THE EVANGELICAL ALLIANCE MISSION: AN EVALUATIVE STUDY OF ITS DISCIPLING MINISTRY AMONG THE COLOURED PEOPLE OF SWAZILAND AND SOUTH AFRICA

BY

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DECLARATION

I, the undersigned, hereby declare that the work contained in this dissertation is my own original work and has not previously in its entirety or in part been submitted at any university for a degree

SIGNED: _____   DATE: _____

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ABSTRACT

This dissertation seeks an answer to the following question: To what extent has the discipling ministry of The Evangelical Alliance Mission (TEAM) in Southern Africa produced disciples with a holistic perspective of the Christian mission. The specific group studied is the Coloured community found in Swaziland and South Africa. The specific period covered is from 1921-1999.

After an introductory chapter which provides orientation to the subject and also gives a brief history of the founding of TEAM and of the Coloured Church called EBC (Evangelical Bible Church), TEAM's understanding of the Great Commission is evaluated in the light of an exegetical and theological study of the Great Commission. The study shows that what is called the *Great Commission* cannot be arbitrarily derived from one key text such as Matthew 28:18-20, but needs to be grasped in its total significance from the entire Bible. Matthew 28:18-20 is treated in this study as a pivotal text which turns towards the Old Testament and the New Testament, including the context of the Gospel of Matthew itself.

The conclusion of the theological study of the Great Commission, is that TEAM drastically reduced the focus to one main task – church planting, with primary emphasis on evangelism and personal salvation. In this way, the horizontal implications of the Christian mission were relegated to "support ministries" which were aimed at supporting the main task of evangelism and church planting. Thus, TEAM lacked a comprehensive theology of mission which would have connected both the vertical and horizontal aspects of its work in Southern Africa. Chapter 3 of the dissertation, describes TEAM's pioneering efforts among the Coloured people of Southern Africa. With the exception of their work in Swaziland, the TEAM

missionaries concentrated almost exclusively on leading people to faith in Christ and establishing local churches which would function according to the principles of self propagating, self-supporting, self-governing, and self-instructing. This pioneer stage proved then that TEAM basically executed its own narrowed understanding of the task of making disciples. Added to the narrow practice of mission, was the homogeneous approach to church planting, which accommodated itself to the segregationist policies of the government, and produced three segregated denominations – all the offspring of TEAM.

Chapter 4 of this study shows that TEAM missionaries and other key missionaries from what was called South Africa General Mission (SAGM), entrenched the one-sided approach to the Christian mission in three Bible colleges which played a leading role in training Coloured leaders for the ministry. It was simply a matter of time before the nationals themselves reproduced what they had learned at TEAM-related colleges in their own efforts of church planting which were viewed as the fulfilment of the Christian mission. This national effort by key nationals in EBC, forms the substance of chapter 5 of the dissertation. Chapter 6 of this study discusses the road ahead for both TEAM and EBC. It focuses on six crucial matters: The need for thanksgiving for the good which has been done; the need for confession for failures in theology and practice; the need to formulate a holistic theology of mission; the need for practice consistent with a holistic theology which would assist TEAM and EBC in reconciling both the vertical and horizontal dimensions of the Great Commission; the need to practise the principles of unity and mission, and finally, the need for evaluation of TEAM's *Relational Reconfiguration* in order to determine what can be done to promote better relationships between TEAM and the TEAM-related churches.

OPSOMMING

Die doel van hierdie proefskrif is om die volgende vraag te beantwoord: Tot watter mate het die dissipelskap bediening van "The Evangelical Alliance Mission" (TEAM) in Suider Afrika, volgelinge met 'n omvattende perspektief van die Christelike sending voortgebring? Die spesifieke groep wat bestudeer word, is die Kleurling gemeenskap van Swaziland en Suid Afrika. Die spesifieke tydperk wat gedek word, is vanaf 1921 tot 1999.

Hoofstuk1 beskryf kortliks die geskiedenis van die stigting van TEAM, deur die werk van Fredrik Franson in 1890. Sy motiveering tot sending, is duidelik, deur sy geloof in die naderende wederkoms van Christus. Die werk van TEAM in Suid Afrika het gelei tot die ontstaan van die Evangelical Bible Church (EBC) en het drie afsonderlike verbonde of kerke tot gevolg. Hulle staan bekend as Kerk 1 (Swartes), Kerk 2 (Kleurlinge) en Kerk 3 (Indiërs). Die fokus van hierdie studie is gemik op die Kleurling denominasie, alhoewel die ander groepe ook bespreek word, vanwee hulle betrokkenheid by die Kleurling kerk.

Hoofstuk 2 evalueer TEAM se begrip van die Groot Opdrag in die lig van 'n breedvoerige studie van die Christelike sending, gebaseer op die totale boodskap van die Bybel. Die hoofteks aangaande die Groot Opdrag (Mt. 28: 18-20), word beskou as 'n sentrale teks wat beide die Ou Testament sowel as die Nuwe Testament betrek. Op hierdie wyse is dit duidelik dat die volle Missio Dei, wat ook die fokus van die Christelike sending insluit, in die visier kom. Die slotsom van hierdie teologiese studie, is dat TEAM as sending van 'n gebrekkige Bybelse teologie van sending, die

hooftaak van die Groot Opdrag beperk het tot Kerk stigting. Sodoende was TEAM in staat om die vertikale aspek van sending te beklemtoon met die klem op evangelisasie en kerk stigting, maar kon nie aan die horisontale dimensie omvat, wat volgens die Skrif 'n wesenlike aspek van die Groot Opdrag is, reg laat geskied nie. Inteendeel, bedienings wat nie direk verband hou met kerkstigting nie, was beskou as "ondersteunende bedienings", nie as wesenlike bedienings nie.

Hoofstuk 3 beskryf TEAM se vroegste pogings onder die Kleurling gemeenskap van Suid Afrika. Klaarblyklik, met die uitsondering van die werk in Swaziland , het TEAM sendelinge daarop gekonsentreer om mense tot geloof in Christus te lei en om plaaslike kerke te stig. Dus in die baanbreker stadium, is TEAM se beperking van die Evangelie tot persoonlike saligheid en lidmaatskap duidelik. Die enger fokus van die Groot Opdrag is ook sigbaar in die tipe opleiding, wat die lidmate by TEAM – verwante Bybel kolleges ontvang het. Hierdie verhaal word vertel in Hoofstuk 4 van hierdie proefskrif. Hoofstuk 5 beskryf die werk van die inheemse lidmate en bewys dat hierdie werk basies kerk stigting was, ooreenkomstig die benadering van TEAM. Die horisontale omvang van sending was afwesig, behalwe vir individuele pogings, byvoorbeeld kleuterskool bediening.

Hooofstuk 6 van hierdie studie bespreek die pad vorentoe vir beide TEAM en EBC. Die fokus is gerig op ses kardinale aspekte. Die behoefte aan danksegging vir al die goeie dinge wat gedoen was; die behoefte aan belydenis vir die foute in teologie en die uitvoering daarvan; die behoefte om 'n alles omvattende teologie van sending te omskryf, die behoefte om daardie teologie op 'n holistiese wyse te beoefen en wat beide TEAM en EBC sal help om beide die horisontale en vertikale dimensies van

Die Groot Opdrag, met mekaar te versoen; die behoefte om die beginsels van eenheid

en sending uit te oefen, en laastens die behoefte aan evaluering van TEAM se

"Relational Reconfiguration" om vas te stel hoe om beter verhoudings tussen TEAM

en TEAM-verwante kerke te bewerkstellig.

ACKNOWLEDGMENT

This study project has explored new dimensions in the understanding of Christ's command "Make disciples of all the nations." As a Christian and a minister of Christ's Gospel, the writer, like many evangelicals, often quoted Matthew 28:18-20 as the key missionary text of the Bible. The research that has gone into this dissertation has moved the writer beyond the traditional, but somewhat simplistic explanation of the Great Commission to a more comprehensive understanding of this great missionary mandate, which remains the "marching orders" for the Church. This study, which commenced in 1993, has therefore proved to be a stretching experience for the writer – academically, as well as spiritually.

Τῷ δὲ βασιλεῖ τῶν αἰώνων...τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν

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LIST OF ABBREVIATIONS

AC	Annual Conference (Used for TEAM and EBC)
CEBI	Cape Evangelical Bible Institute
DBC	Durban Bible College
DTS	Dallas Theological Seminary
EBC	Evangelical Bible Church = *Church 2* (Coloured)
EC	Evangelical Church = *Church 1* (Black)
EBC (3)	Evangelical Bible Church = *Church 3* (Indian)
EBColl	Evangelical Bible College
FC	Field Council (TEAM, South Africa)
FCA	Florence Christian Academy
FCHS	Franson Christian High School
FEAM	Free East Africa Mission
IMC	International Missionary Council
JBI	Johannesburg Bible Institute
NC	National Council (EBC)
NKJV	New King James Version
PE	Port Elizabeth
SAGM/AEF	South Africa General Mission/Africa Evangelical Fellowship
SAM	Scandinavian Alliance Mission (Former name of TEAM)
TEAM	The Evangelical Alliance Mission
TEASA	The Evangelical Alliance of South Africa
UBI	Union Bible Institute
ZEMA	Zion Evangelical Ministries of Africa
WCC	World Council of Churches

THE EVANGELICAL ALLIANCE MISSION: AN EVALUATIVE STUDY OF ITS DISCIPLING MINISTRY AMONG THE COLOURED PEOPLE OF SWAZILAND AND SOUTH AFRICA

1. CHAPTER 1: INTRODUCTION

1.1 INTRODUCTORY REMARKS

Elizabeth Isichei (1995:1) has noted that "the expansion of Christianity in twentieth-century Africa has been so dramatic that it has been called 'the fourth great age of Christian expansion.' " While Isichei notes that the term "Christian" needs clarification, and should not be applied indiscriminately (c f Pretorius *et al* 1987:73-74), she quotes popular estimates that "there will be 393 million [Christians] in Africa in the year 2000, which would mean that 1 in 5 of all Christians would be an African." According to Johnstone (1993:494), Christians constitute 72,6% of the population of South Africa. As an item of praise he lists "the strength of biblical Christianity despite the widely publicised negatives. The Spirit of God is moving in all major racial groups, and with touches of revival in some areas. There are large numbers of evangelical believers in the country."

When Johnstone touches on the Coloured people of South Africa, his evaluation is more sobering. Concerning the Coloured Christians Johnstone says:

> The churches need revival. To most, religion and daily life are not closely related. Churches are often weak in leadership, nominal and introspective, and there has been a large defection to sectarian groups. However, the development of vital evangelical congregations with evangelistic missionary outreach is moderately encouraging-especially among Pentecostal, NGK (NG Mission Church) , TEAM, and independent charismatic churches.
>
> (Johnstone 1993:497)

It is interesting that TEAM is specifically mentioned in connection with progress of the Gospel among the Coloured people of South Africa. This research project desires to explore the impact of TEAM's discipling work among the Coloured people of Swaziland and South Africa (A field which, for the sake of convenience, will collectively be called Southern Africa) especially as this work relates to developing a holistic perspective on

world-mission. It is necessary at this point to give some background concerning both TEAM and the Evangelical Bible Church (EBC), or *Church 2,* as it is sometimes called, to distinguish it from the Black Church (*Church 1*) and the Indian Church (*Church 3*). The alternate names for these denominations are being used increasingly in an effort to avoid the racial overtones of the former names. While one tries not to offend by using racial terms which are objectionable, it must also be noted that history cannot be reversed. It is doubtful whether one could escape the use of the term *Coloured* given the facts of history. In *Groep Sonder Grense,* H. F. Heese has traced the rise and development of the "mixed" race in South Africa from 1652-1795. After giving various examples of intermarriages between White and other race groups of colour (gekleurdes), which created a group without strict boundaries, Heese says:

> Uit die gemelde voorbeelde van etniese en genetiese vermenging wat daar tot 1795 aan die Kaap bestaan het, is dit duidelik dat die smeltpot aan die Kaap moeilik geëwenaar kan word. Waar vermenging in die V.S.A. hoofsaaklik tussen blankes en negers plaasgevind het, en die kinders uit sulke verhoudings as blank aanvaar is slegs as hulle minder as 1/8 ste of 1/16 de van gekleurde afkoms was, was dit aan die Kaap veel meer gekompliseerd. Indien die harde rasseklassifikasie van die Amerikaners in die 18de en 19de eeue aan die Kaap toegepas sou gewees het, sou die blanke bevolking van Suid-Afrika vandag veel kleiner wees en die "Kleurlinggroep" veel groter. Wat die Suid-Afrikaanse smeltpot verder meer kompleks maak is die feit dat Europeër, Indiër, Neger, Bantoe, Khoikhoi, San, Chinees en Oos-Indiër almal bygedra het tot die vorming van 'n gekleurde groep mense wat na meer as drie eeue nog nie tekens van fisiese homogeniteit toon nie.

(Heese 1984:14)

One perceives that the group called *Coloured,* in some ways poses the greatest challenge to missionary work in Southern Africa. As Heese noted, there is a richness of diversity among this ethnic group which is unparalleled by other mixed race groups. Thus, for want of a more suitable term, the term "Coloured" is retained in this study. It will be noticed that when TEAM first began a serious outreach to the Coloured people of Swaziland, they were able to use the term *Eurafrican,* because the mixed race in Swaziland was basically of European and African descent. Such a limitation is not found in South Africa, where the Coloured population may include a mixture of any five or six ethnic groups. And even in

Swaziland, with the passing of time, the broader term *Coloured* replaced the narrower term *Eurafrican.*

1.2 HISTORICAL BACKGROUND

1.2.1 The Founding of TEAM (The Evangelical Alliance Mission).

Fredrik Franson, a Swede, born on 17 June 1852, was the founder of TEAM. Torjeson (1985:41-42) traces the early experiences of Franson, and shows how he fared well at middle school in Nora, Sweden. He never completed high school because of economic strain on the family. His family moved to the USA in 1869, and Franson grew up in Nebraska. Converted to Christ at the age of twenty, he became an avid student of the Bible, and a fervent evangelist and revivalist. Having joined the Baptist Church in Nebraska, Franson became active in outreach to the unconverted. He was elected secretary of the Scandinavian Baptist Conference of Nebraska in 1875. Torjeson (1983a:17-19) reports that from 1875 to 1877, Franson had close ties with D. L. Moody and participated in his evangelistic crusades. "He had carefully observed interdenominational cooperation on an evangelical basis. He had discovered the biblical basis and method of aggressive evangelism" (:17-18). In 1878, Franson joined the Moody Church in Chicago, from which group he also received a letter of commendation to service among the Lord's people "wherever his labors call him" (:19).Thus, "Fredrik Franson was a church founder before he was a missions founder" (:15). His emphasis on church planting and the interdenominational character of his efforts should be kept in mind since TEAM was started as an interdenominational mission agency with a strong emphasis on church planting.

1.2.1.1 Franson's views on eschatology.

It appears that Franson had close association with the early pioneers of premillenialism, both in the USA and in Europe (Joseph A Seiss, James H Brooks, William E Blackstone, George Muller, H Grattan Guinness, and others) His own views on Bible prophecy were significantly shaped by the teachings and writings of these premillenialists. Thus, in

summary of this influence on Franson, Torjeson comments that "Franson's constant expectation of Christ's soon [sic] return shines through in almost all of his writings beginning with 1879" (Torjeson 1985:52). Franson's belief in the imminency of Christ's return stirred him to engage unsparingly in world evangelism, since the ingathering of the Church would hasten the coming of the Lord. So strong was this eschatological motive for missions that Franson made no attempt to be "memorialized for his work...His eagerness for the return of Christ and his expectation of His soon return would have made him consider a memorial as having little meaning" (Mortenson, in the Introduction to Torjeson 1983a:xi).

In discussing the faith movement in missions, pioneered by Hudson Taylor and the China Inland Mission, Taber observes that "the independent faith missions were, as we shall see before long, powerfully motivated by a premillenial eschatology which emphasized that the world must be evangelized before the imminent return of Jesus Christ (Matthew 24:14)" (Taber 1991:59). Torjeson, who is recognized as an expert on the life of Franson, explains in one of his papers on the teachings of Franson that "The use of 'any-moment-expectancy' rather than 'imminent' in this paper is for the purpose of more adequately conveying Franson's conviction that Christ could indeed, and not merely as a matter of abstract doctrine, return any moment" (Torjeson 1883b:18).While some premillenialists were hindered from aggressive evangelism by their basically pessimistic view of the world, others, like Franson, were stirred to even greater evangelistic effort as a way of hastening the Lord's coming (Taber 1991:60). It must be noted, however, that the focus was not on a comprehensive missionary thrust, which would impact the world in a holistic manner, since the world was basically doomed for destruction. The overriding motive was ecclesiological – the specific number constituting the Church had to be gathered in so that Christ could return.

1.2.1.2 The effects of premillenialism on TEAM and evangelical missionary work.

TEAM embraced premillenialism, but did not, as a mission, follow Franson strictly on dispensationalism. Strangely enough, the Coloured denomination planted by TEAM basically adopted the same eschatological position as TEAM's founder (dispensational and

premillenial), but they were more influenced to adopt that theological position by the dispensational teaching received from missionaries of SAGM (AEF) and not so much by TEAM missionaries. This does not mean that TEAM had no missionaries with the dispensational approach to Scripture. It means simply that TEAM, as a mission, committed itself to premillenialism, without confining this eschatological view to any hermeneutical system. Thus, TEAM itself, was broader in eschatology than its own founder, who espoused a definite dispensational premillenialsm, inextricably joined to a belief in the imminent return of Christ. While the views of TEAM's founder never surfaced in the doctrinal clash between Don Aeschliman and the Coloured Church, it is well to remember that what EBC proposed under the name *dispensationalism* is exactly what Franson himself had adopted under different circumstances. It will be seen that whereas Franson, through his interdenominational orientation could hold his dispensational view of Scripture along with interdenominational cooperation, EBC was strongly committed to denominationalism, and their dispensationalism tended to be maintained in a strict separatist orientation. The conflict over dispensationalism (including the issue of imminency) led to a split between EBC and Aeschliman and the formation of two Bible colleges (Cape Evangelical Bible Institute and Evangelical Bible College).

A belief in premillenialism will not, of itself, thwart missionary fervour. The tendency of premillenialists, however, is to stress the future kingdom of Christ, and to say little or nothing about the present aspect of the kingdom of God. The present kingly rule of Christ in the lives of believers calls for transformation in the vertical relationship to God, as well as in the horizontal relationships of man to man. Premillenialists, when including humanitarian factors in missionary work, usually include them as "a by-product of evangelization" (Taber 1991:61). This results in emphasis being placed on evangelism as the chief experience, with little or no stress on the horizontal dimension of the Gospel. Often, the horizontal dimension was viewed as part of the social gospel, with its stress on humanization as a primary concern. In most presentations of premillenialism the kingdom of God is relegated to the future, and the present age is narrowed to one purpose – the calling out of the Church. This divine purpose received priority in Franson's preaching and teaching. God's kingdom would come as a future event.

1.2.1.3 Evaluation of premillenialism and its effects on world mission.

Premillenialists must take note of the effects of premillenialism on world mission. Bosch, in evaluating premillenialism notes that there are "a variety of subspecies" but that "they also share a variety of common characteristics". In elucidating these characteristics of premillenialism, Bosch begins with the hermeneutical approach, which, he says included the two principles of "private" interpretation of the Bible, as well as adherence to "inerrancy" of the Bible. According to Bosch "even if its advocates did not realize it, [these two principles] were in essence, irreconcilable" (Bosch 1991:316). Here, Bosch reveals his own theological bias (a denial of inerrancy), with the corresponding failure to distinguish the accuracy of the text of Scripture from private interpretations of that text. Similar confusion also surfaces in the introductory section to his monumental work *Transforming Mission* (:181-187). But while many evangelicals may disagree with Bosch on inerrancy of Scripture, they cannot afford to ignore his incisive evaluation of premillenialism. Bosch goes on to discuss nine more characteristics of premillenialism, one of which is the belief in the return of Christ as a motive for missions. He says:

> Both Karl Gutzlaff (1803-1851), a German missionary to China, and J. Hudson Taylor (1832-1905), founder of the China Inland Mission, were motivated by eschatological expectations. Taylor, in particular, campaigned for the evangelization of China's millions in great haste , before Christ returned. During the second half of the nineteenth century several missionary leaders and the mission organizations they founded (such as Grattan Guinness, Regions Beyond Missionary Union; A. B. Simpson, Christian and Missionary Alliance; and Fredrik Franson, The Evangelical Alliance Mission) began to use Matthew 24:14 as the major "missionary text". Christ's return was now understood as being dependent upon the successful completion of the missionary task.
>
> (Bosch 1991:316)

Bosch argues that "as revivalism and evangelicalism slowly adopted premillenialism the emphasis shifted away from social involvement to exclusively *verbal* evangelism." Quoting Timothy Smith, who called this shift of evangelicals "The Great Reversal", Bosch states that by the 1920s "the evangelicals' interest in social concerns had, for all practical purposes, been obliterated" (:318). It is probably an overstatement to say that social

concerns were "obliterated". Escobar, for example, in his presentation at the Lausanne International Congress on World Evangelization, pointed out that Charles Erdman in his contribution to *The Fundamentals* in 1911, clearly contended that "A true gospel of grace is inseparable from a gospel of good works. Christian doctrines and Christian duties cannot be divorced. The New Testament no more clearly defines the relation of the believer to Christ than to the members of one's family, to his neighbours in society and to his fellow-citizens in the state" (Erdman as quoted by Escobar 1975:311). It appears that in TEAM's case, there was some emphasis on philanthropic work, but there was no clear theology of discipling which showed how these works were integrated into making disciples. The main task appears to have been church planting, with other social tasks viewed as "support" ministries to this task. Bosch has noted the implicit dualism in this approach, but is nevertheless thankful that missionary practice was actually better than missionary theory (Bosch 1986:111).

1.2.1.4   Hudson Taylor's influence on Franson and the establishment of TEAM.

In addition to the influence of the dispensational-premillenial teachings of Christian leaders in the USA as well as Europe, Franson was also greatly influenced by the ministry of Hudson Taylor, who had started the China Inland Mission in 1865. Taylor had written a tract entitled *To Every Creature,* which made an impassioned appeal for at least 1,000 missionaries for China. Taylor's biographers describe the impact of the pamphlet on Franson:

> Far away in northern Europe, the little pamphlet *To Every Creature* had fallen into the hands of a devoted evangelist, the Rev. F. Franson - Swedish by birth but a naturalised American - who had worked for seven years with D. L. Moody. Always keen about foreign missions, its appeal for absolute loyalty to the Lord Jesus Christ and unquestioning obedience to His great command fired a soul whose zeal could not but move others. Twice had Franson been in prison for his uncompromising earnestness in preaching the Gospel; and now, with a burning heart, he carried this new crusade throughout the region where he then was, which happened to be northern Germany. In Barmen missionary interest was specially developed. The China Alliance Mission was the result, and wishing to work on the lines of the C.I.M., its leaders entered into correspondence with Taylor. It was not long before its first representatives sailed for China as

> associates of the China Inland Mission; but Franson, by that time, had entered upon another campaign, among the Scandinavian churches in America.
>
> (Dr. and Mrs. Howard Taylor 1965:319)

Arriving in New York from Germany, Franson immediately started his first Bible training course on 16 September 1890. According to Mortenson, "This necessary initial event marked the founding of the worldwide evangelism and church planting organization now known as The Evangelical Alliance Mission (TEAM)" (Mortenson 1994:26). Franson's interdenominational outlook was clearly revealed in the announcements that were made concerning these missionary training courses: "Brothers and sisters from any Christian denomination, who have a burning desire to use their time and strength to bring the Gospel to the millions in their own and other countries hastening toward perdition, and who wish to study the Bible in order to equip themselves for such a task, are heartily welcome" (Quoted by Torjeson 1983a:71). After eighteen months of such training and recruiting by Franson, Torjeson reports the following results:

> A group of fifteen missionaries was sent to Japan, leaving on November 1891. A third party with twelve left for China on February 14, 1892. On March 9, ten missionaries with John F. Fredrickson left for the Himalaya region, and on April 2 eight missionaries embarked for South Africa.
>
> (:73)

A committee of "five very capable and representative Scandinavian men in the Chicago area" was chosen to assist with administration of the missionary work. This committee became the basis of The Scandinavian Alliance Mission (Ibid). Mortenson explains how the original name *Scandinavian Alliance Mission,* was changed to *The Evangelical Alliance Mission* (TEAM) on May 12, 1949, because TEAM missionaries in the Far East felt that "the name should not have national connotations, both for the sake of the churches being planted and because of relations with host governments" (Mortenson 1994:222). Of the party of eight missionaries who went to South Africa, there were three men and five women. Out of the three men, two were graduates of Chicago Theological Seminary (Paul Gullander and Carl Poulsen). The third (Andrew Haugerud) had done some study at Moody Bible Institute. The five women were Augusta Hultberg (a nurse from Stockholm), Emilie Forbord, Emma Homme, Elise Jorgenson, and Malla Moe.

Aboard the *Aurania,* the missionaries studied Zulu twice daily - a sure indication of their yearning to reach the African people.

While not much is known about the other women, Hale says: "By contrast, Malla Moe (1863-1953) left an almost indelible mark not only in Swaziland, where she served the SAM (TEAM) for more than half a century, but also on the organization's limited historiography" (Hale 1988:197). In one of her newsletters Malla Moe, a Norwegian, tells of her conversion and call to the ministry. She says:

> I was 21 when I went to America. I went to all the spiritual meetings - Moody and Sankey, Simpson. I went to all...And then Missionary Franson came to Chicago and wanted missionaries. I told him I liked to work for God but wasn't educated. Franson said "God says 'go', the heathen say 'come'. " On my way to the laundry, there was a big tent belonging to Moody Church put up for one month for special meetings. I was there. The preacher was a converted Roman Catholic saved through D. L. Moody. Moody said "all Christians go to work - all sinners stay." I was not a sinner but I did not want to go out. Moody then came to me and said "are you saved?" I said "yes." Then he said, "why don't you go to work." He put his hand on my shoulder and pushed me.
>
> (Malla Moe newsletter, Sept 6, 1952, copy from TEAM archives, Florida, Gauteng)

Apparently Moody's "push" (described also by Nilsen and Sheetz, 1956:20-30) helped to send Malla Moe to Africa as a missionary with the Scandinavian Alliance Mission (TEAM).

