysis of surveys conducted by Shaun Ramroop from the University of KZN, Pietermaritzburg, School of Statistics and Actuarial Science. There are two sections to appendix one: Appendix A – Analysis of church leaders from Pentecostal denominations; Appendix B – AMs streams (NCMI and JKA)
2. **Appendix Two** - Samples: Songs and Poems by AM church leaders and churches.

### 1. Appendix Section One: Surveys - Shaun Ramroop (PhD UKZN)

My name is Shaun Ramroop and I have been employed as lecturer in the Statistics Department (School of Statistics and Actuarial Science) at UKZN on the Pietermaritzburg campus for the last 9 years. I hold a PhD in Statistics and have published scientific papers in ISI rated journals. I am involved in teaching of undergraduate and post-graduate courses as well as the supervision of post-graduate students. I have been tasked with the analysis of Thamo Naidoo's questionnaires. The questionnaires were sent to leaders/pastors of various denominations and networks that are involved in the AM from different provinces in South Africa. The questionnaire comprised mainly of open-ended questions and the mode of analysis was mainly to summarize and report the key findings.

### Appendix - Section 1.1

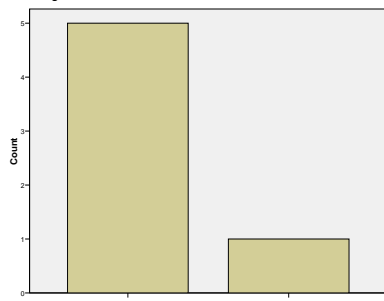
#### 1.1 Analysis of Survey: Pentecostal Denominational Church Leaders

Leaders from three Pentecostal denominations were surveyed: Full Gospel Church of God, Pietermaritzburg; Apostolic Faith Movement, Gauteng; Assemblies of God, Cape Town.

##### 1.1.1 Full Gospel Church of God (Midlands, KZN)

This survey was conducted with pastors from the Midlands region of the Full Gospel Church of God (FGC). There were 6 respondents from the Midlands region and they all came from the Full Gospel Church of God. Only 5 out of the 6 respondents were familiar with the AM i.e. the following graphical and descriptive statistics reiterates this fact:

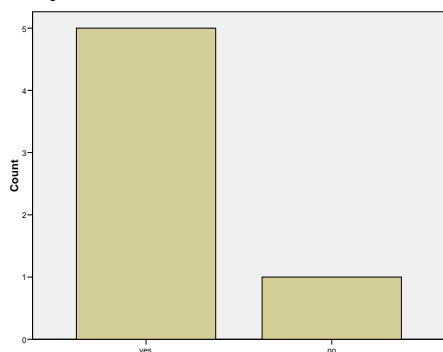
#### Are you familiar with the AM?



		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	5	83.3	83.3	83.3
	No	1	16.7	16.7	100.0
	Total	6	100.0	100.0	

Only 5 (83.3%) of the 6 respondents were familiar with the AM and this same trend is seen where only 5 out of the 6 respondents were in favour of the AM i.e.

### Are you in favour of the AM?



		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	5	83.3	83.3	83.3
	No	1	16.7	16.7	100.0
	Total	6	100.0	100.0	

The 5 respondents that were in favour of the AM felt so because it brings direction to the church, the movement is Word based, it is relevant, the movement brings much understanding and revelation and it re-aligns the church to biblical patterns. It also corrects the error that religion and tradition brings to the church. The respondent who was not in favour of the AM responded so because of a lack of understanding.

The respondents indicated that some of the key aspects of the AM teachings included:

- The church is God's voice on the earth calling us to rule and reign
- God has intended man to be the sons of God
- Restoration of the concept of the family to the church
- Spiritual fathering replacing legalistic and clinical relationships
- Eradication of erroneous teaching
- Letting go of religious habits
- The church is a household of faith
- Teachings on Grace

The Full Gospel Church denomination views the AM negatively, critically and cautiously. They view the movement from a historical perspective and that the eschatology on the rapture teaching is incorrect. However for some of the leaders in the denomination, they are slowly beginning to embrace the movement. Finally, it should be said that all of the respondent's churches have embraced the AM. The key doctrinal differences between the Full Gospel Church and the AM are summarized as follows:

- Eschatology-the church will come into final dominion over all things on the earth
- Government of the church is relational not legalistic and impersonal
- Grace is the fullness and substance and fullness of Christ not just the kindness of God
- The local church is not led by tutors but by Fathers
- The teachings of the denomination are characterized by tradition and not revelation
- The teaching of the rapture is different

All of the respondents i.e. 100% of them agreed that the AM has impacted the Full Gospel Church denomination. Religious mindsets have been challenged and mindsets have been changed. The role of the Father in the church has been clearly defined. It brings a family environment into the church. There are more dialogues around the Word of God. The leaders are now showing more understanding

All of the respondents i.e. 100% indicated that that church leaders and lay people have left the Full Gospel Church denomination to join the AM.

Approximately 20-30 leaders have left thus far from the denomination and some of the main reasons for them leaving that Full Gospel Church denomination include:

- Flaws in the denomination
- Lack of Fathering
- Lack of revelation, no vision and not embracing the five fold ministry
- People want explanations and intelligent answers to faith issues

The respondents from the Full Gospel Church also gave the following comment regarding the AM. They state that the AM is a legitimate move of God, which aims to restore present truth to the church and unveil mysteries that were previously hidden from the church. The AM is shifting people away from institutionalism to grace and it is empowering and equipping people for the ministry. The mandate of the church is being clearly defined. There are many believers' lives that have changed since embracing the AM. Traditional and religious mindsets have also been shaken and changed through this movement. In conclusion to this report, one gets the impression that the AM has made a positive and measurable impact on the lives of those from the Full Gospel Church.

### 1.1.2 Apostolic Faith Mission - Gauteng

There were 2 respondents that came from the Apostolic Faith Mission (AFM). One came from Boksburg and the other came from Benoni in Gauteng. Both the respondents were familiar with the AM and both the respondents were in favour of the AM.

Some of the reasons for being in favour of their views included:

- A return to a Christ centred approach and the quest for spiritual maturity
- A more balanced approach with regards to finances
- The acknowledgement of all the five-fold graces as outlined in Ephesians chapter 4
- A more disciplined and focussed approach to church life and ministry
- It is a gateway to prepare the church to bring the divine mandate to completion and the finish
- Safeguard the church against stagnation and corrupt doctrines that have invaded the church

The respondents indicated that the key aspects of the AM teachings included:

- A redefinition of old terms, concepts and understanding
- True repentance
- Understanding our purpose and mandate
- Internal alignment and personal purification
- Grace and advancing the church for the purposes of God
- Prophetic teachings
- Christo-centric teachings instead of man-centred teaching
- Obedience and victory
- The Kingdom of God-principles and values
- Eradication of survival and escapist mentalities

As far as how, the AFM views the AM, one of the respondents stated that the three different responses are:

1. The AM is just another wind of teaching
2. A lack of response or taking a stance against the AM
3. Due to the practical implications, the restructuring of leadership in accordance with the AM is just not viable so old leadership structures are retained.

The other respondent noted that the AM is an expression within the greater Body. The AM is viewed as being productive to those that have embraced it however there were those who out of rebellion denounced their denomination in the quest to be part of the AM. The over-zealousness of these rebels created an impression of carnal aggression in the denomination. Hence convincing the rest of the denomination of the AM has become somewhat difficult.

Some of the key doctrinal differences in the AM and AFM denomination include:

- Regulated financial policies as opposed to heart prompted obedience

- Designation by democratic election as opposed to the recognition of grace
- Standardization of national criteria as opposed to individual equipping for ministry
- Belief of escapism or rapture as opposed to the dominion of Christ in the earth
- Eschatology
- Fathers and Sons
- Households of faith
- The set man and second man principles

Both respondents agree and disagree that the AM has impacted their denomination. There is the positive impact such as relationship building and faithfulness whilst the negative impact has been that those individuals who have been exposed to the AM are hesitant to make the transition and to facilitate the teachings within their own institutions. There has also been a distinct demarcation and disassociation by certain individuals who have been exposed to the AM creating an impression that the denomination is inferior, obsolete and inconsistent in meeting the current demands of God in the earth. One other negative impact has been relationship and trust violations within the denomination.

The respondents observe that leaders have left to join the AM and these are church leaders. According to the second respondent, more church leaders have left although the denomination seems to be growing at a faster rate. In one case, two leaders left only for one of them to return due to financial constraints and being disillusioned by the hypocrisy of another person connected to the AM. The second respondent noted that 2/3's of their local congregation left them from the local church and that the statistics regarding the exodus from the denomination is unknown to them.

Some of the reasons for their move include:

1. The oppression that comes from traditional hierarchical church structures of title and seniority
2. Constitutional limitations
3. Doctrinal reasons

Some of the other comments given by the respondents regarding the AM include:

One of the concerns is that there has to be a complete separation from the denomination in order to embrace the AM however there are also some respondents that have to be like Daniel and win over the support and heart of the denomination to embrace the AM. In order to be Apostolic, one must also not have an escapist mentality. Overall the AM has had an impact in the AFM and this is a positive one in the midst of other issues within the denomination.

### 1.1.3 Assemblies of God – Cape Town

There were 24 respondents in the sample who were all from the Assemblies of God.

A 100% of the respondents were familiar with the AM and we find that 100% of the respondents were in favour of the AM.

Some of the reasons for the respondents finding the AM favourable included:

- The AM gives spiritual direction
- It is biblical and equips the saints for the work of the ministry
- It brings believers to the full stature in the fullness of Christ
- The church has to come to perfection restoring (Eph 4:11-16) the five fold ministry

The key aspects of the teachings according to the respondents of the Assemblies of God included:

- The AM is part of the five fold ministry
- Acts 2:42-Apostle's doctrine, fellowship, the breaking of bread and prayer
- To bring order and assist the church
- Set man principles, first-fruit, Father and Sons, Apostolic reformation, Apostles and Prophets for today, Changing of seasons

The responses to the question of how the denomination views the AM are varied. Some of the respondents agree that their denomination accepts and fully agrees with the AM whilst other respondents are not sure and finally some of the respondents state that their denomination views the AM as an overdue gift. Most of the respondents state though that the AM is embraced by themselves

individually and that the denomination is slowly beginning to embrace the AM. The key doctrinal differences between the AM and Assemblies of God denomination include:

- The doctrine is practical and not traditional
- It highlights the lack of the five-fold ministry
- Eschatology mainly

The modal response as to whether or not the AM has impacted the denomination was “yes”. The description of the impact includes a clear revelation of the Word, the preaching has changed mindsets and traditions. The impact is also seen in the lives of the people that have embraced the AM. One respondent noted that the young people are more open to the AM.

There were definitely many people that left the denomination and majority of the people are church leaders. Some of the respondents indicated that they were unsure of the exact number of people that have left the denomination whilst some of the respondents indicated that 2-6 people/leaders have left the denomination. Some of the reasons for the move to the AM include:

- Lack of submission to inaccurate leadership
- Leaders saw the need to transform and make the transition
- Too much tradition and legalism in the denomination

Some of the other comments that the respondents gave with respect to the AM included:

Many of the respondents affirm their embracing of the AM. However one respondent noted the following areas of concern in the AM:

- Lack of evangelistic thrust
- Misunderstanding of messages

On the whole though majority of the respondents indicated a transformed life and changed mindset as a result of the AM.

## **Appendix - Section 1:2 Apostolic Movement**

This section presents an analysis of surveys on two streams within the AM: New Covenant Ministries International and the Judah Kingdom Alliance.

### **1.2.1 The New Covenant Ministries International, Pietermaritzburg**

All of the respondents indicated that the NCMI network has international relations. They travel to places such as Zimbabwe, UK, Europe, Far East, Australia, New Zealand, North America, Canada, Madagascar and many other countries in Middle and East Africa. The total estimated number of countries in international relations is about 55. Some of the key leaders within this network include:

- Tyron Daniel (Australia-planting a church in Denver, Colorado)
- Rory Dyer (Durban)
- Grant Crawford (Pietermaritzburg)
- Dumi Ndlovu (Rescue Gospel Mission, Bulawayo)

The structure of the leadership in the network is that of a loose arrangement of relationships, no hierarchical structure and teamwork is in the form of continental and regional Apostolic teams led by an overall Apostolic leader. These leaders are seen as Elders and Apostolic leaders. There are various conferences and meetings that take place such as the GTT (Geographical Training Times) meetings, Annual Planning Meetings, Annual LTT (Leadership Training Times). The LTT takes place in Gauteng, KZN and Western Cape. There are also Elders meetings in the various regions within the province. The average age of the attendees at these meetings is about 35-40 years. The modal education level of the attendees/delegates at these meetings is High School and Tertiary Education. The current religious/denominational affiliation of the majority delegates is NCMI.

The majority of the delegates/attendees at these meetings are Pastors, Lead Elders, Elders, Deacons and emerging leaders from scholars and school leavers. The role of women in the home, marriage and in

the five fold ministry is viewed as vital and a gift from God as a co-equal with a man to offer counsel and wisdom. This role is also viewed as exactly the same as men in leadership except when it comes to governmental authority i.e. Eldership. It must also be said that if no men are available for Eldership then God will use women in this capacity. The key emphasis of the messages and teachings in the network include:

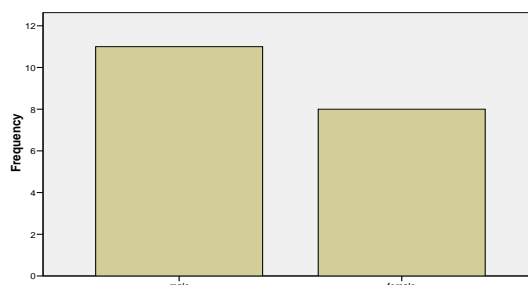
- Apostolic Prophetic church model
- The Gospel message accompanied by a new maturity in the operation of signs and wonders but still with the New Testament model
- Maturing believers for the work of the ministry
- Discipling the nations through church planting
- Apostolic Prophetic living
- Releasing the priesthood to disciple nations
- The role of the Apostles in the network includes:
- Planting new churches
- Laying foundations
- Encouraging existing churches
- Pioneering new territories
- Ministering in the Power of the Holy Spirit
- Mature the disciples of Christ
- To bring churches and church leaders to be strong base churches that can support and promote Apostolic enterprise around the world
- The NCMI network has apostolic succession, more recently Dudley Daniel handed over the team to Tyrone Daniel. This seems to be the only incident though. Apostolic succession is done by the raising up future leaders.
- The NCMI network is involved in Community Social Programmes that include:
- Support and provision for local orphan primary school students
- Feeding children in township pre-schools, feeding people in informal settlements, ministering to orphans
- Pregnancy crisis centre-housing women from displaced homes and who have no place to go especially in the last stages of their pregnancy

## 1.2.2 The Judah Kingdom Alliance

### 1.2.2.1 Dr. S Y Govender, Durban

#### Apostolic Building Concepts

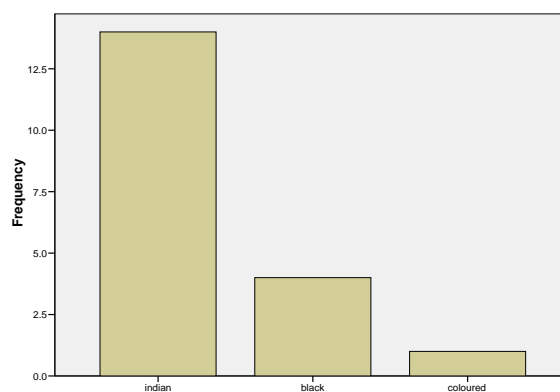
#### Gender



		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	male	11	57.9	57.9	57.9
	female	8	42.1	42.1	100.0
	Total	19	100.0	100.0	



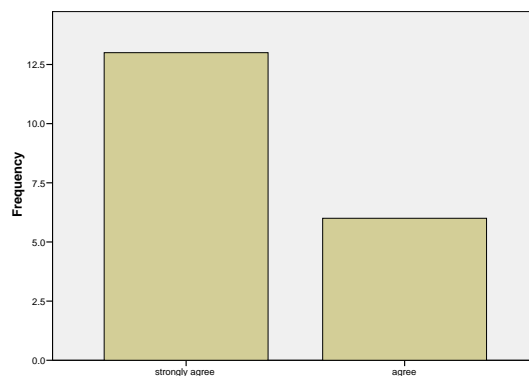
### Race



		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Indian	14	73.7	73.7	73.7
	black	4	21.1	21.1	94.7
	coloured	1	5.3	5.3	100.0
	Total	19	100.0	100.0	

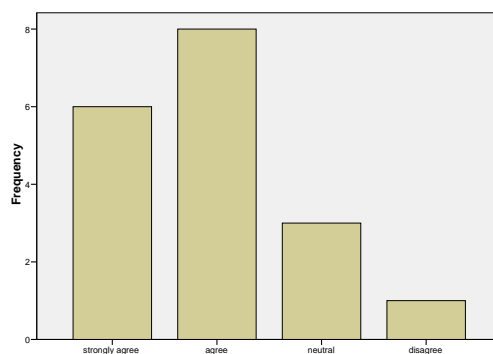
## 1. Understanding the Apostolic Reformation

### 1.1 I understand clearly the term “Apostolic Reformation”



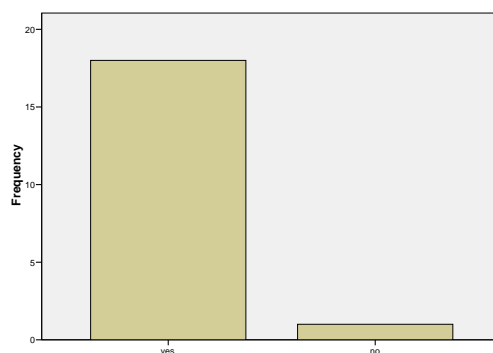
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly agree	13	68.4	68.4	68.4
	agree	6	31.6	31.6	100.0
	Total	19	100.0	100.0	

### 1.2 I have interpreted the teachings on the different seasons/anointing (Judah, Levitical and Ephramite) clearly



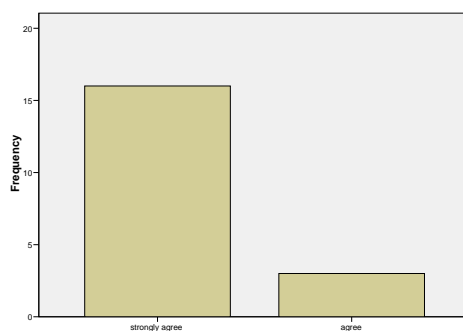
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	6	31.6	33.3	33.3
	agree	8	42.1	44.4	77.8
	neutral	3	15.8	16.7	94.4
	disagree	1	5.3	5.6	100.0
	Total	18	94.7	100.0	
Missing	System	1	5.3		
Total		19	100.0		

- 1.3 I have purchased the various the various media i.e. CD's, tapes and DVD's that convey the message of the "Apostolic Reformation" and found it helpful in my life



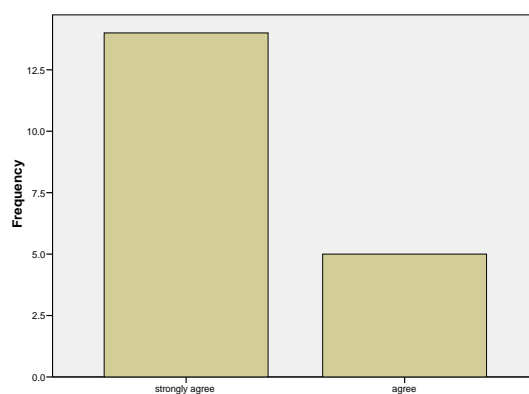
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	18	94.7	94.7	94.7
	No	1	5.3	5.3	100.0
	Total	19	100.0	100.0	

2. The clarity that the Apostolic Reformation has brought on the organizational structure of the church
- 2.1 I understand the concepts of elders, deacons, apostles, prophets and the "set man" in the church



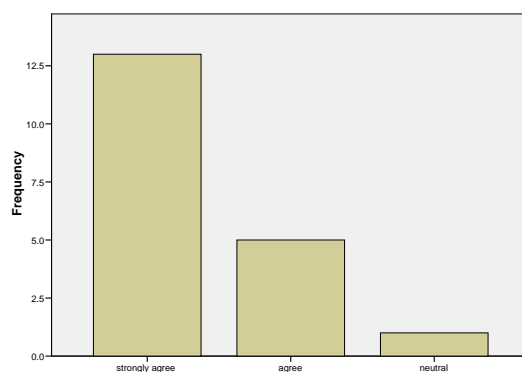
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly agree	16	84.2	84.2	84.2
	agree	3	15.8	15.8	100.0
	Total	19	100.0	100.0	