1.2.2   The Founding of the Evangelical Bible Church (EBC).

The Evangelical Bible Church came into existence through TEAM's missionary work, first in Swaziland, and then in South Africa. It appears that the first efforts to disciple the Coloured people of Swaziland (Eurafricans, as they were called at that time) date from 1921 and the work of an English missionary, William Dawson (Swanson 1951:202). The Coloured work developed separately from the Black work, and up to this day there are two segregated TEAM churches in Swaziland. A gradual integration has occurred in the

"Coloured" church, as increasing numbers of White and Black Christians have been added to the assembly.

EBC began in Swaziland and spread to South Africa, and the same methodology of segregated church planting continued. While TEAM's historiography does include the spread of the Gospel among the Coloured people of Southern Africa, the story is told somewhat superficially, and lacks the evaluative dimension. This study will hopefully fill some of the gaps in this field of knowledge, but also provide an incisive analysis of the impact of TEAM's discipling work in terms of producing disciples with a holistic perspective on world mission.

1.3 THE RESEARCH PROBLEM

In many ways TEAM has had an undeniable impact upon the Coloured peoples of Southern Africa. While this contribution is evident in many lives, and is greatly appreciated, this study will investigate a more specific area of TEAM's work. It will seek to provide an answer to the question: ***To what extent has TEAM's discipling work among the Coloured people of Swaziland and South Africa produced disciples with a holistic perspective on world mission.*** This is an extremely significant question since both TEAM and EBC have adopted the Great Commission of Matthew 28:18-20 as "the obligatory reference" (Arias 1991:410) for outreach to the world with the Gospel. This study will show that commendable progress has been made through evangelism and church planting in Southern Africa. The study focuses, however, on what Hiebert called "holism and the integrated Christian life" (Hiebert 1976, in Glasser A F *et al*, 75-87). Hiebert has pointed out that "Missions needs a theology that encompasses all of life. The world is looking not for a piecemeal answer to its problems, but a total faith to live by. And we ourselves, without such an integrated theology, leave large areas of our lives outside the Lordship of Christ" (:82).The problem addressed is therefore more than the geographical expansion of the Gospel. It is the witness to the Gospel of Christ to all nations but in a way that addresses human need in totality rather than in dualistic categories. That is how *holistic* is used in this study.

What Fife and Glasser stated in 1962 is still applicable today in terms of a need for incisive evaluation in view of mission crises:

> In the light of these external and internal crises which the Church faces, there is an urgent need to reexamine our missionary methods. New skills and technological developments have arisen which need to be fully understood and adapted to the demands of the situation. There is also an urgent need to rethink existing methods. The growing tide of nationalism and anti-white feeling through-out much of the world make a critical appraisal of missionary strategy essential. This does not imply that all past policies must be scrapped; but what it does mean is that we must be willing to adapt ourselves, in the best biblical manner, to the situation as it exists.
>
> (Fife and Glasser 1962:13-14)

Thus the need for evaluation of TEAM's discipling impact is an urgent one, since an organization cannot discuss new strategy until it has critically appraised past and current strategies. The problem is that many Christian leaders, in their zeal for progress, move into the planning and strategizing stage without honestly undergoing the critical evaluation stage. Another hindrance to evaluation is the innate sense of awe which many nationals have for the founding mission. It appears that both the extreme reaction of scathing denunciation of foreign missions (common today as a reaction to colonialism which is often linked to foreign missionary movements) and uncritical approval, must be avoided. Verkuyl warned against "wild slogans" such as "Missionary, go home!" or "Now, more than ever, Africa and Asia need thousands of foreign missionaries and diaconal workers" (Verkuyl 1978:315). These responses reflect extreme reactions to foreign missionaries, and they underscore the need for balanced evaluation.

1.4 DELIMITATIONS OF THE STUDY

The terminus *a quo* for this study is 1921, when the first serious efforts were made by TEAM to reach out to the Coloured people of Swaziland. To place that specific ministry in context, however, requires some description of the arrival of the first TEAM missionaries in Africa in 1892. The terminus *ad quem* is the end of 1999, since both TEAM and EBC were conscious of the dawning of a new millenium, with unique challenges to both Mission and Church.

1.4.1 Personal Delimitations:

The writer is a product of TEAM's missionary work in Southern Africa. He has been part
of the TEAM-EBC family since 1959. His undergraduate theological training was taken at
a TEAM Bible college, and he has been assisted by TEAM in pursuit of graduate studies
in the USA and also in church planting in Port Elizabeth. There is therefore, the danger
that admiration and appreciation could undermine objective evaluation. A sense of deep
appreciation for TEAM's contribution to missions in Southern Africa must be matched in
this study by candid evaluation of strengths and weaknesses. In addition, the writer
approaches this study as an evangelical, committed to the authority of the Scriptures, and
one who is in basic agreement with the dispensational understanding of Scripture. But as
this study will reveal, the evangelical position (especially the dispensational form) has its
own struggle with the problem of imbalance. The help derived from the dispensational
system of interpretation has been acknowledged along with the apparent weaknesses in the
way dispensationalism has often been presented, especially as this presentation has
affected the understanding of the Great Commission.

1.4.2 Ethnic Delimitations:

Whilst TEAM has worked with the Black and Indian people of Southern Africa, this
project does not attempt to describe the ministry among those groups. Only at those
strategic places where important contrasts or comparisons are needed, or where all three
denominations are affected as a whole, will the Black and Indian works be mentioned. For
example, the entire move to unite the three denominations necessitates a discussion of all
three groups and especially their responses to the unity initiatives.

1.4.3 Geographical Delimitations:

TEAM has churches in Chad, Zimbabwe, South Africa/Swaziland, and Mozambique. This
study does not include the other fields since they have a story of their own which is far
beyond the boundaries of the present study. In one respect TEAM's experience in Chad

may be taken into account, since the report on the Interfield Conference held September 14-16, 1994 states that it was "extremely interesting to compare the similarities and differences of TEAM fields through the instrumentation of Church and Mission profiles of the four countries....Of particular interest to us in South Africa is the fact that the mission in Chad is really under the Church, yet separate in constitution and government. This may well be a model we could use in uniting with our churches in Southern Africa." This is an interesting comment. It must be noted however, that a union between TEAM and TEAM-related churches in Southern Africa has proved a vexing matter. TEAM's place in the proposed union has never been explained to the churches, except that TEAM has pointed to its para-church status as an obstacle to its unification with the denominations. Moreover, the peculiar circumstances existing on the Southern African field (with three segregated denominations all the product of TEAM's work) have produced problems for unification, which have not yet been solved.

1.5 RESEARCH GOALS

1.5.1 Since this study specifically focuses on TEAM's discipling work and its results in terms of producing holistic missionary perspective among the Coloured people of Southern Africa, a standard for evaluation will need to be provided. In one sense the entire Bible is the standard, since there is a global missiological emphasis from Genesis to Revelation. It appears that one key passage (Mt 28:18-20) has been used repeatedly by both TEAM and EBC as a basis for their ministries. This pericope will receive detailed study, but not in isolation from the remainder of Scripture. The concept of discipling obviously reaches a climax with what is called the Great Commission, with its stress on worldwide outreach ($\pi\acute{\alpha}\nu\tau\alpha$ $\tau\grave{\alpha}$ $\ddot{\epsilon}\theta\nu\eta$). What is neglected so often is the fact that true discipleship with the aim of impacting the nations does not begin with Matthew 28 but with God's missionary purposes in the Old Testament. Winter echoed the experiences of many Christians when he said that his earliest exposure to missions did not provide balanced orientation to the Great Commission, and that "only in later years have I come to a new appreciation of the fact that the story of missions begins long before the Great Commission" (Winter 1992a:B-33). It will also be proved that discipling reaches beyond

the Gospels into the Epistles. This does not deny that Matthew's gospel is indeed the gospel of discipleship (Bosch 1991:73). It will be seen that Matthew, from the outset, has the entire world in view. What is clear, however, is that Matthew 28:18-20 is the climax of that global vision and is best understood not only in the context of the Gospel of Matthew, (e g Combrink 1994:343; Na, K S 1998) but also in the context of the Old and New Testaments (Wilkins 1992:51-69; 291-310; Coppedge 1989:14-49; Steyne 1992:39-216).

1.5.2 Having established the Biblical standard for evaluation, TEAM's involvement with EBC will be traced through the stages of pioneering and training nationals. The manner in which the nationals themselves have responded to the Great Commission will also be studied. Finally, several proposals will be offered for the future of TEAM and EBC. Among these will be the unification of the denominations and TEAM's own relationship to these denominations. At the heart of these proposals will be the quest to formulate and implement even at this late hour, a comprehensive theology of mission which will focus on the world as the field of mission, but which will reconcile in a biblical manner the vertical and horizontal aspects of the Christian mission. Review of the past will, of necessity, combine historical and critical dimensions. Myopic tendencies need to give way to a holistic missionary perspective.

1.6 HYPOTHESES

In addition to personal investigation, several key persons have shared with the writer what they consider are reasons for the lack of world mission perspective in the EBC. In surveying all these ideas, several hypotheses can be formulated, the validity of which will be investigated by this study.

1.6.1 The lack of a holistic missionary vision within the EBC is due to inadequate teaching by missionaries. Disciples tend to become like their teachers. Christ taught this important truth in Luke 6:40, which says: "A disciple is not above his teacher, but every one who is perfectly trained will be like his teacher." The sober implications for destiny, individually and corporately, both positively and negatively, cannot be avoided. While blessed by what it has received, EBC has also been sadly impoverished by what has been

omitted. The "teachers" were not only missionaries from TEAM, but also from South Africa General Mission (SAGM/AEF). The latter, in some ways, exercised more influence on the theology and missiology of EBC than TEAM did.

1.6.2 TEAM's restricted missionary goal prevented the EBC from developing holistic missionary zeal. It appears that TEAM viewed the planting of the church in Southern Africa as its ultimate goal – "mission accomplished." According to *Principles and Practice of TEAM* (Revised edition adopted at Annual Meeting, Aug 28, 1995, 3) the goals of TEAM are unidirectional, that is, TEAM has defined its mission in terms of its own work (religious, philanthropic, and educational) directed towards "foreign lands" which consequently, play the role of "recipients" of TEAM's ministry. One looks in vain for any expectation that the "recipients" are to become "participants" or "partners" in world mission. In fact, even the dimension of philanthropic and social work, has remained strictly "TEAM's work." The national church has never been encouraged to add these "horizontal activities" to its work. Basically, TEAM has concentrated on planting the Church in Southern Africa. The Great Commission has apparently been reduced to a single focus, *Church planting.*

1.6.3 The "homogeneous approach" followed by TEAM missionaries has had a negative effect on EBC. TEAM missionaries were controlled by an undefined, but rather potent "homogeneous approach" to missions in Southern Africa. There was no stated theological basis for such an approach. It was rather an accommodation to existing political and social structures and prejudices in both Swaziland and South Africa. Rather than think of the entire region as a single field of ministry, TEAM focused on the various race groups and tribes and sought to win them to Christianity in their segregated contexts. This methodology was not peculiar to TEAM. De Gruchy has noted that some persons who campaigned for the rights of the non-White groups in South Africa saw no inherent evil in a segregated approach to church planting as long as justice and righteousness were not compromised. De Gruchy says:

> For the moment, let us allow that separate development is defensible in principle. This is not out
> of keeping with some Christian thinking beyond the DRC. Dr. John Philip, the LMS missionary
> of the nineteenth century, advocated something like this for the true well-being of the natives;

some African leaders such as the Rev. John L. Dube, a founding father of the African National
Congress, early in the twentieth century made "no protest against the principle of separation so
far as it can be fairly and practically carried out"....

(De Gruchy 1986:76)

The problem revolves around the question of whether such segregation can be carried out
fairly. Is it not rather the "line of least resistance" in a situation which appears to be
impenetrable with principles of equality and righteousness? In any case, the results of this
segregated approach can be clearly seen today in that three segregated denominations
exist as "children" of the same mission organization. Dr Stewart Snook has offered three
reasons for this phenomenon. First, conformity to the socio-political realities of South
Africa in response to TEAM's policy, which was basically not to upset existing political
structures. Second, the fact that Black work started earlier as a separate work, and when
work among the Coloured and Indian groups began, there was little relation to Black
work. Thirdly, there was no encouragement to be one after the establishment of three
churches leading to separate power bases. (Snook, S. Correspondence with the writer, 11
July 1996). TEAM did not establish a denomination among the Whites of Southern Africa.
Snook helped to plant a White church, but handed it over to the Baptists. He believes that
TEAM's omission of the Whites was "a grave error" and was evidence of TEAM's
tendency to follow current trends rather than Biblical mission (Ibid).

1.6.4 An unwarranted dichotomy between vertical and horizontal dimensions of mission
continues to hamper the EBC in its witness. In keeping with the traditional evangelical
model it appears that TEAM has practised and perpetuated an unwarranted dichotomy
between vertical and horizontal dimensions of mission. At first, this accusation seems
untenable, since TEAM itself has engaged in ministries which went beyond the "religious"
and included "philanthropic" as well as "educational" deeds. The problem, however, is
that these "non-religious" works are not clearly integrated into TEAM's theology of
world mission. It appears that TEAM basically viewed these "non-religious" works as
auxilliary works, that is "helpers" to achieve the "real" task of conversion. Mortenson's
explanation of TEAM's philanthropic ministry seems to indicate that such works were
measured for effectiveness according to the "spiritual" effects that they achieved

(Mortenson 1994:639-640). In the absence of a clear integration of such works into Christian mission, it appears that actual mission is reduced to the saving of souls and spiritual growth. Social efforts of whatever kind, are thus viewed as "hulpmiddele vir sending" (Bosch, in Robinson and Botha 1986:110). As such, they are not a vital part of Christian mission. This may account for EBC's almost total neglect of the horizontal dimension of the Great Commission. To some extent, compassion has always been shown to suffering believers within the body, but what has often been lacking is a comprehensive message which stresses the church's responsibility to exhibit love, justice and compassion in a fragmented world. The dichotomy is seen more clearly in the response of key TEAM missionaries to the apartheid problem (Hale 1988:587). It is also seen in TEAM's apolitical stance adopted as a matter of principle (Mortenson 1994:641-642). This apolitical stance contrasts rather sharply with TEAM's 1993 *Letter of Apology,* which denounces apartheid as an intolerable evil with evil consequences for the non-White peoples of South Africa. This new and convictive stance is to be welcomed, but the issue left unresolved, is whether this indicates TEAM's new willingness to engage in socio-political matters as part of its Christian mandate. While seeking to avoid extremes the Church must nevertheless pursue the full implications of Christian mission (Pretorius H L *et al* 1987:89).

1.6.5 An overwhelming stress on the Church as a blessed, but separated body, has led to a lack of holistic missionary vision. All Christians tend to divorce blessing from mission (Guder 1985; Winter 1992a:B-34) and to glory in blessings received or one's *position in Christ,* with little or no concern for responsibility *in the world.* Dispensationalists have done much to assist the Church in increased study of Scripture (Ladd 1952:49), but an overwhelming emphasis on the strict separation between Jews, Gentiles and the Church, can easily lead to complete detachment from groups other than one's own. The results are a smug satisfaction with one's "position" with no attention to one's "duty" in the world. It would be well to note, however, that dispensationalism itself, as a system of teaching, does not preclude world mission. The unifying theme of dispensationalism is the display of God's glory (Ryrie 1995:40). If this theme is really pursued, it will rescue the Church from isolationism or escapism from the world, since the divine glory must be displayed in the

world through the Church. Persons who have no dispensational axe to grind are sometimes the most helpful in clarifying missiological vision (Guder 1985:10).

1.7 RESEARCH METHODOLOGY

1.7.1 This study of necessity has a strong theological dimension. The normativeness of Scripture in providing the criterion for evaluation is freely admitted. In studying Matthew 28:18-20 an effort will be made to relate this text to both the Old and New Testaments to show the overall discipling thrust of the Bible. Standard commentaries will be consulted, plus those missiological texts which provide insights into the theology of mission and the discipling of all the nations.

1.7.2 In tracing the historical development of TEAM's work among the Coloureds of Southern Africa the published as well as unpublished literature will be used. The former sources are readily available, though limited. Most of the published works could be classified as hagiography, rather than historiography. As such, they do not provide the critical dimension so significant in this study. But they are indispensable in filling out the historical aspect. The writer also has access to certain doctoral dissertations, Minutes of TEAM's Field Council meetings, National Council and Annual Conference minutes of the EBC, the increasing body of literature regarding the Unity Talks, and several documents from TEAM reflecting their struggle to formulate a new strategy for the future (TEAM's *Reconfiguration Plan* of 1995 and 1996, and *Strategic Plan of the South Africa Ministry Area* of 2001). Information gathered through interviews in Southern Africa and the USA will also be used to fill out the historical part of this study.

1.7.3 For the evaluative aspect of this study and also for innovative strategy for the future, the writer will refer to insights and suggestions from various TEAM and EBC leaders. Interviews with key TEAM leaders and veteran missionaries in the USA from 1997 to 2001 will be added to similar information gathered from TEAM and EBC sources in Southern Africa. Samples of the questionnaire used in interviews with Field Chairmen, TEAM missionaries and EBC nationals are included in Appendices 3-5. Information concerning Church-Mission relationships, the relationship between Unity and Mission, and

the issue of the relationship between "older" and "younger" churches will be studied from the Bible as well as the works of Winter (1992:B-33-44; B-45-57), Glasser (1992:A-125-133), Bavinck (1960), Bosch (1991), Stephen Neill (1959), Verkuyl (1978), Fuller (1980) and Beyerhaus and Lefever (1964).

1.8 OUTLINE

Chapter 1: Introduction and research proposal

Chapter 2: TEAM's view of the Great Commission evaluated in the light of Scripture.

Chapter 3: TEAM's pioneering discipling work among the Coloured people of Swaziland and South Africa.

Chapter 4: TEAM's training of national leadership for the Coloured Church.

Chapter 5: The Coloured Church's response to the Great Commission and its holistic implications.

Chapter 6: The road ahead for TEAM and the Coloured Church.

1.9 AN OVERVIEW OF THE DISSERTATION

1.9.1 CHAPTER 1: INTRODUCTION TO THE STUDY

1.9.2 CHAPTER 2: TEAM's VIEW OF THE GREAT COMMISSION EVALUATED IN THE LIGHT OF SCRIPTURE.

This chapter will first examine TEAM's understanding of the Great Commission, and then provide an in-depth study of the Great Commission from the Old Testament, from the book of Matthew, where the key text is found (Mt 28:18-20), and also from the rest of the New Testament. It will become clear that what is called *The Great Commission* cannot be arbitrarily circumscribed by a mission organization to suit a predetermined missionary purpose. The key passage, normally used by evangelical groups like TEAM will need to be examined in the light of the entire Bible. To understand TEAM's view of the Great Commission, reference will be made to *Principles and Practice of TEAM* (Revisions to

the Constitution, Bylaws, and Guiding Rules adopted at Annual Meeting, 7 August 1995), as well as the writings of two former General Directors of TEAM (Mortenson, 1994:31-33 and Murray, 1997:1-3) and some recent statements by Field Chairmen of TEAM in South Africa, Stewart Snook and Bruce Britten.

The biblical teaching about discipling all the nations will be studied, first, by noting the epistemological problem faced by evangelicals (naïve realism versus critical realism, Hiebert 1994:19-51) as they seek fresh insights into familiar biblical texts like Matthew 28:18-20. The warnings against a selective use of missionary texts instead of a more comprehensive study of Scripture will also be studied from the writings of Bosch (1980:28-49), Steyne (1992:32) Olson (1994:32,34) and others. Secondly, the discipling motif will be traced in the Old Testament through a study of key concepts embodied in Hebrew words like *lamad* and its derivatives, *talmid* and *limmud* (Harris R. L., Archer G. L. & Waltke B. K. 1980:480; Brown, Driver & Briggs 1979:540-541). Further insights on the global missionary emphasis of the Old Testament will be gleaned from Guder (1985:38), Steyne (1992:218-219), Bavinck (1960:14), Verkuyl (1978:91) and others. The third area will be a study of Matthew 28:18-20 in the context of the Gospel of Matthew. The works of Kingsbury (1975 and 1988), Senior (1997), Edwards (1997), Powell (1995) and Na (1998) will be consulted, along with Bosch (1991), Combrink (1994) and others. The meaning of the word "disciple" will be studied in the light of the conflicting views of MacArthur (1988), Ryrie (1989) and Hodges (1989). The progressive view of discipleship (Wilkins 1992) will be explained and contrasted with the other models. The regal claim of Christ to "all authority" will be investigated as this affects vertical and horizontal dimensions of discipleship (Stott 1990:2-28; Shenk 1993a; Gladwyn 1979; Padilla 1975:116-146 and others). Finally, the exegetical and theological study will focus on the Epistles and Revelation to show that the discipling theme is present in these books even though the term "disciple" is not used there (Olson 1998:32; Luter 1980:267-273; Wilkins 1992:291-310).

1.9.3 CHAPTER 3: TEAM's PIONEERING DISCIPLING WORK AMONG THE COLOURED PEOPLE OF SWAZILAND AND SOUTH AFRICA

1.9.3.1 The pioneering work in Swaziland

This section of the study will highlight the work of TEAM missionaries who shared in evangelization of the Coloureds or Eurafricans. The original party of eight TEAM missionaries did not focus their efforts on the Coloureds. They concentrated first on the Zulus of Natal and then, when the move was made to Swaziland, on the black Swazis (Mortenson 1994:627). Efforts to reach the Coloured people began with William Dawson in 1921 (Swanson 1951:201). In addition to Dawson's contribution, this study will also focus on Marlin Olsen, Charles Hayward, and John MacKay. MacKay was the only national to serve as principal of the Florence Christian Academy in Swaziland. Information about these leaders and their contribution to Swaziland will be gathered from the rather limited historiography (Swanson 1951; Dawson's undated memoirs; Hale 1988; Mortenson 1994 and Nilsen and Sheetz 1956). This information will be augmented by missionary newsletters, interviews, and the *Florence Beacon, 50th Anniversary* edition.

1.9.3.2. The pioneering work in the Transvaal.

As in the Swaziland pioneering, so in the Transvaal, the initial move was to reach the black peoples. Snook explains this initial thrust with emphasis on the work of M.D. Christensen (Snook 1979:3). In 1950 efforts were made to reach the Coloureds of Transvaal. Special attention will be given to the work of Marlin Olsen (Mortenson 1994:627), Don Aeschliman (Aeschliman & Aeschliman 1996:11) and key nationals (Ernie Smuts, Larry Slinger, Charlie Cain, and others) who were discipled in the Transvaal area and who assisted the early pioneers in establishing EBC in the Transvaal. The segregated approach used by TEAM missionaries in Swaziland, was perpetuated in the Transvaal. This methodology will need evaluation, especially since it gave birth to three ethnically divided denominations.

1.9.3.3. The pioneering work in Natal

Natal was the only place where there might have been a permanent union of Coloured and Indian churches founded by TEAM (Mortenson 1994:629). The evaluation by Harold

Johnston (Interview with writer, July 2001, USA) will be considered, since he eventually headed up the Indian work. The general, but undefined homogeneous approach to church planting appears to have become firmly established in the minds of the early pioneers. Unfortunately, these pioneers appear to have accepted the political parameters as normative, and thus, adopted segregated church planting as their norm. Marlin Olsen's leadership of the Coloured work, with assistance from Sjef Widdershoven and the older Genheimers ("Uncle Bill and Auntie Lucy") will be studied. Newsletters and missionary reports in *TheMissionary Broadcaster* (TEAM's original missions magazine, later replaced by *Horizon*), will be consulted. While the story of the Bible colleges is dealt with separately in this study, it is also true that Durban Bible College (DBC) faculty and students assisted in the establishment of the Coloured work in Natal, as JBI personnel had assisted with the establishment of the church in the Transvaal.

1.9.3.4   The Pioneering work in Cape Town

Several years before Olsen moved to Cape Town, Hilton Vandayar, a graduate of Johannesburg Bible Institute, had already started church planting. His contribution to the founding of the EBC in Cape Town will need to be investigated in light of the fact that problems developed when Olsen and Vandayar attempted a partnership in the work. Allegiance to the foreign missionary caused serious problems for Vandayar. Olsen emerged as the key church planter in the Cape (as was the case in Transvaal and Natal). He was assisted by a fellow TEAM missionary, Widdershoven, and by a lady, Jane Nieuwenhuizen. The story of TEAM's work in Cape Town has its trials caused mainly by doctrinal differences which led to splintering of the work. The focus in Cape Town was strictly on the Coloured people. The large Cape Malay population was not specifically targeted in the early days of the work. A lack of response from this group was therefore not viewed as a failure.

TEAM's work in the pioneer stage in Swaziland, Transvaal, Natal and Swaziland, has been marked by ethnocentricism. The impact of this restricted approach will need to be evaluated since it has affected the Coloured church in any moves towards unity with the other denominations established by TEAM. The work at Florence Christian Academy in

Swaziland appears to stand as somewhat of an exception to the rule of emphasizing the vertical dimension of mission to the almost total neglect of the horizontal dimension.

1.9.4   CHAPTER 4: TEAM'S TRAINING OF NATIONAL LEADERSHIP FOR THE COLOURED CHURCH

TEAM placed strong emphasis on training the leadership not only from the Coloured and Indian denominations, but also from the Black denomination. M. D. Christensen returned to the USA in 1948 to recruit qualified teachers for a Bible School at Mhlosheni in Swaziland. This school started in 1923 as a Bible School with a class of eleven, but by 1933 "the year the log book begins, F.C.H.S. had already become a co-educational school going up to Std. VI with 86 enrolled that year. In 1943 Std. VII was added." (Petersen 1970:24-29). Once the school became a secular institute there was need for a Bible Institute and so, in 1943 several missions joined together to start Union Bible Institute for Black students (Swanson 1951:220). In 1948, The Evangelical Teacher Training College was opened in Vryheid as a joint ministry of six Evangelical Faith Missions (Swanson 1951:226). In 1950 M. D. Christensen, assisted by his son, Ralph, and others, started what became the Evangelical Bible Institute for training Blacks in the Transvaal.