## 2.2 My definition of leadership has been greatly improved



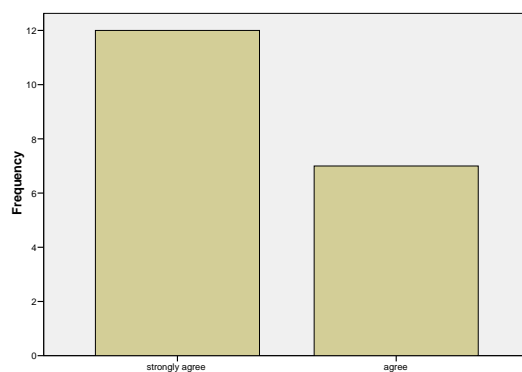
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly agree	14	73.7	73.7	73.7
	agree	5	26.3	26.3	100.0
	Total	19	100.0	100.0	

## 2.3 The leadership structure has changed with improvement as a result of the Apostolic Reformation in my church



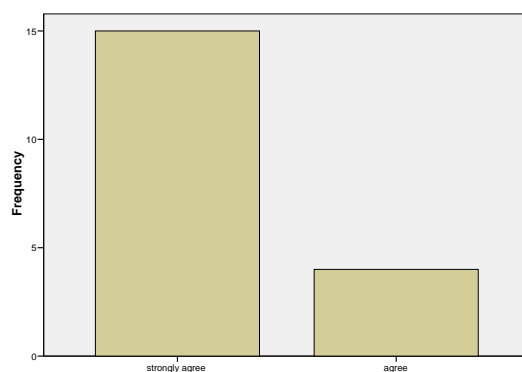
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly agree	13	68.4	68.4	68.4
	agree	5	26.3	26.3	94.7
	neutral	1	5.3	5.3	100.0
	Total	19	100.0	100.0	

2.4. The different leader's ministerial functions have improved as a result of the Apostolic Reformation in my church



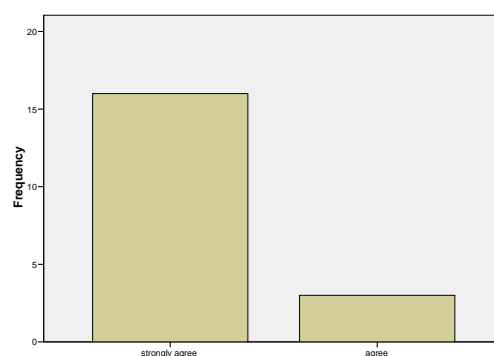
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly agree	12	63.2	63.2	63.2
	agree	7	36.8	36.8	100.0
	Total	19	100.0	100.0	

3. The Apostolic Reformation has made an impact on my character and I have changed my behavioural patterns i.e. the way I live now
- 3.1 The teaching of the Apostolic reformation has caused me to change in various aspects of my life by changing certain habits



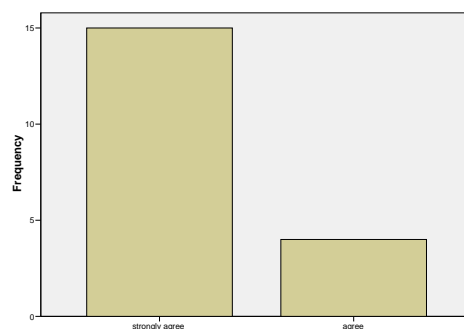
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly agree	15	78.9	78.9	78.9
	agree	4	21.1	21.1	100.0
	Total	19	100.0	100.0	

3.2 My character has greatly improved and I understand the demand that God has placed on me to be like his son Jesus



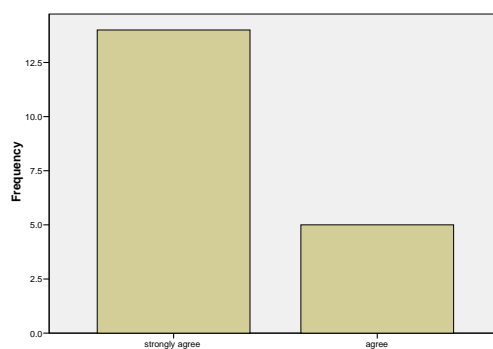
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly agree	16	84.2	84.2	84.2
	agree	3	15.8	15.8	100.0
	Total	19	100.0	100.0	

3.3 I have seen other people/believers in our congregation change their character over the last few years after hearing the message on the Apostolic reformation



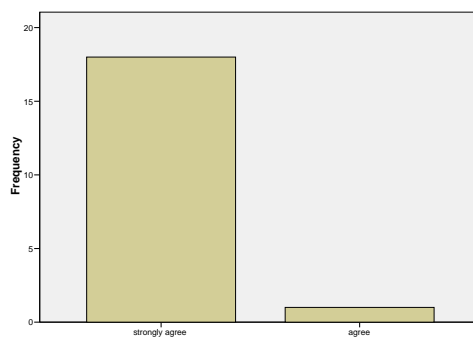
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly agree	15	78.9	78.9	78.9
	agree	4	21.1	21.1	100.0
	Total	19	100.0	100.0	

3.4 The core value system of our church corporately has changed after hearing the message on the Apostolic reformation



		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly agree	14	73.7	73.7	73.7
	agree	5	26.3	26.3	100.0
	Total	19	100.0	100.0	

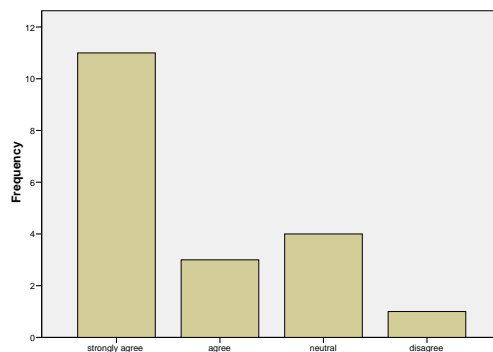
3.5 The teachings we now receive in our church has changed since our leadership was exposed to the Apostolic reformation



		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly agree	18	94.7	94.7	94.7
	agree	1	5.3	5.3	100.0
	Total	19	100.0	100.0	

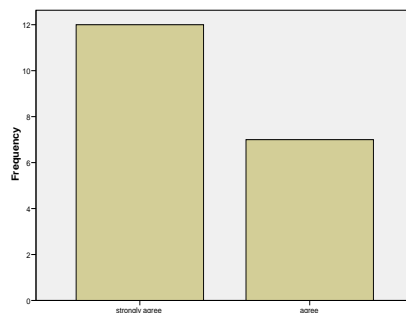
4. The Apostolic Reformation has made an impact on my finances and the finances of the church corporately

4.1 I have seen a marked increase in my finances personally by applying some of the principles of tithing, offering and giving that I have received from the teaching of the Apostolic reformation.



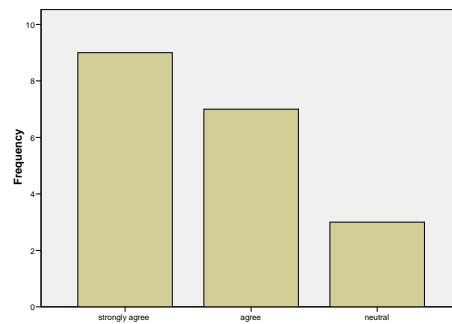
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly agree	11	57.9	57.9	57.9
	agree	3	15.8	15.8	73.7
	neutral	4	21.1	21.1	94.7
	disagree	1	5.3	5.3	100.0
	Total	19	100.0	100.0	

4.2 I have seen other believers in our congregation experience financial blessings by applying the principles of tithing, offering and giving from the teaching of the Apostolic reformation.



		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly agree	12	63.2	63.2	63.2
	agree	7	36.8	36.8	100.0
	Total	19	100.0	100.0	

- 4.3 Our church has experienced a greater financial breakthrough by applying principles such as the “storehouse, first-fruit principle” from the teaching of the Apostolic reformation.



		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly agree	9	47.4	47.4	47.4
	agree	7	36.8	36.8	84.2
	neutral	3	15.8	15.8	100.0
	Total	19	100.0	100.0	

## Descriptive Statistics

	Mean	Median	Mode	Std. Deviation	Variance
gender	1.4211	1.0000	1.00	.50726	.257
race	1.3684	1.0000	1.00	.76089	.579
q1.1	1.3158	1.0000	1.00	.47757	.228
q1.2	1.9444	2.0000	2.00	.87260	.761
q1.3	1.0526	1.0000	1.00	.22942	.053
q2.1	1.1579	1.0000	1.00	.37463	.140
q2.2	1.2632	1.0000	1.00	.45241	.205
q2.3	1.3684	1.0000	1.00	.59726	.357
q2.4	1.3684	1.0000	1.00	.49559	.246
q3.1	1.2105	1.0000	1.00	.41885	.175
q3.2	1.1579	1.0000	1.00	.37463	.140
q3.3	1.2105	1.0000	1.00	.41885	.175
q3.4	1.2632	1.0000	1.00	.45241	.205
q3.5	1.0526	1.0000	1.00	.22942	.053
q4.1	1.7368	1.0000	1.00	.99119	.982
q4.2	1.3684	1.0000	1.00	.49559	.246
q4.3	1.6842	2.0000	1.00	.74927	.561

We will consider the mean, the mode, the median, the sample variance and the sample standard deviation. The mean or the arithmetic mean is the sum of all the values divided by the sample size, the mode is the most frequent response given by the respondents and the median is the middle most value when the data (per variable/question) is arranged from highest to lowest. The sample variance is the degree or quantity by which each observation varies one from another. The sample standard deviation is the square root of the sample variance. From the table above, the majority of the questions have a mode of “1 and 2 ” which are “agree” and “strongly agree”. The standard deviations are consistently about ‘1’ and this indicates good consistency between the observations due to the low variability. The mean and median values are consistent with modal values. The descriptive statistics will also serve to confirm the graphical statistics.



### Reliability Analysis

Coakes and Steed (2003, pg 140) state that there are a number of different reliability coefficients. One of the most commonly used is the Cronbach's alpha, which is based on the average correlation of items within a test if the items are standardised. If the items are not standardised, it is based on the average covariance among the items. The Cronbach's alpha can range from 0 to 1. Cronbach's alpha was also calculated as part of the reliability test to assess how consistent the results were and will we get similar results to generalize if we increased the sample size. A value of 0.7 or higher is a very good value that can lead us to say that we will get the same results if we carried out this survey with a larger sample of respondents. The Cronbach's alpha was calculated for all the questions, which have the same scales in each, section i.e. Section 1, Section 2, Section 3 and Section 4 and then overall. The results are as follows:

Questions	Cronbach's Alpha
1.1-1.2	0.682
2.1-2.4	0.845
3.1-3.5	0.890
4.1-4.3	0.692
Overall	0.898

The alpha values seem fine indicating an good internal consistency amongst the questions.

### Discussion and Interpretation

There were less females (42.1%) than males (57.1%) that participated in this survey. The breakdown of the race groups were Indians (73.7%), blacks (21.1%), and coloureds (5.3%). A majority of 68.4% and 31.6% strongly agreed and agreed that they understand clearly the term "Apostolic Reformation". 31.6% and 42.1% strongly agree and agree that they have interpreted the teachings on the different seasons/anointing (Judah, Levitical and Ephraimite) clearly whilst a 94.7% stated "yes" to the question of whether or not they have purchased the various the various media i.e. CD's, tapes and DVD's that convey the message of the "Apostolic Reformation" and found it helpful in my life. An overwhelming 84.2% and 15.8% strongly agree and agree that they understand the concepts of elders, deacons, apostles, prophets and the "set man" in the church. A modal set of responses constituting of strongly agree (73.7%) and agree (26.3%) that their definition of leadership has been greatly improved. This trend is also seen from the responses of strongly agree (68.4%) and agree (26.3%) towards the fact that their leadership structure has changed with improvement as a result of the Apostolic Reformation in my church. 63.2% and 36.8% strongly agree and agree towards the question of whether the different leader's ministerial functions have improved as a result of the Apostolic Reformation in my church. Once again 78.9% and 21.1% strongly agreed and agreed that the teaching of the Apostolic reformation has caused me to change in various aspects of my life by changing certain habits. 84.2% and 15.8% strongly agreed and agreed that their character has greatly improved and I understand the demand that God has placed on me to be like his son Jesus. Modal responses of strongly agree (78.9%) and agree (21.1%) was given by the respondents towards the question that of whether they have seen other people/believers in our congregation change their character over the last few years after hearing the message on the Apostolic reformation. Collectively 100% strongly agreed and agreed towards the core value system of our church corporately has changed after hearing the message on the Apostolic reformation. Again a total of 100% strongly agreed and agreed that the teachings we now receive in our church has changed since our leadership was exposed to the Apostolic reformation. Respondents strongly agreed (57.9%) and agreed (15.8%) in response to them having seen a marked increase in my finances personally by applying some of the principles of tithing, offering and giving that I have received from the teaching of the Apostolic reformation. 63.2% strongly agreed and 36.8% agreed that they have seen other believers in our congregation experience financial blessings by applying the principles of tithing, offering and giving from the teaching of the Apostolic reformation. A collective 84.2% broken as strongly agreed (68.4%) and agreed (31.6%) that their church has experienced a greater financial breakthrough by applying principles such as the "storehouse, first-fruit principle" from the teaching of the Apostolic reformation. Throughout all the questions there is a majority of approximately 80%-85% that are positive in their perceptions of the Apostolic Reformation whilst the

sample also reveals a group of respondents constituting about 10%-20% that have remained neutral in their perceptions. In this scientific setting the perceptions of the respondents are overwhelmingly positive towards the reformation.

### 1.2.2.2 ROLCM – Thamo Naidoo, Pietermaritzburg

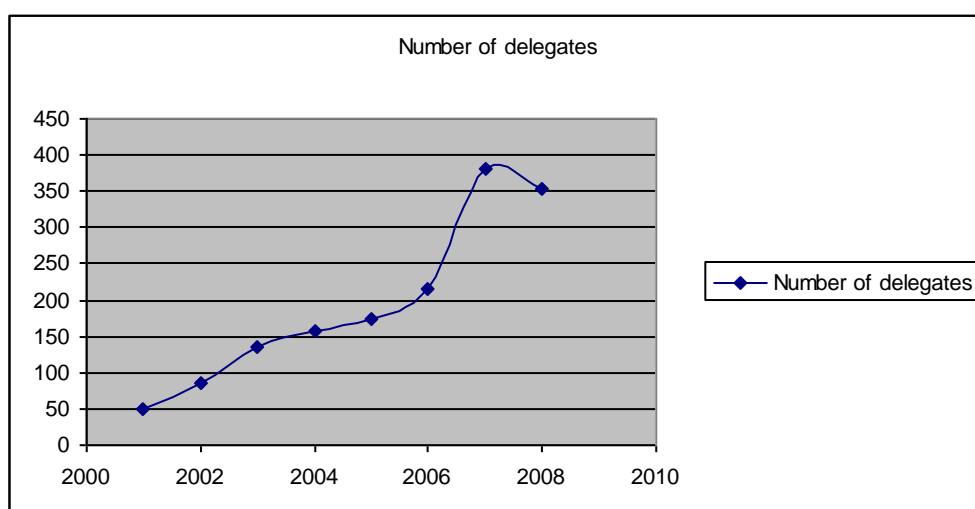
This section is an analysis of the survey conducted with church leaders. The Apostolic School of Ministry and Perspectives on the Apostolic are analysed.

#### 1.2.2.2.1 Background and function of the Apostolic School of Ministry (ASOM)

Thamo Naidoo felt strongly in his heart that leaders needed to be prepared for the advent of a new *kairos* (season) while visiting Ghana in 2000. Consequently, after much prayer the first Apostolic School of Ministry (ASOM) was hosted in Pietermaritzburg, South African in April 2001. The primary objective of the ASOM was to introduce and prepare for the dawning of the Apostolic Season. The ASOM is hosted twice per annum and thus far 16 schools have been hosted. The duration of each ASOM is seven days. The schools have become an overwhelming success with church leaders attending from different parts of the globe. The following descriptive statistics shows the attendance of delegates to the ASOM.

#### Apostolic School of Ministry

Year	No.	Countries
2001	49	Delegates (SA, Uganda, Zambia)
2002	86	Delegates (SA, NZ, Alaska, USA, Singapore)
2003	135	Delegates (SA, Kenya, Alaska, USA, New Zealand)
2004	156	Delegates (Botswana, Dominican Republic, Alaska, USA)
2005	174	Delegates (SA, Botswana, Ghana, Nigeria, Uganda, Alaska, USA, Dominican Republic, Australia)
2006	216	Delegates (South Africa, Botswana, Uganda, Zimbabwe, Alaska, USA, New Zealand)
2007	382	Delegates (South Africa, Botswana, Nigeria, Zimbabwe, Ghana, Alaska, USA, New Zealand, Thailand, Germany, Switzerland)
2008	352	Delegates (South Africa, Botswana, Kenya, Nigeria, Zimbabwe, Alaska, USA, New Zealand, Switzerland, Bulgaria, Russia)



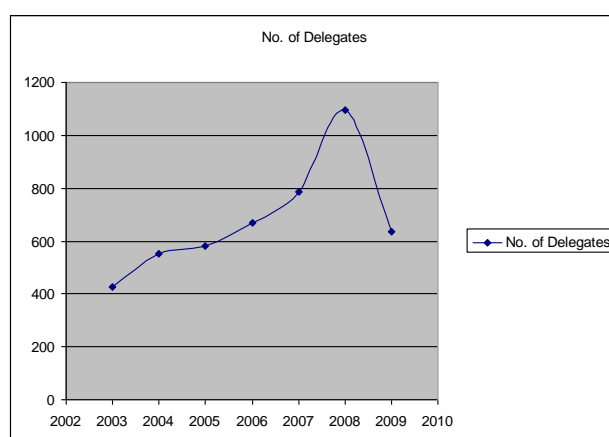
## 1.2.2.2.2 Perspectives on the Apostolic

### 1.2.2.2.2.1 Background and function of the Perspectives on the Apostolic (POA)

POA was initially launched in 2003. The forum is hosted once a month targeting ministers in the KwaZulu-Natal province. Initially the objective was to create an environment where leaders could dialogue on concerns and questions related to the Apostolic Season. Since it has developed into a storehouse of grain for many church leaders who seek resource on the Apostolic Season. For others it is a watering hole where they can be refreshed. The characteristic feature of this forum is the presentation of present truth messages released from the throne of God. Many have testified of the impact this forum has on their lives and how it helps their congregations to remain attuned to the ministry of the Holy Spirit.

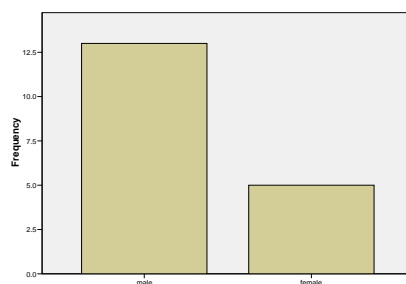
Perspectives on the Apostolic (POA) have become a source of **impartation of apostolic truth and spirit**. Relevant doctrinal issues referable to the current 'apostolic season' are clearly explained with apostolic wisdom and governmental strength. The sessions are significantly empowering in that clarity is provided on issues, which may be a blur to many in the global church. The environment is highly 'instructive' and 'scholastic', which engenders and inspires everyone who attends to adopt a more diligent inquiry and serious probing, contemplation, meditation and ultimately, effective practice of biblical present truth. Whilst it is apostolically focussed on building systematically essential concepts for efficiently finalising the purposes of God on the earth, the POA is also very prophetic in nature in that it brings to the fore, the current speaking of the Lord for the church corporately, but also, amazingly, provides a 'now word' on a personal level and at a corporate church level as one senses a directive of the Lord sounded through the times of instruction.

Year	No. of Delegates
2003	427
2004	552
2005	580
2006	667
2007	784
2008	1097
2009 (August)	636



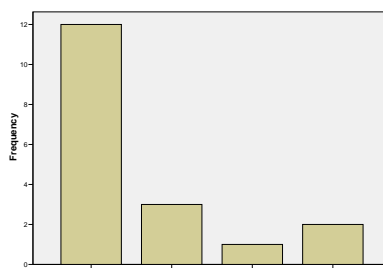
\* 2009 is completed up to August. Forthcoming forums for the year are September, October, November, December.