The training of Coloured leaders has taken place through three main institutes: Johannesburg Bible Institute (JBI), started in 1950, Durban Bible College (DBC), started in 1957, and Evangelical Bible College (EBColl), started in 1978. The contribution made by these colleges will be evaluated in the light of the Great Commission explained in chapter 2 of this study. Information is drawn from correspondence from the founder of JBI (Raymond Saxe), from news reports in *The Missionary Broadcaster,* from missionary newsletters, from college catalogues, and from interviews. For EBColl, in particular, but also for some evaluation of the other colleges, Joe de Beer's Ministry Perspective Project (1989) dealing with *Missions Emphasis in Evangelical Bible College South Africa* will be consulted.

1.9.5   CHAPTER 5: THE COLOURED CHURCH'S RESPONSE TO THE GREAT COMMISSION AND ITS HOLISTIC IMPLICATIONS

This chapter takes into account the biblical explanation of the Great Commission (chapter 2), the pioneer efforts of TEAM to establish the Coloured church (chapter 3), and the training received by the Coloured leaders at the three Bible colleges (chapter 4). The issue to be investigated will be the extent to which the nationals have been guided by Scripture in their own efforts to carry out the Great Commission, or have basically perpetuated what TEAM taught. Since the national church has closely followed TEAM in emphasizing church planting as the fulfillment of the Great Commission, this chapter will trace the work of church planting done by nationals. Two models will be evaluated: First the Partnership Model (TEAM missionaries working with nationals), and second, the National Model (Nationals working alone). Key examples of both models will be studied. The sources will be minutes of the EBC (Annual Conference and National Council), correspondence from church planters, and interviews with key workers.

1.9.6   CHAPTER 6: THE ROAD AHEAD FOR TEAM AND THE COLOURED CHURCH

This part of the study looks to the future, and attempts to make positive suggestions that will benefit TEAM and EBC in their quest to be faithful to the Word of God in carrying out the Great Commission. Written statements by TEAM, responses to the writer's questionnaire from both TEAM and EBC leaders, the record of the unity talks and initiatives, combined with insights on how discipleship relates to the work of reconstruction in South Africa (Botman 2000:36-51; Villa-Vicencio 1992 and others) will all be included in this final chapter. Six key matters will be addressed as the road ahead for TEAM and EBC is considered. These six items are not the only matters of concern, but they are considered crucial to this study.

1.9.6.1 The need for thanksgiving.

TEAM's spiritual impact in Southern Africa resulting in the establishment of many local churches among the Coloured people will be noted. These congregations bear testimony to the transforming power of the Gospel. Many in these churches can give glowing testimony of personal and household salvation through the work of TEAM missionaries or of nationals who were discipled by TEAM. TEAM's social contribution especially in Swaziland, is also reason for thanksgiving to God.

1.9.6.2 The need for confession.

TEAM has taken the lead in this activity by confessing its lateness in seeking to promote world vision among the churches it started (TEAM Minutes of South Africa Field Conference, Dec 31, 1994-Jan 6, 1995, Pietermaritzburg). This is commendable, and it would be advisable that the nationals adopt a similar spirit of humility and confession. It is unwise for EBC to assign all guilt to TEAM. The church carries its own share of guilt for failure to formulate a comprehensive approach to Christian mission. Stephen Neill's advice (1959:69-76) concerning mutual responsibility of missionaries and nationals and mutual need for confession, should be noted in this regard.

1.9.6.3 The need for a holistic theology of mission.

It appears that key leaders from EBC, TEAM, and the various Bible colleges connected to TEAM need to meet to formulate a theology of discipling which includes the full teaching of the Bible on this subject. The need for such a theology of mission will be considered in relation to a new paradigm (Bosch 1991:188-189; Botman 2000:37-51; De Gruchy 1997:353-365 and Kistner 1997:133-146) with particular emphasis on the challenges posed by the "new South Africa". The holistic theology will also be considered in relation to expressions from key people connected with TEAM and EBC (Christensen 1979; Saxe 1996, Correspondence with the writer, and from Snook, 1996, Correspondence with the writer). The need for balance in content of a holistic theology will also be considered

(Henry 1966:38-39; Schaeffer 1981:18-19). Since the theological factor is foundational in Christian mission, TEAM as an evangelical mission organization, and EBC as a church denomination, will need to carefully consider the crucial need for a comprehensive theology of mission. The formulation of such a theology of mission must of necessity be followed up with a practice consistent with such a theology.

1.9.6.4 The need for a practice consistent with a holistic theology of mission.

Formulating a theology of mission is the first part of a solution for TEAM and EBC. Wisdom and courage are needed to implement such a theology. Since discipling all the nations is indeed the *Missio Dei* in its comprehensive scope, TEAM and EBC will need to integrate *kerygma, koinonia,* and *diakonia* as indispensable outworkings of *martyria* or the Church's witness to Christ (Bosch 1986:109-122). The way this witness to Christ affects socio-political activities will be considered, with special attention to TEAM's letter of apology to the churches. The contents of this letter will be evaluated theologically, since the letter needs to find its context, not only in the South African situation, but in the teaching of Scripture about the Church's mission.

1.9.6.5 The need for both unity and mission.

For both TEAM and EBC the issue of unity and mission has been a difficult one. This section of the study will consider several aspects of unity, including unity in relation to Christian doctrine. Here the stress of both TEAM and EBC on "fundamental doctrines" will be considered biblically but also weighed in the light of the scholarly discussions of Bosch (1991:464-465 cf 182-187), Saayman (1980:13-137), Schaeffer (1970:15-17) and others. The need for *observable* unity will be considered against the claim by some that the unity Jesus prayed for is organic rather than organizational or operational (John 17). The reasons for the apparent collapse of the unity initiatives for the three denominations will also be investigated. The pendulum has swung from segregated denominations to a strong desire to be one church with one governing body (Minutes of Consultations between churches in affiliation with TEAM, October 14-16, 1994, Skogheim, Natal). The mediating position of a Fellowship of Churches (Unity Consultations, 27-29 October,

1995. Willowvale Campsite, Natal) has thus far yielded no consensus among the three denominations. Reasons for this failure will be considered and some suggestions offered for future efforts in the direction of unity. While focusing on the immediate need for unity between TEAM and its related denominations, the imperative for demonstrated unity with the entire Body of Christ beyond denominational borders will also be considered. The ministry of TEASA (The Evangelical Association of South Africa) will be briefly considered as an organization which promotes Christian unity among evangelicals and assists evangelical churches to join hands in joint efforts to impact the entire nation of South Africa in holistic ministry.

1.9.6.6 The need for evaluation of TEAM's *Relational Reconfiguration Plan.*

The question of TEAM's continuing relation to its related denominations needs to be addressed. It could be viewed as part of the entire issue of the unity of the denominations, since the question of where TEAM fits into such unity has been asked repeatedly. The question of Mission-Church relationships probably calls for separate discussion. Such discussion must take into account the question of ecclesiology and the bearing this has on Mission-Church relationships (Bavinck 1960:192-199; Bosch 1991:368-393; Verkuyl 1978:309-340). There is need to evaluate strengths and weaknesses of various models which have been proposed in the quest for proper Mission-Church relationships (Fuller W H 1980; Glasser A F *et al* 1976; Glasser 1992b:A-125-133;Beyerhaus and Lefever 1964; Winter 1992b:B-45-57). Special attention will be devoted to explaining the "Partnership in Obedience" model (Verkuyl 1978:309-340; Neill 1959:54-80) and the "Sodality-Modality" model (Winter 1992b:B-45-57; Glasser 1992b:A-125-133) with the different options included in each model. TEAM's own struggle to develop a policy regarding Mission-Church relationships will need evaluation (*Relational Reconfiguration,* 17 August 1995; Revised February 1996; *Strategic Plan of the South Africa Ministry Area,* 25 July 2001).

1.10   CONCLUSION

The orientation provided in chapter 1 of this study prepares the reader for the next chapter which will evaluate TEAM's understanding of the Great Commission. The standard for this critique will be the Scriptures in their totality, rather than isolated "Great Commission texts." Matthew 28:18-20, the "evangelical slogan" (Bosch 1991:57) for missions, will be explained in its relationship to the Old Testament, to the context of Matthew's gospel itself, and to the New Testament Epistles. TEAM's official policy statements and the views expressed by key representatives of TEAM concerning the Great Commission will be considered. The purpose will be to evaluate these statements in the light of Scripture.

2. CHAPTER 2: TEAM's VIEW OF THE GREAT COMMISSION EVALUATED IN THE LIGHT OF SCRIPTURE

2.1 THE STANDARD OF EVALUATION.

Evaluation of Christian life and ministry must be based on the Scriptures. TEAM believes that the Scriptures are divinely inspired and inerrant in the original writings, "the complete revelation of His will for the salvation of man and the divine and final authority for all Christian faith, life, and conduct" (Principles and Practice of TEAM 1995:5). What is important as one seeks to establish a biblical standard of evaluation of Christian mission is that one takes into account the entire Bible, and not isolated "Great Commission texts" (Steyne 1992:32). Na has pointed out how the Church has been motivated through the ages for its missionary work through the stimulation it obtained from one key passage, Matthew 28:18-20. He has correctly warned, however, of the danger of severing the selected pericope from the rest of Scripture:

> It would, however, be dangerous or at least undesirable, to erect the entire edifice of mission on one text, namely, the Great Commission. In the light of recent developments in biblical studies, it is desirable that the Great Commission should be read in the context of the whole gospel, and that it ought be considered together with the rest of Matthew's gospel (Juel 1986:76). If such is the case, the Great Commission can still play a crucial role in motivating the church for mission today. So it is necessary to understand the Great Commission in this light.
>
> (Na 1998:138)

Bosch, likewise, sounds a warning that the selective use of Scripture can easily equate what is traditionally done with what Scripture actually teaches. This approach hinders the Church from formulating a true theology of mission because it effectively eliminates the critical or evaluative dimension. Bosch explains the problem as follows:

> What I do say is that, in looking for a biblical foundation of mission, missionary advocates as a matter of course took it for granted that it was *the enterprise they knew and were engaged in* that had to be justified biblically.
>
> (Bosch 1993:176)

Evaluation requires a certain detachment from the specific work one is doing in order to gain objectivity. As Bosch warns, there is the tendency to view uncritically what one is doing as the very task assigned in Scripture. A fresh study of the Scriptures in their totality will help to restore balance, and provide a suitable standard of evaluation.

2.2 DISCIPLESHIP IN RELATION TO GOD'S MISSION

In this study, the concept of *discipling all the nations* is regarded as equivalent to what is called *the Christian Mission*. It is acknowledged that there is a distinction between *mission* and *missions* (Peters 1972:11-13; Bosch 1991:10; Olson 1998:13). In this study, however, the broader scope of *Missio Dei* is adopted as the context for defining the Church's task in the world as "the total biblical assignment of the church of Jesus Christ. It is the comprehensive term including the upward, inward and outward ministries of the church. It is the church as 'sent' (a pilgrim, stranger, witness, prophet, servant, as salt, as light, etc)" (Peters 1972:11). Peters' *A Biblical Theology of Missions* does not discuss the mission of the Church in this comprehensive way. He has chosen to focus instead on *missions* as a specialized term, which he defines as "the sending forth of *authorized persons* beyond the borders of the New Testament church and her immediate gospel influence to proclaim the gospel of Jesus Christ in gospel-destitute areas, to win converts from other faiths or non-faiths to Jesus Christ, and to establish functioning, multiplying local congregations who will bear the fruit of Christianity *in that community and to that country*" (Ibid, Emphasis supplied). Peters' concentration on *missions* instead of *mission* leads him to define missions as the work of specially authorized persons (missionaries) rather than the task of the entire Body of Christ. The Church is viewed as "sending forth" the special missionaries, but not itself involved in Christ's mission. Secondly, the new churches to be founded by the "missionaries" are to bear testimony to Christ strictly in their own community and country. Peters does not seem to anticipate global missionary involvement by the new churches, possibly because he has restricted such global ministry to specially authorized people. The inherent danger of restricting Christian mission as Peters has done is evident.

Olson favours Peters' approach, with special emphasis on the Church's efforts "to reach out across geographical and/or cultural boundaries *by sending missionaries* to evangelize people who have never heard or who have little opportunity to hear the saving gospel" (Olson 1998:13, Emphasis supplied). Olson generalizes that a shift in terminology from *missions* to *mission* is "broadening the focus to include things which had not previously been included, such as social-action programs and the 'social gospel.' In the intervening years many evangelicals have been undiscriminating in following this terminolgy" (Ibid).

Bosch believes that "we have to distinguish between *mission* (singular) and *missions* (plural)" (Bosch 1991:10). The term *mission* points to "God's involvement in and with the world, the nature and activity of God, which embraces both the church and the world, and in which the church is privileged to participate. *Missio Dei* enunciates the good news that God is a God-for-people" (Ibid). According to Bosch, the term *missions* refers "to particular forms, related to specific times, places, or needs, of participation in the *missio Dei*" (Bosch 1991:10). While the terms can be distinguished, they ought not to be divorced. Neill has warned against two "contrary directions" in mission. The one is to randomly declare everything that the Church does as "mission", and by so doing to undermine the need for a vigorous outreach to "those who have never heard the Name of Christ." But the other extreme is to define "mission" in terms of *"missionary societies* and of *missionaries"* and by so doing to arrive at a point where " 'foreign missions' have come to be largely divorced from the general life of the Church, and 'the missionary' tends to be regarded as a man who holds a special office in the Church, to which this special title has been assigned" (Neill 1959:82). Bosch (1991:373) upholds the distinction between missionary *dimension* (embracing all that the Church does as Christ's Body) and missionary *intention* (the deliberate attempts of the Church to move beyond itself in outreach to the world). The belief in both dimensions of mission would help the Church to be a missionary-minded Church "at home" and also to practise mission as outreach beyond the borders.

This study includes both dimensions in the understanding of the Christian Mission as the task of "discipling all the nations." No restriction is being placed on the Great Commission which narrows its focus to "outreach" beyond the borders, or views "teaching" as its key

responsibility (Arias 1991:412). In this study discipling is viewed as the task which incorporates the Church's ministry to itself as well as the Church's ministry to the world. Both Peters and Olson define missions in terms of crossing special boundaries (geographical and cultural). This cross-cultural ministry is mandatory, since the objects of mission are the πάντα τὰ ἔθνη. In fact, the definition of missions as crossing boundaries ("Die beeld van die oorsteek van grense" Bosch 1986:118), should, as Bosch suggests, include not only geographical and cultural boundaries, but also religious, ideological, social, racial, and denominational boundaries (Bosch 1986:118-121). While this aspect of the Christian Mission is non-negotiable, there are inherent dangers when one stresses it in isolation from the total task of the *Missio Dei.* The danger of defining *missions* apart from *mission* is that Christians are led to view missionary work as "sending" special "missionaries" across the borders to other lands. The church "at home" does not easily see itself as involved in missions at home, except as the home church sends the specially gifted people to other nations, and contributes to their financial support. Another problem is that the "receiving" people do not easily see themselves involved in God's mission, since they too begin to view the work of the foreign missionary as the fulfillment of Christian mission.

Scherer stressed the broader definition of mission by reference to Newbigin's position paper written for the IMC in preparation for its integration into the WCC. That paper emphasized that "mission concerns the ends of the earth and the end of the world. The home base of mission is everywhere, and every local group of Christians is called to participate – in partnership with other churches – in the mission task both at home and at the ends of the earth" (Scherer 1993:197, quoting Newbigin). Warren Webster addresses the same issue. He says: "Now that the church has become a worldwide fellowship, the 'home base' of missions can no longer be thought of as one or two countries in the West. Even if it were possible (and it manifestly is not) for the Christians of one country to evangelize the world, from a biblical perspective it would work an irreparable loss upon the churches in other lands who are also commissioned to 'go and make disciples' " (Webster 1976:267-268).

It is wiser to view the discipling of all the nations as a comprehensive statement of the Church's missionary duty in the world. One will need to examine that duty as it is described in Scripture. TEAM's explanation of the Great Commission must be tested in the light of the Scriptures in their entirety, and not simply according to isolated verses. Thus, this chapter is crucial to the entire study. In seeking to understand how TEAM views the Great Commission, official statements of TEAM and its key representatives will need to be taken into account. It is also true that key personnel associated with TEAM have ventured to give a definition of discipling from their own experience and perspective. Some of these statements, while not totally denying TEAM's policies, appear to have added important items, which, if adopted by TEAM, would broaden the definition of the Great Commission. It is true that most of this innovative thinking is still personal, and has not become part of the written policy or belief of the mission itself.

2.3 TEAM's UNDERSTANDING OF THE GREAT COMMISSION.

2.3.1 TEAM's official statement.

In their *Principles and Practice of TEAM,* the Mission clarifies its responsibility to the National Church. Stress is placed on church planting according to *indigenous church policy,* which is described in the following way:

> It is the purpose of the Mission to gather the fruits of its evangelism into local churches, which, in accordance with New Testament teaching, are congregations of professed believers on the Lord Jesus Christ who assemble themselves together in His name for the breaking of bread, worship, praise, prayer, testimony, the ministry of the Word, discipline, and the furtherance of the Gospel through the propagation of its message to unbelievers. While ordinarily this will require the establishment of new churches, in certain instances believers may be channeled into existing evangelical local churches upon approval of the Annual Field Conference. Recognizing the ministry of the Holy Spirit in the Church, indwelling the believers, calling forth leaders, and giving gifts for evangelism, edification, and administration, the converts thus assembled are to be encouraged and instructed from the beginning to take increasing responsibility so that churches will be developed which are self-propagating, self-supporting, self-governing, and self-instructing. Converts must be encouraged and instructed from the beginning by example and precept to be witnesses for their Savior, to study the Word of God diligently, to bear responsibility for local church government, and to share in the financial support of the church. With increasing

responsibility being assumed by local Christian leaders, some of whom may have been set apart for full-time Christian service, the element of foreign direction, pastoral care, and teaching is to be gradually withdrawn. A continued attitude of spiritual cooperation and helpfulness is to be manifested, however.

(Principles and Practice of TEAM 1995:26-27)

The central emphasis in TEAM's purpose statement is the establishment of the national church as an organized institution, which displays all the qualities of self-government, and thus independence from missionary control. It is clear that TEAM expects these churches to assume responsibility to further the Gospel through propagation to the unbelievers. Since the scope of such propagation is not stated, one could easily conclude that the established churches are expected to evangelize their "own" people, even as the foreign missionaries evangelized the specific races in Southern Africa. TEAM's approach to the Great Commission thus appears to be basically ecclesiological – the planting of churches which will achieve the status of self-government. The question which will need to be answered is whether one has dealt fairly with the Great Commission by reducing it to evangelism and church planting. It will also be necessary when the church planting efforts of the nationals are studied, to evaluate the "three-selves" formula (Beyerhaus in *Church and Mission,* 1988:28-42; Saayman, in *On Being Witnesses,* 1994:18-22).

2.3.2   Vernon Mortenson's view of the Great Commission.

Vernon Mortenson's *God made it grow* is probably the most comprehensive description of TEAM's worldwide ministry. As a former general director of TEAM, Mortenson has firsthand information about the mission. He describes the biblical mandate from passages "which emphasize that the gospel of the Lord Jesus Christ is to be preached to all peoples so that many will, indeed, become His disciples" (Mortenson 1994:29). He stresses that, in addition to initial conversion, there must be establishment in the faith:

> Those who by faith receive the gospel message are by the Holy Spirit made members of the Body of Christ, a living, vital organism of which the Lord Jesus Christ is the Head. The objective of missions is more than the proclamation of the evangelistic message. It includes discipling the converts and teaching them clearly their relationship to the Body of Christ and the visible representation of that body, the local church.

(:31-32)

Using the Ephesian church as a model of Paul's missionary strategy, Mortenson says:

> In summary, what Paul had done to completely discharge his responsibility was to live the Christ-life among them, communicate the Gospel message publicly and privately, teach the whole counsel of God, appoint leaders, warn, instruct in giving, and then entrust to the Spirit of God to develop His life in them. The apostle's future relationship was primarily one of continued prayer and communication.
>
> (:33)

Realizing that his description of what "completely" fulfills the missionary mandate omits any reference to physical or social needs, Mortenson says:

> One may object that this message to the Ephesian elders said nothing about social concern. True, Paul's priority was clearly on the preaching of salvation in Jesus Christ and the planting of the church. But even so, he counseled these elders that they must "help the weak." He taught and practiced what he had written to the Galatian believers: "Let us do good to all men, and especially to those who are of the household of faith" (6:10). Christ's example of giving a higher priority to the paralytic's need for forgiveness than the healing of his body and also the later teaching of the apostles provide the charter for special ministries of alleviating suffering and helping the needy. Such ministries are of themselves not the gospel but are the fruit of redeemed lives possessed of godly altruism. Concern for the soul is to be paramount.
>
> (:33)

Undoubtedly, to Mortenson this description of the church's mission seems clear enough. Good works are commanded in Scripture, as Mortenson acknowledges, but they are the fruit of salvation, and are therefore secondary to salvation itself – just as the paralytic's forgiveness of sin was more important than his physical healing. It is characteristic of evangelicals that they affirm the priority of personal salvation of the soul and then proceed to show how this spiritual priority must not be overturned by a stress on physical needs, which are secondary concerns. This approach has been adopted by many Christians, but without careful study of the interrelationship between the vertical and horizontal dimensions of the gospel. This interrelationship cannot be simplistically explained through a hierarchical formulation. The matter is more complex and requires more detailed study. Shenk has noted the potential for disagreement and even division over this issue. He quotes Coleman who said that "without malicious intent any congregation, whether Jewish, Roman Catholic, or Protestant, could be split over the single issue of social

involvement. 'What kind?' 'How much?' 'Direct or indirect?' 'Corporate or individual?' are the dividing questions" (Shenk 1993a:66, quoting Richard Coleman). Evangelicals have usually overreacted to the humanization emphasis of the ecumenical movement, and have felt a pressing need to always stress the primacy of the spiritual over the social. The problem is that the evangelical response displays its own imbalance when it seeks to neatly arrange the spiritual and social dimensions in a preconceived hierarchical order, which has not fully taken account of the theological and practical interrelationship of these elements. Christensen, a veteran TEAM missionary, is aware of the dangers of liberalism and the social gospel, and thus he warns Christians that "To elevate social action to equal partnership with the witness to Christ by the Gospel in defining the Christian Mission is the beginning of a turn from God to man, from theology to anthropology, from the new creation 'in Christ' to true and authentic humanity" (Christensen 1979:297). As one who worked for many years with TEAM in Southern Africa, Christensen is aware of TEAM's social and philanthropic ministries. His concern is the matter of *primacy*. Thus, he says: "I have no quarrel with bringing into Christian mission a social responsibility with a reconciling discipline between the horizontal and vertical dimensions of the Gospel. However, when they are brought into Mission as equal partners there is a subtle and dangerous departure from Biblical emphasis" (:294). The question is whether these disciplines are indeed related, and precisely how they are related in Scripture. A fresh look at holistic Christian mission is therefore imperative.

2.3.3   George Murray's View of the Great Commission.

George Murray, who, until recently, served as General Director of TEAM, wrote a paper titled, *Where TEAM stands on The role of the Church and Agency in Missions.* He correctly noted that the Bible places missionary responsibility upon the Church, and is silent about Mission Agencies. Kane (1987:7) likewise gives as one of the reasons for the rapid spread of Christianity in the first century the fact that "in those days the church *was* mission." Murray's emphasis is on the USA churches fulfilling their God-appointed role of sending missionaries into the world. Murray's analysis of this work is clearly restricted to one specific task – church planting. He says:

> The goal of missionary activity is to start local churches. Since the call to Christ is also a call to Christian community, church planting should be the ultimate aim of all missionary work. The word "church" occurs 20 times in the context of the early missionary activity described in the Acts of the Apostles....Missionary activity and church planting are brought together when Paul tells the local church in Ephesus that they are "members of God's household" which is "built on the foundation of the apostles."

<p align="center">(Murray George 1997:2)</p>

It is true that Murray quotes TEAM's purpose statement "TEAM's purpose is to help churches send missionaries to plant reproducing churches in other nations", but there is no clear explanation as to what is meant by "reproducing" churches. Do they "reproduce" new converts in their own country? Are they to reproduce what the missionary did by continuing to keep the work going in their country? Is a "reproducing church" concerned exclusively with personal salvation of the soul, or are there social ramifications of the church's faith?

After establishing church planting as TEAM's primary work, Murray proceeds to explain the role of "other" missionary activities in relation to church planting. Murray's comments are somewhat confusing since he seems to relegate the "other" works to the position of support services to the main task of church planting, but also seems to suggest that the "support" ministries are of equal importance as the central task.

> That does not mean, however, that every missionary will spend the majority of his/her time in activities directly related to church planting. A multitude of support services are necessary in order to sustain church-planting efforts. Such activities are fully as valuable to the organization as the front-line church planting tasks, so long as they never become ends in themselves. TEAM missionaries in support roles should constantly keep in mind that the purpose of their activities is to undergird and reinforce church-planting efforts. At the same time, TEAM missionaries in church-planting roles should not consider their work more valuable than that of support personnel, realizing that the success of their church-planting endeavors is highly dependent on those who serve in support roles.

<p align="center">(:3)</p>

The question is: Are all the good works done in the name of Christ not part of the Great Commission unless they always result in the planting of new churches? Would this mean, for example, that a TEAM missionary teaching a course like English at a TEAM school,

would not be fulfilling the Christian mission unless the teaching resulted in conversions and the planting of new churches? Church planting is obviously given pronounced emphasis in the New Testament. The question is whether that single category exhausts the meaning of Christ's command to disciple all the nations. It appears that Murray does not have a theology of mission, which clearly explains the role of a life of mercy, compassion, justice, and good works. To reduce them to the level of "support services" leaves many practical questions unanswered. The question arises as to whether "support services" are actually "indispensable" or can they be terminated if it is found that they serve to alleviate hunger, illiteracy, and pain, but do not actually result in planting new churches? It seems that by narrowing the discipling mandate to church planting as its ultimate goal TEAM is left on the horns of a dilemma as far as "support services" are concerned. In what way are they "fully as valuable" as church planting, if in actual experience they may fail to produce converts and to establish new churches? Are such efforts "wasted" in terms of "discipling" the nations? Is there really no "indispensable" horizontal dimension of discipling which recognizes the wholeness of life and which seeks to minister to the total person and not only to the "soul"? These are crucial questions, which must be answered biblically if one is to formulate a biblical approach to discipling.