### Gender



		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	male	13	72.2	72.2	72.2
	female	5	27.8	27.8	100.0
	Total	18	100.0	100.0	

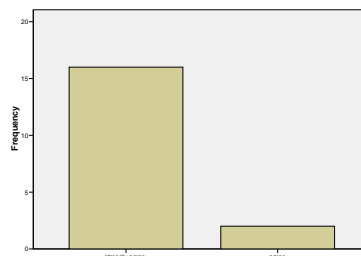
### Race



		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Indian	12	66.7	66.7	66.7
	black	3	16.7	16.7	83.3
	white	1	5.6	5.6	88.9
	coloured	2	11.1	11.1	100.0
	Total	18	100.0	100.0	

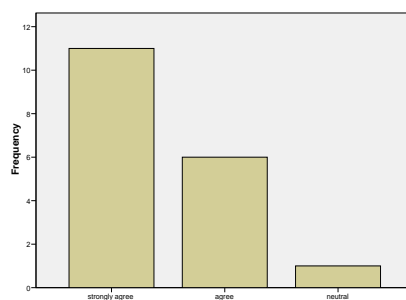
## 1. Understanding the Apostolic Reformation

### 1.1 I understand clearly the term “Apostolic Reformation”



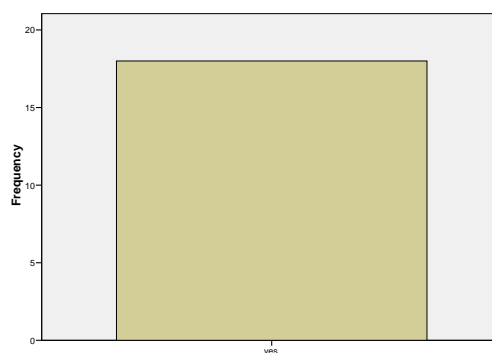
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	16	88.9	88.9	88.9
	agree	2	11.1	11.1	100.0
	Total	18	100.0	100.0	

- 1.2 I have interpreted the teachings on the different seasons/anointings (Judah, Levitical and Ephraimite) clearly



		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	11	61.1	61.1	61.1
	agree	6	33.3	33.3	94.4
	neutral	1	5.6	5.6	100.0
	Total	18	100.0	100.0	

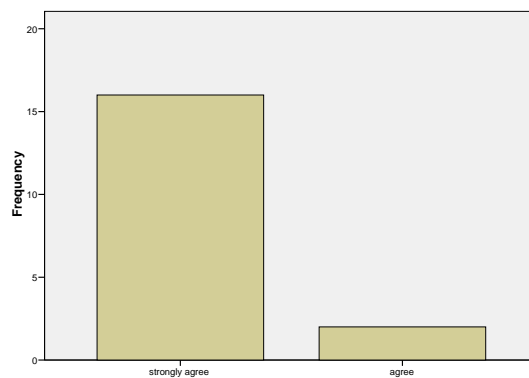
- 1.3 I have purchased the various the various media i.e. CD's, tapes and DVD's that convey the message of the "Apostolic Reformation" and found it helpful in my life



		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	18	100.0	100.0	100.0

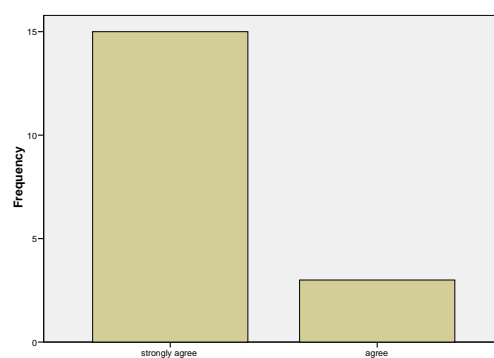
## 2. The clarity that the Apostolic Reformation has brought on the organizational structure of the church

- 2.1 I understand the concepts of elders, deacons, apostles, prophets and the "set man" in the church



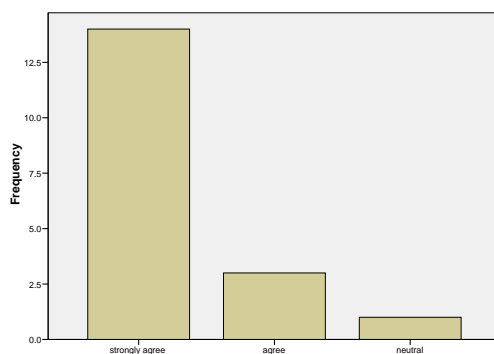
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	16	88.9	88.9	88.9
	agree	2	11.1	11.1	100.0
	Total	18	100.0	100.0	

## 2.2 My definition of leadership has been greatly improved



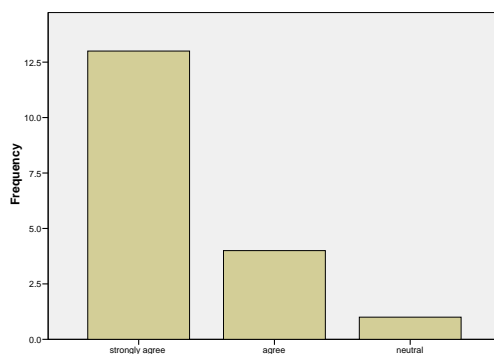
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	15	83.3	83.3	83.3
	agree	3	16.7	16.7	100.0
	Total	18	100.0	100.0	

## 2.3 The leadership structure has changed with improvement as a result of the Apostolic Reformation in my church



		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	14	77.8	77.8	77.8
	agree	3	16.7	16.7	94.4
	neutral	1	5.6	5.6	100.0
	Total	18	100.0	100.0	

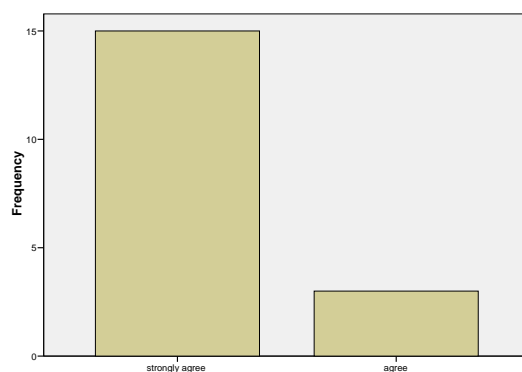
2.4. The different leader's ministerial functions have improved as a result of the Apostolic Reformation in my church



		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	13	72.2	72.2	72.2
	agree	4	22.2	22.2	94.4
	neutral	1	5.6	5.6	100.0
	Total	18	100.0	100.0	

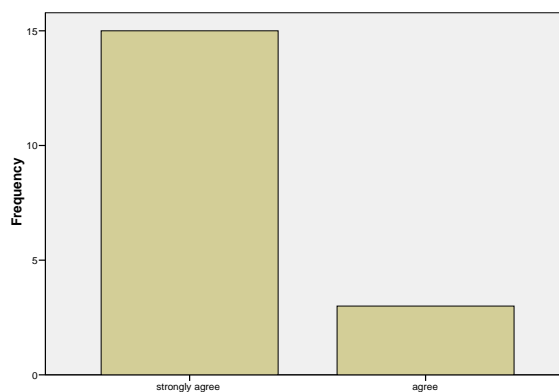
### 3. The Apostolic Reformation has made an impact on my character and I have changed my behavioural patterns i.e. the way I live now

3.1 The teaching of the Apostolic Reformation has caused me to change in various aspects of my life by changing certain habits



		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	15	83.3	83.3	83.3
	agree	3	16.7	16.7	100.0
	Total	18	100.0	100.0	

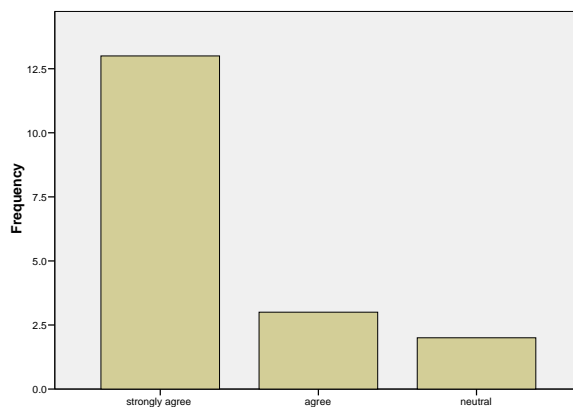
3.2 My character has greatly improved and I understand the demand that God has placed on me to be like his son Jesus



		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	15	83.3	83.3	83.3
	agree	3	16.7	16.7	100.0
	Total	18	100.0	100.0	

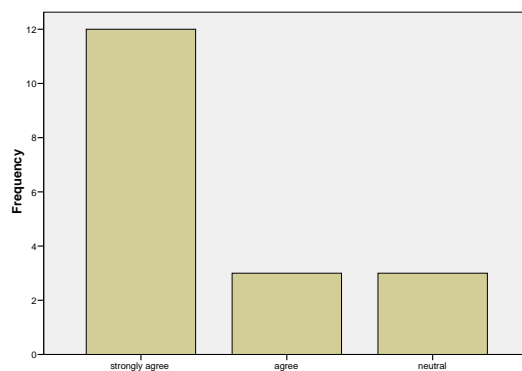
3.3 I have seen other people/believers in our congregation change their character over the last few years after hearing the message on the Apostolic reformation





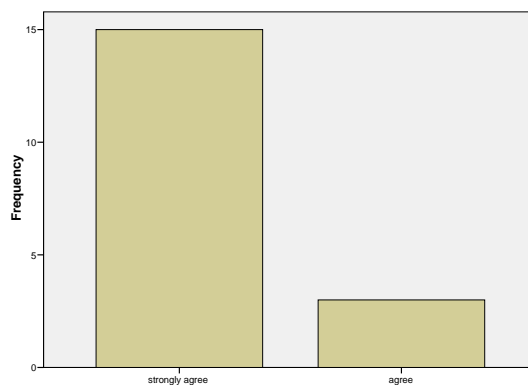
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	13	72.2	72.2	72.2
	agree	3	16.7	16.7	88.9
	neutral	2	11.1	11.1	100.0
	Total	18	100.0	100.0	

3.4 The core value system of our church corporately has changed after hearing the message on the Apostolic reformation



		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	12	66.7	66.7	66.7
	agree	3	16.7	16.7	83.3
	neutral	3	16.7	16.7	100.0
	Total	18	100.0	100.0	

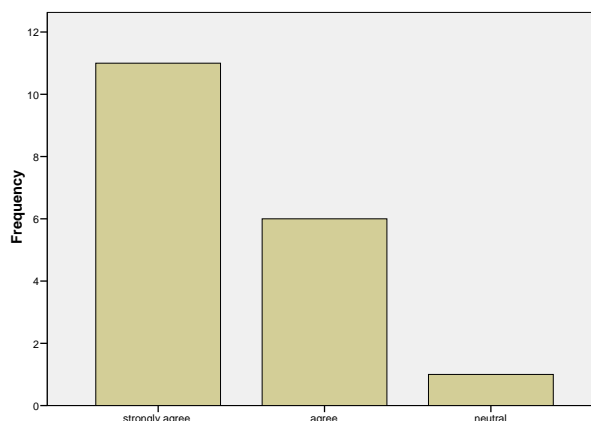
3.5 The teachings we now receive in our church has changed since our leadership was exposed to the Apostolic reformation



		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	15	83.3	83.3	83.3
	agree	3	16.7	16.7	100.0
	Total	18	100.0	100.0	

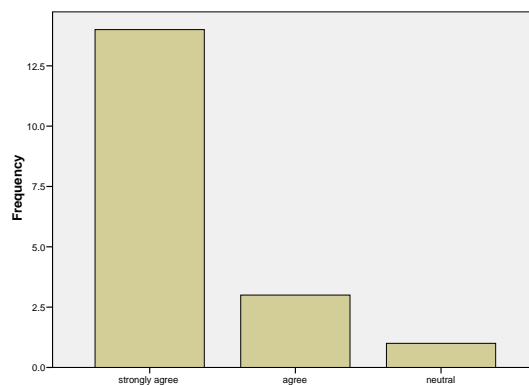
#### 4. The Apostolic Reformation has made an impact on my finances and the finances of the church corporately

4.1 I have seen a marked increase in my finances personally by applying some of the principles of tithing, offering and giving that I have received from the teaching of the Apostolic reformation.



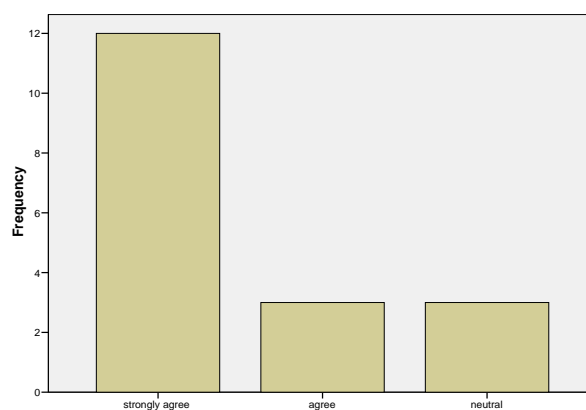
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	11	61.1	61.1	61.1
	agree	6	33.3	33.3	94.4
	neutral	1	5.6	5.6	100.0
	Total	18	100.0	100.0	

4.2 I have seen other believers in our congregation experience financial blessings by applying the principles of tithing, offering and giving from the teaching of the Apostolic reformation.



		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	14	77.8	77.8	77.8
	agree	3	16.7	16.7	94.4
	neutral	1	5.6	5.6	100.0
	Total	18	100.0	100.0	

- 4.3 Our church has experienced a greater financial breakthrough by applying principles such as the “storehouse, first-fruit principle” from the teaching of the Apostolic reformation.



		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	12	66.7	66.7	66.7
	agree	3	16.7	16.7	83.3
	neutral	3	16.7	16.7	100.0
	Total	18	100.0	100.0	

## Descriptive Statistics

**Statistics**

	Mean	Median	Mode	Std. Deviation	Variance
gender	1.2778	1.0000	1.00	.46089	.212
race	1.6111	1.0000	1.00	1.03690	1.075
q1.1	1.1111	1.0000	1.00	.32338	.105
q1.2	1.4444	1.0000	1.00	.61570	.379
q1.3	1.0000	1.0000	1.00	.00000	.000
q2.1	1.1111	1.0000	1.00	.32338	.105
q2.2	1.1667	1.0000	1.00	.38348	.147
q2.3	1.2778	1.0000	1.00	.57451	.330
q2.4	1.3333	1.0000	1.00	.59409	.353
q3.1	1.1667	1.0000	1.00	.38348	.147
q3.2	1.1667	1.0000	1.00	.38348	.147
q3.3	1.3889	1.0000	1.00	.69780	.487
q3.4	1.5000	1.0000	1.00	.78591	.618
q3.5	1.1667	1.0000	1.00	.38348	.147
q4.1	1.4444	1.0000	1.00	.61570	.379
q4.2	1.2778	1.0000	1.00	.57451	.330
q4.3	1.5000	1.0000	1.00	.78591	.618

We will consider the mean, the mode, the median, the sample variance and the sample standard deviation. The mean or the arithmetic mean is the sum of all the values divided by the sample size, the mode is the most frequent response given by the respondents and the median is the middle most value when the data (per variable/question) is arranged from highest to lowest. The sample variance is the degree or quantity by which each observation varies one from another. The sample standard deviation is the square root of the sample variance. From the table above, the majority of the questions have a mode of “1” which is “strongly agree”. The standard deviations are consistently about ‘1’ and this indicates good consistency between the observations due to the low variability. The mean and median values are consistent with modal values. The descriptive statistics will also serve to confirm the graphical statistics.

## Reliability Analysis

Coakes and Steed (2003, pg 140) state that there are a number of different reliability coefficients. One of the most commonly used is the Cronbach’s alpha, which is based on the average correlation of items within a test if the items are standardised. If the items are not standardised, it is based on the average covariance among the items. The Cronbach’s alpha can range from 0 to 1. Cronbach’s alpha was also calculated as part of the reliability test to assess how consistent the results were and will we get similar results to generalize if we increased the sample size. A value of 0.7 or higher is a very good value that can lead us to say that we will get the same results if we carried out this survey with a larger sample of respondents. The Cronbach’s alpha was calculated for all the questions, which have the same scales in each, section i.e. Section 1, Section 2, Section 3 and Section 4 and then overall. The results are as follows:

Questions	Cronbach’s Alpha
1.1-1.2	0.773
2.1-2.4	0.656
3.1-3.5	0.783
4.1-4.3	0.811
Overall	0.914

The alpha values seem fine indicating a good internal consistency amongst the questions.

## DISCUSSION AND INTERPRETATION

There were less females (27.8%) than males (72.2%) that participated in this survey. The breakdown of the race groups were Indians (66.7%), blacks (16.7%), coloureds (11.1%) and whites (5.6%). A majority of 88.9% and 11.1% strongly agreed and agreed that they understand clearly the term “Apostolic Reformation”. 61.1% and 33.3% strongly agree and agree that they have interpreted the teachings on the different seasons/anointings (Judah, Levitical and Ephraimite) clearly whilst a 100% stated “yes” to the question of whether or not they have purchased the various media i.e. CD’s, tapes and DVD’s that convey the message of the “Apostolic Reformation” and found it helpful in my life. An overwhelming 88.9% and 11.1% strongly agree and agree that they understand the concepts of elders, deacons, apostles, prophets and the “set man” in the church. A modal set of responses constituting of strongly agree (83.3%) and agree (16.7%) that their definition of leadership has been greatly improved. This trend is also seen from the responses of strongly agree (77.8%) and agree (16.7%) towards the fact that their leadership structure has changed with improvement as a result of the Apostolic Reformation in my church. 72.2% and 22.2% strongly agree and agree towards the question of whether the different leaders’ ministerial functions have improved as a result of the Apostolic Reformation in my church. Once again 83.3% and 16.7% strongly agreed and agreed that the teaching of the Apostolic Reformation has caused me to change in various aspects of my life by changing certain habits. 83.3% and 16.7% strongly agreed and agreed that their character has greatly improved and I understand the demand that God has placed on me to be like his son Jesus. Modal responses of strongly agree (66.7%) and agree (16.7%) was given by the respondents towards the question of whether they have seen other people/believers in our congregation change their character over the last few years after hearing the message on the Apostolic Reformation. Collectively 100% strongly agreed and agreed towards the core value system of our church corporately having changed after hearing the message on the Apostolic Reformation. Again a total of 94.4% strongly agreed and agreed that the teachings we now receive in our church has changed since our leadership was exposed to the Apostolic Reformation. Respondents strongly agreed (77.8%) and agreed (16.7%) in response to them having seen a marked increase in my finances personally by applying some of the principles of tithing, offering and giving that I have received from the teaching of the Apostolic Reformation. 63.2% strongly agreed and 36.8% agreed that they have seen other believers in our congregation experience financial blessings by applying the principles of tithing, offering and giving from the teaching of the Apostolic Reformation. A collective 93.3% broken as strongly agreed (66.7%) and agreed (16.7%) that their church has experienced a greater financial breakthrough by applying principles such as the “storehouse, first-fruit principle” from the teaching of the Apostolic Reformation. Throughout all the questions there is a majority of approximately 80%-90% that are positive in their perceptions of the Apostolic Reformation whilst the sample also reveals a group of respondents constituting about 5%-10% that have remained neutral in their perceptions. In this scientific setting the perceptions of the respondents are overwhelmingly positive towards the Reformation.

### 1.2.2.3 Touch The Nations Ministries Pretoria - Ben Kleynhans

#### 1.2.2.3.1 Background <sup>506</sup>

Founded on the 24<sup>th</sup> of April 2005, the TTN Ministries Household was birthed as an extension of TTN Ministries, of which Dr. Ben Kleynhans is the Founding President. Having been a successful itinerant minister at that time for many years (approximately twenty two), he realized with his wife Sonja that God was calling them to the establishing of an Apostolic House in Pretoria. The very early days of the TTN Household was earmarked by the regular weekly gathering of a devoted group of 12 people, all guided by an inner and mutual sense of destiny and purpose concerning the establishing of this Apostolic House. From the inception of the Church their vision was to build God’s Temple, and establish His Kingdom, accurately and on the correct and only pattern, Christ. Since those early days the TTN Household has experienced dimensions of expansion and depth that redefined the way they looked at and understood church growth. With a heart and passion to assist leaders, Dr. Ben started facilitating annual Apostolic Summits in Pretoria. The first Summit was hosted in the Sheraton Pretoria Hotel in October 2005 and drew a few hundred pastors and leaders from all over South Africa.

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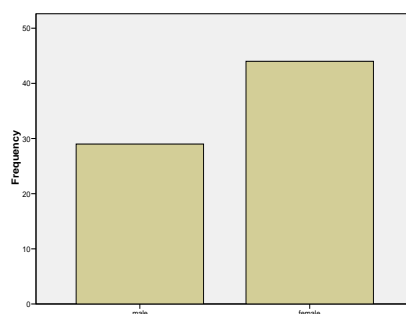
<sup>506</sup> Supplied by TTN Ministries

The subsequent outflow from the Summit was the initiating of the Apostolic Transition Forum's (A.T.F's), which has been presented uninterruptedly for four years this year (2009), every first Friday of the month. The natural outflow from the A.T.F's were that a group of pastors (who subsequently became known as the Fellowship of Elders or F.O.E) drew closer to the grace on Dr. Ben's life and acknowledged him as set man and spiritual father over their lives, and over the metron entrusted to him. This resulted in the appropriation by these leaders and pastors of the Church in the City concept, of which Dr. Ben serves as senior elder and spiritual father. By God's grace He is still using TTN Ministries as a facilitator in the establishing of God's purposes through the Church in the City. Their focus therefore revolves around (but is not restricted to) the following:

1. Pastors and leaders on national and international level – served and resourced through the Apostolic Summits and A.T.F's
2. Pastors and leaders of The Church in the City, served and resourced through also the A.T.F's and regular F.O.E (Fellowship of Elders) gatherings
3. Sons in the local TTN Household, regular Sunday celebrations and other gatherings

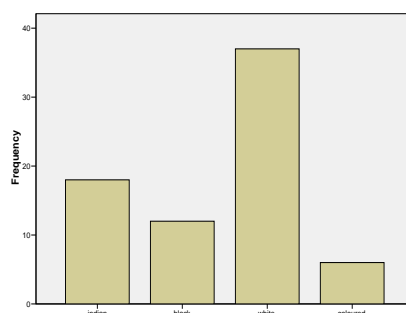
The Church in the City exhibits its own interesting dynamics and is a growing concept – the ultimate excellence of administration of which God is unfolding more and more to us. In addition to the above-mentioned Summits and A.T.F's The Church in the City also gathers at certain times in the year for corporate gatherings, the most pre-eminent of which is the annual Easter Conferences.

### Gender



		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	male	29	38.7	39.7	39.7
	female	44	58.7	60.3	100.0
	Total	73	97.3	100.0	
Missing	System	2	2.7		
Total		75	100.0		

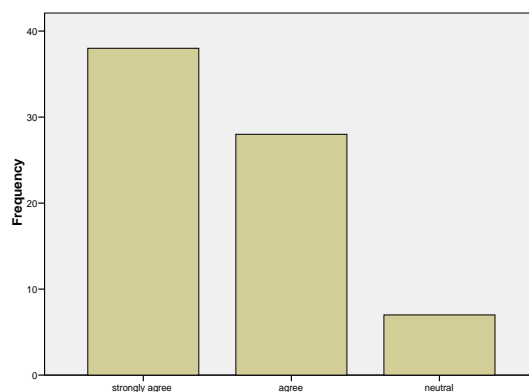
### Race



		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Indian	18	24.0	24.7	24.7
	black	12	16.0	16.4	41.1
	white	37	49.3	50.7	91.8
	coloured	6	8.0	8.2	100.0
	Total	73	97.3	100.0	
Missing	System	2	2.7		
Total		75	100.0		

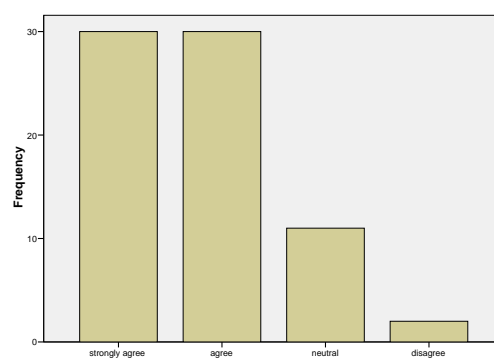
## 1. Understanding the Apostolic Reformation

### 1.1 I understand clearly the term “Apostolic Reformation”



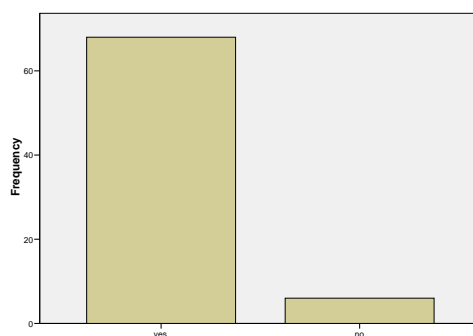
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly agree	38	50.7	52.1	52.1
	agree	28	37.3	38.4	90.4
	neutral	7	9.3	9.6	100.0
	Total	73	97.3	100.0	
Missing	System	2	2.7		
Total		75	100.0		

### 1.2 I have interpreted the teachings on the different seasons/anointings (Judah, Levitical and Ephramite) clearly



		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly agree	30	40.0	41.1	41.1
	agree	30	40.0	41.1	82.2
	neutral	11	14.7	15.1	97.3
	disagree	2	2.7	2.7	100.0
	Total	73	97.3	100.0	
Missing	System	2	2.7		
Total		75	100.0		

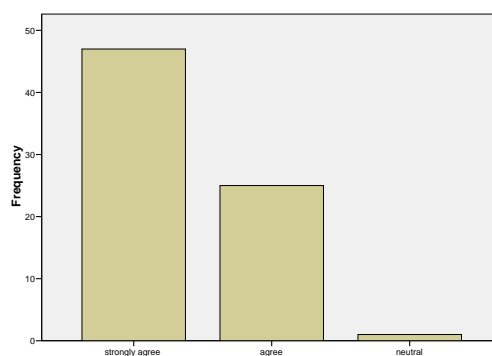
- 1.3 I have purchased the various the various media i.e. CD's, tapes and DVD's that convey the message of the "Apostolic Reformation" and found it helpful in my life



		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	68	90.7	91.9	91.9
	no	6	8.0	8.1	100.0
	Total	74	98.7	100.0	
Missing	System	1	1.3		
Total		75	100.0		

## 2. The clarity that the Apostolic Reformation has brought on the organizational structure of the church

- 2.1 I understand the concepts of elders, deacons, apostles, prophets and the "set man" in the church

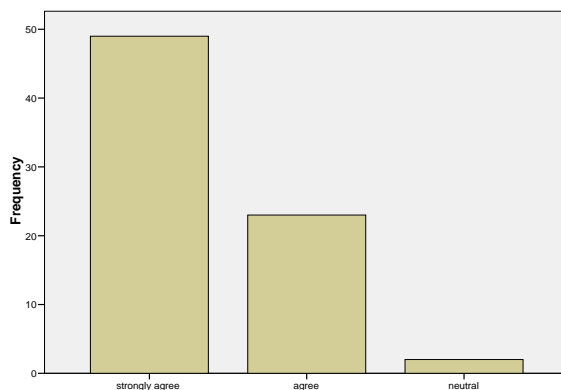


		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly agree	47	62.7	64.4	64.4
	agree	25	33.3	34.2	98.6
	neutral	1	1.3	1.4	100.0



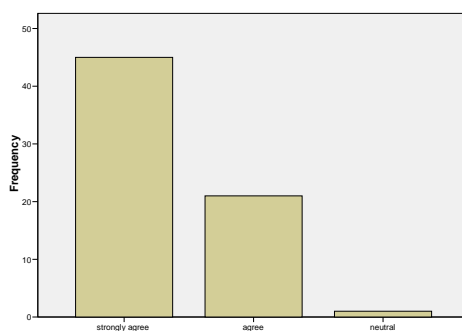
	Total	73	97.3	100.0	
Missing	System	2	2.7		
Total		75	100.0		

## 2.2 My definition of leadership has been greatly improved



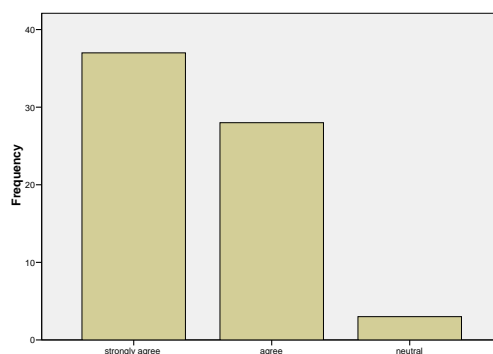
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly agree	49	65.3	66.2	66.2
	agree	23	30.7	31.1	97.3
	neutral	2	2.7	2.7	100.0
	Total	74	98.7	100.0	
Missing	System	1	1.3		
Total		75	100.0		

## 2.3 The leadership structure has changed with improvement as a result of the Apostolic Reformation in my church



		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly agree	45	60.0	67.2	67.2
	agree	21	28.0	31.3	98.5
	neutral	1	1.3	1.5	100.0
	Total	67	89.3	100.0	
Missing	System	8	10.7		
Total		75	100.0		

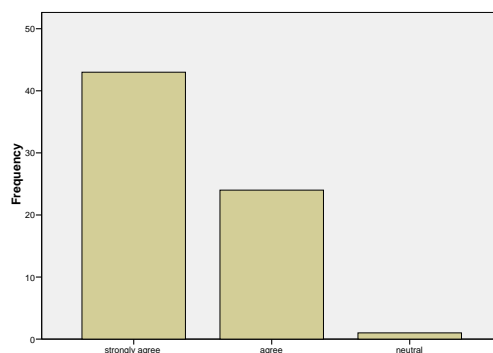
2.4. The different leader's ministerial functions have improved as a result of the Apostolic Reformation in my church



		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly agree	37	49.3	54.4	54.4
	agree	28	37.3	41.2	95.6
	neutral	3	4.0	4.4	100.0
	Total	68	90.7	100.0	
Missing	System	7	9.3		
Total		75	100.0		

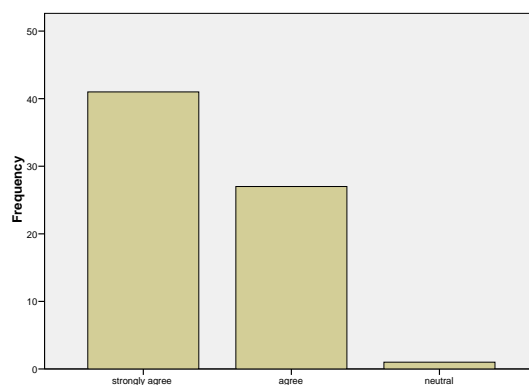
**3. The Apostolic Reformation has made an impact on my character and I have changed my behavioural patterns i.e. the way I live now**

3.1 The teaching of the Apostolic Reformation has caused me to change in various aspects of my life by changing certain habits



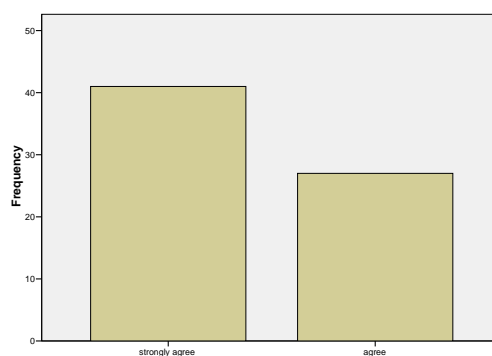
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly agree	43	57.3	63.2	63.2
	agree	24	32.0	35.3	98.5
	neutral	1	1.3	1.5	100.0
	Total	68	90.7	100.0	
Missing	System	7	9.3		
Total		75	100.0		

3.2 My character has greatly improved and I understand the demand that God has placed on me to be like his son Jesus



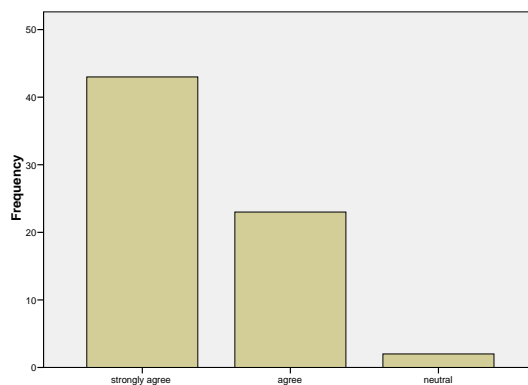
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly agree	41	54.7	59.4	59.4
	agree	27	36.0	39.1	98.6
	neutral	1	1.3	1.4	100.0
	Total	69	92.0	100.0	
Missing	System	6	8.0		
Total		75	100.0		

3.3 I have seen other people/believers in our congregation change their character over the last few years after hearing the message on the Apostolic Reformation



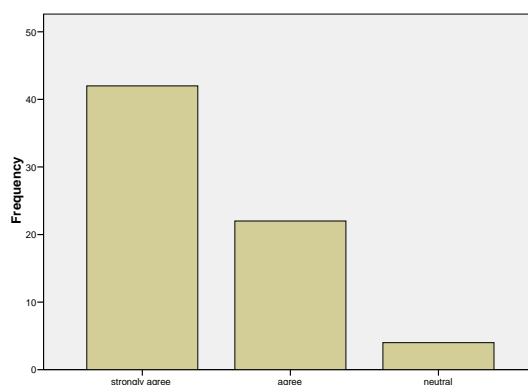
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly agree	41	54.7	60.3	60.3
	agree	27	36.0	39.7	100.0
	Total	68	90.7	100.0	
Missing	System	7	9.3		
Total		75	100.0		

3.4 The core value system of our church corporately has changed after hearing the message on the Apostolic Reformation



		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly agree	43	57.3	63.2	63.2
	agree	23	30.7	33.8	97.1
	neutral	2	2.7	2.9	100.0
	Total	68	90.7	100.0	
Missing	System	7	9.3		
Total		75	100.0		

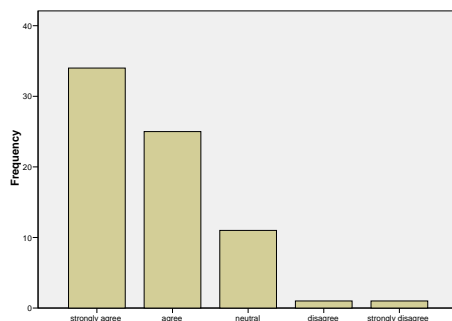
3.5 The teachings we now receive in our church has changed since our leadership was exposed to the Apostolic Reformation



		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly agree	42	56.0	61.8	61.8
	agree	22	29.3	32.4	94.1
	neutral	4	5.3	5.9	100.0
	Total	68	90.7	100.0	
Missing	System	7	9.3		
Total		75	100.0		

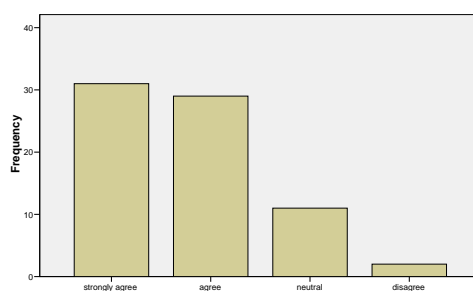
#### 4. The Apostolic Reformation has made an impact on my finances and the finances of the church corporately

4.1 I have seen a marked increase in my finances personally by applying some of the principles of tithing, offering and giving that I have received from the teaching of the Apostolic Reformation.



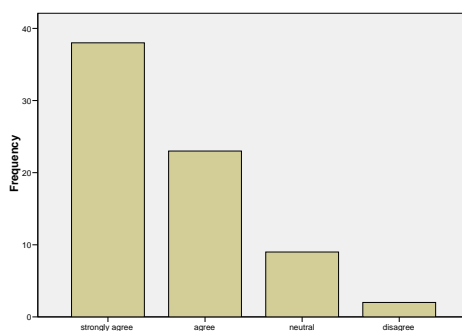
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly agree	34	45.3	47.2	47.2
	agree	25	33.3	34.7	81.9
	neutral	11	14.7	15.3	97.2
	disagree	1	1.3	1.4	98.6
	strongly disagree	1	1.3	1.4	100.0
	Total	72	96.0	100.0	
Missing	System	3	4.0		
Total		75	100.0		

4.2 I have seen other believers in our congregation experience financial blessings by applying the principles of tithing, offering and giving from the teaching of the Apostolic reformation.



		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly agree	31	41.3	42.5	42.5
	agree	29	38.7	39.7	82.2
	neutral	11	14.7	15.1	97.3
	disagree	2	2.7	2.7	100.0
	Total	73	97.3	100.0	
Missing	System	2	2.7		
Total		75	100.0		

- 4.3 Our church has experienced a greater financial breakthrough by applying principles such as the “storehouse, first-fruit principle” from the teaching of the Apostolic Reformation.



		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly agree	38	50.7	52.8	52.8
	agree	23	30.7	31.9	84.7
	neutral	9	12.0	12.5	97.2
	disagree	2	2.7	2.8	100.0
	Total	72	96.0	100.0	
Missing	System	3	4.0		
Total		75	100.0		

## DESCRIPTIVE STATISTICS

	Mean	Median	Mode	Std. Deviation	Variance
gender	1.6027	2.0000	2.00	.49272	.243
race	2.4247	3.0000	3.00	.95623	.914
q1.1	1.5753	1.0000	1.00	.66495	.442
q1.2	1.7945	2.0000	1.00(a)	.79859	.638
q1.3	1.0811	1.0000	1.00	.27482	.076
q2.1	1.3699	1.0000	1.00	.51389	.264
q2.2	1.3649	1.0000	1.00	.53824	.290
q2.3	1.3433	1.0000	1.00	.50908	.259
q2.4	1.5000	1.0000	1.00	.58590	.343
q3.1	1.3824	1.0000	1.00	.51917	.270
q3.2	1.4203	1.0000	1.00	.52597	.277
q3.3	1.3971	1.0000	1.00	.49293	.243
q3.4	1.3971	1.0000	1.00	.55016	.303
q3.5	1.4412	1.0000	1.00	.60797	.370
q4.1	1.7500	2.0000	1.00	.86806	.754
q4.2	1.7808	2.0000	1.00	.80358	.646
q4.3	1.6528	1.0000	1.00	.80770	.652

a. Multiple modes exist. The smallest value is shown

We will consider the mean, the mode, the median, the sample variance and the sample standard deviation. The mean or the arithmetic mean is the sum of all the values divided by the sample size, the

mode is the most frequent response given by the respondents and the median is the middle most value when the data (per variable/question) is arranged from highest to lowest. The sample variance is the degree or quantity by which each observation varies one from another. The sample standard deviation is the square root of the sample variance. From the table above, the majority of the questions have a modes of “1 and 2 ” which are “agree” and “strongly agree”. The standard deviations are consistently about ‘1’ and this indicates good consistency between the observations due to the low variability. The mean and median values are consistent with modal values. The descriptive statistics will also serve to confirm the graphical statistics.

### Reliability Analysis

Coakes and Steed (2003, pg 140) state that there are a number of different reliability coefficients. One of the most commonly used is the Cronbach’s alpha, which is based on the average correlation of items within a test if the items are standardised. If the items are not standardised, it is based on the average covariance among the items. The Cronbach’s alpha can range from 0 to 1. Cronbach’s alpha was also calculated as part of the reliability test to assess how consistent the results were and will we get similar results to generalize if we increased the sample size. A value of 0.7 or higher is a very good value that can lead us to say that we will get the same results if we carried out this survey with a larger sample of respondents. The Cronbach’s alpha was calculated for all the questions, which have the same scales in each, section i.e. Section 1, Section 2, Section 3 and Section 4 and then overall. The results are as follows:

Questions	Conbach’s Alpha
1.1-1.2	0.687
2.1-2.4	0.791
3.1-3.5	0.828
4.1-4.3	0.800
Overall	0.907

The alpha values seem fine indicating an good internal consistency amongst the questions.

### Discussion and Interpretation

There were more females (58.7%) than males (38.7%) that participated in this survey. The breakdown of the race groups were Indians (24%), blacks (16%), coloureds (8%) and whites (49.3%). A majority of 50.7% and 37.3% strongly agreed and agreed that they understand clearly the term “Apostolic Reformation”. 40% and 40% strongly agree and agree that they have interpreted the teachings on the different seasons/anointings (Judah, Levitical and Ephramite) clearly whilst a 90.7% stated “yes” to the question of whether or not they have purchased the various media i.e. CD’s, tapes and DVD’s that convey the message of the “Apostolic Reformation” and found it helpful in my life. An overwhelming 62.7% and 33.3% strongly agree and agree that they understand the concepts of elders, deacons, apostles, prophets and the “set man” in the church. A modal set of responses constituting of strongly agree (65.3%) and agree (30.7%) that their definition of leadership has been greatly improved. This trend is also seen from the responses of strongly agree (60%) and agree (28%) towards the fact that their leadership structure has changed with improvement as a result of the Apostolic Reformation in my church. 49.3% and 37.3% strongly agree and agree towards the question of whether the different leader’s ministerial functions have improved as a result of the Apostolic Reformation in my church. Once again 57.3% and 132% strongly agreed and agreed that the teaching of the Apostolic Reformation has caused me to change in various aspects of my life by changing certain habits. 54.7% and 36% strongly agreed and agreed that their character has greatly improved and I understand the demand that God has placed on me to be like his son Jesus. Modal responses of strongly agree (54.7%) and agree (36%) was given by the respondents towards the question that of whether they have seen other people/believers in our congregation change their character over the last few years after hearing the message on the Apostolic Reformation. Collectively 88% strongly agreed and agreed towards the core value system of our church corporately has changed after hearing the message on the Apostolic Reformation. Again a total of 85.3% strongly agreed and agreed that the teachings we now receive in our church has changed since our leadership was exposed to the Apostolic

Reformation. Respondents strongly agreed (45.3%) and agreed (33.3%) in response to them having seen a marked increase in my finances personally by applying some of the principles of tithing, offering and giving that I have received from the teaching of the Apostolic Reformation. 41.3% strongly agreed and 38.7% agreed that they have seen other believers in our congregation experience financial blessings by applying the principles of tithing, offering and giving from the teaching of the Apostolic Reformation. A collective 81.4% broken as strongly agreed (50.7%) and agreed (30.7%) that their church has experienced a greater financial breakthrough by applying principles such as the “storehouse, first-fruit principle” from the teaching of the Apostolic Reformation. Throughout all the questions there is a majority of approximately 80%-90% that are positive in their perceptions of the Apostolic Reformation whilst the sample also reveals a group of respondents constituting about 1%-5% that have remained neutral in their perceptions. In this scientific setting the perceptions of the respondents are overwhelmingly positive towards the Reformation.