2.3.4 TEAM statements indicating a broader view of the Great Commission.

2.3.4.1 Statements relating to promoting world mission perspective in national churches.

It appears that there has been an increasing desire on TEAM's part to fill the gap in their earlier policy statements with statements stressing world mission for the national churches. Stewart Snook, a former chairman of TEAM's South Africa field council was asked: "Do you know of any policy statement in which TEAM clearly stresses the responsibility of the churches it planted to get involved in world mission? If none, why the omission?" His response was: "Yes, several statements have been minuted in TEAM's Conference minutes since 1982 which stress the responsibility of TEAM to promote missionary vision. These statements have been plainer and more forceful into 90's" (Snook S, Correspondence with the writer, July 1996, Gauteng).

One such "plainer" statement was made at TEAM's Annual Conference in 1995. Included among five areas of responsibility, with corresponding *Goals* and *Action Steps*, is one which says: "That we promote a mission vision in TEAM-related churches and Bible schools, culminating in an active indigenous missions program." The initial action step is both a confession as well as a positive initiative:

> Our initial approach to the pastors and churches should be one of humility and acknowledgement that we could have started earlier to encourage missionary vision. However, be that as it may, we know that missions is a Biblical command and we must emphasize it now and in the future.
>
> (TEAM Action Steps 1995:2)

While TEAM must be commended for this desire to promote missionary vision among the national churches, it is obvious that *action steps* to be truly effective must follow clear theological steps. TEAM seems to assume that the denominations know that there is a connection between *Church* and *Mission*. In actual fact, TEAM has never articulated a biblical theology of mission which would show the churches their vital role in God's global missionary purpose. Strategy developed by TEAM without a theological foundation is doomed to failure. Furthermore, mission theology and strategy formulated unilaterally by TEAM without close consultation with the churches will probably remain a "TEAM goal" not shared by the national churches.

2.3.4.2 TEAM statements which indicate a holistic approach to the Christian mission.

What is also significant as one evaluates TEAM's view of the Christian mission is that key people have begun to articulate the need for a holistic approach to discipling the nations. TEAM's *Letter of Apology* (24 May 1993), for example, denounces apartheid as an intolerable evil, which has dehumanized a majority of the South African population. It is also an apology for any part TEAM may have had in promoting or sustaining apartheid. This strong stance against a social evil has come in the 1990s and may be taken as willingness to speak out against social ills. Snook has made it clear that

> The kairos of the confession cannot be repeated, but I think it means that TEAM is freed from a false sense of not speaking to modern issues, even political. We need to have a worldview of mission stressing justice for all even in a sinful world.
>
> (Snook S. Correspondence with the writer, 11 July 1996)

In the light of TEAM's traditional, apolitical stance (Mortenson 1994:641-642) one is compelled to view Snook's statement as revolutionary, to say the least. One may ask: If a broader worldview of mission is needed, stressing issues like justice for all people, does this not call for a fresh and more comprehensive theology of mission? In other words, TEAM's *Letter of Apology* should derive its motivation, not primarily from changed political circumstances in South Africa, but from the unchanging theology of Scripture. Confessions are good for the human soul, but they need a basis in truth. With that kind of basis, the churches themselves will come to see their own capitulation to racism and discrimination and be driven to confession before a righteous and compassionate God.

With a similar emphasis as Snook, Bruce Britten, present chairman of TEAM's South Africa Field Council, has stated:

> The gospel which missionaries bring should bring light not only spiritually, but politically, socially, etc. Therefore, we missionaries should not only plant churches; we should speak out on political issues, and help people socially and economically.
>
> (Britten B. Correspondence with the writer, March 1998)

According to Britten, the Christian mission should not be reduced to church planting alone. Political, social and economic involvement is a vital part of the Christian mission. The broader understanding of the Christian mission expressed by Snook and Britten, leaves one with the impression that it is high time for both TEAM and EBC to rethink their narrower focus of Christian mission, and to formulate an approach which will coordinate all vital elements of that mission.

In summary, one can say that TEAM's traditional statement of the Great Commission was basically reduced to one main task - church planting, with any social or material ministries considered as "helpers" to that task, but not an integral part of that task. More recent statements by key TEAM personnel broaden the Great Commission to include the total person. But these new emphases are still the private convictions of key leaders, and have not yet become part of official statements by the Mission. What is needed is clear

formulation and articulation of a comprehensive definition of what is actually involved in discipling all the nations.

Having surveyed TEAM's understanding of the Great Commission, it is necessary to turn now to a study of the Bible's teaching about discipling the nations. Biblical integrity demands an openness to Scripture's teaching, wherever that teaching may lead. In the final analysis, it is not personal interpretation which rules, but Scripture itself, with interpretation a humble attempt to let Scripture speak for itself.

2.4 THE BIBLICAL TEACHING ABOUT DISCIPLING ALL THE NATIONS

2.4.1 The epistemological problem facing TEAM and EBC.

To attempt a fresh approach to the work of making disciples which will reconcile in a biblical way the vertical and horizontal dimensions, will, undoubtedly, evoke some criticism from people who traditionally have thought, and trained others to think, that the Great Commission has one concern only - the salvation of souls and their adaptation to life in their local churches. Bosch (1980:28-49) has given a description and brief evaluation of "contrasting missionary models" (the evangelical, with its emphasis on personal salvation, and the ecumenical, with its emphasis on total involvement with the socio-political needs of the world). Bosch encourages Christians on both sides of this controversy to adopt an attitude of humility, which, while not resulting in abandonment of one's view point, should lead to a better understanding of the issues involved. Bosch says:

> Nevertheless, it is possible, even while holding a view of one's own, to listen to the opinions of others. Theology, after all, is also practised by listening. Especially in controversial matters it is important to try to understand *why* a person or group adopts a specific position. To understand somebody's motive in no way implies approving of his views. As a matter of fact, no meaningful criticism is possible unless we are at least prepared to accept the good intensions of the person with whom we differ.

<div align="center">(Bosch 1980:40)</div>

42

Evangelicals need to be alerted to the fact that "we all approach any object of investigation with some preconceived ideas and presuppositions. Nobody is completely objective" (:40). The result is that one tends to emphasize what one sees, and there is sometimes unwillingness to even consider what others are also seeing. This "selective use of Scripture" gives rise to a canon within the canon (:45). Bosch describes this tendency in the following manner:

> What is not to the liking of a particular group is simply ignored. In liberation theology circles the Exodus story or Jesus' message in the synagogue in Nazareth (Luke 4:16-20) constitutes such a canon within the canon. In evangelical missionary circles, on the other hand, it may happen that the Great Commission (Matt. 28:18-20) is regarded as the central mandate for mission. This approach easily leads to the Bible being regarded as a 'mine' from which - in the case currently under discussion, namely that of the biblical foundation for mission - 'missionary texts' are with some difficulty excavated and brought to the surface.
>
> (:45-46)

In a similar vein, Steyne, a former TEAM missionary states:

> A biblical theology of missions establishes the biblical foundation for God's missionary activity and our response to it. The basis for such missionary activity is rooted in all of Scripture rather than specific verses haphazardly found in certain "great commission" passages. A biblical theology of missions identifies themes as they occur in the course of God's dealings with His people and the nations, in both Old and New Testaments. These themes detail the nature of His mission, reflect His character, and are extensions of His creative work.
>
> (Steyne 1992:32)

The warning against an epistemology which is restricted by personal preference rather than the total Word of God, is clearly sounded by these writers. This study is based on a firm commitment to the authority of Scripture, with a corresponding desire not to impose one's personal opinion on Scripture, but rather to "listen" to Scripture in its totality, and to attempt, albeit rather weakly, to express what Scripture itself is saying. It is actually doubtful if one writer can achieve such a goal. One often feels that the entire Church must attempt to state the case as clearly as possible with all the checks and balances provided by a larger hermeneutical community. But such communal effort is not always possible. What would be relatively easy (but unproductive) would be to simply repeat the cliché of the past, or to simply perpetuate, with no evaluation or development, the theology that one

learned from godly leaders of the past. These leaders (missionaries and nationals) were sincere in preaching and teaching the Bible as they understood its message. They did not always inspire their students to rethink and reshape the truth in their own minds. They often taught the Bible as though the recipient's mind was not a creative force, but a concrete container to hold the content of missionary instruction (and later, the instruction of those key people trained by the missionaries). Worse still was the authoritarian approach of some instructors, which neither encouraged, nor tolerated any questioning of what was being taught. This dogmatic stance created the outlook on the part of some nationals that truth was to be equated with the missionary's view of it. Independent study and evaluation were the exception, not the rule, in such an epistemological climate. Thus, the communities founded by foreign missionaries, while theoretically believing in the priesthood of all believers, and the right of each assembly to be self-instructing, were nevertheless seriously hampered in arriving at an understanding of the Bible, which could be called their own. Indigeneity was sacrificed on the altar of paternalism, or what has been called "naive realism or idealism" (Hiebert 1994:19-51). In any case, a belief that local churches must become self-instructing, is an acceptance of the fact that the national churches will interpret Scripture from their context, and that, in some significant ways, the theology of growing Third World Christians will have its own theological flavour. But this must not lead to "an uncritical celebration of an infinite number of contextual and often mutually exclusive theologies"(Bosch 1991:427), because "along with affirming the essentially contextual nature of all theology [we] also have to affirm the universal and context-transcending dimensions of theology" (Ibid).

Interaction among Christians from different cultural contexts can be very enriching. While all must hold with firm conviction to Scripture's absolute authority, the specific perceptions that would emerge in such interaction, would reflect the struggles, tensions, and concerns of specific groups. For too long, evangelicals, who have been the product of foreign missionary effort, have been content to allow their theology to be decided by foreign missionaries. The failure to rethink and reshape doctrine so that it is made one's own, has retarded the development of a theology that is biblical, in the sense of upholding Scripture's authority, as well as relevant, in the sense of creatively applying that authority to varying cultural situations. But if one encouraged Christians to study the Bible with a

valid contextualization which assists Christians to "discover the *legitimate implications* of the gospel in a given situation" (George Peters as quoted by Hesselgrave 1991:136), and which is therefore willing to allow Scripture to address every culture in its unique setting, "an international hermeneutical community" would develop, "in which Christians and theologians from different lands check one another's cultural biases" (Hiebert 1994:48). This would be a good way to maintain balance in one's study of Scripture, and also to enrich one's understanding of the will of God for the Church. After all, Scripture does say that believers are to "comprehend with all the saints what is the width and length and depth and height - to know the love of Christ which passes knowledge" (Ephesians 3:18-19 NKJV).

For that reason, a fresh approach to the Great Commission, reflecting the unique insights of national Christians, is not only necessary, but also refreshing. Thus, one's theory of the nature of truth and how truth is discovered, determines to a large extent one's outlook on the task of making disciples. It is therefore necessary for individual Christians and local churches to examine their epistemological roots, to ascertain to what degree one's theology has been influenced by the theory of truth that was practised by one's forefathers in the faith. Epistemology is the science which deals with the nature of truth and how such truth is discovered. Hiebert has described the main epistemological approaches to the Bible and theology and has shown the weaknesses of what he calls *Naive Realism*.

> Most Christians, like scientists, do not examine their epistemological foundations. They assume that they understand clearly and without bias what Scripture has to say. Just as naive realist scientists assume that there is a one to one correlation between theories and a real world outside, they assume that their theology bears a one-to-one correspondence to the Bible. They reject the notion that their interpretations of Scripture are coloured by their history and culture, their personal experiences, or even the language they speak....Because naive realist/idealist Christians hold an exact correspondence between their theology and Scripture, they claim equal and absolute authority for both....This leaves little room for ordinary Christians to read and interpret the Scriptures for themselves.

> (Hiebert 1994:26)

Having exposed the weakness of Naive Realism, Hiebert espouses what he calls *Critical Realism*. He defines this approach as follows:

> This assumes that all theologies are partial and culturally biased, so that truth in the Scriptures is greater than our understanding of it. There is room, therefore, for growth in our theologies, but this means we must constantly test our theologies against the Scriptures and be willing to change them when we gain new understandings. Historical realities do not change, but our understandings of them do.

<div align="center">(:30)</div>

What Hiebert is advocating must not be construed as subjectivism. He is drawing a clear line of demarcation between revelation (the Scriptures) and interpretation (the Christian's understanding of Scripture). The former is complete and unchangeable, but the processes by which Christians study this revelation, and the results they reach, are never to be given an equal status with the Scriptures themselves. Bosch expresses the same sentiment when he says that "In all major ecclesial traditions – Catholic, Orthodox, and Protestant – people look not only at where they are at the present moment, but also at where they come from. They look for a real, reliable, and universal guide to the truth and justice of God, to apply as criterion in evaluating the context" (Bosch 1991:430). Bosch continues to show the authority of Scripture as the critic of all cultures. "Of course, the gospel can only be read from and make sense in our present context, and yet to posit it as criterion means that it may, and often does, critique the context and our reading of it" (Ibid).

This means that a study like the one now undertaken, is an attempt to encourage Christians to consider the task of discipling in a new and comprehensive way. It is an appeal for a theologizing which is based on the belief that personal interpretation of Scripture is always subject to critique because it is not equal to Scripture itself. Again, Hiebert is helpful when he points out three checks against theological error:

> First, all theology must be rooted in the Scriptures. Second, the Holy Spirit is at work in the hearts of God's people revealing the meaning of the Scriptures to individuals and churches in their particular settings. Third, believers and congregations must help one another discern the leading of the Holy Spirit. They must test one another's theology and be open to critique. Just as others see our sins more clearly than we do, so also they see our theological errors more clearly. The interpretation of Scripture within a hermeneutical community must, therefore, be carried out in a spirit of humility when speaking and with a willingness to learn.

<div align="center">(Hiebert 1994:31)</div>

What this means is that the priesthood of all believers will be recognized, and within a given community of Christians there will be a spirit of mutual submission and a sincere

desire to learn from one another. Hiebert shows that this critical-realist approach will affect the way foreign missionaries seek to train nationals.

> All this affects the way critical realists view the training of national leaders. The first missionary task is to translate the Bible; the second is to train national leaders to read and interpret the Scriptures in their own cultural context. While the missionaries are deeply persuaded about their own theological understandings, they must accept the fact that the Holy Spirit also leads national leaders and that the message of the gospel must be discerned within the community of believers and their leaders, and not by outside leaders alone.

(:48)

2.4.2 The pivotal nature of Matthew 28:18-20.

It is impossible to grasp the impact of Matthew 28:18-20 apart from a consideration of the Old Testament, the Gospel of Matthew itself, and the rest of the New Testament. Viewed in its biblical context as part of the entire Bible, the text will be recognized as a hinge, which swings back into the Old Testament and forward into the New Testament. This pivotal function of Matthew 28:18-20 (as contrasted with the usual exclusive approach) helps to display the continuity of Scripture, since it links what God sought to do through the nation Israel in the Old Testament with what he is seeking to do through the Church in the New Testament. Also, such a pivotal function of the key text relates it to the whole of Scripture and prevents one from arbitrarily restricting the Great Commission. Evangelicals have failed to study Matthew 28:18-20 in light of the entire canon of Scripture, and have thus failed to relate the Commission to the overall purpose of God. Bosch has encouraged Christians to broaden their view of this commission by following the example of Christ, who executed the Father's will in a holistic manner, touching life in its totality, and not in isolated categories, predetermined apart from the comprehensive will of God. Jesus' ministry reaches back to the Old Testament, which promised the Messiah, but it also reaches into the New Testament since the followers of Jesus are sent into the world as the Father sent Christ (John 20:21). It appears therefore, that Christ, who can no longer be physically observed in the world, is seen in and through his Body, the Church. This is part of what Paul calls "the mystery of godliness" which is the ongoing incarnation of Christ in his Church, described as house of God, church of the living God, pillar and ground of the truth (1 Tim 3:14-16). Bosch sums up this incarnational thrust:

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> The mission of the church, then, has all the dimensions and scope of Jesus' own ministry and may never be reduced to church planting and the saving of souls. It consists in proclaiming and teaching, but also in healing and liberating, in compassion for the poor and the downtrodden. The mission of the church, as the mission of Jesus, involves being sent into the world – to love, to serve, to preach, to teach, to heal, to save, to free.

> (Bosch 1993:190)

When the Great Commission is understood in this broader perspective, Matthew 28:18-20 will not be given "a life of its own" (Bosch 1991:57), but will be the connecting link for understanding mission in both Old and New Testaments.

2.4.3. The concept of discipling in the Old Testament.

2.4.3.1 Continuity versus discontinuity.

It appears that evangelicals have usually limited the discipling motif to the one Greek word μαθητεύω in Matthew 28:19. What is important is that the Old Testament has a pronounced emphasis on discipleship, which corresponds closely to the call of Christ to men and women in the New Testament to follow him. Wilkins notes that when God called Abraham and the nation Israel "a calling motif was established among the covenantal people of Israel which later reverberated in Jesus' challenge: 'If anyone would come after me, he must deny himself and take up his cross and follow me' " (Wilkins 1992:52-53). This does not mean that the technical term "make disciples" is found in the Old Testament. What is meant is that God's dealings with the nation, Israel, were aimed at transforming them into a nation that would be obedient to God's law, and which would therefore qualify, through that obedience, to bear a ringing testimony to the nations, which would lead them to also bow in surrender to Israel's God, who is also the God of the nations. It must be acknowledged that one cannot indiscriminately transfer all of Israel's learning to the Church, since there is a clear dispensational distinction between Israel under law, and the Church under grace. The principle of continuity, however, must not be neglected, even while acknowledging the principle of discontinuity. Wilkins offers helpful counsel on this issue:

> Continuity and discontinuity charcterize discipleship between the Old and New Testaments, as is the case with biblical theology generally. This cautions us not to press too far in either direction.

> We should not press too far in the direction of drawing unwarranted analogous continuity
> between what we see in the Old Testament and the New Testament, nor too far in the direction of
> claiming unwarranted discontinuity. To understand the heart of biblical discipleship and the
> heart of God's purposes for humankind, we must follow the Master's call from the Old into the
> New.

<div align="center">(:54)</div>

Barker, in his treatment of the differences between Covenant and Dispensational
theologies, has suggested that the comparative study of the Old and New Testaments must
avoid "complete amalgamation" of Israel and the Church, as well as "total separation"
since there are certain "both-and situations" which should not be forced into "either-or
ones" (Barker 1992:302-303). With reference to the missionary call, there is indeed a
legitimate missiological continuity between Israel and the Church since both, in different
contexts, were called upon to disciple the nations for God's glory.

2.4.3.2 Discipleship in the Old Testament derived from key words.

Greek uses the word μανθάνω for "learn", and the word διδάσκω for "teach." Hebrew
has the same root for both words (*lmd),* with the *qal* stem meaning "learn" and the *piel*
stem meaning "teach." This is clear from Deuteronomy 4:10, where God reminds Israel of
his word to Moses concerning the nation's learning: "Gather the people to me, and I will
let them hear my words, that they may *learn* to fear me all the days they live on the earth,
and that they may *teach* their children." It is significant that the Lord stresses discipleship
first in the family. The verbal authority of parents is based on ethical authority which
comes from submission to God as disciples or learners. Discipleship is thus "caught" from
parental example, and also "taught" by word of mouth. The nation as a whole is included
in the discipleship process as is learned from Isaiah 1:16-17, where Israel is commanded
"Cease to do evil, *learn (lamad in qal* imperative) to do good; seek justice, rebuke the
oppressor; defend the fatherless, plead for the widow." Not only a cessation from evil, but
the cultivation of a new lifestyle, is commanded; one which demonstrates involvement
with people in all their needs, not only the "spiritual" ones. The effects of Israel's learning
on Gentile nations is emphasized in Jeremiah 12:14-17. These nations will either receive

blessing or suffer great punishment, depending on how they respond to what they see and hear from Israel: "And it shall be, if they will *learn* carefully the ways of my people, to swear by my name, 'As the Lord lives,' as they taught my people to swear by Baal, then they shall be established in the midst of my people. But if they do not obey, I will utterly pluck up and destroy that nation, says the Lord" (Jer 12:16-17). This passage clearly links destiny to discipleship. Israel's witness to the true God would be by lip and by life (cf Psalm 67; 96:3), and the destiny of the nations is made to depend on whether or not they surrender to the God of Israel, who is also the God of the nations. Kings were not excluded from this "discipling" activity. In Deut 17:19 the king's success depends on obedience to the law of God: "And it [the law] shall be with him, and he shall read it all the days of his life, that he may *learn* to fear the Lord his God and be careful to observe all the words of this law and these statutes."

The noun *talmid* is used only once in the Old Testament in 1 Chron 25:8 and is translated "scholar" (Brown, Driver & Briggs 1979:541). This corresponds to the Greek μαθητής (Wilkins 1992:54-55; Rengstorf 1967:426). If the concept of discipleship in the Old Testament is based on the specific word "disciple" one would have to admit that discipleship is almost non-existent in the Old Testament. It must be noticed, however, that in its broad teaching concerning obedience to God and following him, the Old Testament is very emphatic about discipleship. One will see the same principle in the New Testament epistles. What must be noticed, however, is that the adjective *limmud* is used several times to denote one who is taught as a disciple (Is 8:16; 50:4; 54:13). It is clear from these references that Isaiah had a band of people whom he could call "my disciples" (Is 8:16) because of their readiness to be instructed in the Word of God. It is also clear that the Messiah, Servant of the Lord, learns as a disciple from the Father, and then can speak a "word in season to him who is weary" (Is 50:4). That example of discipleship remains the greatest of all. But Isaiah also looks forward to a day when discipleship will be perfected. Then "All your children shall be taught by the Lord, and great shall be the peace of your children" (Is 54:13). There is a sense in which the blessings derived in the present time through obedience to God as disciples, are really a foretaste of the perfect blessings which await disciples of the Lord in the future. It remains true, however, that right now "great"

peace comes to the disciples of the Lord in their obedient walk with God (cf Psalm 119:165). Summing up the teaching of these verses Walter Kaiser says:

> The taught ones in Isa 8:16 are the Lord's disciples who know his law. The Servant of the Lord, however, has the tongue and ear of the learned (Isa 50:4). Therefore all Israel's children await the messianic era with joy, for all will be taught by the Lord (Isa 54:13).
>
> (Kaiser 1981 Vol 1:480)

The adjective *limmud* has fearful ramifications. If one will not be discipled by God then one will become "accustomed to do evil" like a leopard which cannot change its spots (Jer 13:23).

It is clear, then, that a strong discipleship motif is present in the Old Testament. The Scriptures form the content of instruction for the nation. All must submit to be taught the Word of God (c f "teaching them to observe all things that I have commanded you" in Matt 28:18-20). The teaching embraces all of life, including the vertical relationship to God, as well as the horizontal relationship to others. But the discipling must be extended to the children and even to the Gentile nations, who must likewise learn to walk in God's way as they see God's truth lived out by God's people. Rengstorf has failed to take full account of this discipling emphasis in the Old Testament. Not only does he restrict discipleship to the official terms μαθητής and *talmid,* but he also restricts the meaning of discipleship to the singular master-learner category. Thus he says: "If the term is missing, so, too, is that which it serves to denote. Apart from the formal relation of teacher and pupil, the OT, unlike the classical Greek world and Hellenism, has no master-disciple relation. Whether among the prophets or the scribes we seek in vain for anything corresponding to it" (Rengstorf 1967:427). As for the role played by people like Joshua and Elisha, Rengstorf views them as "servants" not "disciples" (:428).

2.4.3.3 The universal impact of Israel's discipleship.

Israel's global missionary task has been explained by several writers. This is not to say that the same degree of universality and outreach to the nations is present in the Old Testament as in the New. Several writers have noted the centripetal versus the centrifugal aspects of missions. Olson's clarification is important:

51

There is a shift of emphasis between the testaments, but the essential of cross-cultural witness is found in both. We must not look for missions in the New Testament sense in the Old Testament. The difference is significant. Before Pentecost the major missionary method was for the nations to see God's dealings with Israel and to come to Israel to hear and be saved. After the day of Pentecost the church was to go out among the nations and witness among them.

(Olson 1998:32)

Guder has captured the same distinction as Olson. He says:

In effect, in a revolutionary step forward in salvation history, the centripetal direction of salvation history was now being turned around into a centrifugal movement outward into all the world (Johannes Blauw). Jesus emphasized "all the world" in the Great Commission at the end of Matthew's gospel, and Luke underlines that same point with his program for the geographic spread of the gospel in Acts 1:8. This radical discontinuity is essential to the beginning of what we call the era of the church.

(Guder 1985:38)

Having noted the truth of centripetal versus centrifugal emphases in the Old and New Testaments respectively, one must still acknowledge that the continuity aspect is present in that God is expecting more from the church, not less. In fact, to say that Israel was never commissioned to "go" to the nations may be undermining the missionary thrust of the Old Testament. Winter laments the fact that many missiologists have stressed the "Centripetal mission in the Old Testament and Centrifugal mission in the New Testament" and have given the impression that the Old Testament did not expect Israel to reach beyond itself to the nations. Winter views this as a "mickey mouse gimmick to explain a shift in strategy that did not happen" (Winter 1992a:B-34). It appears that a definite centrifugal aspect of mission is indeed present in the Old Testament, but has become greatly expanded in the New Testament. Thus, Steyne's evaluation of missions in the Old Testament should be carefully considered. He says:

Although the implicit Old Testament commission to "go" to the nations is not as clear as in Matthew 28:18-20, it must have been well known, being repeatedly emphasized in different ways (Num 14:21; Ps 66:4; 72:17; 86:9; Mal 1:11). One cannot fail to sense the commission to confront the nations with the greatness, and yet the compassion, of God. The commission was delivered in several ways. Israel sang about declaring His glory among all nations; Psalm 67, Psalm 96:1-10, and other passages charged the people to tell of God and His mighty acts among the nations (cf. 1 Chron. 16:8-36). The commission was also declared in prayer (1 Kings 8:41-

43). The commission to go, even if not explicit, was certainly implicit in God's dealings with Israel. An example is clearly seen in Jonah and his mission to Nineveh.

(Steyne 1992:218-219)

In similar vein, Olson sums up the missionary emphasis of the Old Testament by saying:

Does the Old Testament give evidence of a missionary message, a global purpose, and missionary activity? We believe the answer is a resounding "Yes." The God of Abraham, Isaac, and Jacob was not a Jewish God in any sense. The universality of his concerns and purpose in calling Israel shines through very clearly. Even if the Jews usually didn't remember this, the essential fact is not at all negated. The God of the Old Testament was the Creator of all mankind, Who chose Israel to be His missionary nation for the salvation of all nations. Israel's ultimate failure, however, was in crucifying the Lord of glory. Following that, the missionary commission was transferred to the New Testament church.