## 2. Appendix: Section Two – Songs and Poems

This section contains a sample of songs and poems produced by a few of the JKA churches. The selections of songs are from the ROLCM and Eternal Sound Ministries; the poems are written by Pierre Toerien.

### Songs from ROLCM

Apostolic People	Arise People of Judah	Father's Heart
<p>We're a people of power A people of might Sent forth for a time like this To be ambassadors of light</p> <p>We're walking in step with Christ We won't be left behind We know what our Kairos is Now is the appointed time</p> <p>We are apostolic people Pioneers changing nations We are apostolic people Kingdom shakers, history makers We are apostolic people Called to live and walk in divine destiny People of power</p> <p>We're a holy nation Kings and priests, Set apart to accomplish all the purposes of God</p> <p>Crossing over and we're going up Decoding the mystery of Christ Attaining new levels in Christ Now is the appointed time</p> <p>Reaching the world With the Gospel of His Kingdom Resourcing the Church His first born Reforming the nations As His representation, Reconciling all things To Him, to Him</p>	<p>We have a vision to flow to the nations advancing the kingdom of God bringing a new song of hope and of power declaring his name upon the earth</p> <p>Arise people of Judah arise stand and proclaim with one voice we're moving on to possess the land this city belongs to our God</p> <p>We're moving into battle taking the gates of the city tearing down the enemies plan enforcing God's kingdom with power and authority announcing God's kingdom has come</p> <p>We're fighting, We're moving, we're marching We're taking over</p> <p>We're reaching, resourcing reforming All the nations</p> <p>This City belongs to our God!</p>	<p>I have loved you with an Everlasting love I've called you by name Made you My own</p> <p>You will never know defeat If you covenant with Me I have loved you with an Everlasting love</p> <p>Before Your birth I knew you I have great plans for you You're the apple of my eye My son</p> <p>There's an open heaven over you Rest in Me now Let the power of My love Restore you once again</p> <p>This is my heart for you My promise to you In Me, you have a new identity</p> <p>This is My heart for you My promise to you You will always know The love of the Father</p>



Fathers & Sons	Flowing into the nations	Great is your Grace
<p>The earth is seeing a new breed of sons Who take over everything This breed of sons are seen everywhere Who walk in the spirit of Kings</p> <p>Our father is raising more sons in the earth Who carry the seed of the Lord And what we do know, it cannot lie For, it works in our lives Every time we meet you, we learn from you Every time we gather, we hear from you</p> <p>Our Father, Seed Bearer Sustainer, Restorer Our Father, Provider Refresher, Reformer</p> <p>These are the days, when sons are learning About brand new seasons in God And these are the times when sons are growing To father more sons in the earth</p> <p>Our father is raising more sons in the earth Who carry the Arks of the Lord With three fold things, a rod, bread and stone To rule with grace and truth</p>	<p>The mandate given was clear Become a breath of fresh air Break the mould of a traditional past Decode the mysteries</p> <p>We are flowing into the Nations Reaching, resourcing, reforming Taking cities and nations The river cannot be stopped</p> <p>We give glory to the Father For giving us the honour To serve as sons of His Kingdom We'll do what must be done</p> <p>We're a third day people A finishing generation A royal priesthood, a holy nation We'll bring order to the earth and finish up the work The Kingdom of our God has come</p>	<p>When I think of your goodness Lord I'm reminded of the cross Lord your blood shared for all of us how your body was broken wounded, crucified the pain you endured, suffering the tears that you</p> <p>now we your sons give you glory, honour majesty, all power we dedicate our lives to you Lord this we remember for when we come to your table we're reminded great is your grace</p> <p>Great is Your grace Great is Your grace Your love never ending I'm connected to Your grace</p> <p>Great is Your grace Great is Your grace Day by day I'm reminded Father, great is Your grace</p>

<b>Hallelujah</b>	<b>I am a Son</b>	<b>I am changed</b>
<p>From the north to the south from the east to the west creation declares its a brand new day all things been made new the sons of God emerge to take their place</p> <p>Hallelujah x 3 to the lamb that was slain</p>	<p>I know who I am I am a son a son of the kingdom of God no longer fatherless no longer forsaken</p> <p>I am an heir embraced by his love my past is forgotten but my future's secure I am a son of God</p> <p>I'm a son of purpose I have an inheritance I live in obedience I am a son of god I am a son of god</p>	<p>I am changed from within By the Father each day Refined to reflect His image in the earth</p> <p>Equipped to rule And govern all things I am changed by Him</p> <p>Old mindsets renewed Paradigms shifted I'm being fathered To father new sons</p> <p>Old mindsets renewed Paradigms shifted I'm restored, refreshed renewed</p>

<b>Lord I Come to your Table</b>	<b>More of your Glory</b>	<b>Third Day People</b>
<p>Lord I come to Your Table In remembrance of You As I celebrate Your grace I'm amazed at all You do</p> <p>My body is healed And here I am set free It's at Your table That I'm made complete</p> <p>Your grace is sufficient for me Your blood the atonement for me I'll publish Your death Lord As oft' as I can It's at Your table That I'm made complete</p> <p>As I embrace all Your truths My mind is renewed As I drink of Your cup Your mercy covers me</p> <p>My body is healed And here I am set free It's at Your table That I'm made complete</p> <p>It's at Your Table that I am set free It's at Your Table that I am healed It's at Your Table That I am complete</p>	<p>Help us to see life as it should be God's original plan not caught up in our little worlds but to thirst after thee we yearn for you Father fill us with your glory so that we can be complete in you</p> <p>More of your glory more of your glory let more of your glory be seen through me</p> <p>We want to be perfect in you keep your word finish the work to behold your glory</p>	<p>We're a third day people A Finishing Generation The baton's in our hand To complete the race We press towards perfection Telios is our mark We'll run this race with horses Till we finish up the work</p> <p>We're going up x2 To pull down the powers of darkness Push God's Kingdom forth We, are going up</p> <p>We're going up x2 We're going to another level We cannot be stopped We Are going up</p> <p>We're here with a mission To take this land by force We'll see Babylon come Crushing down, crushing down</p> <p>We cannot be silent The time has come for us To penetrate the systems of this world With God's order</p>

<b>This Love</b>	<b>We are One</b>	
<p>My love is pure, just know it's a fathers love my grace is abound and it is sufficient for you</p> <p>My heart, my mind, my hope is set on you and know this love is sure it's real and true</p> <p>This love x3 is a father's love</p> <p>My son, I knew you and called you before all time so know that you are mine and predestined</p>	<p>We're sons of the Kingdom Set apart for this season To be instruments of change in the earth</p> <p>Differences aside As one nation, we arise With one voice, we declare</p> <p>We are one Brought together by the Father We are one We're a part of His household</p> <p>Hand in hand Together we'll do our Father's will We are one, we are one</p> <p>One nation, One tribe One family in the earth</p>	

Songs from the Recording, The Glory of the Lord'

<b>MAY YOU BE HONOURED</b>	<b>THE EARTH IS THE LORD'S</b>	<b><u>FILL THIS TEMPLE WITH GLORY</u></b>
<p>Not unto us, but to Your name be glory Not unto us, but Your name be honour Not unto us, but to name be power Not unto us, but to Your name May You be honoured, May You be glorified May You be honoured in our worship and our praise</p> <p>May You be honoured, May You be glorified</p> <p>May You be honoured in our worship and our praise</p>	<p>There's an army, spread across the earth There's a body, waiting to be heard There's a people starting to arise There's a nation lifting up their eyes</p> <p>So raise God's sword, and let's go forth The earth is the Lord's, He sits on the Throne; He's given us the power to possess The earth is the Lord's, the battle has been won So let the church arise and stand as one</p> <p>We're that army, spread across the earth We're that body, waiting to be heard We're a people starting to arise We're a nation lifting up their eyes</p> <p>Arise, Church, Arise So raise God's sword, and let's go forth</p> <p>So let the church arise and stand as one So let the church arise and stand as one</p>	<p>We're a chosen generation; a Royal Holy Nation Church of the Firstborn, a House of Living Stone Drawn from every nation, a Holy habitation Filled with Your Life, shining forth Your Light</p> <p>Fill this temple; Fill this temple; Fill this temple With Glory Fill this temple; Fill this temple; Fill this temple With Your Light</p> <p>We arise and shine; For Your Holy Light has come And the Glory of the Lord; Is risen on everyone</p>

<b><u>THE GLORY OF THE LORD</u></b>	<b><u>HIGH AND LIFTED UP</u></b>	<b><u>FROM GLORY TO GLORY</u></b>
<p>Creation is groaning, longing to see, The glory of an awesome God in me To the praise of the glory of His Grace, For Praise – For this purpose I was made</p> <p>And the knowledge of the glory of the Lord Will cover the earth just like waters cover the sea The knowledge of the glory of the Lord Will cover the earth just like waters cover the sea</p> <p>Ruling and Reigning, Subduing all things, Commanding His will upon the earth To the glory of His grace, I'll reign in His name, To Demonstrate all of who He is</p> <p>From glory to glory we are changed Transformed by the Spirit of the Lord Bringing many sons to 'Glory' Establishing His kingdom on the earth</p>	<p>High and Lifted up; Your glory fills the Heavens High and Lifted up, You're enthroned High and Lifted up, Your glory fills the nations High and Lifted up, Be enthroned</p> <p>I see the Lord, Exalted in the Heavens I see the Lord, Seated on His Throne I see the Lord, Exalted in the nations I see the Lord, Enthroned within His own</p> <p>Holy, Holy is the Lord Holy, Holy, Holy is the Lord High and Lifted up, Be enthroned Enthroned, Enthroned High and lifted up, High and lifted up, High and lifted up</p>	<p>Where the Spirit of the Lord is, There is liberty As we gaze upon Your Glory, We're changed by what we see Lord, we come with unveiled faces, Beholding all Your are Changed into Your Glory, Your image in our hearts From glory to glory, by the Spirit of the Lord From glory to glory, by the Spirit of the Lord</p> <p>As we worship, we are changed As we worship, we are changed From Glory to Glory to Glory We are changed, We are changed. Beholding You, I worship You Beholding You, I worship You</p>

<b><u>BRAND NEW DAY IN GOD</u></b>	<b><u>CREATED FOR PRAISE</u></b>	<b><u>WHERE ARE THE SONS?</u></b>
<p>Thy will be done O Lord on earth as in Heaven Thy Kingdom come O Lord in power, in demonstration The time has come O Lord to favour those in Zion Our Light has come Your glory shines on us</p> <p>This is the start of a brand new day in God The word that He planted has begun to grow and bud This season is so awesome; His Word's about to blossom An awakening of His promise; Is breaking now upon us Let us come into this season; In full agreement now with Heaven As He perfects His will concerning us</p> <p>Your turning Father's hearts towards the hearts of sons Your turning hearts of sons toward their Fathers Breaking every curse, Creation's groan in healed And the Glory of the Lord fills all the earth</p> <p>This is a time for every promise to come forth The word which was sown will yield itself full grown It's a season of birthing; New things the Lord is doing He is watching over His promise; To perform it now within us Let us come into this season; In full agreement now with Heaven As He perfects His will concerning us</p>	<p>We've been set apart for the pleasure of our God To wait in attendance, never depart Let's celebrate with all our hearts He has called us in, to rule as reign as Kings In heavenly places, seated with Him In us, His glory will be seen</p> <p>We, ordained as Priests; Declare the praise of Him We will reign as Kings; Governing everything</p> <p>We are created, made and ordained; We are created for praise Everyday, we honour his name We are created; We are created for praise Authority, Dominion, Power He's given to us, it's ours With a true love gaze, and voices raised We lavishly offer our praise</p>	<p>Where are the sons You have formed? Where are the daughters You've made ? Radical enough to proclaim, "Your Kingdom is here" Where are the children of light? Where are the rulers and kings? Established on earth to take domain; Over everything You did.</p> <p>Creation is waiting, Creation is groaning For the revealing of Your sons Revealing Your Likeness; Manifesting Your Presence Disclosing of Your nature in us Creation is longing, longing to worship We will arise and be Your sons I am a son of God</p> <p>We are the sons You have formed? We are the daughters You've made Radical enough to proclaim, "Your Kingdom is here" We are the children of light? We are the rulers and kings? Established on earth to take domain; Over everything You did</p>

<b><u>MY FATHER IN ME</u></b>	<b><u>WE HONOUR YOU</u></b>	
<p>What a day we have to celebrate this moment To give thanks for our father You have sent to guide our way To lead us, to make us all we're meant to be</p> <p>I'm seeing my father in me I know that's how it's meant to be I find I'm more and more like him each day I notice I walk the way he walks I notice I talk the way he talks I'm starting to see my father in me</p> <p>O what grace we have in a life that was so broken Now made whole through the father for all to behold Thank you Lord for this angel, You have sent to guide our way To teach us, to make us all we're meant to be</p>	<p>Heaven sent us its best in you You have been our angel that has helped us through Touched our lives in so many ways Teaching and leading us by God's grace</p> <p>Today we honour you, Thank the Lord for You Appreciate all of who you are A true and faithful friend and father till the end We honour You for all of who you</p> <p>Always there with a generous hand You were never too busy to understand Loved us through our darkest days A light of hope for each day</p> <p>We bless you, we bless you , Declare favour over you Now is your time to overflow in all that you do</p>	

**Songs from the Recording, 'Shouts of Grace, Grace'**

<b><u>GRACE TO YOU</u></b>	<b><u>CARRIER OF GRACE</u></b>	<b><u>MY HELP COMES FROM THE LORD</u></b>
<p>Grace to You, Grace to You May Grace abound in all You do Grace to do the will of the Father Grace, Grace to You</p> <p>Peace to You, Peace to You May Peace abound in all You do Peace to do the will of the Father Peace, Peace to You</p>	<p>I have favour and acceptance; Preference and am privileged My father carries grace deep within I have gratitude and benefits; Enablement, empowerment My father carries grace deep within</p> <p>Grace in me because I'm connected Grace, from fathers to their sons Grace, shouts of grace in Zion My father is a carrier of grace</p> <p>I'm connected from my heart By love and in alignment My father carries grace deep within Grace to accomplish the purposes of God My father carries grace deep within</p>	<p>I will lift up my eyes to the hills Where does my help come from? When troubled times bring darkness and fear Whose help is present and near? Who is this Shade on my right hand? Who keeps me safe from the enemy's plan? Whose thoughts of me number more than the sand?</p> <p>My help comes from the Lord Maker of Heaven and earth He does neither, sleep nor slumber Keeper of my soul In going out, and coming in My Steps are ordered by Him</p>

<b><u>REIGNING WITH JESUS</u></b>	<b><u>BEYOND THE VEIL</u></b>	<b><u>IN THE BREAKING OF BREAD</u></b>
<p>We a people of choice, bow at Your feet At the sound of Your voice The Word of Your Grace, builds us within That we might reign as kings</p> <p>We the clay in Your hands Moulded into vessels so grand People of Grace, every tribe every race Teaching all nations Your ways</p> <p>We lift our voice, united in praise Singing one song, clothed in Your grace Nations will come, bow at Your throne Exalting Your holy name The Heaven declares Jesus is King The Earth shouts for joy, falls on her knees True Sons of God rise up in faith Reigning with Jesus, Reigning with Jesus</p>	<p>Who will enter in beyond the Mercy seat Above where angels fly into Your throne room Lord as I lift my hands, let my life be the perfume That fragrance is Your presence And you let me in</p> <p>Beyond the Veil, there is only spirit Beyond the Veil, my flesh cannot stand Where Spirit calls to Spirit And deep calls to deep Beyond the Veil</p>	<p>You will be known in the Breaking of Bread Your death is shown just as You said As we partake of the bread and the cup We will proclaim Your death till You come In the Breaking of Bread In the Breaking of Bread In the Breaking of Bread</p> <p>We remember Your Body broken We remember your Bloodshed for all to receive The life Your freely give Grace You're releasing Long Life and healing Victory over sin and death is ours In the Breaking of Bread, In the Breaking of Bread In the Breaking of Bread, In the Breaking of Bread In the Breaking of Bread</p>

<b><u>HERE WE ARE</u></b>	<b><u>AT THE TABLE</u></b>	<b><u>AT YOUR TABLE</u></b>
<p>Here we are, Invited to this Table Here we stand, Drawn by Your call To a Table of Bread and of Wine To be Seated with sons of Light Here we are, to remember Jesus Here we stand, Partaking of the Bread and the Cup To eat of Your body, To drink of Your blood An act of love and grace</p> <p>Your blood, poured out for me Your body, marred for my transgression As we eat; As we drink Grace is served to heal All people of the earth</p> <p>Come Closer; Draw Nearer Drink Deeper Of my love Come Closer Draw Nearer Drink Deeper Of my Grace</p>	<p>Lord I come to Your table, in remembrance of You As I celebrate your grace I'm Amazed at all you do My body is healed and here I am set free At Your table I am made complete</p> <p>Your grace is sufficient for me Your blood the atonement for me I'll publish your death Lord as oft' as I can At your table am made complete</p> <p>As I embrace all Your truth, my mind is renewed As I drink of Your cup Your mercy covers me My body is healed and here I am set free At Your table I am made complete</p> <p>It's at Your table that I am set free It's at Your table that I am set healed, It's at Your table that I am complete!</p>	<p>We come before Your table Lord with willing hearts Ready to receive the grace it holds As we take the bread and wine in remembrance You Lord Jesus For the finish work completed on the cross</p> <p>At Your Table, there is power, At Your table, there is healing At Your table, You've given everything I need Even life forevermore</p> <p>Take this bread, eat it, Take this cup, drink it Take this bread, eat it, Take this cup, drink it</p>

<b><u>COME TO THE TABLE</u></b>	<b><u>I AM WHAT I AM BY GRACE</u></b>	
<p>We come to the table to remember Him We come to the table for mercy At the table there is grace for us Come and remember</p> <p>Come to the Table Where mercy and grace abounds Come and be part of Him As we partake of the bread and the wine Come to the Table Come and be part of the celebration Come to the Table, eat and Drink of Christ</p> <p>He has prepared for us the bread and the wine Bringing us to a new position in Him Remembering His body broken for you, broken for me He has prepared for us the bread and the wine Bringing us to a new position in Him Remembering His body broken for you, broken for me</p>	<p>I am what I am by grace; I work, yet not I, but grace within me For all that I've done, For all that's to come Grace will work through me I am what I am by grace</p> <p>Growing in Grace everyday; I know it's the only way To finish the work God called me to; In Grace, I am renewed</p> <p>According to the Grace He gave; My labour will not be in vain I will finish the work God called me to; Grace will see me through</p> <p>I hear the Shout of our God; Shouts of Grace to my heart Not by power, Not by Might, By the Spirit of God By His Grace, every mountain will be erased By His Grace, Shouts of Grace; I am able finish the race</p>	

## 2.2 Poems - Pierre Toerien, Mossel Bay

My name is Pierre Toerien. I am the senior pastor of Judah Ministries in Mossel Bay. I planted this church in 1999 after being a pastor in the Apostolic Faith Mission denomination for sixteen years. As a keen follower of the Apostolic Reformation message, I have made it my commitment to attend every apostolic school of ministry hosted by Thamo Naidoo, and I hope to do so as long as it will be possible for me. During the Apostolic School of 2005, I felt the urge to write a poem about the school, especially about the teachings as I received and perceived them. I endeavoured to summarize the teachings as accurately as possible yet in a humoristic, light hearted way. By the grace of God this has been done in/after every school since, as well as of Dr Ben Kleynhans's Apostolic Summit hosted in Pretoria in April 2006 and the Global Apostolic Summit hosted by the JKA in Durban during July 2009. The poems of the latter two events are also included. The name of each poem states that it is about the Apostolic School Of Ministry, abbreviated ASOM, as well as the month and year during which the school was hosted and the poem written.