(Olson 1998:34)

Olson has pointed out that "there are at least three passages which command Israel to witness to the nations" (:30). These are Psalm 9:11, Psalm 96:1-3,9-10, and Psalm 105:1. It is wrong, then, to say that there is no command to reach out to the nations in the Old Testament; that such universal outreach is reserved for the Church in the New Testament. In the New Testament God expects more universal or global outreach than what Israel displayed.

Missiologists of various pursuasions have often reminded the Church that the entire Bible has a missionary emphasis. Thus, Bavinck, in discussing the missionary motif in the Old Testament makes the following observation:

Israel lived its own history as something enacted before the eyes of the surrounding peoples, ever conscious that the glory of God was at issue. Frequently in the Old Testament appeal is made to God to grant deliverance so that it could be seen by the other nations and cause them to glorify Israel's God.

(Bavinck 1960:14)

Such pleas for divine intervention with a missiological purpose abound in the Old Testament. In Psalm 66:1-7 there is a resounding assurance that "Your enemies shall submit themselves to you. All the earth shall worship you and sing praise to you; they shall sing praises to your name." Hezekiah, when faced with destruction from Sennacherib,

prayed for divine intervention "that all the kingdoms of the earth may know that You are the LORD, You alone" (Isaiah 37:20 NKJV). The nations, while distinguished from Israel, were never distanced from divine salvation, which could be mediated through a repentant Israel.

Verkuyl discusses four missionary motifs in the Old Testament, one of which is the universal motif.

> All the nations issue forth from the creative hand of God and stand under his watchful eye of patience and judgment. The nations are not mere decorations incidental to the real drama between God and man; rather, the nations - that is, mankind as a whole - are part of the drama itself. God's work and activity are directed at the whole of humanity.
>
> (Verkuyl 1978:91)

Speaking of God's call to Abraham, which may indicate a particularistic, or segregationist approach to the world, Verkuyl has this to say:

> The "God of the whole earth" seems at first glance to narrow his interest to the private history of one family and tribe only, but in actuality nothing could be further from the truth. In de Groot's words, "Israel is the opening word in God's proclaiming salvation, not the Amen." For a time Israel, "the people of Abraham," is separated from the other nations (Ex 19:3ff; Deut 7:14ff.), but only so that through Israel God could pave the way toward achieving his world-embracing goals. In choosing Israel as segment of all humanity, God never took his eye off the other nations; Israel was the *pars pro toto,* a minority called to serve the majority.
>
> (:91-92)

Verkuyl is correct in this assessment of Israel's call. Abraham was promised blessing, but was also told that he would be a blessing, and that all the nations of the earth would be blessed in him. Paul explains in Galatians 3:7-14 that the blessing of Abraham has come upon the Gentiles through faith, and that Gentile believers, who were not originally part of the nation Israel, are now Abraham's children - by faith. Winter has correctly noted that "The greatest scandal in the Old Testament is that Israel tried to be blessed without trying very hard to be a blessing" (Winter 1992a:B-34).

It is clear, then, that one cannot begin a study of discipling with Matthew 28:18-20. There must of necessity be a backward look to the Old Testament, which was indeed a preparation for the New. What God desired to do through Israel he now desires to do through the Church in an even wider, more global manner. The special calling of the

Church out of the world is not for the Church's blessing alone. It is also with a view to the Church's mission in the world. For God's glory to be seen among the nations, the Church, like Israel, must first obey God as disciples, and then extend that witness by lip and life to the nations. The impact of such discipleship will of necessity touch all areas of life in a holistic manner.

2.4.4   The concept of discipling in the Gospel of Matthew.

Matthew 28:18-20 must be interpreted in the context of the Gospel of Matthew. There can be no doubt that the various themes stressed in Matthew reach their climax with this Great Commission. Bosch observes that "Today scholars agree that the entire gospel points to these final verses: all the threads woven into the fabric of Matthew, from chapter 1 onward, draw together here" (Bosch 1991:57). Thus, the particularism with emphasis on Israel is skillfully joined to universality with emphasis on worldwide mission to all the nations. The global implications of mission in Matthew's Gospel is grasped from several considerations, including the literary structure of the book.

2.4.4.1 Literary structure of Matthew and its bearing on the Great Commission

Scholars find the literary structure of Matthew a vexing problem. While non-evangelicals have led the way in formulating literary approaches to the Gospel of Matthew, evangelicals appear to have almost totally ignored the science of literary criticism (Ryken 1990 a:5). Instead, they have found comfort in a "verse-by-verse approach to biblical passages" often accompanied by "methods of proof texting" (:14). This approach eclipses the "unifying framework" of the biblical book studied, and focuses attention on details which may be explained but not connected to the book as a whole. Thus Ryken, an evangelical literary scholar, appeals for "interdisciplinary dialogue between biblical and literary scholars" believing that such dialogue can prove mutually enriching (Ibid). In the case of a key text such as Matthew 28:18-20, due consideration to the results of literary criticism, would rescue evangelical scholars from severing the pericope from its place in the Gospel of Matthew, and thus giving it "a life of its own."

There is general agreement that "Matthew was not merely a copyist, blending traditional sources into a new mix. He also reworked these sources, giving them the stamp of his own literary style and theological perspective" (Senior 1997:23). The problem is whether one can discern Matthew's structure, and then how to relate his structure of the gospel to the Great Commission.

A Structure viewed from the narrative perspective.

Senior discusses several structural approaches to the Gospel of Matthew, including Bacon's suggestion of Pentateuchal structure, Ellis' choice of chiastic structure with the kingdom of God motif as the "center, with other segments radiating from the center and standing in balance with one another", and Kingsbury's choice (and the choice of many other commentators) of structure based on the key phrase ἀπὸ τότε (Senior 1997:25-30). Senior's conclusion is that "It is unlikely that any single formal structure or a single set of structures…will suddenly unlock the master plan of Matthew's gospel. Matthew is, after all, a story with a beginning, a middle, and an end" (:30). Warren Carter had earlier acknowledged the same lack of consensus, concluding that "Although all of these positions have continued to have support, none has carried the field. Recurring objections have been noted…" (Carter 1992:464). It is beyond the scope of this study to explore all the literary approaches to Matthew's Gospel. It does seem advisable, however, to combine certain insights which help one to discern the structure of the Gospel more clearly. This integrationist approach proves that in some cases what appears contradictory is, in fact, complementary.

Kingsbury shows that it is possible to blend together emphasis on a unifying theme, such as the kingdom of heaven, which he considers "the single most comprehensive concept in the first Gospel" (Kingsbury 1975:128), with a structure based on the expression απο τοτε (:23-24). Such structure sees a three-fold division of the gospel of Matthew: 1) The Person of Jesus the Messiah: 1:1-4:16; 2) The Proclamation of Jesus the Messiah: 4:17-16:20; 3) The Suffering, Death, and Resurrection of Jesus the Messiah: 16:21-28:20. But Kingsbury cautions that "these three parts comprising Matthew's story are not to be

conceived of in static terms as large blocks of material separate from one another". Rather, these major shifts in the story assist readers to discern the "beginning phase" (1:1-4:16), the "middle phase" (4:17-16:20), and the "end phase" (16:21-28:20) of the gospel narrative (Kingsbury 1988:40).

Most evangelicals place all the stress on the "ending" (Mt 28:18-20), and make no effort to connect this ending to the "beginning" and "middle" sections of the gospel. Matera (1987:242) notes that, in addition to the time sequence in a narrative, the plot of the narrative also makes use of causality, which "provides the ending with a sense of inevitability (Ford) so that by the conclusion everything is necessary (Goodman). Causality also produces a determinate affective response within the reader (Edgar)." Combrink also stressed the importance of such response to the message of the New Testament. He says: "It has become clear, then, that language does more than only to depict or to refer. The language of the New Testament therefore not only has an explanatory function, but also an affective appeal and a rhetorical function" (Combrink 1992:2). In response to the question: "What is the affective response Matthew's narrative seeks to produce?", Matera rightly observes: "Again, the ending provides the answer. The proper response to the risen Lord is worship (28:17) and confidence (28:20) derived from the sure knowledge that all authority has been granted to Jesus the Messiah. The narrator expects the readers to worship Jesus as the risen Lord and to be confident that he is present to the church to the close of the age" (Matera 1987:242). It was this response that provided the motivation for the task of discipling all the nations. Edwards correctly notes that the portrait of the disciples at the end of Matthew's Gospel is a mixture of worship and doubt. What is clear, however, is that "the disciples' limitations should not paralyze them. Jesus wants them to act on his behalf and states that he will accompany them in the days to come, before the end of the age" (Edwards 1997:135).

Na has followed Torgovnick (1981:13) in using the term *circularity* to connect the ending to the beginning of the story, and the term *parallelism* to connect the ending to the main parts of the story (Na 1998:139-144). This is a helpful device, which may be sharpened by some new insights.

B. The principle of circularity.

In relating Matthew 28:18-20 to the beginning of the gospel (Mt 1:1-4:16), Na (1998:141) focuses on the importance of Galilee, and points out that it is the place of commencement of Jesus' ministry (Mt 4:12-17) and is also the place where Jesus met the disciples and gave them the Great Commission (Mt 28:16-20). Concerning the characters of Jesus and "his people" (Mt 1:21), Na finds circularity by identifying "his people" with the πάντα τὰ ἔθνη of Matthew 28:18-20 (Ibid). It is probably better to allow "his people" to refer to Israel, but to show circularity as Kingsbury does by linking Christ's titles (Son of David, Son of Abraham) listed in Matthew 1:1 to include Israel (Mt 1:1-17, 20-21; 15:22-24; 21:5,9; 22:42) and all nations (Rom 4:16-17; Gal 3:6-9; Mt 28:18-20) respectively (Kingsbury 1975:100). Even the title, Son of David, while connected to the nation Israel, does not exclude Gentiles as is proved from Amos 9:12 and Zechariah 14:9 (c f Pretorius et al 1987:25). Circularity concerning the theme of Christ's abiding presence also enhances closure (Mt 1:23; 28:20). The expression, 'I am with you always' "demonstrates that Jesus is the true Immanuel, 'God with us' " (Radmacher, ed. 1997:1635). Matera points out how the infancy narrative also stresses the worship of the Magi (Mt 2:11), which connects with the disciples' worship of the resurrected Lord (Mt 28:17). He concludes that "Because such worship and confidence hinge upon Jesus' person, the plot of Matthew's Gospel has something to do with the recognition of Jesus' identity" (Matera 1987:242). An important example of circularity omitted by Na, is the significance of the mountain motif in Matthew 4:8 compared with 28:16. The Devil offered Jesus "all the kingdoms of the world and their glory" in exchange for Christ's worship. What Jesus refused at the temptation on the high mountain (Mt 4:10), he claims to possess in Matthew 28:18 – "All authority in heaven and on earth" – uttered from the mountain in Galilee (Mt 28:16). Powell has rightly stated that in rejecting the Devil's offer, Jesus rejected the role of exercising authority as "the devil's underling" but chose instead to win that authority by way of the cross and resurrection (Powell 1995:10-11).

C. The principle of parallelism.

Just as circularity links the opening of a narrative with its conclusion, so parallelism links the conclusion with the main body of the narrative. Na also explains that some references find correspondence in the gospel of Matthew itself, by "narrating or evoking in advance an event that will take place later" (Na 1998:142, quoting Genette). These "prolepses" may be of a mixed kind in that they "refer to events which take place within the story time, but continue beyond it" (Na 1998:143). Thus the parallelism is not terminated in the conclusion, but is meant to be open-ended. One example is the promise of Christ to make his disciples "fishers of men" (Mt 4:19). While this promise may find some fulfillment in Matthew 10:1-16 and is undoubtedly included in Matthew 28:18-20, its missionary import goes beyond those passages to the present age and beyond. Another example of a mixed prolepsis is Christ's promise to build his Church (Mt 16:18) and also to give to Peter the keys of the kingdom of heaven (Mt 16:19). These promises are directly related to the Great Commission, but they go beyond that text to the book of Acts and to the present age. That the promise to build the Church finds a parallel in the Great Commission is proved by the reference to baptism which is an outward sign of identification with the Church of Jesus Christ. But the actual formation of the Church occurred in Acts 2 with the descent of the Spirit. The five discourses of Jesus (Mt 5-7; 10; 13; 18; 24-25) are another example of parallelism when they are linked with Matthew 28:18-20, which states that the nations must be taught to obey all that Jesus commanded. The substance of Jesus' commands must take into account the discourses of Jesus in Matthew's Gospel. But Christ's interaction with the Jewish leaders and his response to their questions, while not part of the great discourses, should not be ignored. After all, it is in one such confrontation that Jesus explained the double obligation to love God with the total being and to love "your neighbour as yourself" (Mt 22:34-40). The vertical and horizontal dimensions of Christian living are presented in beautiful balance. It is clear then that the ending of Matthew's Gospel must be connected with the beginning as well as with the middle of the Gospel. Thus, the entire Gospel provides the context for an understanding of the Great Commission.

2.4.4.2 Further emphases in the Gospel of Matthew pointing to the Great Commission.

The principles of circularity and parallelism are reinforced in the gospel of Matthew by further specific references.

A. Four women of Gentile background are included in Christ's genealogy in Matthew 1. They are Tamar, Rahab, Ruth, and Bathsheba. In addition to the moral problem in the lives of Tamar, Rahab, and Bathsheba, which one would think sufficient to exclude them from the Messiah's genealogy, there is the racial problem in the life of Ruth, the Moabitess. According to Deut 23:3-6, a Moabite was not to be allowed to participate in Israel's worship services. Here one sees quite clearly how grace has triumphed over the strict requirements of the Mosaic Law. Walvoord, who stresses the jewishness of Matthew's gospel, says: "No explanation is given for the emphasis of these facts in the genealogy which many Jews would love to have forgotten. Possible reasons include the preparation for the prominence of Mary as the culmination of the line and also to put Jewish pride in its place for having falsely accused Mary" (Walvoord 1974:19). It seems more likely that these non-Jews are deliberately included to prepare the way for the universality of the mighty outreach, which will reach its zenith in Matthew 28.

> At the beginning of his Gospel, Matthew shows how God's grace forgives the darkest of sins and reaches beyond the nation of Israel to the world. He also points out that God can lift the lowest and place them in royal lineage.
>
> (Radmacher 1997:1575)

B. The Magi who come to worship Christ are a type of the firstfruits of many more Gentiles who will come to worship him. The contrast between these "pagan atrologers" (who take pains to seek out the Messiah of Israel so as to worship him) and "Herod as representative of the Jewish people" (who will not seek the King of Israel, except to kill him) is clear in Matthew 2 (Bosch 1980:67). Gaebelein recognizes the significance of these Gentiles coming to worship Christ, but he seems more concerned to defend a dispensational emphasis rather than to recognize the global implications of this visit. Gaebelein says:

> He, the Saviour, is first, a light for the "unveiling of the Gentiles, but in the end, too, the glory of Thy people Israel" (Luke ii:32). Still it is to be seen here likewise that not all the Gentiles came to worship Him, only a small number, and so throughout this dispensation the promise is not that the nations will walk in His light and worship Him, but only a people is called out from the nations for His name.
>
> <div align="center">(Gaebelein 1961:44)</div>

What needs emphasis is that long before we reach the "Great Commission" with its universal thrust, Gentiles are already moving to the Messiah of Israel. The Great Commission will be somewhat of a climax when the disciples are commanded to move to all the nations with the Gospel. Gaebelein's concern about how many Gentiles came, is unnecessary. The fact is that in a book which has a strong Jewish emphasis, Gentiles are already seen coming to Christ.

C. Various Gentiles receive commendation for their faith in Christ in Matthew. Richardson correctly understands these Gentile encounters with Christ, plus others recorded in the Gospels, as Christ's way of preparing his disciples for the clear-cut commission in Matthew 28. The reason most Christians do not see the encounters in that light is because the Great Commission has usually been severed from its context in Matthew. Richardson says:

> Did Jesus hit His disciples with the Great Commission cold turkey? Did He just spring it on them at the last minute without fair warning and then slip away to heaven before they had a chance to interact with Him about its feasibility? Did He fail to provide reasonable demonstration on ways to fulfill it? How often we Christians read the four Gospels without discerning the abundant evidence God has provided for an entirely opposite conclusion! Consider, for example, how compassionately Jesus exploited the following encounters with Gentiles and Samaritans to help His disciples think in cross-cultural terms.
>
> <div align="center">(Richardson 1992:A-104)</div>

The Roman centurion (Mt 8:5-13) is commended for faith, which exceeds anything seen in Israel. The Syro-Phoenician woman (Mt 15:21-28) is likewise commended as a woman of "great" faith. It appears that Christ's seeming inconsistency and even cruelty towards the woman when he stressed what she lacked externally (her non-Jewishness) was an object lesson for his disciples and the Gentile woman, to teach what true cleanness meant

(willingness to believe with the heart even when one lacked external status). Such a lesson was fitting following closely on Christ's teaching about what really defiles people (Matthew 15:1-20). Richardson captures this truth well when he points out that all along Jesus was leading the woman to her point of confession:

> "Woman, you have great faith!" Jesus glowed. "Your request is granted!" No, He was not being fickle! This was what He intended to do all along. Immediately preceding this event, Jesus had taught His disciples about the difference between real versus figurative uncleanness. This was His way of driving the point home.

(:A-106)

D. The existence side by side in Matthew of a commission to the Jews exclusively (Matthew 10) and one to all nations (Matthew 28) poses a problem in the area of particularism versus universality. Toussaint (1980:138) believes that a genuine offer of the millenial kingdom was being made to Israel, and thus Gentiles were being excluded at the outset, but not permanently. Cornell Goerner (Winter & Hawthorne 1992:A-101) believes that for Israel "The time was short, and doom was coming to the nation, if there was not speedy repentance. The need was urgent, more so for Israel than for the Gentile nations, whose time of judgment would come later." Verkuyl (Winter & Hawthorne 1992:A-61) agrees with Ferdinand Hahn, who sees the two missions as concentric circles synchronizing the mission to Israel with that to the Gentiles. Verkuyl concludes:

> What Matthew wants to assert in his way is the priority of the mission to Israel and the permanent obligation to it - for without Israel as the center there would indeed be no salvation. This mission, however, is only carried out rightly if at the same time the universal commission is observed by working among all nations.

Du Preez (in Pretorius et al 1989:29) in answer to the question of a seeming preference for Israel in Matthew 10:5-6 and 15:24 says:

> Why did Jesus act like this? Because the time had not yet come for an actual going out with the good news into the whole world. For the last time Israel was to be given the first opportunity to hear it and accept it. It was a matter of time, before the whole situation would change. Two events would mark the ushering in of the world-wide mission of the church, the one not to be separated from the other: firstly, Christ's resurrection following on his crucifixion, and secondly, Christ's sending of the Holy Spirit following his ascension.

Bosch, after describing Christ's contact with Gentiles, and the evident compassion displayed to them, says that

> It is within this broad context rather than in isolation that we should read sayings such as Matt. 10.5-6 and 15.24-26. Within the total framework of the Gospel their apparently absolute prohibition of a Gentile mission is relativised. The mission to Jews retains validity - though it almost appears as if Jesus' lament over Jerusalem severs the possibility of the Jewish mission at the root (23.37-38). After Easter, however, this is set within the wider context of world mission.
>
> (Bosch 1980:67)

However one chooses to explain the two commissions, it appears that a problem exists, only if blessing for Israel excludes the Gentiles. But what is clear in the Bible is that the calling of Israel was with a view to the blessing of all the nations. Thus, in God's time, after he had dealt with Israel, the blessing would reach to the Gentiles. A passage expressing this universal thrust is Psalm 67:1-2: "God be merciful to us [Israel] and bless us, and cause His face to shine upon us, that your way may be known on earth, your salvation among all nations".

Summing up the various Gentile encounters with Christ described by Matthew, Bosch says: "In these and other ways Matthew nourishes universalism and skillfully conditions his reader toward a mission to the Gentiles" (Bosch 1991:61).

Having surveyed the biblical teaching about discipleship and mission in the Old Testament, and having seen the clear universality in Matthew's gospel which prepares the way for the climactic mandate called The Great Commission, one now needs to explain as clearly as possible what Jesus meant when he said "Make disciples of all the nations."

2.4.4.3   An Exposition of Matthew 28:18-20

It is only after one has surveyed the Old Testament for its own contribution to the missionary mandate, and has also considered the Gospel of Matthew as a whole for the context of the Great Commission, that one is ready to study Matthew 28:18-20 itself. Combrink has surveyed the results of various approaches to the Gospel of Matthew in the

South African context. He notes that "the reception of Matthew by various individuals and groups was always contextually determined, the only difference being that certain groups took their departure from an explicit contextual hermeneutics, whereas other readers of the Bible, while claiming that they were only reading the Bible in an objective manner, were just as contextually involved in their hermeneutics" (Combrink 1994b:341). Thus, to some extent, students of Matthew's gospel were influenced in their approach and conclusions by their own social context, so that apartheid could be legitimized on the one hand, or liberation of the oppressed on the other. With special reference to the treatment of Matthew 28:18-20 Combrink says:

> It must, however, be stated immediately that in the South African context this text was very rarely, if ever, treated in a thorough exegetical manner and with due reference to the Greek text. Even the missionary studybooks by Du Plessis, Gerdener, Du Toit and even Van der Merwe did not enter into a thorough exegetical discussion of the pericope Mt 28:16-20 (Robinson 1986:87-91). The first thorough and scholarly discussion in the context of missions was by Bosch in 1979, followed by other more exhaustive exegetical treatments from different perspectives.
>
> (Combrink 1994b:343)

In similar vein, Arias has noted that "this missionary mandate from Matthew has usually been used in a rigid and prescibed way, and most of the time it has been read out of context" (Arias 1991:410). A legitimate study of any biblical text must seek to let that text speak for itself. The Great Commission is no exception. In fact, the superficial and subjective approach to this text, which has apparently held sway for decades, makes an exegetical study imperative

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A. Matthew's distinctive choice of the discipleship motif.

Defining the Church's task as "making disciples" is distinctly Matthean. This does not mean that only Matthew uses the term μαθητής, but it does mean that Matthew alone explains the Great Commission as a charge to "disciple all the nations." Mark, Luke and John also explain the Great Commission, and by their rich diversity in defining this commission, they reveal their specific purpose for writing their gospels. Evangelical scholars have noted that the Great Commission is not restricted to Matthew. Hesselgrave (1980:24-26) clarifies that the Great Commission is found also in Mark 16:15

(Hesselgrave obviously accepts the validity of Mark 16:9-20), Luke 24:46-49, John 20:21, and Acts 1:8. He concludes that "A comparison of these varied statements of the Great Commission clearly shows that they are neither redundant nor contradictory" (1980:24).

What evangelicals have often failed to do is to explain *why* the gospel writers used such diversity in expressing the Great Commission. Matthew chose to explain the Great Commission as a command to make disciples μαθητεύειν ; Mark chose the key expression "preach the Gospel" (κηρύσσειν τὸ εὐαγγέλιον); Luke stressed repentance and remission of sins, and John built his theme around the authority of Christ as One sent by the Father (John 20:21). Such diversity shows that the writers had distinctive purposes when they wrote the gospels. They were not merely repeating the history, but were applying that history in creative ways to their readers. Thus, they were stressing what fitted their theological and pastoral purpose best. Bosch (1980:69-70) analyses the varying purposes and emphases of the evangelists by suggesting that Matthew pictures Jesus as "the incomparable rabbi" whose followers must learn as disciples, and disciple others. Mark stresses the Great Commission as "heralding" the Gospel, and thus he vividly describes Christ's victory over the powers of darkness. Luke stresses repentance and forgiveness because he is particularly concerned about the poor and marginalized of society. John, who places great emphasis on Christ's deity, relates the Great Commission to Christology, and shows how the Church continues to reveal who God is even as Jesus did that while on earth. Thus "the Church is God's bridgehead in the world" (:70).

It must be admitted that the diversity of the Gospels in their description of the Great Commission, is evidence of individual selection and adaptation of the teachings of the Lord Jesus. Evangelicals will not want to sacrifice the historical accuracy of the gospel records, but they will need to display both the historical accuracy and the distinctive pastoral purpose of the evangelists. The discipline known as redaction criticism has often sacrificed the history of the Gospel in its concern to display the variety of theological purpose of the gospel records. Evangelicals have therefore usually rejected redaction criticism outright, without considering that there may be a legitimate use of this discipline in helping one to appreciate both the history and theology of the gospel. Robert Thomas,

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for example, reluctantly allows some "indirect benefits" from redaction criticism, but he believes that any good that may derive from this discipline is cancelled out because "the general effect of its methodology is the dehistoricizing of gospel accounts of Jesus' life in deference to the editorial activities of the writers" (Thomas R L 1998:233-267). But evangelicals need not feel pressured to adopt all the methodology of redaction criticism, or to apply all of its conclusions to one's theology. A selective use of the discipline seems unavoidable, since the distinctive emphases and approaches of the evangelists is a fact.

Thomas rightly notes that "Biblical inspiration also insists that Matthew, Mark, Luke, and John, in their citations, have not changed the *intention* of Jesus' teaching. In fact, in many cases the Gospels retained His exact words as He spoke them" (:259 Emphasis mine). The question remains as to whether the evangelists could have retained the "intention" of Jesus' teaching without necessarily retaining the exact words. Thomas, while rejecting the non-historical methodology of some redaction critics, nevertheless seems bound to admit that the *ipsissma verba Jesu* may not have *always* been retained, but the "intention" of Jesus' teachings should not be distorted. If one does permit a careful use of redaction criticism one will probably agree with Osborne that the writers were allowed to adapt the words of Jesus without changing their truthfulness. In this way they were allowed "to make Jesus' teachings meaningful to their own *Sitz im Leben* rather than to present them unedited. Relevancy triumphed over verbal exactness" (Osborne 1976:84). Accuracy is not sacrificed in favour of relevancy, however, for as Osborne explains, Jesus promised that the Holy Spirit would be their Teacher, and bring all things to their remembrance (:84). In any case, the evangelical belief in Scripture's infallibility has not usually equated inerrancy of the gospel with *ipsissma verba Jesu.* Paul Feinberg, for example, in his contribution to *Inerrancy* (Geisler N, ed 1979:301) clarifies that inerrancy does not demand the *ipsissma verba Jesu* but only the *ipsissisma vox Jesu.* He says:

> Undoubtedly the exact words of Jesus are to be found in the New Testament, but they need not be so in every instance....Thus it is impossible for us to know which of the sayings are direct quotes, which are indirect discourse, and which are even freer renderings. With regard to the sayings of Jesus what, in light of these facts, would count against inerrancy? If the sense of the words attributed to Jesus by the writers was not uttered by Jesus, or if the exact words of Jesus are so construed that they have a sense never intended by Jesus, then inerrancy would be threatened.

(Feinberg 1979:301)

Carson, Moo, and Morris in their evaluation of redaction criticism have correctly stated:

> Our point here is simply that redaction criticism need not be destructive to the historical accuracy
> of the Gospels and that redaction critics who assume that the evangelists had no concern for
> history in their redactional activity have not proven their point. The problems of redaction
> criticism, then, are problems of exaggerated claims, false assumptions, and inappropriate
> applications. Pursued properly, redaction criticism offers the promise of real help in interpreting
> the Gospels.

<div style="text-align:center">(Carson, Moo & Morris 1992:45)</div>

Applied specifically to the Great Commission the "real help" of a valid redaction criticism can be easily appreciated. It is obvious "that the evangelists wrote with more than (though not less than) historical interest. They were preachers and teachers, concerned to apply the truths of Jesus' life and teaching to specific communities in their own day" (:45). That intention has been captured by the specific writer and has been expressed in a way that was faithful to the teaching of Jesus, but also suited his purpose in writing to his community. Bosch summarizes this well:

> Looking more specifically at the Great Commission itself, it would be irrelevant to ask whether
> we have here the exact words of the risen Christ. History is not a matter of bare facts but of
> appropriating and assimilating what has happened. To quote Jesus' words literally has in itself
> little meaning. To make them one's own is another matter, but in this process those words
> inevitably acquire the stamp of the narrator of the event concerned.

<div style="text-align:center">(Bosch 1980:67)</div>

Concerning Matthew's community, it appears that the majority of scholars today believe that Matthew wrote to a community of Jewish Christians who had settled in a predominantly Gentile environment (probably Syria) and who needed clear teaching on why Jesus is the rightful King of Israel and of the nations. Such teaching was then to be used to evangelize Jews and Gentiles (Bosch 1991:58-59; Carson, Moo & Morris 1992:75-76). If this perspective is true, or even partly true, it would explain Matthew's pronounced emphasis on the Old Testament, as well as his stress on the theme of discipleship. It is known that Antioch did have a large Jewish community, and also that "world missions" in the first century did start with Antioch. Carson, Moo & Morris acknowledge that "these two realities come together rather forcefully in Matthew, 'which breathes a Jewish atmosphere and yet looks upon the Gentile mission in a most favourable

light' " (1992:75). It should be noted that Guthrie holds that "the suggestions of both Antioch and Phoenicia are pure conjectures and it seems best in the circumstances to leave the question open" (Guthrie 1970:29). Kupp maintains that "The old consensus is dissolving around Antioch as the First Gospel's provenance, a hypothesis which tended to strain the limitations of *gospel* anyway by assuming a close relationship between the evangelist and a single community". Kupp endorses Stanton's view that the people addressed were not a local community, but included "a wide string of affiliated Christian groups to which Matthew's author has links" (Kupp 1996:6).

Summarizing Matthew's unique outlook, Bosch says:

> Throughout, then, Matthew's use of the Old Testament is not just polemical - to counter rabbinic claims to the Old Testament - but deeply pastoral and missionary - *pastoral,* in that he wishes to convey self-confidence to a community facing a crisis of identity; *missionary,* in that he wishes to embolden the community members toward seeing opportunities for witness and service around them.
>
> (Bosch 1991:59)

B. Christ's claim to universal authority.

1. The relationship of this claim to the context of Matthew 28:19-20

No study of the Great Commission can be truly helpful which avoids the universal claim of Christ in Matthew 28:18. It is true that the inferential conjunction oὖv is absent from the Majority Text. It is present, however, in manuscripts dating from the fourth and fifth centuries (B, W) as well as in two from the ninth century (Δ, Θ). It may not be possible to settle the textual problem to the satisfaction of all scholars, but what seems clear enough is that the burden of the Great Commission follows a clear, unequivocal claim by Christ to universal authority in both celestial and terrestrial realms. McNeile says: "Even if oὖv be omitted the command is based upon the preceding words. The omission was probably due to the frequent use of the verse as an isolated text" (McNeile 1980:435). Alford says "oὖv is probably a gloss, but an excellent one. It is the glorification of the Son by the Father through the Spirit, which is the foundation of the Church in all the world" (Alford 1858: Vol 1:306). It is entirely possible that one of the main reasons for limiting the Great

Commission to evangelism or church planting is that many have either ignored Christ's claim, or have greatly circumscribed it, so that it operates basically in one realm, the Church. This easily happens when one begins by stating that the planting of the Church is the ultimate goal of the Great Commission. Barth (quoted in Howard 1976:69), commented on the direct connection between Christ's declaration of authority in Matthew 28:18, and the verses that follow. He observed: "Already the relationship to verse 18 and its parallels rules out any limitations of Jesus' dominion. How could he, to whom all power is given, have ever intended founding a pious little Jewish club?" That Christ's authority reaches beyond Israel to all the nations is clear, but exactly how such authority affects the Christian as he carries out the Great Commission, needs explanation. Na is surely correct when he observes that Jesus' "authority is not given only now for the first time because the notion of authority permeates the gospel as a whole. Virtually, not a single paragraph escapes the expression of Jesus' authority" (Na 1998:154). But Na goes on to acknowledge that "Jesus' authority in the Great Commission goes far beyond his authority during his earthly ministry" (:155). It is imperative that Christians face the global nature of Christ'a authority if they are to properly grasp the message of the Great Commission.

2. Responses to questions regarding the nature of Christ's authority.

The interviews that the writer conducted yielded varied and interesting responses to the question: Is Christ's authority as stated in Matthew 28:18 active or passive and does that authority extend over all of life - spiritual, social, economic, political? Anton Jacobs, one of the EBC pastors in Cape Town, believes that "Missions is commanded by Jesus, sustained and empowered by Jesus, and will be completed by Jesus. Therefore, the Church's main concern would be the Great Commission. The exercise of authority is active through the Church" (Anton Jacobs, Response to writer's questionnaire, July 1996). One appreciates the emphasis on Christ's authority, not as something passive, but active. One gets the impression, however, that the meaning attached to the word *authority* is *power* or *enablement*. This reply is indicative of the typical evangelical response. The word ἐξουσία appears to be taken to mean "enablement" for evangelism. The same

perspective is communicated by Guy Storm, veteran TEAM missionary, who, in partnership with EBC nationals, planted a church for TEAM and EBC in Marriannridge, Natal. He explains Christ's authority as "a very active exercise of authority by reason of what the Lord says in v.20b, 'I am with you always, even unto the end of the age.' Saul realized that Christ was very active in the lives of believers when he heard Him say, '...Why do you persecute me?'" (Guy Storm, Response to writer's questionnaire, July 1996). Dal Congdon, former chairman of TEAM's South Africa Field Council, explained Christ's authority as inherent in his deity. He connected the authority of Matthew 28:18 to the statement in John 5:22 that the Father has given all judgment to the Son, and that the Son, as Logos, is the human, but divine spokesman to speak to the Church (Dal Congdon, Interview with writer June 1998 in Wheaton, USA). There can be no doubt that Christ as the divine Head of the Church, has all authority to speak to, and thus, to command his Church. The question is whether this understanding of Christ's authority goes far enough. Is the exercise of authority according to Matthew 28, restricted to the Church, or does it indeed include heaven and earth? Stewart Snook, former TEAM Field Chairman for South Africa, gave a rather incisive answer to the question of Christ's authority. He said:

> I believe that the authority of the Great Commission allows the emissary of Christ to enter all realms (spiritual, political, social, economic) with the Gospel witness of forgiveness, love, truth and justice. When we witness to salvation in Christ we invoke such principles as coming from God and applicable to the human scenario. By standing for righteousness we also witness to God's will for humanity.
>
> (Snook S. Response to writer's questionnaire, July 1996)

While responses from TEAM and EBC personnel to Christ's authority differ in some respects, the general feeling is that "all power" refers to divine enablement to execute a difficult task - discipling all the nations. Snook (Ibid) and Britten (Correspondence with writer, March 1998) are exceptional in their approach, because they understand Christ's authority to operate actively in all spheres of the world. It was noted earlier that the response of Snook and Britten indicate a broadening in perspective concerning the Great Commission. This broader vision needs to be closely tied to an exegetical and theological study of the Great Commission, and also needs to be expounded so that both TEAM and

EBC can see the wider scope of a Commission, which always runs the risk of being arbitrarily circumscribed by Christians.

3. The relationship of this claim to delegated authority for the Church.

Christ's global claim indicates that his emissaries work under his authority, and that their work in the world should therefore be characterized by a boldness, which comes from knowing that they operate with Christ's approval as well as his authority. To call on all nations to bow in obedience to Christ is a daring task, which, amidst current religious pluralism, may be interpreted by some as misguided religious fanaticism. Arias (1991:416) warns that "This is not a call for imperialistic mission, for proselytism, for crusades, or for holy wars, but it is a call to share the good news, to trust the presence of the living Lord in God's own world. It is not a call to make proselytes but to make disciples of all nations." Thus while avoiding sectarianism and imperialism, one must still acknowledge that there really is no biblical way of escape from the global authority of Christ, nor from the world wide discipling task which is solidly grounded in that universal authority. Charles Erdman summed up the claim of Christ and its bearing on the work done by his emissaries:

> These surely are the words of a King. They contain a royal claim, command, and promise. In the first, Jesus declares that all authority has been given to him in heaven and on earth. He is not merely King of the Jews, but King of kings and Lord of lords. In view of this fact he commands his messengers to "make disciples of all nations." Their mission is not merely to the Jews; no longer is their work to be limited to "the house of Israel," but men of all nations are to be called to be followers of Christ, and are to be urged to acknowledge him as King. Those who accept him are to be baptized in the name of the Father and of the Son and of the Holy Spirit. They are to openly acknowledge their allegiance to him as to a divine Lord. Further, they are to be instructed to keep all commands of the King and to obey his divine orders.

> (Erdman 1966:253)

Christians must not be guilty of proclaiming truth "as though it were fiction." It remains true that "Jesus is not a Jewish Messiah. Christianity is not a Western religion. The people of the world...are not asked to join *us* but to follow *Him*" (Kane as quoted in Pretorius H *et al* 1987:28).

4. Christ's universal authority in relation to the cosmic Christology.

Christ's universal authority must not be confused with an indiscriminate cosmic Christology. This study will attempt to prove that there is a biblical cosmic Christology, which advocates that Christ, by his atoning death and victorious resurrection, has, in fact, reclaimed the world from the usurpation of Satan; that all (of whatever race or culture) may find true liberation in Him. Saayman warns against the shift from "ecclesiological kingship" of Christ to "cosmic kingship", a shift which had already been made by J C Hoekendijk, who stressed the "theology of the apostolate" and the fact that "the church should not be central, but the world (and therefore its history). Where the church was spoken of, it had to be the Church-for-others". Saayman rightly notes that this is essentially a shift in emphasis from "recreation" to "creation" and that such adjustment can result in a synthesis between church and world, which would rob the church of its role as witness to the world, and therefore, also to other faiths (Saayman 1980:2-8). Bosch, in his evaluation of the ecumenical perspective on mission, notes that its main characteristic is "its openness to the world" which easily leads to a detraction from the unique way that God is at work in and through the Church, and an overemphasis on God's working in the world. In summarizing this position Bosch says:

> All this means is that the frontier between church and world, and with it also between salvation history and world history, becomes increasingly vague. In fact, the de-sacralisation of salvation history leads to the sacralisation of world history. What the Church *is,* is unimportant; only what she *does* has value. The Church is at most a hyphen between God and the world. We should therefore not concern ourselves anymore with the development of a religious, 'christianized' culture, but rather with secular culture. God is at work *there* rather than in the religious sphere.
>
> (Bosch 1980:37-38)

Ellis has also cautioned Christians against an illegitimate approach to cosmic Christology, which blurs the distinction between the Church and the world. He says:

> The community of Adam is going to its death as a river goes to the sea - sometimes quietly, sometimes stormily, but always inevitably. For the present world no less than for each individual life the paths of glory lead but to the grave. In the present day Western world believers individually and organised churches collectively are able by their good works to ameliorate some social evils and to promote a more equitable society...But they have the tasks of calling people

from citizenship in the community of Adam to citizenship in the community of Christ and building them up in their new world identity.

(Ellis 1989:25)

Christ's authority is universal, but not indiscriminate. If one simply asserts that Christ and Christ alone has universal authority, without explanation of *how* this authority operates, one may conclude that *all* things done in this world are somehow an outworking of Christ's authority, and that God is actually at work everywhere. Such a belief easily moves one from a valid belief in the universality of Christ and his gospel to an undefined universalism, which may easily cut the nerve of Christian world mission. The biblical understanding of Christ's cosmic authority is a proper safeguard against unbiblical cosmic theologies.

5. Christ's universal authority in relation to the kingdom of God.

The biblical safeguard against a secularistic cosmic Christology, is a firm grasp of the biblical teaching concerning the kingdom of God. The Great Commission cannot be fully comprehended apart from an understanding of both the present aspect of the kingdom of Christ, and the future, perfect consummation of that kingdom. It is true that the New Testament speaks repeatedly about the ἐκκλησία. It is also true that, by comparison with the other evangelists, Matthew can rightly be called "the gospel of the church" since he alone records the promise of Christ "I will build my church" (Matthew 16:18), and he also records Christ's teaching that the final step in discipline of a believer is to "tell it to the church" (Matthew 18:17). Bosch, reinforcing the view of Bornkamm and others, notes that "no other gospel is so manifestly stamped by the idea of the church as Matthew's and as clearly shaped for ecclesial use. Matthew is also the only evangelist who puts the word *ecclesia*, church, into the mouth of the earthly Jesus (on two occasions: Mt 16:18 and 18:17)" (Bosch 1991:82). While the church cannot be equated with the kingdom of God, it is nevertheless true that the church is, in fact, a vital part of the kingdom of God. Colossians 1:13 states clearly that God "has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love" (NKJV). In some sense Christians are part of that group designated οἱ υἱοὶ τῆς βασιλείας (Mt 13:38). The tendency to

make ἐκκλησία the sole context (rather than a vital part of the context) for understanding the Great Commission, has caused many Christians to restrict the Great Commission to the planting of the *ecclesia*, and thus to lose the sense of the holistic implications of the Great Commission. A broader context for Mt 28:18-20 is the kingdom of God. And it is this broader context that enables one to face fairly the claim of Christ to universal authority.

Scholars of various theological traditions (e g Alford 1858: Vol 1:306; Pretorius *et al* 1987:27-28; Toussaint 1980:317-318; McNeil 1980:435; *et al*) agree that the words ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς should be understood in the light of Daniel 7:14, which says concerning the Messiah:

καὶ αὐτῷ ἐδόθη ἡ ἀρχὴ καὶ ἡ τιμὴ καὶ ἡ βασιλεία, καὶ πάντες οἱ λαοί, φυλαί, καὶ γλῶσσαι αὐτῷ δουλεύσουσιν (LXX Brenton C L 1998:1061). The kingly authority of Christ as described by Daniel, is also the theme of certain New Testament passages like Phil 2:5-11, Col 1:15-23 and Eph 1:18-23. These texts describe an authority which cannot be explained only in terms of Christ's deity, but which must also be explained as the outworking of messianic authority, or the right to rule over all things which belongs to Christ by virtue of his vicarious, but victorious sufferings on the cross. In fact, Philippians 2:9 links Christ's exaltation to his humiliation, and by the use of διο, clarifies that his exaltation over all created things so that every knee should bow and every tongue confess his lordship, is in actual fact, the reward of his sufferings (Matham 1992). It is true that

> The Great Commission consists of a declaration, a commission and an assurance. The *declaration* (v 18) deals very clearly with the divine authority (*exousia*) given to Jesus on account of his finished mediatorial work in crucifixion and resurrection. The accent falls on "me": "To *me* has been given..." Jesus' person, universal Lordship and power form the basis of the world-wide mission of the church.
>
> (Pretorius *et al* 1987:28)

This is not to say that Jesus has now subdued everything under his feet. Erdman observes that "It is true that now 'all power' has been given to him 'in heaven and on earth,' but that power has not been fully manifest; 'we see not yet all things put under him...He is now reigning, seated on the Father's throne; but this world is still in reality a revolted

province, and Christ is yet to sit upon his own throne" (Erdman 1958, in Feinberg C L, ed, 640). What this means is that Christ has already been exalted by God the Father (Acts 2:33; Phil 2:9) and the actual subjection of all enemies under his feet is absolutely guaranteed, because "God has made this Jesus, whom you crucified, both Lord and Christ" (Acts 2:36 NKJV).

6. The present aspect of the kingdom of God.

Jesus is King, but what exactly is the sphere of his reign? It is at this crucial point in the exegesis of Matthew 28:18-20 that evangelicals of the dispensational premillenial pursuasion encounter severe tension. Royal authority is clearly enunciated in Matthew 28:18, and that authority is not limited but embraces heaven and earth. The question facing premillenialists is whether there is an exercise of kingly authority *now*. Traditionally, premillenialists have sought to defend the future aspect of Christ's kingdom, and have reacted against present concepts of a kingdom involving human effort, since this appeared to relate too closely to the social gospel. From a strictly exegetical and biblical perspective, however, one cannot sidestep the present aspect of God's kingdom. Snyder, after describing the polarization among Christians over the present and future aspects of God's kingdom, correctly says:

> Our hope should be that orthodox Christians throughout the world can come to see that the Kingdom of God is neither entirely present nor entirely future. There should be no false antithesis between the presence and the future coming of the Kingdom. The Kingdom of God (the uniting of all things under Christ) is now here, is coming and will come. This is certainly one of the lessons of the parables of the Kingdom.

<div align="center">(Snyder 1992:A-137)</div>

It is clear then, that Christians (and premillenialists in particular) need to do more than to simply stress that there will one day be a kingdom of righteousness and peace on earth. That futuristic dimension must be held in creative tension with the clear biblical teaching concerning the present dimension of the kingdom of God. Strangely enough, evangelicals of all pursuasions have spoken much about regeneration into the kingdom of God. When this present aspect of God's kingdom was mentioned, not much was done to expound its

character and significance as a *kingdom.* Thus dispensationalists have quoted John 3:3 repeatedly to stress the necessity of the new birth, but have not said much about the fact that the new birth places one in the kingdom of God, which is a present reality.

Brief statements from classic dispensationalists indicate a belief in a present aspect of the kingdom of God. Thus, *The New Scofield Study Bible* says "Like the kingdom of heaven, the kingdom of God is realized in the rule of God in the present age and will also be fulfilled in the future millenial kingdom. It continues forever in the eternal state" (Scofield ed 1989:1133). Today, there is a teaching called *progressive dispensationalism,* which desires to emphasize the royal authority of Christ in terms of a *present* rule of Christ on David's throne, which is equivalent to the Father's right hand. Bock, for example, argues that "any reconstruction of New Testament eschatology - indeed of messianic eschatology - must take into account the perspective of both Acts 2 and Acts 3" (Bock in Blaising C A and Bock D L, eds 1992:37). This teaching holds that Acts 2 depicts the "already" aspect of Christ's reign, and holds that this reign is from David's throne, which is the Father's right hand. It also maintains that there will be a future millenial reign of Christ according to Acts 3, and that this is the "not yet" aspect. The methodology of Blaising and Bock raises rather serious hermeneutical problems for themselves as professed dispensational premillenialists, and for all who have traditionally interpreted David's throne in a literal manner. The desire of progressive dispensationalists to maintain a dispensational approach to the Bible while simultaneously applying non-dispensational principles to the Bible, has generated confusion, and exposed their novel approach to much criticism. Hodges, for example, in his rebuttal to Bock, says:

> There is not the slightest shred of evidence that the throne of David ever was conceived as anything other than the earthly seat of authority where David reigned and where only his physical descendants could legitimately reign. The term "throne of David" simply refers to this - nothing else.
>
> (Hodges in Willis R and Master J 1994:174)

Hodges is representing the classical dispensational understanding of David's throne, based on the principle of literal interpretation. While this fits well with the traditional dispensational hermeneutic, and thus appears to be more consistent than the progessive dispensational approach, Hodges has not come to terms with the clear presentation in Acts

2 of an ascended Christ seated now in power and glory at the Father's right hand. He gives the impression that there is no exercise of authority at all in the present age. Hodges says:

> It is most certainly not while He is on this heavenly throne that He achieves the victories associated with the Davidic throne in Luke 1...On the heavenly throne He simply *waits* for that day. But His presence on God's throne is a guarantee that some day He also will sit on David's throne as Victor over all of Israel's enemies. This is the true link between the heavenly and earthly sessions of Christ.

<div align="center">(:177 Italics supplied)</div>

If one decides not to read into Christ's present exaltation any fulfillment of the Davidic throne, one must still come to terms with the clear declaration that Jesus is indeed an ascended Lord and King. It is doubtful whether any reader can carefully study Mt 28:18-20, and compare this with Acts 2, and still claim that Christ's present authority is simply that of *waiting* for his enemies to be made his footstool. That such will happen is undeniable, but to deny any present exercise of authority by Christ is unacceptable. Thus Hodges still needs to explain how all authority has been given to Christ, and how that authority, in an active, dynamic way, impacts discipling of all the nations. It may therefore be true that dispensationalists have narrowed the field of study to eschatology, without considering that missiology may hold the key to a more balanced understanding of Christ's present authority. It is obvious that progressive dispensationalists can expect severe tensions in promoting their revised understanding of David's throne, while also clinging to dispensational premillenialism. Poythress provides penetrating insight into the tension created by progressive dispensationalists. He says:

> I have personal sympathy and appreciation for the search that progressive dispensationalists have undertaken as they have moved beyond certain features of classic dispensationalism...However, their position is inherently unstable. I do not think that they will find it possible in the long run to create a safe haven theologically between classic dispensationalism and covenantal premillenialism. The forces that their own observations have set in motion will most likely lead to covenantal premillenialism after the pattern of George E. Ladd.

<div align="center">(Poythress 1994:137)</div>

Bruce Waltke's assessment of progressive dispensationalism is that "it does not augur well for the future of dispensationalism" since it attempts to revise traditional dispensationalism

but continues to uphold distinctions between Israel and the Church which still tie it closely to classic dispensationalism. Waltke maintains that the proponents of a revised form of dispensationalism cannot have it both ways. They will either cling to a basic distinction between Israel and the Church (and thus continue to call themselves dispensationalists) or abandon the distinction and "then the term *dispensationalism* ought to be dropped" (Waltke, as quoted by Crenshaw and Gunn, 1994:xvii). Crenshaw does not believe that such a radical swing away from dispensationalism will occur, but he predicts that dispensationalists "will either degenerate into many competing camps or hopefully become Reformed (at least more of them)" (:xviii).

Premillenialists need not embrace progressive dispensationalism in order to allow a present exercise of kingly authority by Christ. What has to be investigated is whether there is a biblical sense in which the ascended Christ reigns as king now and exercises his authority over all the nations. Elliott Johnson, in his reply to progressive dispensationalism, discusses the term "already-and not yet", and notes that there is no agreement among premillenial scholars as to what the term embraces, but he concedes that "Although the phrase is insufficient to identify *kind* or *extent* of present fulfillment, yet it does affirm the fact of some fulfillment already. The kind and extent of fulfillment are thus in need of being defined" (Johnson, in Willis and Master 1994:192). The key to that definition appears to be in a biblical understanding of the term "kingdom of God" and the missiological ramifications of that term. The present, active, global authority of Christ must be explained biblically, especially with reference to the discipling of all the nations.

Dispensationalists continue to struggle with this thorny issue. While present day dispensationalists feel the pressure of modern inroads into classic dispensationalism, they will need to do more than simply refute progressive dispensationalism on the basis of eschatology alone. Missiology will also need to receive a hearing, especially with regard to the universal authority of Christ as declared in the Great Commission. Unfortunately, no help is provided by older dispensationalists like Pettingill and Gaebelein, since they went further than most dispensationalists when they relegated the Great Commission to the future, declaring that it is, in fact, a kingdom commission, and not a Church commission. Pettingill expressed his view thus:

The full accomplishment of the "Great Commission," therefore, may be looked for in the future, in connection with the manifestation of the Kingdom, rather than during the present dispensation in connection with the Church of God. The purpose of God in this present time, by means of the ministry of the Church, is not to "disciple the nations," but rather to "take out of them a people for His name." And according to His revealed program, it is only "after this" is accomplished that He "will return," and "the residue of men shall seek after the Lord, and all the nations," upon whom His name is called (Acts 15:14-17.) In the meantime, the Church of God, which Matthew's Gospel of the Kingdom does not contemplate here, is to witness for Christ "unto the uttermost part of the earth." (Acts 1:8).

<div align="right">(Pettingill 1910:321-322).</div>

Gaebelein's outlook is the same as Pettingill's:

He [Jesus] returns to the place of His rejection and His disciples have to go there and meet Him in Galilee. Here on this significant ground He gives them the great commission to proclaim the kingdom world-wide, to disciple all nations and to baptise them. This is the *kingdom* commission. A time is coming when this great commission here will be carried out by a remnant of Jewish disciples, who are represented by the eleven. It is the same remnant as in Matthew xxiv.

<div align="right">(Gaebelein 1961:622)</div>

The approach of Pettingill and Gaebelein should be recognized as extreme as well as misleading, because it renders null and void the *present* thrust of Christ's universal authority, and also calls on Christians to think of their calling mainly in terms of "separation" from the world, and not involvement with the world in seeking to bring the nations to obedience to the one Lord, Jesus Christ.