### **ASOM April 2005**

<p>We've just done school number eleven And once again we heard from heaven Imprinted with the reality O four coming immortality</p> <p>God 's been lifting all the covers To expose the wrong and all its</p>	<p>Not like Jonah who fell asleep And got himself into trouble so deep But a stay in the fish's inn Got the city repenting from sin</p> <p>We also looked at David's heart Pleasing God right from the start Walking in a willing spirit</p>	<p>Hearing the word we were thoroughly pruned Old positions violently shattered and ruined Just when we thought we would go with a flip A new day has dawned and God cancelled the trip</p>
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<p>lovers Bringing doctrine that is sound Correcting the lie which did abound</p> <p>We've all received apostolic directive As well as a new end-time perspective Everything brought into relation Even adjusting our expectation</p> <p>We started walking with two men Who had to see and hear again Open eyes, scriptures and minds God was opening up the blinds Then we heard about a season Where God works outside of reason Spirit and soul becoming one Living like the pattern Son</p> <p>Moses journeyed through the sand On their way to the promised land But he was not configured to make it God took him out before he could fake it</p> <p>Joshua was next in line Where I tread it will be mine Warfare was his strongest feature But he could not conquer every creature</p> <p>It had to be a Judah people That will top the conquest steeple They will finally subdue the land With the word and the power of the hand</p> <p>We have heard some wonderful preaching Mixed with awesome apostolic teaching The church is a temple, an army and bride A city that you just cannot hide</p>	<p>Knowing what we did inherit</p> <p>We also had our focus adjusted The second rabbit had to get busted Learning to look with the eagle's eye Single in purpose to live and not die</p> <p>We heard about the antichrist Trying to plan a final heist But God has now revealed his plans He's slowly starting to lose his fans</p> <p>He is uncovered as being seductive To stop the church from being productive Spiritual weakness he wants to bring But the barren has now been taught to sing</p> <p>After taking the stage with a fall Selvan taught us how to stand tall With a crash and a bang he had to go down Before he could show the sword of the town</p> <p>The big man was in for a major shift When the herbal anointing started to lift</p> <p>Through the eye of the needle he won't slide If he has to leave his shampoo outside</p> <p>The church has been shown as a bride and a wife Their lives now becoming the Lamb's book of life Stubborn old mindsets were replaced with some doubt Because now we were asking: am I in or (am I) out</p>	<p>So Armageddon is not a valley at all Instead it's the cross, standing big and tall Jesus has dealt with all hell and its forces So there won't be no blood and there won't be no horses</p> <p>Taking the photo had its humour And also gave rise to a terrible rumour Reggie went off to fetch a chair While Thamo thought he was coming his hair</p> <p>What a wonderful week we had Leaving this place makes us all so sad "Thank you" sounds so empty and shallow But soon we will again be saying "Hello"</p>
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### ASOM SEPTEMBER/OCTOBER 2005

<p>It's number twelve, the school of foundations God is preparing us now for the nations This one was different, like no one before For what we expected, we got so much more</p> <p>Thamo taught us to see the light A single eye with prophetic</p>	<p>Eric helped us to reconnect To know the value of love and respect Some walk with God like a golfer and caddy While it should be like a son and his daddy</p> <p>Then God unleashed the gangster Darryl Who hit us like</p>	<p>As Maxwell would say, more often than not Joseph's anointing can teach us a lot Would the cow still give milk if it swallowed our notes If that's not the case, we might as well take our coats</p>
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<p>sight We'll never be satisfied with less Anything else is just a mess</p> <p>We want to have an open heaven There seems to be more than three or seven One thing has never been so certain We want God to roll away the curtain</p> <p>We will be the angels exceeding Like horses who are busy stampeding Nothing else will reach the goal Than the army of Jo-el, or is it Joel</p> <p>We have to become a people of violence Never again to be kept in silence As Thamo would say, just think about it And you will surely begin to shout it</p> <p>Shaun turned our hearts to Abraham Who, in his testing, was saved by a ram He gave a tithe to Melchizedek And so his seed got an open cheque</p> <p>His purpose defied the nitty and gritty Because he was looking for a city A friend of God, what wonderful bliss His faith was counted for righteousness</p> <p>Frans shared on how David set the tone For Jesus Christ to establish His throne This is the sum of the revelation That God only has one bride and one nation</p>	<p>a double barrel Who will forget the run of the horse When Jehu killed Jesse with apostolic force</p> <p>In stead of fearing and running to hide This Jehu took a furious ride He was so focused to do what God said That he went straight after the wicked queen's head His only aim was to kill Jezebel He would not rest before she fell For covenant she cared not a stitch So her blood was licked by a thirsty bitch</p> <p>So if you're unmarried and you feel the heater Just listen to your covenant meter It might be mister or even miss right But if it is not, just take your flight</p> <p>Chris had a strong prophetic word We had to say yes to what we heard Certain things God would like to undo So that He can speak and clearly come through</p> <p>Gordon exhorted the house to migration Moving is life for God's holy nation Seggy showed us how the movies upgrade While the church is still just where they were made</p> <p>We also were told of Abraham's worship Of newness in God, of life and of sonship And if you should feel you have lost the links Just stop for a moment and enjoy the drinks</p>	<p>Abraham had the bread and the wine And just like him we came to dine What a wonderful feast we enjoyed This word can never return to Him void</p> <p>And then there were also the men in black Angels as humans keeping Thamo on track What would the world be without these heroes Probably just a number of zero's</p> <p>May you be filled with a heavenly thirst Till you puncture the heavens and make them to burst May you be "plagued" by this wonderful tension That while being on earth, you may see that dimension</p>
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### ASOM – MARCH/APRIL 2006

<p>We came once again with a great expectation. To share our special apostolic relation And boy, we are not his appointed But rather so much more anointed</p> <p>Bishop Kouri announced that the milk is the start Of the diet that pierces a man in his heart We were shown what can not be negotiated And how disciples</p>	<p>You'll never find any chucks and dickens Even before the start of the earth Even before anything came to birth God with Himself a covenant made And the greatest price already was paid</p> <p>God has chosen man to be sons While angels thought they'd be the ones So satan still sings the same old song Trying to prove</p>	<p>Then there's the office and general Rooks And Jonah supplying the bibles and books Each one on the grounds did their share Your excellence is seen everywhere</p> <p>To summarize, this school was so good From the beds and the grounds to the drinks and the food Tony and Aubrey and all of the team You gave us the</p>
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<p>should be initiated</p> <p>You have to start with the milk of the word If you want to be living the things you have heard The basic foundations is what it takes To move towards the juicy steaks</p> <p>One has to feel that God's intention And what He wanted this school to mention Is the wonderful rule and reign of the sons And the kingdom prepared for His chosen ones</p> <p>Thamo revisited the original plan And the mandate that God has given to man In Him you can live without toil and strife If you choose to let kairos direct your life</p> <p>Sam came to show apostolic order And sounded like God's personal recorder He showed us that this kingdom of priests Is served by the devil and all of his beasts Even in nature our God can be known And so on a farm His order is shown Though there are many ducks and chickens</p>	<p>God's choice to be wrong</p> <p>Shaun came to show that a church in error Can run into this fearful terror Of facing God's judgment and His sword Even though still "serving" the Lord</p> <p>Everything can seem just fine "I am rich and all is mine" Meanwhile you by this danger are faced That your lamp stand can be divinely replaced</p> <p>Frans came to tackle eschatology And confront inaccurate theology He could not resist the huge temptation To boldly declare an "end-time" confrontation Subtly he performed a heist "O my! There goes my antichrist" Now we're faced with the blessed frustration Of adjusting our end-time expectation</p> <p>Then there was the terminator Whose judgment is coming sooner or later Before you expect it a time chart is lifted To do this with courage you have to be gifted</p> <p>Maxwell and Leon together</p> <p>Stayed That is where the foundations were laid Of all the dark sayings that we heard When the man from Pretoria shared his word</p>	<p>crop and also the cream</p> <p>Be sure to know our hearts you did touch For you it will surely be counted as much Next time we'll surely be back for more When we meet for school number ten and four</p>
<p style="text-align: center;"><b>ASOM OCTOBER 2006</b></p>		
<p>This has been a terrific school Another awesome surgery tool To separate, to divide asunder The spirit and soul, the voice and the thunder</p> <p>The word came to us as the life-giving rain Washing us cleaner again and again Forming the</p>	<p>As often as our hands we raise As often as our God we praise We lift up the gates for the wealth of the nations And set the tone for future generations</p> <p>The kings will bring their wealth to the church But we have prolonged their frantic</p>	<p>Twelve years after being infected Knowing the pain of being rejected She pressed through the crowd, without a thought To what the law on this subject taught</p> <p>At twelve years of age the other one died A life of promise she</p>

<p>lives of God's elect Touching our lives with lasting effect</p> <p>This week would be special right from the start New Nation helped us to sing from the heart What a wonderful sound was produced When God was exalted and man was reduced</p> <p>The significance of the number twelve Has worked in us like a pressure valve Making us want to burst and explode Because we've been chosen to prepare the road</p> <p>The apostolic is now twelve years old School number twelve we just did hold This cannot be co-incidence But rather a heavenly ordinance</p> <p>So people come from all over the earth To show how much this appointment is worth This is history in the making The world is in for a massive shaking</p> <p>It's really in an apostolic season Where God can work outside of reason While the cupbearer's place is empty and void The baker's emerging and redeployed</p> <p>So the Baker started to break the bread Even though Pharaoh thought he was dead Howie taught us the power of the song Why did we miss it, what took us so long?</p> <p>Frans stepped where angels fear to tread Taking the book of Revelation Giving it a new evaluation</p> <p>He taught us something that's not for the birds And that is about the evolving of words From manner we got to annerism But how did we get to prejudism?</p>	<p>search For the gates of the city where they have to enter Because we have not put Christ in the centre</p> <p>Here is the moral of the story If you want to unlock the glory You can make it all begin If you just remember: "gates up, wealth in"</p> <p>This song is not just a melody With a tune and some voices for harmony But this is the song of the barren one That produces many a daughter and son</p> <p>Howie then preached a million dollar message I don't know where he got a scripture passage He has a friend quite like no other It's something like "a sister's brother"</p> <p>He showed us how this generation Will come into acceleration They'll walk in absolute clarity As things are brought to finality</p> <p>Then Thamo told us about two ladies The one was healed with the other in Hades A gripping tale of these two females It seemed as though he had read God's e-mails</p> <p>The one had a life not of milk and honey She had a disease that took all her money</p> <p>The tragic story of a church with the blood But no production, only a wasted flood</p> <p>What a way to partake of the feast What a way to care for the priest</p> <p>This is the way to create the provision If we are to fulfil the Master's vision It's a spirit of continually releasing While you will also be increasing</p> <p>Your shirt won't have a worn-</p>	<p>was denied But when she was raised she started to walk Which tells us this season is over with talk</p> <p>We also heard that God's holy nation Only seeks for exact representation Expressing the spirit of Elijah Living like a real shaliah</p> <p>Our donkey will be loosed from the vine Our teeth will be white, our eyes red like wine Riding with triumph into the city That's brought us tears and sorrow and pity</p> <p>Has anyone heard this story yet Would Jesus ride an Opel Kadett This is the highest form of "lowly" Or is it simply "going nowhere slowly"</p> <p>So Thamo told Andrew to get a life Could it be that he meant a wife? We will have to wait and see If he'll obey this word literally</p> <p>We heard a lot about God's horses With chariots carrying the heavenly forces Who can condemn a man if he boasts Of exceeding even angelic hosts? classification</p> <p>And so we've come right to the close So after all this had been said</p> <p>Where we say good-bye and everyone goes Thank you so much to River of Life To Thamo and his precious wife</p> <p>I don't think you will ever know Just how much you've caused us to grow There is no end to our gratitude For your love, your service, and your attitude</p>
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<p>But then came the biggest shock of all The greatest adjustment since the fall Our giving, though once quite adequate Had now become inaccurate</p> <p>Steve and Frans set out on this road Setting us up for an overload This was not going to be so funny 'Cause they were out to touch our money</p> <p>Our teaching on finance seemed invincible But now there's a brand new principle Tithing has always been the order But God used the school to shift the border</p> <p>In our excitement to run the race We hit and then ran straight to second base The first fruit is where God wants it to start And this is really a test of the heart</p> <p>So if, when you hear this, your system is chilling Remember God wants the offer that's willing And this is His way to give us inclusion In His end-time plan of wealth distribution</p>	<p>out collar You won't have to squeeze old George from the dollar You'll never have to wear a gown That has a label saying "Hand me down"</p> <p>So if we still found our pennies handy And if we still had a covenant with candy If we still spent our offering at the store We have to confess we've been hit by the door</p> <p>Seggie said while the church is fading Even diseases are quickly upgrading The bride of Christ should be ahead Able to share the living bread</p> <p>He showed us a model that's really pretty When he talked about the church in the city So forget the conditions or the weather Just do not neglect to assemble together</p> <p>Steve said the church must surely adapt Maybe a few of our songs should be rapped He gave us a glimpse of God's peculiar nation Free from the curse of colour</p>	
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### ASOM APRIL 2007

<p>At the end of a time like this There're many things we'll surely miss Our thankfulness can't be expressed But we have been abundantly blessed</p> <p>In the best and clearest of introductions Thamo related the hick-ups and ructions But God's voice was clear and had to be heard And he received this awesome word</p> <p>God told him to start an apostolic school That will be used as an equipping tool To form a new kind of human race That leaves the old, the new to embrace</p>	<p>While we are the real beneficiaries The harlot has left many legacies The church has been so badly deceived This woman has been so gladly received</p> <p>Thamo showed what was on God's mind When He created humankind He planned for exact representation When He called to Himself this holy nation</p> <p>When Jesus said "I gave them the glory" It was far from the end of the story In fact, that's where it all began Long before God even made man</p> <p>Shaun showed his heart about a</p>	<p>We will not perform a cosmetic make-over But we will come to rule and take-over The time has come to take command And be God's Daniel in the land</p> <p>Frans said we don't know how far are we On God's clock of eschatology God's holy nation can't live two lives Just as surely as He cannot have two wives</p> <p>God had to wait for Noah to build Before the earth with water He filled So let us end God's passionate search To have in the earth a finishing church</p>
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<p>So we were told of the history And filled with awe at the mystery Of how God can start with a simple seed And what can be done when a man will heed</p> <p>We really have much gratitude For River of Life and their attitude To hear and to do what God has said An example of being Spirit-led</p> <p>Sam made us watchful for heresies And all the hidden tendencies Of a woman who is called a harlot Wearing garments of purple and scarlet</p> <p>Sam told us more of our testament And how it differs from a covenant We are the ones who were called to the meal When the Father and Jesus agreed to the deal</p> <p>Juris prudence had to be explained It is a truth that God's ordained We all have to learn the ways of the Master If we want to get to the finish faster</p>	<p>people Who've been excluded from our steeple The nations of Islam are also a part Of everyone that's in God's heart</p> <p>Then he taught us how to prevail When Babylon starts to read your mail Go tell the whore: "Your system will fail" Go tell the harlot: "We are not for sale"</p> <p>Those who have the heart of the lion Will exit from Bab and migrate to Zion This is a wonderful surety That we will come to maturity</p> <p>When we are grown and placed as a son We'll signal the end of Babylon's run This is the day when God's work will be done When we will spoil Ashpenaz's fun</p> <p>For this God will use apostolic assassins Men who don't live on Babylon's rations The system cannot keep them quiet For they have refused the harlot's diet</p> <p>Though Ashpenaz is always near You do not have to harbour fear God's super hit men will take him out And lead us to raise the victory shout</p>	<p>Then Sam had us all completely perplexed And all our spiritual muscles flexed The place was filled with a nervous humming How can we know the day of His coming?</p> <p>Now we know what to say to the fox And how to put Ashpenaz in a box The thought is really terrible That many will only hear a parable</p> <p>The words that say "your sins are forgiven" Has nothing to do with going to heaven The harlot has stolen the original plan And left us a gospel that appeals to man</p> <p>So what do you do when you get to the well And the woman has a story to tell. Is she the type that will show and sell A picture of just how far the church fell</p> <p>Will people accept "your sins are forgiven" If it does not come straight out of heaven But that is why the veil was rent The reason why we have been sent</p> <p>What is it that you will see? A tax collector in a tree? We will really have to learn How to know and how to discern</p>
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<p>Is it strange that truth and error Always lie so closely together? And if you look closely, you'll find a dent When error causes the truth to be bent</p> <p>We have created mythology Of salvation and kingdom theology Our ordered theories were so meticulous. But we really were just ridiculous</p> <p>We are the face in the grace We are the man in the plan We are the church of the search We are the ace of the race</p> <p>Thamo took us all the way back And showed us the things that make us lack The past can no</p>	<p>each joint And take this right hand to prove His point But if we want to bring this to bear We'll have to restore the custom of prayer</p> <p>Sam brought us back to the nature of war And where to start if we yearn for more You can't have the victory if you do not find How to take captive by renewing the mind</p> <p>The greatest rule is to rule yourself Which cannot be done sitting on a shelf You have to know what this fight is demanding It's only decided by the last man standing</p>	<p>We came to know exactly why She functions like the sexy fly Your vineyard to pumpkins she will change There's nothing that she cannot arrange</p> <p>We heard of a water overload Twice your size you travel the road And when God comes to have inspection He sees your church has a deadly infection</p> <p>So when He finds an apostolic stillness He traces it back to a mental illness It's dangerous to play and frolic With this message of the apostolic</p> <p>So when God comes His church to examine He'll show us the</p>
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<p>longer be ignored The ancient pathways must be restored</p> <p>So we came on bended knees And from our hearts cried: "Father please, We surely will die if like this You leave us We really need for You to forgive us"</p> <p>We do not need the whore and her bribes But rather the wise men, prophets and scribes As long as we keep them in exclusion The church will never find the solution</p> <p>So we were blessed by Alexander Who brought us to a place of wonder How can the vine reach over the wall With mindsets that are backwards and small</p> <p>The church is still fighting over petty things While they should have been addressing kings This was a reminder and a pointing That we should be living in Joseph's anointing</p> <p>Howie helped us to have a pause While he expressed God's purpose with force God wants to heal our withered right hand So we can be ruling for Him in the land</p> <p>God wants to take the supply of</p>	<p>God wants a man yielded as a whole Where the spirit leads and rules the soul So when Adam sinned he went into hiding Instead of in God's presence abiding</p> <p>To present himself in the presence of God Man's works became the measuring rod But the sons of God will walk by the Spirit And even the storm will have to hear it</p> <p>So the lie of cessation will have to give way When we see there are still apostles today The eleven simply restored a witness To keep the jury in shape and in fitness</p> <p>Then Seggie exposed lady Jezebel And all the other systems from hell What a surprise when we came to see Her virus works just like HIV</p> <p>This system is really activated When issues of government are related When the water is applied to the alter. She and her system will start to falter</p> <p>One of this spirit's greatest wiles Is to attack and destroy your memory files Elijah forgot everything God had done Because of her threats that are second to none</p>	<p>areas of drought and famine Christians enjoying spiritual immunity But they cannot deliver their community</p> <p>You cannot call a meeting of prayer Cause Jezebel will join you there Not even playing a tune or a chord For her daughter's name means praise the Lord</p> <p>Jehu is the man we need This virus-elimination to lead He is not moved by the lady's beauty He only wants to finish his duty</p> <p>How can it be that in the church we find A rider that's mad on a horse that's blind Charging a rent for the mansion in heaven We really need some apostolic leaven</p> <p>The church will surely need Jehoiada If you want to deal with Athaliah The set man's glory will give her the reason To raise her shouts of "treason, treason"</p> <p>Sam said the sheep will show the condition Of how the shepherd handles his mission You will see and know how a man is ruling If his subjects follow their leader's schooling</p>
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<p>Jezebel came with this subtle heist Keeping us from the stature of Christ There is a picture for the five fold to paint That it's not about them, but about the saint</p> <p>For many years the leaders have slipped And Jezebel the church has stripped But God's hit men now the coin have flipped And the saints of God will be equipped</p> <p>Sam related the prayer of the Son That we, His church, be truly one This is a message that's always fresh We're the appearance of Christ in the flesh</p>	<p>While Christians fear the mark of the beast God has for us a wonderful feast We were destined to come and dine Complete in joy, having oil and wine</p> <p>Barley and wheat cannot satisfy If we stay here we will surely die We must be fed with food from the throne We'll never live by bread alone</p> <p>Much of the preaching and songs being sung Is still concentrating on human dung That is why we should go on a hunt All evil leavens we have to confront</p>	
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<p>Because of the Father who's living in Me I say what I hear and do what I see And though the lawyers could not understand It's as plain as the peanut in the hand</p> <p>God has found it good to stay In our darkened houses of mortal clay For His glory through us to be un-denied He went to the cross and was crucified</p> <p>Christ's body has a model to show This is the only way to go There is no place for any other But to simply live as sister and brother</p> <p>Seggie arrested Assyria This virus producing hysteria Hezekiah was no mouse Clearing the rubbish from the house</p> <p>There is a thing we have to see Sometimes God will chop the tree When You feel you're going to the slaughter You have to long for the scent of water</p> <p>Thamo said we'll run with horses Reigning, subduing evil forces If your foundation, your diet, was incomplete Your building will not stand the heat</p>	<p>In ending I have to remember Marcel Who ran up a slope and slipped and fell I don't think he knew about Jack and Jill For then he would not have messed with a hill</p> <p>The time has come to say goodbye To say we're not sad would be a lie Blessings and thank you to all who came Grace, peace and mercy in Jesus' Name</p>	
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### ASOM OCTOBER 2007