Ironside, who has been called "the prince of dispensational preachers", takes an opposite view to that of Pettingill and Gaebelein. He warns: "Some there are who deny that we of the Church age are to act at all on this commission as given here, insisting that it was intended for a Jewish testimony in the coming era of the great tribulation. This is fanciful in the extreme" (Ironside 1948:404). This divergence of theological opinion represented by these older dispensationalists, should warn all seekers after truth that authority is found in the Scriptures, not necessarily in one's view of Scripture. All Christians hope that their interpretations are a true reflection of God's Word. But that is not always the case. For

that reason, Hiebert's distinction between *naive idealism/realism* and *critical realism* (1994:26-34) needs to be kept in mind.

Most, premillenialists however, believe that the Great Commission is for today, but they explain Christ's authority (ἐξουσία) as equal to enablement by the Spirit to carry out the task. A study of the use of ἐξουσία in the New Testament, however, indicates that the main idea is not so much enablement, but authority or right to do something. The extent of that authority can be determined in each case by reference to the context. Since ἐξουσία means "authority" (rather than "enablement") and since Jesus claims that this authority is his right now (ἐδόθη) and includes the celestial and terrestrial realms, and since Christians are to disciple the nations on the basis of this authority, a present aspect of Christ's kingdom is undeniable.

Walvoord, a well known dispensational writer, in seeking to refute progressive dispensationalism, has attempted to show the various ways that the word "kingdom" is used in the Bible. He describes the confusion surrounding the kingdom motif in Scripture and appeals for careful study of the Scriptures to distinguish the differing phases of the kingdom.

> A survey of existing literature on the subject of the kingdom of God reveals that many scholars treat this subject without paying much attention to what the Bible actually teaches on the subject. If a theology of the divine kingdom is presented as biblical, it must take into consideration that different spheres of government are revealed in the Bible, not only in human government but also in divine government. Because there is difference of opinion in theology concerning the historical past as well as the future, which is outlined in prophecy, major differences have arisen concerning the nature of the divine kingdom. In order to resolve these, we need to examine carefully what the Bible actually teaches on various forms of the divine kingdom.
>
> (Walvoord in Willis and Master 1994:76)

Walvoord's study leads to the conclusion that, in addition to the future millenial reign of Christ, there is indeed a present aspect in which Christ has a kingdom and is reigning. This would not cancel out the future kingdom, but it would allow for a present global reign of Christ. In this way, Walvoord has gone further than Hodges, who placed all of the emphasis on Christ *waiting* for the day that his enemies are brought under his feet (Hodges 1994:177). Walvoord says:

All agree that Christ is the appointed Son of David to rule over Israel. He is also the King of the universe and the King who reigns over the Kingdom of God. In connection with His universal reign or His reign over the elect, *Christ is active now*. However, Christ is not ruling politically over national Israel today because most Jews do not acknowledge Him as their king and do not subject themselves to Him or His laws. This has become an issue in current interpretations of the kingdom of God.

(Walvoord 1994:83 Emphasis supplied)

George Ladd can be taken as a key spokesman for a premillenialism which is not based on dispensationalism. As a nondispensationalist, Ladd's explanation of the kingdom motif in Scripture is, in some ways, surprisingly similar to Walvoord's view. Ladd also recognizes the complexity of the matter when he says:

The perplexing fact is that when we turn to the Scriptures, we find an almost equally bewildering diversity of statements about the Kingdom of God. If you will take a concordance of the Bible, look up every reference in the New Testament alone where the word "kingdom" occurs, write down a brief summary of each verse on a piece of paper, you will probably find yourself at a loss to know what to do with the complexity of teaching.

(Ladd 1959:16)

Ladd has no difficulty acknowledging that there will indeed be a future kingdom which will fill the earth with God's righteousness and glory. The present age is not going to be Christianized and transformed into God's kingdom. It is an age of rebellion, ruled over by Satan. It is the age to come which will usher in the perfect rule of Christ and which will see the defeat of Satan. Ladd says: "It is the Biblical teaching that we shall never experience the full blessings of God's Kingdom in This Age…the kingdom of God will never be fully realized apart from the personal, glorious, victorious Coming of Christ. Men cannot build the Kingdom of God; Christ will bring it" (:39). But while acknowledging the future dimension of the kingdom, Ladd nevertheless, clearly affirms a present dimension of the kingdom. He relates this present aspect to Hebrews 6:5 which says that people who professed faith in Christ have "tasted the powers of the age to come." This sounds as though present blessings in salvation are a foretaste of the perfect blessings which will yet come.

The Age to Come is still future, but we may taste the powers of that Age. Something has happened by virtue of which that which belongs to the future has become present. The powers of the Age to Come have penetrated This Age. While we still live in the present evil Age, and while

Spirit, overcoming all opposition. As the parable of the mustard seed...addresses the extent of the kingdom's growth, this parable concerns the power and process of its growth.

(Radmacher, ed 1997:1599)

All nations are to be confronted with the claims of Christ upon their lives. They are to be challenged to become his disciples. The pursuasion is not one of force, but of love, but the soteriological consequences of the choice must be clearly stressed. Salvation or condemnation depend on acceptance or rejection of Christ's claims on the life. Ladd is correct when he says:

> The Kingdom *is* yet to come in the form prophesied by Daniel when every human sovereignty will be displaced by God's sovereignty. The world will yet behold the coming of God's Kingdom with power. But the mystery, the new revelation, is that this very Kingdom of God has now come to work among men but in an utterly unexpected way....In the spiritual realm, the Kingdom now offers to men the blessings of God's rule, delivering them from the power of Satan and sin. The Kingdom of God is an offer, a gift which may be accepted or rejected. The Kingdom is now here with persuasion rather than with power.

(Ladd 1959:55)

Synthesizing the various aspects of the kingdom of God one can conclude that born again people are indeed in the kingdom of God, which means that the believers today (the Church) are the visible manifestation of God's kingdom. As Bosch notes: "In ons sendingwerk is ons **meer** as kerkmense: ons is koninkrykmense. Koninkrykmense soek eers die Koninkryk van God en Sy geregtigheid (Mt 6:33), kerkmense plaas dikwels hulle kerklike programme bo hulle betrokkenheid by geregtigheid en vrede" (Bosch 1986:122). Thus, the present relation of Christians to the kingdom of God is evident. But this also means that there is continuity between present day believers and all the saints of the past since all are part of the kingdom of God (though the Church is a New Testament entity). The command to disciple all the nations is not a command to Christianize the world, but to extend God's saving rule to all peoples, so that all may bow to his authority and thus by willing submission, join his kingdom. It follows also, that Christ's present rule on earth must reflect in the lives of his subjects, his standards of holiness, love, justice and compassion. These qualities cannot be relegated to the future, but must be reflected in this present age. Does the present dimension of Christ's kingdom rule out a future kingdom?

The answer is a resounding "No!" In a sense, Christ's kingdom has already come, but the final fulfillment of the prayer "Thy kingdom come; Thy will be done on earth as in heaven" definitely awaits a future time. Whether one locates this future period in the millenium or in the eternal state, the fact remains that no perfect kingdom is existing now. The present kingdom of Christ is indeed a foretaste of that perfect rule which is to come. It is not the total fulfillment of that rule.

Bosch believes that the motif of the kingdom of God is "undoubtedly central to Jesus' entire ministry. It is likewise central to his understanding of his mission" (Bosch 1991:31). According to Bosch there are two features in Christ's announcement of his kingdom. The first is that "God's reign is not understood as exclusively future but as both future and already present." The second feature is that Christ's kingdom "launches an all-out attack on evil in all its manifestations. God's reign arrives wherever Jesus overcomes the power of evil" (:32). Such emphasis on present victory for the cause of Christ may not be accepted by those who view the present age with hopeless pessimism. Neither will such involvement with the world be appreciated by those whose chief emphasis is on the Church's separation from the world in order to wait for the second coming of Christ. A strong call should be sounded to the Church today that εκκλησια is a word stressing both "calling" which carries with it the concept of "separation" which is personal, as well as "agenda" which conveys the truth of "service" which is public (Botman Russel. Missiology seminar at Stellenbosch University, 12 May 2000). Another way to express it would be to say that the Church is blessed in order to be a blessing.

7. The kingdom of God and a holistic approach to mission.

The willing subjects of Christ's kingdom must demonstrate Christ's rule over their lives in all areas, not only the "spiritual" area. Dayton and Fraser (1992:D-18) have correctly pointed out that "there are a host of issues that are successfully mediated within the life of the Church only when they are kept in tension and not allowed to become exclusive preoccupations." One such issue is the relationship between personal salvation and holistic involvement with the needs of the world. Arias has warned the Church that

> Any presentation of Christ that leaves the neighbour out and calls us to a purely individualistic spiritual experience is a false one according to the "Great Commission." We have many Christians who want "only Jesus" and do not care for the neighbour; they want the King without the Kingdom. And there are other Christians and non-Christians who work and hope for the Kingdom but who do not cultivate the personal relationship and commitment to the King. A holistic gospel has to include both the King and the Kingdom.
>
> <div align="center">(Arias 1991:414-415)</div>

It must be acknowledged that this is indeed "tension" and not "dilemma." A dilemma ceases when one item is chosen instead of another. Tension does not admit of an either-or solution. The seemingly competing elements must be held together in a creative balance. Both ecumenicals and evangelicals have struggled to maintain a biblical balance. While ecumenicals have often stressed the horizontal aspect of mission, evangelicals have tended to stress the vertical. Bosch traces the problem to " 'n diepgesetelde dualisme…'n deel van ons Griekse erfenis, en ons is skynbaar nie in staat om dit af the skud nie. Dus openbaar ons voortdurend die neiging om 'n onversoenbare kontras te sien tussen siel en liggaam, woord en daad, anderwerelds en binnewerelds, ewig en tydelik, geestelik en materieel, verlossing en bevryding, evangelisasie en sosiale betrokkenheid" (Bosch 1986:110).

Evangelicalism has made significant progress toward a more comprehensive view of mission. Shenk, while warning against the extreme reaction to the social gospel from fundamentalists, has nevertheless shown how evangelicalism has moved away from its extreme overreaction to a more balanced perspective, though by no means a monolithic approach. The shift, according to Shenk, was formally initiated in 1947 by Carl Henry's *The Uneasy Conscience of Modern Fundamentalism*. Shenk notes that this book, with its introduction by Ockenga, "was a clear attempt to put distance between themselves and the regnant fundamentalist position of the previous two generations by appealing to the Bible and the earlier evangelical tradition" (Shenk 1993a:71). These "New Evangelicals" starting in 1947, became more and more distinguished from the "Fundamentalists". Ernest Pickering, for example, lists several issues over which the New Evangelicals and Fundamentalists divide. One of these matters concerns "emphasis upon the implications of the social gospel" (1979:134). It is to be regretted that the efforts of Carl Henry and

others were interpreted as capitulation to the social gospel. The ones claiming to remain true to the biblical message betrayed their own shortsightedness when they tried to defend a purely vertical approach to the Gospel. Pickering denounces the New Evangelical emphasis on the social dimension of the Gospel. He says:

> To find such emphasis upon social action in the teaching of the New Testament would require diligent search and would prove fruitless. Primary place is given to the proclamation of saving grace in Jesus Christ, and the social betterment which surely follow as a by-product but not part of the message. Much of the support for strong social action arises from a misunderstanding and misappropriation of Old Testament passages and excerpts from the Sermon on the Mount.
>
> (Pickering 1979:134)

Statements of this kind lack verification from a thorough study of the biblical text, and arouse suspicion concerning the entire fundamentalist approach. Thus, a more comprehensive approach to the matter of the dimensions of the Christian Mission, have come, not from Fundamentalists, but from Evangelicals. While the New Evangelicals were facing their own crises in respect of several key doctrinal and practical issues (Dollar 1973:203-211; Pickering 1979:131-139), their call for an awakening of the evangelical conscience in the matter of social compassion, was a legitimate call, which the Fundamentalists also needed to heed. Regrettably, the two camps (Fundamentalists and New Evangelicals) became more and more critical of one another, and any helpful emphases for mutual benefit were virtually eliminated.

In addition to the contributions of Henry and other theologians, evangelicals gradually clarified their stand on both the vertical and horizontal aspects of the Gospel. This pilgrimmage involved several international congresses, including two initial congresses in 1966 (the Wheaton Congress and the Berlin Congress), followed by further international congresses held in Lausanne in 1974, in Pattaya in 1980, in Wheaton in 1983, and in Manila in 1989. Shenk notes that these international congresses "have been augmented by regional consultations on particular themes such as the Consultation on the Relationships between Evangelism and Social Responsibility (CRESR) held at Grand Rapids in 1982 and attended by some fifty evangelical leaders from various parts of the world representing a variety of positions" (Shenk 1993a:72). Whereas the Lausanne Covenant (Douglas, J D, ed

1975:3-9) stated that "In the church's mission of sacrificial service evangelism is primary", by the time of the Wheaton Consultation III, in 1983, the heirarchical arrangement of vertical and horizontal dimensions of mission had disappeared. Now evangelicals were saying: "The mission of the church includes both the proclamation of the gospel and its demonstration. We must therefore evangelize, respond to immediate human needs, and press for social transformation" (Consultation III of the WEF held in Wheaton 1983, quoted by Bosch 1988b:17). "In this statement" says Bosch, "the various expressions of the church's mission are put side by side in a relaxed kind of way, without being uptight about priority. The unexpressed assumption seems to be that we cannot decide in advance which comes first. It is furthermore assumed that the salvation we proclaim concerns and embraces more than the saving of souls for eternity" (Ibid). What is significant is the fact that Third World theologians have brought to these consultations a vigorous and inspiring call for a holistic approach to Christian mission. Shenk describes their contribution as follows:

> While maintaining fidelity to evangelical essentials, these non-Western leaders were increasingly convicted of the need to interact, in the name of the gospel, with the social-political contexts in which they lived. In the case of the Latin Americans, they were meeting the full force of the challenge of new currents such as the Liberation Theology movement and the vision of a theology that embraced all of life in the name of the gospel. At the same time they were trying to throw off the burden of an imported Western theology that had been hammered out in Europe and North America and which now appeared increasingly parochial and inadequate to meet the needs of the church outside the West.
>
> (Shenk 1993a:72)

It remains true, however, that the shift to a new, and more comprehensive paradigm, has not affected all evangelicals. A large segment of evangelicalism continues to define the Church's mission as basically the proclamation of the Gospel and training converts to become good church members. Like TEAM and EBC, many other evangelical groups have stressed, in varying degrees, mainly the vertical dimension of discipling, with the horizontal dimension relegated to a secondary level. Pauw, in discussing the Dutch Reformed Church's approach to the Church's mission, notes that the traditional approach was "unidimensional" in that it stressed *kerygma* as the "starting point, the caption to the entire task of mission" with *diakonia* (embracing the social aspects of the work) viewed

as "auxiliary services, to be carried out where and in so far as they served the primary purpose of evangelism and building up the Church" (Pauw 1980:146-148). Pauw correctly observes that both *kerygma* and *diakonia* should be understood, not in separate categories, but in the wider context of a comprehensive task of bearing *witness* to Christ. This, Pauw notes, is summed up by the Willingen Conference which stated that "this witness is given by proclamation, fellowship and service" (Pauw 1980:148, quoting statement of Willingen Conference, 1952)

Shenk is helpful again in explaining the interrelationship (rather than dualism) between word and deed, or proclamation and service. He has shown how Christians have chosen to react in different ways to the challenge posed by the Enlightenment of the seventeenth century. Shenk shows how two distinct camps developed, one seeking desperately to make Christianity conform to the new secular and scientific world view, and the other stressing total separation from anything which would identify it with the new ideology (Shenk 1993a:65-69). The group that tried to accommodate the gospel to the new scientific approach were driven to some extremes, which included the use of higher critical methodology in the study of the Bible, and the elimination of the supernatural from Scripture. This approach to Scripture became known as modernism or liberalism. An outgrowth of liberalism was the social gospel, with its emphasis on the kingdom of God as an evolutionary phenomenon, which could be brought to realization by human efforts today. Walter Rauschenbusch, who was first a Baptist minister, and later, Professor of Church History at Rochester Seminary in New York, boldly declared that the new message on the kingdom of God was "not a matter of getting individuals into heaven, but of transforming the life on earth into the harmony of heaven" (Rauschenbusch 1907:65).

There was strong opposition from conservative Christians to this social gospel, which they rightly viewed as too great a capitulation to the intellectual world of that time. These defenders of orthodoxy later became known as "fundamentalists" because of their strict adherence to the fundamental doctrines which modernism was denying. Along with the fundamentalist stress on true doctrine, came a corresponding stress on the kingdom of God as a purely eschatological phenomenon to be realized when Christ returns. Shenk argues that "Between 1900 and 1925, most Protestant churches were wrenched by the

modernist-fundamentalist struggle...The fundamentalists, discredited by their excesses, lost their influence as a force in society. Nonetheless, the two extremes, modernist and fundamentalist, left an indelible stamp on succeeding generations. The way all of us think about Christian witness continues to be influenced by this old conflict" (Shenk 1993a:67). What happened in this controversy is understandable. When truth is compromised true Christians want to rise up in defence of the truth. Such defence is not bad in itself, since the Church becomes aware of the importance of its foundation in an authoritative Scripture. Unfortunately, defenders of truth tend to overreact, and they almost unconsciously become guilty themselves of subtle, new extremes. Thus, in their zeal to resist modernism and the social gospel, fundamentalists virtually eliminated any social or political dimension of the Christian faith. Thus, the gospel became restricted to personal salvation, and social responsibility was virtually eliminated. By all means there was to be no compromise with the social gospel, and thus gradually the social and political dimension disappeared from Christian mission. In contrasting the two camps, Michael Cassidy says:

> The trouble was that many of those who weakened in their adherence to the Bible's authority, the deity of Jesus and the supernatural dimensions of scripture and Christian witness were the ones who became more and more enamoured of the 'social gospel', which began to replace evangelism and missionary work. This was 'the Great Betrayal'.

> (Cassidy 1989:253)

But those who emerged as the defenders of the faith became guilty of what has been called "The Great Reversal" (Moberg 1972). Cassidy is sympathetic to the Christians who stood for the faith of the gospel, but he rightly shows how they too adopted an extreme position:

> In other words, at least part of the reason for the Great Reversal was the concentration by evangelical Christians on other *legitimate* issues involved in responding to the Great Betrayal. But in the process they developed serious 'blind spots to current social evils'. None of this excuses any of us caught up in the Great Reversal; we all need to move forward with the *whole* message and ministry of scripture.

> (Cassidy 1989:254)

One can see that such polarization, developed over years through indoctrination, will not be easily solved. But just as Shenk (1993a:66) maintained that "The only adequate symbol

for ministry is the kingdom of God as embodied in Jesus Christ", so Stott has stated cogently:

> But the Kingdom of God is not Christianized society. It is the divine rule in the lives of those who acknowledge Christ. It has to be "received", "entered" or "inherited", he [Jesus] said, by humble and penitent faith in him. And without a new birth it is impossible to see it, let alone enter into it. Those who do receive it like a child, however, find themselves members of the new community of the Messiah, which is called to exhibit the ideals of his rule in the world and so to present the world with an alternative social reality. This social challenge of the gospel of the Kingdom is quite different from the "social gospel". When Rauschenbusch politicised the Kingdom of God, it is understandable (if regrettable) that, in reaction to him, evangelicals concentrated on evangelism and personal philanthropy, and steered clear of socio-political action.
>
> (Stott 1990:7)

It is clear that many evangelical Christians are unaware that they are products of "The Great Reversal." They assume that they, and they alone, are the true guardians of the faith, but they have seriously compromised the faith by stressing personal salvation with no clear teaching on how this personal faith works out in a holistic outreach to needy people. The following principles should be included in a theology of discipling all the nations which stresses both the vertical and horizontal dimensions of that task:

-   In both Old and New Testaments one is confronted by the responsibility to love God with the total being (the vertical dimension) and to love one's neighbour as one's self (the horizontal dimension). Jesus stated that "On these two commandments hang all the Law and the Prophets" (Mt 22:40). If one is somehow tempted to say that this stress on the horizontal dimension of Christian living in addition to the vertical, belongs to the law dispensation, and not to the present grace dispensation, one needs to read again the words of Paul, the great proponent of the dispensation of grace. He said in Galatians 5:6 that "in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love." Paul follows this up in the same passage by saying that Christians are to serve one another because "all the law is fulfilled in one word, even in this: 'You shall love your neighbour as yourself'" (Gal 5:14). And then, to conclude the Galatian letter, Paul focuses on the serious implications of reaping what one sows. He does not limit the sowing and reaping to preaching the gospel.

What he says is that Christians must not "grow weary while doing good, for in due season we shall reap, if we do not lose heart. Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith" (Gal 6:9-10). What is interesting is that one can find such an emphasis in the Galatian letter, which is emphatic about salvation by grace without works of the law. Yet the outworking of a true faith is seen in love to one's neighbour. James is equally emphatic about the inseparable link between faith and works. In fact, he says that a faith which can send away a brother who is in need of food and clothing, with nothing more than a verbal blessing "God bless you" is "dead" (James 2:14-17). How then is one able to avoid these social dimensions of the faith? They are stressed in the entire Bible.

Beals draws a clear line of demarcation between the vertical responsibility (the Great Commission or evangelistic mandate) and the horizontal responsibility (the cultural mandate). He erroneously concludes with Ketcham that "meeting the societal needs of man is *not* the responsibility of the *church. Members* of the church share this responsibility with the rest of mankind because they are part of mankind but not because they are part of the church" (Beals 1988:41). That this view is wrong is proved simply by noticing that the biblical writers command social responsibility as the *outworking* of the new life Christians have received (Ephesians 2:8-10; Titus 3:8), not as the outworking of your relationship to others because of your natural bond in Adam, and therefore in a cultural mandate.

- It is clear that if a distinction is to be made between the vertical and horizontal dimensions of discipleship that distinction is between cause and effect, or root and fruit. It is clear from Scripture that discipleship does not begin with a life of social ministry. It begins with repentance and faith in Christ. This is clearly seen for example in Isaiah 1:16-17 where Israel is commanded to "Wash yourselves, make yourselves clean; put away the evil of your doings from before my eyes. Cease to do evil, learn to do good; seek justice, rebuke the oppressor; defend the fatherless, plead for the widow." The social and political responsibility follow the spiritual transformation of repentance and cleansing. In fact, it is the prophet Isaiah who rebukes the nation for its superficiality in that it persisted in outward religious actions without a heart change (Isaiah 29:13). Ezekiel was commanded to warn Israel that "the soul that sins shall die". The solution to the nation's

problem cuts deeper than mere external reformation. Ezekiel cries out: "Repent, and turn from all your transgressions, so that iniquity will not be your ruin. Cast away from you all the transgressions which you have committed, and get yourselves a new heart and a new spirit. For why should you die, O house of Israel?" (Ezekiel 18:30-32). Interestingly, the heart change commanded results in societal changes such as a refusal to oppress and to rob, and a sincere practice of compassion to those in need (Ezekiel 18:7-9). Both John the Baptist and Jesus came preaching, "Repent, for the kingdom of heaven is at hand". John warned his religious, but wicked generation to "bear fruits worthy of repentance" and not to rest on a racial connection with Abraham, since God wanted true spiritual children of Abraham who would be like good trees bearing good fruit (Matthew 3:7-10). Jesus, likewise stressed the need for a changed heart when he said "Not everyone who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father in heaven" (Matthew 7:21). The priority of a changed heart out of which will come changed behaviour that touches on the day-to-day relationships with one's neighbour, is stressed throughout the New Testament, as in the Old Testament. Peter could say that sincere love of the brethren flows from a heart which has been purified by obedience to the truth resulting in regeneration (1 Peter 1:22-23). What this means in the practical outworking of the gospel is that the discipler of nations must never lose sight of the fact that "Evangelism is thus critically important because you can't have socially responsible Christians without having produced Christians in the first place" (Cassidy 1989:255). There does not seem to be a scriptural way that one can avoid the *logical* primacy of evangelism, since it is reconciliation to God as a first step which causes God's love to be shed abroad in the believer's heart (Romans 5:1,5). But the justified person has no scriptural way to privatize his faith, so that he is isolated from the world with its need. By being born anew into God's kingdom, he is responsible to display, in communion with other Christians, the new life of the kingdom. This is the *fruit* of genuine faith.

Stott, in expounding the biblical basis for social concern, lists five doctrines which must be held in "their biblical fullness" rather than cut and trimmed "to make them fit our escapist theology" (Stott 1990:15). One of these doctrines marshalled by Scott is a "fuller doctrine of salvation" which will help Christians to steer clear of a separation between faith and love. Stott says:

Evangelical Christians have always emphasized faith. *Sola fide* , "by faith alone", was one of the great watchwords of the Reformation, and rightly so. "Justification", or acceptance with God, is not by good works which we have done or could do; it is only by God's sheer unmerited favour ("grace"), on the sole ground of the atoning death of Jesus Christ, by simple trust in him alone. This central truth of the gospel cannot be compromised for anything. But, although justification is by faith alone, this faith cannot remain alone. If it is living and authentic, it will inevitably issue in good works, and if it does not, it is spurious.

(:23)

- While it is true that a logical primacy must be given to faith in Christ which is the effectual *cause* of a life of good works, it is also true that "word" (proclamation of the gospel) and "deed" (practical service) cannot *always* be arranged in order of priority. Much depends on the variegated situations confronting Christians daily. There are situations, for example, which call for urgent practical help with no immediate opportunity for preaching the gospel by word of mouth. To recoil from such opportunities because they are not strictly "evangelistic" is to reduce the outworking of a vibrant faith. If faith is indeed the root and good works the fruit, can the Christians decide beforehand where and when they will bear the good fruit of their faith? A life of love to one's neighbour cannot be arbitrarily circumscribed by the Christian. In fact, if one takes some TEAM missionaries as an example, one must admit that much "missionary" work has had no *direct* connection to church planting. Treating illnesses in a TEAM clinic, or teaching Science and English to help Swazi students obtain their Senior Certificate, are not "spiritual" works (if one allows the categories "spiritual" and "social" to stand for the sake of argument) but they are indeed a fulfilling of the Christian mission, which bids Christians to impact society as salt and light, not only by verbal communication, but also by a life of good works. One need not reduce the usefulness of these "non spiritual" works to "support services" as though they only have value in a category which has been determined beforehand for them. It is a life which must be lived, not in categories of "spiritual" and "social", but in a broader category of the kingdom of God, which embraces all of the Christian's life in an equal submission to doing the will of God. It is this broader context that Shenk also advocates in contrast to the selective components of either word or deed. The choice is not "either-or", but "both-and". Thus Shenk summarizes the tensions and frustrations faced when the parts have become more important than the whole:

I submit that the flaw in the "word and deed" paradigm is that it has encouraged us to focus on the parts rather than on the *whole,* which is God's *new order.* Once we accept this partial way of looking at Christian witness, we never succeed in arriving at the whole. We live in constant frustration trying to achieve balance to defend priorities. But the whole - i.e. God's new order - is always greater than the way we add up the parts. Such arithmetic does not correspond with God's.