<p>It's once again with great respect That we have come here to reflect On another school that's come and gone Much new ground taken and battles won</p> <p>While seven's the number of perfect rest Fourteen will surely stand the test We've learned it's the age of River of Life But it also points to a walk without strife</p> <p>People coming from many nations All part of a kingdom with global relations Sons of God from many lands Blending</p>	<p>The candlestick represents the preacher He might be a wise man, a prophet or teacher Without him they won't be able to hear Because he is sent he won't have to fear</p> <p>So in this week you will be soaked Remember here you'll be provoked The itching ear will surely fail But God's kerugs will still prevail</p> <p>At the table we'll wash the feet Of those who bring Christ to our street Honouring them whose feet walk the mountains Their</p>	<p>source</p> <p>We were brought back to Isaiah two The house of the Lord sounds like me and you God is waiting for a time to release Violent men with the mandate of bringing peace</p> <p>How will we receive it from heaven? A child is born, a son is given Though Bill and Warren have put us to shame The saints will establish the rule of His Name</p> <p>He also explained some of the</p>
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<p>their hearts and joining hands</p> <p>If you put the school under scrutiny You'll find a spirit of community It's all about relationships Genuine love and not the service of lips</p> <p>We also had a Swiss delegation Adding the need for full-time translation So back we went to a mediator Has Elijah the prophet become the translator?</p> <p>Thamo spoke about the pillars Bearers of weight and not just fillers A medium through which God will be revealed People in whom Christ won't be concealed</p> <p>Apostle's doctrine and fellowship Breaking of bread and prayers that grip Apostolic culture consists of these things The gold and the silver that each grace brings</p> <p>This season demands that we will be able To break the bread and recline at the table So come into order and get your seating For the kingdom comes in meeting and eating</p> <p>And if your heart is crying for more You need the policy of the open door Making room for even strangers For they could be angelic rangers</p>	<p>words are to us like living fountains</p> <p>Though the table of wood is made Thank God, with gold it is overlaid This is a powerful reality God's grace that covers our mortality</p> <p>We learned to receive the bread of life Apostolic order without competition or strife Twelve loaves on the table, twelve baskets filled God's grace will not be lost or spilled</p> <p>A statement was with the offering made That money will be at its rightful place laid No more begging, pleading or borrow Cause He makes us rich without adding sorrow</p> <p>So Thamo said: Its at your leisure Only governed by your pleasure Free to give as God will lead you If you feel pressured, you do not have to</p> <p>Sam came to teach us about God's rule You must not think an institution is cool For in it you pose to satan no threat As being the author he'll win the bet</p> <p>Because the church has chosen silence The kingdom has really suffered violence But now violent men will take it by force And God alone will again be our</p>	<p>mystery How God has worked through history How we got the version of King James And Guy Fox with his flames and games</p> <p>Sam told us to notice each heavenly shower And brought us the truth about authority and power While the latter enables a thing to do The first is the right you have thereto</p> <p>God has a plan to bring grace to the city But the blocking by systems is always a pity It comes down to knowing the false from the true This is a barrier we'll have to break through</p> <p>The false will come with a strong appeal Wearing the label does not make it the real Being part of the system is just the same As to have a pet cobra – it will bring you to shame</p> <p>Paul who was one of the kingdom shakers Was also a part of the loyal tent makers Peter resembled the typical "Boers" Reluctant to take God's heathen tours</p> <p>We heard from a man called Alexander To his nation he is a sign and a wonder He reminded us of the fruit of our birth As Christ is so are we in the earth</p>
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<p>People's perceptions have been badly dented By the way the gospel has been presented Who will forget the breakfast picture And how we confused them with our mixture</p> <p>First we give them a bowl and an egg Its like a body with just an arm and a leg Then we bring them a glass and a fork No wonder our gospel just did not work</p> <p>Sagie showed us the dogs that will bark When the postman comes and raises the mark A valid salvation will be known by</p>	<p>Because institutions are killers of grace Leaving is something you'll have to face They'll tell you that going will make you a fool For then you will miss your turn at the pool</p> <p>Sagie not only killed and slaughtered But also buried, and then he ordered That the system's bones from the grave be brought To be cremated and made to nought</p> <p>One of the ways to distribute grace Is letting it flow from the look on your face If for your barns you desire enlargement</p>	<p>Shaun talked about Melchizedek And now we see, in retrospect How our confession will activate The role of this order to mediate</p> <p>Frans just could not resist the temptation To slaughter the cows of Revelation He did succeed, our attention to capture By confronting the tradition of the rapture</p> <p>How long will it take before men will hear That the church is not going to disappear By escaping we'll miss the aim of our birth To reign and to rule</p>
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<p>desire For the Word of the Lord and not for strange fire</p> <p>The greatest hick-up in the city, we find Is the problem posed by the lame and the blind They're institutions disguised as the church For the truth of the kingdom they will not search</p> <p>We have to have the spirit of Ruth Who wept and joined and stayed with the truth Not Orpah who wept but could not stay Or Jonathan who chose the carnal way</p> <p>Sagie showed us how fraternal Are pre-occupied with mere externals Even though new things they might say They will still celebrate ground hog day</p> <p>He focused on the institutions And pointed us to God's solutions Now we know who form the big four Stepdad, uncle, nephew and father-in-law</p> <p>We also met the other kind Of church that forms the lame and the blind Now we've upgraded from four to five The widow has set the party alive</p> <p>One of the church's biggest blunders Is that they are fooled by signs and wonders So if having manifestations you must You can be humble and go for sawdust</p>	<p>Access the grace with financial engagement</p> <p>Then the time came to release the Baker He surely had to know his Maker For how he was plagued by the green and gold But yet he chose to stay focused and bold</p> <p>Only once did his concentration snap When he looked up and saw a green jersey and cap His signals got scrambled, he could not go on Eddie from Welkom performed the con</p> <p>Howie showed through fathers and sons God builds His church, His chosen ones This is the way we have to function If we want to walk in the Spirit's unction</p> <p>Though many had been abused and rejected People got healed and reconnected God did a work of divine restoration This is the real, not the imitation</p> <p>We had a great visitation of rain God was reminding us once again When it seems you cannot pay the rent He will provide for the one that is sent</p> <p>The fathers must draw the lines and the borders And so eliminate the faults and disorders From Gilgal to Jordan the race must be run Anointing be transferred from father to son</p>	<p>with Christ on the earth</p> <p>And so we heard of cannibals And also learned about animals While Sagie's dog the postman would bite Sam simply has no dog in the fight</p> <p>To Thamo, Mirolyn, thanks once again Also to all the women and men Who helped us to really enjoy the school You have to know you are very cool</p> <p>While this school was known by the thunders We saw so many of God's signs and wonders But still the greatest of them all Is loving Him who redeemed us from the fall</p>
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### ASOM APRIL 2008

<p>We've been attending school number fifteen The results of which will soon be seen Once again a special time Captured here in verse and rhyme</p> <p>Yet the number twenty-three Was special for the Naidoo family So with great joy we came to see It's their time in marriage and ministry</p> <p>Farmer Brown rejoiced when he saw no rooster But Aubrey now has a dog with a booster</p>	<p>this brings us to a decision You can leave or come for circumcision</p> <p>We couldn't believe what we were hearing It sounded as though someone was swearing But Moses said it, he called it a bastard A word that Thamo has not yet mastered</p> <p>Thamo spoke about the household And the role and task of the five-fold Just as a husband cannot be his own</p>	<p>The pattern Son took thirty years To make the change and shift the gears Adam had to be seasoned and stable Before he begot a replacement for Abel</p> <p>For so long we've believed a myth The story that Adam and Eve needed faith They only needed to obey And from the one tree stay away</p> <p>The tree of the knowledge of good and evil Is that dimension exploited by the devil If he can</p>
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<p>Roaming the planes of Albert Falls Keeping the watch with nightly calls</p> <p>The poet started off the school By giving us a survival tool The most important thing to be heeding Is the word which is from God proceeding</p> <p>We heard about the need for migration We'll die if we stay in one location A new word will always cause separation To bring forth God's one new holy nation</p> <p>Thamo warned us of blankets of sleep That would slowly try upon us to creep We had to learn to be at rest In order to give the Lord our best</p> <p>He also said it's gonna get rough This school is not going to call the bluff If you hear the tone is getting violent Know that we can no longer keep silent</p> <p>While some heard confessions from their wives Other apostles took out their knives It made some sons take serious dives Others went running for their lives</p> <p>So Sagie suggested a surgical removal Ben brought a knife to show his approval Shaun said</p>	<p>spouse The builder cannot be the house</p> <p>God in His wisdom has chosen rather That the household be headed by a father The care of a daddy that forms the sons To grow and emerge as God's chosen ones</p> <p>To know the substance we study the shadow To clean the church from the orphan and widow We bring back the spirit of fathering Giving God's people proper covering</p> <p>We will break down a major stronghold When we see the church as God's household This wineskin will erase all darkness and shadows Giving fathers to orphans and husbands to widows</p> <p>This is what the Bible claims By the mouth of brother James Pure religion will bring restoration To the house and also to the nation</p> <p>We also saw what Judas lost He surely never counted the cost In stead of becoming a household's father His place was taken by another</p> <p>While a child is born, a son is given That's why it can't be purpose driven This thing cannot be legislated It has to be divinely orchestrated</p>	<p>get us into reason He'll weaken your power in this season</p> <p>The trap lies in saying: I should or I shouldn't To be double-minded: I could or I couldn't The order is clear – it's firstly the hearing And then out of that will come forth the seeing</p> <p>Faith comes by hearing and never by reading So you'll have to follow the Spirit's leading And listen to God through the voice of the preacher Through him the Spirit will be your teacher</p> <p>To bring faith to total obedience Has to be done with great expedience It will only happen through apostles' doctrine The candlestick that shines from within</p> <p>Sagie exposed the big mother harlot Wearing her garments of purple and scarlet Even the apostle was mesmerized By the false church the institutionalized</p> <p>You will surely become disable If you sit at the system's table Can't you grasp it, can't you see She can't make you more than an employee</p> <p>If you're sitting and crying by Babylon's river The system will strike you in the liver You'll bring to birth but you cannot deliver You'll never have any sons in your quiver</p>
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<p>Inaccurate location will steal your joy You'll only be able to lead a boy Jezebel wants you to camp in her quarters Even though she sits on many waters</p> <p>Though she operates in false manifestations Apostles will expose her subtle flirtations This spirit will captivate the bride And, like Elijah, make you run and hide</p> <p>This system won't make you like the Bereans But give you the literature of the Chaldeans</p>	<p>This system operates in buy and sell She's called 'that woman Jezebel' Frans exposed her tricks and lies And how Jehu started her demise</p> <p>This woman respected no obstacles In order to spread her tentacles Judah and Israel were under her spell Till Jehu came driving in like hell</p> <p>He spoke about the day of the Lord When God will seek the fruit of His Word Of one thing we must be very sure The wheat</p>	<p>If heaven's mood is becoming violent How can the church be timid and silent He's going to handle the spirit of Pharoah So your system will soon become too narrow</p> <p>Ben said this can be believed For inheritance to be received The flesh will have to be cut away If the son should go astray</p> <p>For the son to receive a double portion The father must keep him from distortion The church will never fulfil its mission If</p>
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<p>You won't be sharing in the breaking of bread But eat what's been offered to idols instead</p> <p>It will even come and control your diet And change your speech to make you quiet Then stamp on you it's mark of shame When it manages to change your name</p> <p>But know the day will come again When eunuchs will be restored to men They'll take this woman and throw her down And the order of God will come back to town</p> <p>When they hear the call of Jehu the king They'll know exactly what song to sing So when the treasures are brought to the hall The writing will soon be on the wall</p> <p>Some manufacture a prophecy Some wear a garment that others can't see And when the people come out for prayer A ten volt charge is delivered right there</p> <p>If you should faint or have an infection There is a doctor with a potent injection A light is used to test for life If there's no response, you need Ben's knife</p> <p>We saw that exact representation Is really a case of imitation This is the truth which we have to birth Just as He is we must be in the earth</p>	<p>and tares together mature</p> <p>Two arrows were used, two kings taken out This is what Jehu did bring about The Lord's day will also come like this The judgment of Jezebel we cannot miss</p> <p>Shaun came and taught us how to pray And what it means when "Our Father" we say At first it's a stance we take in the Spirit Of a son that knows what he will inherit</p> <p>God's house should be a house of prayer His nature must be manifested there If this is what the church believes Why have they made it a den of thieves</p> <p>If you want an open door You don't have to fast or lay on the floor Just see that you get positioned right And your faith will surely turn to sight</p> <p>In order for God His heart to impart He writes His laws on the mind and the heart He chooses to use fleshly mediation And does it through human instrumentation</p> <p>He showed us the ministry of a king That it's not just about the songs we sing The kingly function is not automatic You cannot rule by being static</p>	<p>sons cannot live in total submission</p> <p>If a son cannot honour his father on earth How can he bring God's purpose to birth It does not matter how loud we shout The false will surely be taken out</p> <p>Howie came and added more When he spoke about God's weapon of war The arrow can only be relevant. It it's dipped in the blood of covenant</p> <p>The enemy will shake and shiver When the sons are ordered within the quiver These are the arrows of the warrior Which makes heaven's army superior</p> <p>Judah is God's bow that is bent To shoot the arrow that is sent Ephraim's anointing they will carry This will happen and no longer tarry</p> <p>And when there's damage to be done The warrior won't be the one The target will be determined by him But the arrows, the sons, will break the scheme</p> <p>Won't it be a wonderful feast If we really take up our role as priest Forgiving the sins as God had meant Of the people to whom we have been sent</p>
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<p>We also were honoured with a special visit By a company high and very exquisite The premier came to bring us a message The Baptist was the man of the passage</p> <p>Just like John spoke against the evil We have to wipe out the plans of the devil And while, in the end, it cost him his head He still speaks, like Abel, even though he is dead</p> <p>To Thamo we want to give our thanks In Christ we recognize</p>		
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<p>our leaders ranks We're honoured to sit and draw from your grace And know we see Jesus in your face</p> <p>Thamo, Mirolyn, you're really great As Howie would say: thank you mate To everyone of River of Life Even though this does not rhyme: THANKS</p>		
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### ASOM SEPTEMBER 2008

<p>This was more than just another school More than just an equipping tool But God's intention, from the start Was that we should know the Father's heart</p> <p>Thamo had us blown away By all the things he had to say He got into some heavy stuff And it was going to get rough</p> <p>Jesus reveals Himself from the Word Faith only comes by what is heard He always seeks to do three things Open scriptures, eyes, and understandings</p> <p>The church must turn from old wives fables And set their hearts on building tables For fellowship and breaking bread Which is the grace from Christ the Head</p> <p>We have to be a man, not a mouse Because we have to build God's house Four things have got to be inside If we want His presence to abide</p> <p>The altar of incense has to be there The table where we sit and share The bread of grace that has to be broken The candlestick of the word that is spoken</p> <p>Prayer must be done on the highest level Where the least of our problems will be the devil These times when our lives become the psalms When we learn the need of our Daddy's</p>	<p>actions designed to perform it</p> <p>As the manifestations of sons increase The time will come when mysteries cease It's the time of "until" that Paul did teach When "those from among you" repair the breach</p> <p>God sent us prophets, wise men and scribes To show us the nation is made up of tribes Grace is shown in these twelve dimensions Father's over households – it's God's inventions</p> <p>The church should have been a holy nation But raised a fatherless generation This is a cause for great lamentation The absence of exact representation</p> <p>And yet it was the Father's decision That we deputize with military precision For creation to fulfil this need Everything was put in the form of seed</p> <p>That is why God has always meant For the preacher to be someone that's sent If you just took your microphone and went You'll never be able to represent</p> <p>When Adam and Eve sought equality It started all idolatry That is when man started missing the mark And on their own journey did embark</p> <p>We have to bring back the old,</p>	<p>This can be done by prophetic word And if the church has still not heard A son can be sent, or even a writing This makes the whole thing very exciting</p> <p>This, in the Spirit, you have to see Obedience is an important key So if you want to follow your soul The father will use his remote control</p> <p>The only way to finish this race Will be to utter shouts of grace We have to proclaim it loud and clear So that the capstone will surely hear</p> <p>A spiritual father is what you need For you, God's holy calling to heed This is something you better believe Through him God's grace you can receive</p> <p>To be born again is not enough You have to also be born from above A son is not born but rather given Adoption is how he should be begotten</p> <p>While Abel decided to give his first Cain thought he could quench his own thirst In stead of a steward he was the owner And ended up as a wandering loner</p> <p>Cain determines what God will get That is why giving makes him sweat But Abel was nothing and that made him meek And that's why he never has ceased to speak</p>
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<p>arms</p> <p>Our end-time mandate is reconstitution This is the only real solution For a world that's in chaos and always moaning A creation that's fallen and constantly groaning</p> <p>People brought back to the heavenly way That's what the apostolic was sent to say Nothing is new, we just have to reform it With lifestyles and</p>	<p>old story That Christ in us is the hope of glory The Bible says it again and again It started with Seth and with Abel and Cain</p> <p>We knew about a father as mentor But we learnt about a progenitor A truth that has been greatly discarded A son can also be remotely fathered</p>	<p>The sons of God and the daughters of man Mixing the seed – that's where it began We have to do like Nehemiah Getting rid of Sanballat and Tobiah</p> <p>Just like David had trouble with Joab We'll always have hassles with Ammon and Moab False sons, allowed to be in the kingdom Sons of man, just looking for stardom</p>
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<p>So the "sperma" of God is for seed and for sowing But first there's a place where you ought to be going Up to Moriah to offer the lamb If you're part of the promise of Abraham</p> <p>Take hold and be part of the prophecies If you want the gates of your enemies The product of having the "from above" birth Is that we will come to possessing the earth</p> <p>Ben spoke of "ab" and it's definitions This word will end all superstitions And bring to the church this needed correction That a son needs a father, a daddy-connection</p> <p>A father has to uphold and confirm Everything that comes forth from him And after all has been said and done The problem of sin is a fatherhood one</p> <p>A man must leave and a man must cleave But Adam has always been blaming Eve We have to get back our sanity And the dads must provide identity</p> <p>Eddie showed us how Paul suffered loss So that he might walk in the power of the cross He left everything that could have been gain For trying to keep them would just be in vain</p> <p>Because of these things he had a passion A son in Christ's likeness he had to fashion He had received a great revelation And sought to give it to the next</p>	<p>finished yet"</p> <p>Now God is not going to do it all We also have to come to the ball We have to abort our waiting mode And start to engage and carry the load</p> <p>We must get away from the mind of the west That having the knowledge passes the test Only the theory and you've already blown it You can't be a pilot if you haven't flown it</p> <p>You'll be like the man on the highway of life Who got a call from his worried wife He thought he was passing the highway inspection All others were going in the wrong direction</p> <p>Another part of God's reformations Is that he is going to reap the nations The church is the work force for the task That's why we can't be wearing a mask</p> <p>These were the words of Alexander The man who has helped with Zimbabwe's wonder He taught us a very important thing That we play a role in the heart of the king</p> <p>Eric opened the Sunday morning And gave us a very relevant warning God's seven spirits we have to know 'Cause discernment is needed for us to grow</p> <p>He also spoke from Malachi four A place to be visited many</p>	<p>give direction He does not only help with the vision But also sees that there is provision Everyone who had a "father wound" Whose lives by fathers have been ruined Were brought to a point where they started dealing With the pain and the hurt, and received their healing</p> <p>He showed us how Jesus taught His sons Not as disciples, but as chosen ones How, into their destiny He did speak Making giants out of men who were weak</p> <p>Reggie John set the Friday in motion When he started the day with a solid devotion He showed us clearly from the word That the substance of faith is Jesus our Lord</p> <p>Frans showed how strong a mindset can be And how you must fight if you want to break free That's why the kingdom has only one cure You have to repent, and that is for sure</p> <p>Isn't it funny and even strange That when we get challenged our minds to change We seem so unable to make the transition And we fall back to a default position</p> <p>So mindsets not dealt with, over time Tend to become your paradigm That's why the guard who was watching the car Chose to receive – it's more blessed by far</p>
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<p>generation</p> <p>We also heard from the ancient of days He seemed to be there when God set His ways Kobus from Cape Town is the man Who spoke about completing God's plan</p> <p>How will we know that the sons arose How can we bring this age to a close So while we're excited, we have to regret To say "it is finished, but it's not start For a man is only as he thinks in his heart So if you have the Father's love Then set your mind on things above</p> <p>Frans really did rely on his grace When he told us that heaven is a waiting place We've come to realize that it's only the blind Who do not want to be left behind</p> <p>This time he forgot about the natural Jew But said God will surely make all things new Only one street and no chance of expansion That pays an end to the heavenly mansion</p> <p>Sagie spoke of dominion It's never a case of opinion Diversity can bring it about So never give up when you're down and out</p> <p>But first you must see that you have the ark If you don't have His presence you'll stay in the dark And even Nehushtan will cross over with you While many were killed and could not come through</p> <p>Salvation must be understood We must take the gold but also the wood The church suffers from religious insanity 'Cause they did not care about their humanity</p> <p>Leadership has four faces to show And each one of these you will have to know The eagle, the man, the ox and the lion All four are needed to demonstrate Zion</p>	<p>times more Though the earth is suffering from the curse There's much more hope laid up in this verse</p> <p>Seven mountains that have to be taken These are all kingdoms soon to be shaken If we do not produce an apostolic destroyer The tailor will always control our foyer</p> <p>A father not only provides protection But also comes to slaves And each one is known by the way he behaves While most people come to church for receiving Some only come with the vision of leaving</p> <p>If you want to see the covenant truth Look at what happened with Naomi and Ruth It's always the son that has to pursue This is the part that the father can't do</p> <p>Commitments start to sound so hollow When instructions come that the son must follow This must be the most difficult part And it's always there to expose your heart</p> <p>Randolph started on Saturday On sonship he had a lot to say Once again we were learning from Ruth This woman had more than just a golden tooth</p> <p>There comes a time when we just have to "move it" Without the need to first see and prove it The Madagascar movie us taught That this thing really has got to be caught</p> <p>Sagie then spoke about the fraternal This mixture can never be paternal It's basic meaning is simply brothers A lot of men from different mothers</p> <p>They do not want apostolic teaching But are satisfied with rotational preaching They want co-equal authority And heed the voice of the majority</p> <p>Then you also have the network</p>	<p>Your rebirth won't sort out your mindsets for you Only a reformation will do The reason why people become so blinded Is really because they are narrow minded</p> <p>So this might be your missing link You have to challenge the way you think Otherwise you will tend to repeat Your habit of taking the passenger seat</p> <p>We really need a brand new eating And for River of Life a soccer beating</p> <p>So once again we have to say thanks. To Thamo, Mirolyn, and all the ranks May you come into your promise to rule May you be blessed for providing the school</p>
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<p>We also saw how adversity Could point you to your destiny It's ultimate goal is for you to rejoice So you have to embrace it – you don't have a choice</p> <p>Who will forget the Jonah story And how all is meant to work for His glory Thanksgiving proved to be the prophet's key When he brought it his taxi got sick, you see</p> <p>In any house there are sons and</p>	<p>Called as a net but it does not work Then you have the denominations Groups of churches on different stations</p> <p>It's just the same as Babylon Before you know you will be gone Your name and your diet will be changed And soon from grace you'll be estranged</p> <p>And so we've made it to the end With only a braai that we have to attend I prophecy some heavy</p>	
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### ASOM MARCH 2009

<p>This was school number sweet sixteen Much to be heard and much to be seen We sensed we were in for another time Of once again shifting our paradigm</p> <p>Before we started going through the motions We set the pace at the foundations Though here to drink from this spiritual fountain We placed a robe around the mountain</p> <p>Steve did not go for the Pharisees Instead he taught us from Hercules He took some thoughts from mythology To trim and shape our theology</p> <p>The thing with six heads was not a starlet It showed us that Zion became a harlot Moral issues are first in God's eyes But the glory will come and we will arise</p> <p>God wants to commune with us face to face So He reveals Himself grace upon grace Just like the layers of pineapple cake Line upon line cannot build a fake</p> <p>What if the saints say we have no need Pastor you don't have to intercede These words will blow any preacher's mind Christians like these are so hard to find</p> <p>While praise will be simply telling the story We have to be</p>	<p>The passion of a true father should be My son must become greater than me Not like Jacob, the cheat and the stirrer Who found uncle Laban to be his mirror</p> <p>As with Jacob, God knows how to win He always will finish before He'll begin After his blessing Jacob went to the roast To a point of losing the thing he loved most</p> <p>So if you are called to shepherd God's nation You surely will taste humiliation But if you don't come to graduation You're a skyscraper with only a one-foot foundation</p> <p>The wilderness is designed for the ones Who see themselves as being true sons They'll learn the meaning of Jordan's stones And dare not migrate without Joseph's bones</p> <p>So what will you say if asked by the youth About fornication, please tell us the truth The answer is easy, don't stop for tea Just run for your life, the word is flee</p> <p>It might just sound like a good old fable But we started the school around the Lord's table This set us off in a wonderful unity As we reflected the kingdom community</p>	<p>So while they are having a failure of power The church will be having its finest hour Pharaoh's magicians will be rejected But Joseph was always divinely connected</p> <p>We see the church, alive and arisen It's Joseph that has been called from prison If we want to give to this truth a face It's how to access dominion grace</p> <p>The first way into this level of grace Is by giving His table its rightful place The church has made it a ritual It has become dead and habitual</p> <p>There is a demand that is linked to this word And that's to proclaim the death of the Lord And so we remember that He died for us all And came to restore us back from the fall</p> <p>It must be a lifestyle and not an event A part of the culture of those who are sent By drinking and eating we'll publish the banner That we have been freed from the "unworthy manner"</p> <p>The truth is we're growing from glory to glory Sanctification is really the heart of the story We've made it the table of condemnation While it really should be a grace-declaration</p> <p>We learned how the children are sanctified How through this our</p>
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<p>living to the praise of His glory One thing is certain and very sure God is demanding that His vessels be pure</p> <p>He spoke about generation Y Answering to the Father's cry People of the eleventh hour Those who will run with finishing power</p> <p>And thus they got sick and some even died</p> <p>So if I partake with the right confession Even in times of a global recession I won't have to fear any hint of depression But I'll even have strength to make every session</p> <p>The blessing won't come at the point of embrace The key is for you to access the grace That is why Benjie got five portions more And why nine benefits in the death of our Lord</p> <p>If you cannot build an upper room. Then conferentitis will lead to your doom While Judas stayed close, he still missed the truth That you have to connect like Naomi and Ruth</p> <p>Sagie recalled from teachings past How we can miss it, like Daniel's fast Do not stagnate with old things heard You have to move on with proceeding word</p> <p>So ungodly systems will come like a vulture To steal from the church its kingdom culture But only in this new community Will we enjoy divine immunity</p> <p>One thing we know, you won't find solutions In any of the religious institutions These have been proved to be killers of grace Wanting to eliminate you from the race</p> <p>Thamo taught us about the glory</p>	<p>Sagie said more about the wonderful union That we have with Christ as we share the communion The table, again, will bring back God's dealings Of miracles, signs, wonders and healings</p> <p>For a world in distress there's just one solution Their only hope is the fourth revolution People who know how to engage God online These are the ones who will arise and shine</p> <p>scream, not a shout</p> <p>So you must know how to carry the ark Make sure you are not being kept in the dark Even old Dagon ended flat on his face To tell us we just cannot mess with this grace</p> <p>David then made a huge mistake Something his kingdom severely would shake The glory's not carried by man- invented holders But only on priestly, governmental shoulders</p> <p>So it's all about what is inside Three things that this box does hide If all of these can be restored We'll see the glory of the Lord</p> <p>Three speaks to us of more excellent things A place where we soar on eagles' wings These things will survive all impurity And still be with us in eternity</p> <p>Grace and wisdom is what we need On a daily basis as we proceed We will be able to demonstrate Jesus As God is erecting a holy prosthesis</p> <p>The wood of the ark is our humanity Covered with gold – God's divinity But you will be knocked right out of your socks If someone should tell you what is inside the box</p> <p>The golden pot of manna was there Which speaks of the word and the bread that we share</p>	<p>God will be glorified The issue that brought the condemnation Was the manner of Corinth's proclamation</p> <p>They only remembered how from Egypt they went And how, in the desert, they lived in a tent They did not see and they did not know How to leave the type and move from the shadow</p> <p>The problem of Corinth was inaccuracy They ate with a mindset of history So the grace of the table they were denied grumble</p> <p>Now let me share this wonderful news You have to progress to the orange juice You cannot buy it, but still it will cost That none of the fragments of bread should be lost</p> <p>The word must be squeezed until it's in you So believe that your set man is godly and true Recognition, reception, reward Is how you connect to the sent of the Lord</p> <p>The devil is like a sly old fox To keep you from seeing number two in the box This has to do with theocracy And saying goodbye to democracy</p> <p>It's all about the day when God Chose and gave favour to Aaron's rod It's the earthly showcase of Christ's headship Demonstrated in theocratic leadership</p> <p>Even since Israel was living in tents The leader the whole house represents God's house is not led by human labour But instead and only by divine favour</p> <p>If you want your people to grow strong in God Like Jacob, just teach them to look at the rod To blossom in winter, that is the key That people like Korah just could not see</p> <p>We also heard from Alexander</p>
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<p>This is a complicated story It's all about God's reputation Carried forth by His holy nation</p> <p>This was very clearly stated God's glory is always earth- related To order our steps is part of His goal But He does not do it by remote control</p> <p>The glory is really the tale of the ark A wooden container that's made its mark To bring back His presence is what it's about Or else you will have just a</p>	<p>This is always the proceeding word What you build will reflect how you have heard</p> <p>The head of the house had to go and collect That is how, to this word, we must connect You can go searching from north to south The rhema will always proceed through a mouth</p> <p>So if you don't want a religious block You must learn how to ask, seek and knock And if you do not want to stumble You'll have to deal with your inner</p>	<p>Architect of Zim's coming wonder He spoke with words that sounded like thunder Righteous and evil dividing asunder</p> <p>You may have a vision of the wheel But you'll lose motivation if you can't make it real God can only judge systems in the earth If there is a people who live the new birth</p> <p>Now this is the moral of the story We have to be asking "why the glory?"</p>
<p>So Rahab joined Judah when she believed While Achan joined Jericho and God was grieved</p> <p>So if you feel you're in the minority Remember God alone is a majority And while the kingdom is approachable</p> <p>To the king it is non-negotiable Please do not listen to the system's voice For unemployment is still a choice The kingdom can only be victorious When the church has become bright and glorious</p> <p>You've got to be open, transparent and true Not blaming the devil for the things you do Let's march to the beat of a different drum Where His body is moving, healings will come</p> <p>Shaun took us further on the glory track When he spoke about the ark coming back We learned just why for so long we blew it And that only a church like David will do it</p> <p>This church will not only be governmental But right to the core also covenantal A priesthood not only redeemed from the fall But free from the past and also from Saul</p> <p>So two religious systems existed A picture of how things have become twisted In one of these</p>	<p>We've often seen and often read Christ was the first-born from the dead Just as He came forth from the tomb The first-born had power to open the womb</p> <p>Howie talked of the X- generation A totally different kind of nation How are we going to reach out to these The very thought will make some freeze</p> <p>If we don't get down from our holy steeple The world and its systems will father these people MTV will become their guide If we behind our pulpits hide</p> <p>We might not like their music and song But being different doesn't make them wrong This generation needs a father's adoption We just no longer have any option</p> <p>Elisha's position was not accidental They are already governmental So Elijah approached by drawing near Do not let this thought fill you with fear</p> <p>If we are sleepy and dare to slumber This generation will have our number By now it must be clearly apparent To reach them you have to be very transparent</p> <p>They have a strong opinion Of leaders not showing dominion So join them until</p>	<p>It's not just about the hills numbered seven But also the cloud of Hebrews eleven While surely a part of God's holy elected Without us they simply cannot be perfected</p> <p>So if you have come to a place called old Just take this advice and do as you're told Go ski on the "Breede" but be sure not to fall Or "Yummy" the shark might just have a ball</p> <p>Frans came like always with a mode called full throttle To warn us of something which is very subtle While we are quick to recognize sin The biggest danger is the enemy within</p> <p>These will come in and pretend to be true They'll try to come into alignment with you Your safety will be in your recognition Of the one who is called the son of perdition</p> <p>Be careful of those who want to align Even the harlot can fake a good sign When you open your eyes she'll be sharing your bed In stead of your foot standing firm on her head</p> <p>This enemy seems to be on your side The harlot adorns her to look like the bride But here is a secret this matter to fix HIV-ites and Zion simply do not mix</p> <p>Sagie is thankful for the poem Now he feels he's right to go</p>

<p>the rituals went on While the ark and the glory was absent and gone</p> <p>Shaun brought wonderful, godly insight Into the truth of the birthright God wants a first fruit company A son with a firstborn identity</p> <p>To move out of Egypt God has a plan Your inside must carry all of the lamb But Egypt must also come out of you And that will be done by the bread you chew</p> <p>Steve brought the finish to the story When he spoke about the praise of God's glory He related his training as a young minister How God helped him not to become sinister</p> <p>Just like the truth has no and's, if's or but's The church has a lot of fruit, flakes and nuts Preaching to them fills your heart with desire To tie up their tales and set them on fire</p> <p>Ezekiel's anointing is what you need Don't let their expressions become your lead And if you should find nothing else will work The last thing you try is the apostolic jerk</p> <p>The father will always attempt to draw near This is what makes him so precious and dear To bless his children is really his heart Words and prophetic insight also play a part</p> <p>Some of the apostolic heavy weights Are really an axe and two thirty-eights A family name is not a good reason When God announces a brand new season</p> <p>And last but not least we also had fun As we drew from each other and blessed everyone You really can tell this thing is not racial When they speak about soccer and even a facial</p> <p>We also heard it's illegal to die And a can of worms can make you cry So we also had a</p>	<p>they think you are cool But soon they will see you are not a fool</p> <p>The reason for loving this community Is to look for a given opportunity To release over them an apostolic decree And speak into their destiny</p> <p>Kobus resembled the ancient of days Like Moses he seems to be knowing God's ways While we to our future must be connected Those gone before cannot be neglected</p>	<p>home To give a day-to-day report Will it be "Thus sayeth the Lord?"</p> <p>He showed the importance of giving honour A thing that has become a goner Of holding your liver in your hands When Jehu on the wagon stands</p> <p>The carrier of grace gets to feel like a mule When the driver asks him to pay for the fuel The grace will not flow if you cannot receive The sent of the Lord or his words not believe</p>
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wonderful meal To show that we believe this is real		
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### APOSTOLIC SUMMIT - PRETORIA - APRIL 2006

<p>In April of the year two thousand and six Our direction we did on the capital fix A summit to herald the apostolic This one was going to be historic</p> <p>Hosted by the people of Ben A ministry called TTN This was no spiritual euphoria But a decree coming forth from Pretoria</p> <p>A proclamation in the courts where it mattered To a people and church, divided and scattered God was going to speak to the nation In the form of this apostolic declaration</p> <p>So with great expectation we came Assembling together in Jesus' Name This is the moment for which we did long It could be sensed in the worship and song</p> <p>Oh God how much we have cried and prayed Foundations of tears with passion were laid So much went into this day and this hour For God to restore true authority and power</p> <p>The capital would be the place For God to restore apostolic grace The impact of this would surely be great God's purpose transcending our political fate</p> <p>Kelly spoke on apostolic life A place of rest, ending all toil and strife He did exhort us in seven points Dividing asunder our marrow and joints</p> <p>Then he also showed us how blinded A man can be when he's double-minded One would have liked, like Joshua, to say "Make up your mind" or "Choose ye this day"</p>	<p>Jonathan was the man in contention Who held us all in great suspension He could not decide whom he wanted to follow David or Dad; his end full of sorrow</p> <p>Thamo showed us the wonderful truth That this is a season for the old and the youth We know and believe that this reformation Will reach far beyond our own generation</p> <p>Bishop Kouri pointed to the fact That God is very precise and exact Certain things just leave us no option If we claim to be the sons of adoption</p> <p>Our God can be so very specific And that is what makes Him so terrific Yet some find His truths unsociable Because they are not negotiable</p> <p>The fellowship of apostles he preached While we were all by God beseeched Many lived in covenants breached But God restored and His goal was reached</p> <p>When brothers dealt with their separation The Spirit brought healing and restoration He showed us how high God esteems relations 'Cause we have to be a voice to the nations</p> <p>Sam also talked about fellowship And walking in pure relationship If we can handle our differences right The church will be God's shining light</p> <p>He also spoke on authority And Jesus downloading His ministry The apostolic is the way He did choose The church must be ordered; we cannot hang loose</p> <p>Frans took us back to Abraham</p>	<p>Abraham had more faith than Thomas Not seeing but still believing the promise He put his trust in what God had said That's why he still speaks even though he is dead</p> <p>Abraham's journey is not just a story Of the heroes of faith and all their glory But it's a tale of the race we must run To the heart of the Father, to becoming a son</p> <p>Eddie O'Neill spoke on Friday morning And brought us a serious godly warning Of systems that subtly operate To enslave and not to liberate</p> <p>So God enlightened this truth to our hearts Apostolic grace is where it all starts We'll have to preach Christ and walk in His order If we want to know Him as God our Rewarder</p> <p>God spoke about systems of inaccuracy And a church that walks in hypocrisy Even while preaching and driving out devils They never move on to higher levels</p> <p>He called them out of the orders that bind No longer to be where the blind lead the blind Breaking the strongholds that keep us from purpose Bringing an end to works that are worthless</p> <p>This was a <i>kairos</i> of God for our nation We surely had a divine visitation O God, we've received a wonderful word May the fruit of our lives show we've really heard</p>
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	God, on His mountain, supplied the ram We went on the journey of His precious friend From Ur to Canaan, from beginning to end	
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### GLOBAL APOSTOLIC SUMMIT – DURBAN - JULY 2009

<p>In July of the year two-thousand-and-nine At a very significant point in time We heard a call to become suburban And attend a summit hosted in Durban</p> <p>The people of Durban and surrounding cities Sorted out all the nitties and gritties They did not consider how much had to be spent In putting together this strategic event</p> <p>So all the partners of the JKA Put their own agendas away The summit was birthed and we could not wait We simply knew that we had to migrate</p> <p>What a blessing it proved to be To hear the Word spoken accurately To receive from God the surety That the church will come to maturity</p> <p>The speakers served us from the throne So we found ourselves in the danger zone God was going for the foundation And left no room for any stagnation</p> <p>We heard about the ark and the glory The manna, the grace, and the twelve basket story Thamo made sure that we understood This move must be known by servant-hood</p> <p>Sagie told us to forget about heaven If we fail to deal with Herod's leaven We have to destroy the spirit of control And avoid the witchcraft of the soul</p> <p>As with the Pharisees' leaven, we're seeing It majors on doing and never on being This spirit can never say "Do as I" It's clearly a fake, just like "Bruce Lie"</p>	<p>Alexander showed us why apostles are needed And how, to their voice, there must be needed Though some may say they're dead and gone They'll be there until the job is done</p> <p>Ben taught us about the gospel of Paul And why, by the truth, he would stand and fall It was not a theory, but his very existence And that's why he did not care for resistance</p> <p>We must be established in present truth And to this fact Eddie called the youth He made an appeal to the next generation To finish the purpose of their creation</p> <p>'Religious spirits' was Kobus's theme These things are real and not just a dream They'll join and pretend that it's God they love While their aim is to capture and destroy this move</p> <p>Shaun said we cannot discard the law It's not just two tablets but a whole lot more God has a greater eternal plan His will must be written in the heart of man</p> <p>Shaun's exposition was line upon line Though he could not get out of Hebrews nine And if you thought God was not gonna stir You should have listened when he called you "sir"</p> <p>Frans blew the trumpet with an alarming sound When he started to walk on burial ground The critics may call it insanity But we will go for immortality</p> <p>Paul had no intention to die But desired to be clothed from on high While death is destroying and running rife Jesus is the resurrection and life</p>	<p>We made sure our seat belts were tightly fastened For we heard what it meant to be judged and chastened Just think for a moment what you would do If God had to pull out a heavenly "dugu"</p> <p>The word is clear and states with finality That we have to flee sexual immorality The works of the flesh and desires of the soul Can only be mastered with self-control</p> <p>There was a serious plea to transition For people to move from their current position If men have you caught in their cage like a bird Remember whose voice this week you have heard</p> <p>So if the truth your heart has offended And you feel your religious road has ended It's better to obey and God to fear Than to make as though you did not hear</p> <p>We say goodbye to every nation Our hearts are filled with anticipation To see the day when we meet again Adios, bon voyage, <i>hambagahle</i> till then</p>
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	Sagie was asked to land the plane So at the end he did explain That we were in for a bumpy ride With the ambulance waiting on the side	
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