(Shenk 1993a:74)

This, of course, does not rule out the Pauline caution that Christian love must abound more and more "in knowledge and all discernment" which then leads Christians to "approve the things that are excellent" (Phil 1:9-10). Social ministry without the proper control of discernment, is a flood of good will which, like most floods, is destructive, rather than helpful. Nevertheless, the greatest challenge facing organizations like TEAM and EBC, is how to formulate a biblical theology of discipling which will reconcile in a balanced and biblical way one's faith in Christ with one's social responsibility in the world. Escobar, in his contribution to the Laussane International Congress on World Evangelization, warned Christians that just as liberals have robbed the gospel of its biblical content in a desperate effort to make it palatable to rationalists, evangelicals can easily rob the gospel of its ethical content to make it palatable to an affluent, easy-going society which calls itself Christian, but refuses the strict demands of true discipleship. Escobar rightly says:

> The danger of evangelicalism is that it will present a saving work of Christ without the consequent ethical demands, that it will present a Savior who delivers from the bondage of spiritual slavery but not a model of the life that the Christians should live in the world. A spirituality without discipleship in the daily social, economic, and political aspects of life is religiosity and not Christianity. The love of God and his plan for the life of a man who is exploiting others and swindling them is not only that he should become an active member of a church giving good offerings to the cause. It is also that he should repent and show the signs of a new life in his business (Luke 19:1-10).

(Escobar in Douglas, ed 1975:310)

It is clear, therefore, that a proper understanding of Christ's claim to right now possess all authority is the key to understanding the remainder of the Great Commission. The locale for Christ's authority is the biblical reality of the kingdom of God in its present and future aspects.

C. The meaning of μαθητεύσατε

While some scholars divide the Great Commission into four equal tasks, based on the verb μαθητεύσατε and the three participles, πορευθέντες, βαπτίζοντες, διδάσκοντες (e g Verkuyl 1978:107), most consider the imperative μαθητεύσατε as expressing the central responsibility, and explain the three participles as adverbial participles of manner. Coppedge correctly states:

> The central focus of the Commission, actually somewhat obscure in English, is much clearer in Greek. Jesus' statement has one main verb, and it is in the imperative: "make disciples." Three participles are related to the verb: "going," "baptizing," and "teaching." The participial instructions are subordinate to the main verb "make disciples." The focus, then, is not so much on going to all nations, or on baptizing or teaching; it is upon the making of disciples.
>
> (Coppedge 1989:107)

Bosch, likewise stresses the cardinal importance of the imperative μαθητεύσατε. He says that this imperative is "the principal verb in the 'Great Commission' and the heart of the commissioning" (Bosch 1991:73). Critics of the Church Growth Movement (e g De Wet 1986:88-90; Bosch 1988:23-24; Guder 1994:147-151) have focused on McGavran's distinction between "discipling" and "perfecting", and have shown that this distinction is based on faulty exegesis of Mt 28:18-20. McGavran dissects the Great Commission by making "discipling" equivalent to "the initial turning to Jesus, not the further implications of the gospel" (Guder 1994:149). The "further implications" are wrapped up in the words "teaching them to obey" which point to a second phase of the Christian mission. Thus, McGavran can say that a "premature perfecting that lifts educational attainments, increases earning ability, heightens conscience as to social justice, and decreases concern to win kindred to eternal life, betrays the gospel. High secular and social attainments must not be mistaken for dedication to Christ" (Mc Gavran, quoted by Guder, 1994:149). The distinction that McGavran tries to make from Mt 28:18-20 cannot be sustained when one accepts that the Great Commission has one main verb in the imperative mood, μαθητεύσατε. The action words "going" "baptizing" and "teaching" are participles which are directly connected to the main verb and are an explanation of the manner in which

disciples are made. Bosch believes that McGavran's interpretation of Mt 28:18-20 is faulty for two reasons: "First, it is impossible to read the text as describing discipling and perfecting as two successive activities (the participle 'teaching' qualifies the main verb 'to make disciples' and is not a separate enterprize). Second, his definition of the verb *matheteuein* is not consistent with Matthew's use of this verb" (Bosch 1983:231). Thus, whatever distinction one makes between the commencement of the Christian life and the continuation of the Christian life, these two aspects are intimately joined to a single task – making disciples. The grammar of Mt 28:18-20 does not allow dissection into "discipling" and "perfecting".

What exactly is involved in "making disciples"? The verbal form μαθητευω is used four times in the New Testament (Mt 13:52; 27:57; 28:19; Acts 14:21). With a direct object, πάντα τὰ ἔθνη, the meaning of μαθητεύσατε is definitely not "learn as disciples", but "make disciples" (Bauer, Arndt & Gingrich 1979:485; Rengstorf 1967:461). Coppedge maintains that the original recipients of the Great Commission understood Jesus to mean "You go and do in others' lives what I have done in yours" (Coppedge 1989:107). The word μαθητής has provoked much discussion and even heated debate among evangelicals. What is clear at the outset is that the word μαθητής, used 261 times in the New Testament (Kohlenberger, Goodrick & Swanson, eds, 1995:605), is the key term to designate Christ's followers in the Gospels and Acts. Matthew, in particular, uses μαθητής frequently. As Bosch says " 'Disciple' is far more central in Matthew than in the other synoptic gospels. The term occurs seventy-three times in Matthew, compared to forty-six times in Mark and only thirty-seven times in Luke. It is, in fact, the only name for Christ's followers in the gospels" (Bosch 1991:73). The term is used twenty-eight times in Acts, but is not used in the Epistles or Revelation. The controversy among evangelicals over the meaning of discipleship shows no signs of abating. Wilkins notes:

> In the last twenty-plus years, a virtual flood of discipleship studies has swept over the church, yet people may be more confused now than ever. The reason? No consensus reigns in understanding what Jesus was doing and in what we should be doing in making disciples. What is a disciple of Jesus? What should we be like as disciples? Who are to be the objects of discipleship?
>
> (Wilkins 1992:25)

These are crucial questions, and one cannot embark on the central task of making disciples if one is confused about what a disciple is. Wilkins summarizes five discipleship models (Wilkins 1992:25-47), and challenges Christians to first identify the model with which they have worked thus far, and to also evaluate that model in the light of the Scriptures. It is beyond the scope of this study to analyze all Wilkins' models. Three models will be briefly evaluated, and a fourth model will be presented which hopefully displays more balance by avoiding excessive categorization as is seen in the other three discipleship models, but which also preserves the strengths of these models. Often the solution to biblical studies lies in integration rather than dissection of vital concepts.

1. MacArthur's discipleship model.

It appears that MacArthur's book, *The Gospel according to Jesus,* has ignited a fire among evangelicals, which may never die out. MacArthur's style is bombastic, since he is obviously writing out of deep concern for Christ's Church, which he believes has reduced the gospel to "cheap grace" with the result that the worst forms of evil are tolerated in the modern day church. MacArthur writes:

> The church's witness to the world has been sacrificed on the altar of cheap grace. Shocking forms of open immorality have become commonplace among professing Christians. And why not? The promise of eternal life without surrender to divine authority feeds the wretchedness of the unregenerate heart.
>
> (MacArthur 1988:16)

To MacArthur the solution seems clear enough: the preaching of a more demanding gospel, which stresses that sinners must enthrone Jesus as Lord of their lives, and not simply claim him as Saviour from sin. Thus, for MacArthur, Jesus' stringent demands concerning discipleship (including forsaking all things for his sake, denying self, taking up the cross, and following him) are actually conditions for salvation. It does appear, however, that MacArthur has some problems in taking Jesus' words literally, for example, in Luke 14:33, which says "So likewise, whoever of you does not forsake all that he has cannot be My disciple" (NJKV). In reply to the question "Do we literally have to give away everything we own to become Christians?" MacArthur responds: "No but we *do*

have to be willing to forsake all (Luke 14:33), meaning we cling to nothing that takes precedence over Christ" (:87). Admittedly, MacArthur has encountered the same kind of problem that all Christians encounter when they try to understand Jesus' teaching concerning true discipleship. He has chosen to solve the problem by reducing the demands from strict, literal requirements to *willingness* to give up all for Christ.

While one admires MacArthur's noble quest for deeper commitment to Christ, one is left wondering if MacArthur's model of Lordship-salvation is indeed the solution to the problem. Darrell Bock, in his *Review of the Gospel according to Jesus,* notes the points of agreement he shares with MacArthur, but also highlights the problems of the MacArthur model. Bock says:

> MacArthur sees the confession of Jesus as Lord as a confession of a willingness to surrender every area of one's life to Jesus. This sounds good, but it raises practical problems. How does a person know if *every* area has been willingly surrendered, so that he knows he has *truly* trusted Christ? What happens when new areas of absence of surrender are discovered later? Does that person start again at the beginning with salvation? Is willingness the same as a genuine response?

(Bock 1989:32)

These questions are not denying the need for Christ's lordship over the lives of his disciples. They raise the issue as to whether one can squeeze all of discipleship teaching with its strict demands into a simple category called *willingness.* This solution sounds simplistic, and makes one wonder if it is proper to merge commencement of the life of discipleship with continuation in that life of strict discipline. Can discipleship be quantified at the beginning when there is in fact, an entire life time of discipleship? The fact is that there is indeed an "already" aspect of discipleship, which occurs at the moment of conversion. But there is also a "not yet aspect" which stresses that complete willingness to do Christ's will, and total conformity to him in holiness, are part of the perfection which awaits the sons of God. Paul stressed this in Philippians 3:12-14. Having said that, however, one must hasten to say that the Bible does not bifurcate the person of Christ so that he may be taken as Saviour, but not as Lord. In numerous places, including Romans 10:9-10 and Acts 16:31, salvation comes through placing one's trust in the Lord Jesus

Christ. The focus is on the person of Christ, and the initial step to trust him is not an end, but a beginning of discipleship. Bock expresses this well when he says:

> One believes and trusts in a Person and His work. The Person is the Lord Jesus and the work is what He accomplished on the cross. This dependence recognizes Jesus' authority to save, to be honoured, and to be followed. It does not "quantify" the gospel; rather it rests on the quality of the Person who saves and on the recognition of the quality and nature of that One to accomplish what He promises. The gift is received when a person recognizes his need and responds in trust. And the gift of salvation, which includes the indwelling Holy Spirit, effects some level of change in the person and begins a process of renewal and sanctification that culminates in God's wonderful work of glorification (Rom. 8:29-30).
>
> (:39)

2. Ryrie's discipleship model.

In responding to MacArthur's Lordship-salvation model, Ryrie explains his model in *So Great Salvation: What it means to believe in Jesus.* Ryrie defines a disciple as "a follower of a teacher and his teachings, involving, in Bible times, traveling with that teacher wherever he went" (Ryrie 1989:155). Ryrie does see both commencement of the Christian life and continuation in discipleship in the Great Commission. He says: "Great Commission disciples are believers who are learning and obeying. But learning and obeying are not *prerequisites* for believing; they are *products* of believing" (:105). It is problematic to actually allow for "Great Commission disciples" if one has decided that an essential element in discipleship is physically following Christ. It seems precarious to take a concept like μαθητης and to reduce it to the definition of *learner* or *pupil*. Christ's teaching concerning discipleship centers on total submission to him with corresponding transformation of life. Ryrie seems to concede that there is discipleship today, but he would separate the requirement for *becoming* a Christian (faith in Christ) from the requirements for discipleship (baptism and daily instruction). By this method, Ryrie can interpret the rather stringent demands of Jesus in passages like Luke 14:25-33 to be an appeal for submission to discipleship which is not the same as submitting to Christ for salvation. Ryrie also attaches great importance to the fact that Jesus was calling people to become his disciples by physically following him.

But the word *disciple* never appears in the New Testament outside the Gospels and the Book of Acts. This may be because a disciple was expected to physically follow his teacher wherever he went, and this meant leaving his family and occupation so as to be able to be with that teacher all the time. After Christ's resurrection and ascension, this aspect of discipleship was impossible, so the word was used less frequently in the Book of Acts and not at all in the remainder of the New Testament.

(:104-105)

Ryrie's view of what discipleship means raises several problems. Firstly, because his goal is basically polemical in providing a response to MacArthur's Lordship-salvation view (MacArthur 1988), Ryrie cannot really do justice in explaining the legitimate demands that are placed upon disciples of Christ. His goal is rather to defend the teaching that salvation is purely by grace through faith, and that a life of commitment is not a necessary part of being saved. Secondly, Ryrie seems to hold that *all* persons who became Christ's disciples were called on to forsake family and occupation and physically follow Christ. This obviously does not take into account situations like Mark 5:18-20, where a believer begged to physically follow Christ, but was denied that privilege, and sent home to family and friends as a witness. The question is: Would such a man not qualify as a disciple because he did not follow Jesus physically? It is also true that Ryrie has somehow confused discipleship with apostleship. Wilkins clarifies the issue when he says:

> The harshness of some of the calls is also understood more clearly when we recognize that some of those disciples we see most often in the Gospels have received an additional calling to service. Their original "calling" was to discipleship, which was a call to salvation, while the additional calling was to apostleship, which was a call to service. The call to service required additional "costs" as they followed Jesus around in his public ministry.

(Wilkins 1992:111)

A third problem in Ryrie's definition of a disciple is that he seems to say that the theme of discipleship has run dry in the Epistles, because after the resurrection of Christ and his ascension it was no longer possible to physically follow Christ as a disciple. This would seem to mean that the mandate to "make disciples" is not followed through in the Epistles, since Christ is no longer physically present. Yet, the promise of his abiding presence is part of the Great Commission (Mt 28:20), and it is tenuous to suggest that if a term is absent from a certain part of Scripture, then the concept is also absent. If one used that argument consistently, one would have to say that there is no doctrine of the trinity in the Bible

because the specific term is missing. Also, one would have to say that John's Gospel completely omits the truth of repentance, because that word is never used there. It may even be argued that Matthew does not anticipate the enablement of the Spirit for carrying out the Great Commission, because he makes no mention of the Spirit in Matthew 28:18-20. Ryrie's approach to discipleship has the advantage of eliminating works as the basis of salvation. Its main weakness is that it does not make a serious attempt to relate the commencement of discipleship by faith to the continuation of discipleship by a life of diligence and sacrifice. There is a great need in the current debate over discipleship to integrate essential elements, rather than to isolate them. If MacArthur has defined discipleship too narrowly, Ryrie has defined it too broadly. Bock is correct when he says that "the danger is that in defending their passionate concerns, they may each be giving up the opposite concern that also needs integration into the picture" (Bock 1989:37).

3. Hodges' discipleship model.

Hodges takes categorization much further than Ryrie. Hodges believes that the Matthean and Lukan forms of the Great Commission (stressing discipleship and repentance, respectively) are not dealing at all with *entrance* into life with God. They are dealing with the fellowship with God which comes through obedience to his Word. Hodges says that John's Gospel tells one how to obtain life eternal, and because John says nothing about repentance, obtaining eternal life does not require repentance:

> ...Like Matthew's expression of this mandate (Mt 28:18-20), it [Luke's Gospel] focuses on the *broad call* into a vital experience with God. In Matthew, that experience is described as *discipleship* to Jesus Christ our Lord (Mt 28:19) and involves obedience to His commands (Mt 28:20). In Luke, that experience is presented as the *fellowship with God* into which we enter by means of "repentance and remission of sins."...Whereas Matthew and Luke focus on the *experience* with God into which people are called, John focuses on a more *narrow topic:* how to get eternal life. And since *that* topic was in his mind, John the Evangelist had no need to discuss repentance.

> (Hodges 1989:161)

Hodges' denial that repentance has any place in initial conversion runs contrary to the strong emphasis on repentance in messages addressed to unsaved people. John the Baptist and Jesus stressed repentance (Mt 3:2,8,11; Luke 13:1-5) and warned of judgment if the

people failed to repent. Matthew 3:10-12 speaks of a judgment with "unquenchable fire" and Luke 13:3 is a warning from Jesus that "unless you repent you will all likewise perish" (that is, as the Galileans killed by Pilate). Hodges erroneously reduces these judgment statements to a temporal judgment. He says:

> This can only refer to temporal judgment and physical death. The unsaved are not "burned up" - they are not "destroyed" - in hell!...But in the national tragedy of A.D. 70 the physical lives of many thousands were cut down and destroyed. To the same effect are the words of Jesus in Luke 13: "but unless you repent you will all likewise perish" (13:3, 5). Here the word "perish" is a perfectly good Greek word which can simply mean "die".

<div align="center">(:159-160)</div>

Hodges maintains that one can rigidly separate the initial act of faith whereby one is saved from sin's penalty, from a life of discipleship and fellowship with Christ. It appears that in the initial acceptance of Christ no commitment is to be made at all to Christ as Lord in whatever sense of that term. Repentance is not part of the salvation experience. Moreover, the Great Commission says nothing about entrance into the new life of salvation, but speaks of the enjoyment of fellowship with God. One can identify with Wilkins when he says concerning Hodges: "While we can appreciate his struggle with Jesus' difficult words, eliminating the Great Commission as a message on entrance to salvation is a tenuous interpretation which even few other 'non-Lordship salvation' advocates would hold" (Wilkins 1992:45). Crenshaw and Gunn (1994:57) are more critical of Hodges' position, calling it rank "antinomianism". A biblical way must be found to relate the apparent incongruities and inconsistencies. To simply eliminate one side of the problem, as Hodges has done, is unacceptable. A biblical approach will seek to do justice to all the elements in the problem.

4. The discipleship model presented by Michael Wilkins.

Wilkins traces discipleship through five stages in what he calls *The Jesus Movement*. From the first stage, which stresses how people sought Christ for different reasons, Wilkins moves through the remaining stages of Christ actually calling people to himself, Christ sifting the people who were coming to him, the followers reduced to a smaller group, and

the final stage of discipleship in the early church (Wilkins 1992:100-119). With each stage a characteristic of discipleship comes to light, and the emphasis of Wilkins is that all five stages need to be considered as contributing to the overall meaning of discipleship. The first stage was preparatory as people took the initiative to come to Christ for a variety of reasons, some good, some bad. From the second stage when Jesus initiated the call to people to follow him, discipleship in its fuller meaning became evident as an attachment to Jesus, which submitted to his lordship and control over all of one's life. Naturally, the strict demands weeded out the superficial and self seeking disciples. In the final stage, which was marked by the descent of the Holy Spirit and the formation of the church, the word achieved its clearest definition and application in the lives of believers, who were also called Christians. Wilkins sums up the final stage of discipleship with these words:

> The word *disciple*, which was subject to some confusion during Jesus' earthly ministry because of the existence of other types of disciples and because of the inherent implication that a disciple follows the master around, was used freely during this stage of the Jesus movement to designate a believer in Jesus. Now all believers were in his presence continually because of the indwelling Spirit. The multitude of "believers" (Acts 4:32) is a synonymous expression for the multitude of "disciples" (*mathetai)* (Acts 6:2), and the expressions "those who believe" and "the disciples" signify the same group of people (cf Ac 6:7; 9:26; 11:26; 14:21-22).
>
> (Wilkins 1992:118)

It becomes clear through Wilkins' study of discipleship stages in the ministry of Jesus, that the entire matter of discipleship was not consummated until the church was actually established. It is wrong therefore, to view one stage of discipleship as providing the complete answer to the entire experience. What is needed is a feel for the developmental character of discipleship in Jesus' time, with each stage of development contributing something to the total picture. Wilkins' model has the advantage, therefore, of rescuing the church from the fragmented approach to discipleship which stresses one quality to the neglect of other vital qualities, such as one sees, for example, in the MacArthur model versus the Ryrie model. Wilkins has done an admirable job of integrating various characteristics of biblical discipleship so that a full definition includes the entrance into discipleship as well as the daily experience of salvation. As Jesus called people to follow him as disciples, the church has been commanded to go out to all the nations and call them

to follow Jesus as his disciples. There is a clear continuity of Jesus' call to discipleship and what Christians do today in calling men and women to discipleship. Wilkins says:

> As the crowd heard Jesus' message they were called to a personal decision, either for him or against him. When a person made a personal decision to believe on Jesus, that one would come out of the crowd to become a disciple of Jesus. Making disciples from among the crowd was the object of Jesus' ministry in Israel (Mt 9:35-38), and the worldwide commission he gave before his ascension was to make disciples of the nations (28:19).
>
> (:109-110)

The Synoptic Gospels record the pointed statement of Jesus that the one coming after him must deny himself, take up his cross daily, and follow him (Mt 16:24; Mk 8:34; Lk 9:23). This could be taken as a summary of the requirements for true discipleship. In discussing this entire matter of cross-bearing Michael Greene refers to context, theology, and history to substantiate his view that cross-bearing means "to submit to the authority or rule one formerly rebelled against, or to obey God's will" (Greene 1983:120). There is no justification in Scripture for a call to the nations to simply place their trust in Christ as the commencement and the conclusion of what it means to be a Christian. While faith in Christ is the commencement of a new life, there is the entire discipline of bearing one's cross, or submitting to live according to the dictates of another, Christ, the Lord. Thus as Greene says:

> The requirements that a disciple "take up his cross" means "to submit to the rule against which he was formerly in rebellion." ...To "deny self" means to cease rebelling against the King and his rule - to cease being hostile to God, to stop being disobedient. To "take up his cross" means to submit actively to the King and His reign - to obey God and His will. The one who does this is thus following Jesus.
>
> (:127)

D. The meaning of πάντα τὰ ἔθνη.

When Jesus said that "all the nations" were to be made his disciples was he thinking in terms of "people groups" or was he thinking of all the nations as equivalent to all humanity? The homogeneous approach to discipling maintains that one should adapt one's approach to reach people groups in homogeneous units rather than strive for integration of various groups. Working with segregated groups may have some personal advantages for

the missionary, since complex diversity is reduced when one concentrates on segregated groups. The sad fact, however, as proved by TEAM's discipling ministry in Southern Africa, is that homogeneity may lead to separate churches which will fight to maintain their ethnicity rather than to reach out to all nations. McGavran is the chief proponent of the homogeneous approach to discipling. He uses the term "discipling out to the fringes" which he explains as follows:

> Whenever people-consciousness is high - when classes and races think of themselves as distinct, and Christian churches are starting to multiply in one or two of them - correct policy of Christian mission is to *disciple each unit out to its fringes.* To attempt to plant congregations in several units at once, arguing that brotherhood demands this, and insisting on integration *first*, whether the church grows or not, is a self-defeating policy and contrary to the will of God...The risen Lord made no mistake when He commanded His disciples to begin in Jerusalem and proceed to Judea. In both places as we have seen, the Holy Spirit led the Christians to witness exclusively to Jews. Only after the one-people Church grew strong among the Jews did He lead it out to the Gentiles.

<div align="center">(McGavran 1970:212)</div>

McGavran's approach is based on sociological factors, but is fuelled by his view of Mt 28:18-20, which separates discipling from perfecting. The latter task would stress such matters as equality and social justice, while the former task places all the emphasis on numerical growth, which McGavran feels is best achieved by making sure "that we ask people to become Christians where they don't have to cross barriers of language and culture and class and wealth and style of life" (McGavran and Arn, quoted by Chris de Wet, 1986:90). Thus, the truth of equality and righteousness is to be upheld after principles of separate evangelism and growth have been established. Whether McGavran's terminology is adopted or not, the point is that many evangelical groups, including TEAM, followed the McGavran practice. In South Africa, at the time of TEAM's pioneer work, "people-consciousness" was extremely high. Segregated discipling led to the establishment of three major denominations, based on racial distinctions, and which now find it extremely difficult to overcome ethnicity in favour of unity. The fact, however, is that the homogeneous principle finds no support in Christ's use of $\pi\acute{\alpha}\nu\tau\alpha$ $\tau\grave{\alpha}$ $\acute{\epsilon}\theta\nu\eta$. And the suggestion that the Holy Spirit led the early church to witness exclusively to Jews, is conjecture. Alford is correct when he says that $\pi\acute{\alpha}\nu\tau\alpha$ $\tau\grave{\alpha}$ $\acute{\epsilon}\theta\nu\eta$ means "All nations,

including the Jews" (Alford 1958 vol 1:306). Robertson also agrees: "Not just the Jews scattered among the Gentiles, but the Gentiles themselves in every land" (Robertson 1930 vol 1:245). Bosch says: "It is clear then, that Matthew was simply trying to say that Jesus was no longer sent only to Israel, but had, in fact, become the Savior of all mankind" (Bosch 1991:64). Thus, while one may start the discipling work with the people among whom one lives, the other race groups cannot be excluded or "postponed" until one group has been thoroughly evangelized. The testimony of history is that the more one postpones integration, the more ethnocentric the church becomes, until integration becomes almost impossible. One needs to constantly remember that the discipling mandate is a global one, not a group one. While acknowledging that the homogeneous approach to evangelism may have some advantages, De Wet warns that it is "a big NO for the South African situation. I do not think we dare implement or teach the principle of the homogeneous unit in a country already so torn and divided" (De Wet 1986:92). In the discipling task one must focus on people as those made in God's image, belonging to the world that God loved and to which he sent his Son. Matthey expresses this global aspect well:

> ...There can be no doubt for any reader of Matthew's Gospel that Christians are called to make disciples of the kingdom, i.e. of Jesus even though the text does not specify. "All the nations" here means all nations of the earth, including the Jews. It is the open appeal to universal mission. The vision recalls Old Testament hopes that in the end all nations will finally recognize God's kingly rule. Here too, the appeal is not just to make some individuals followers of Jesus. Because all power is given to Jesus, the Son of God, the possibility opens up of all mankind following his steps.
>
> (Matthey 1980:168).

E. The participles πορευθέντες, βαπτίζοντες, διδάσκοντες.

The modal thrust of these participles is clear. They explain how the nations are to be discipled.

1. πορευθέντες: Ryrie states that "Though three participles surround the imperative 'make disciples' in the commission, the first one is correctly translated as an imperative 'go.' This same construction is found in Matthew 2:8 where the word *go* in a participial form must be translated as an imperative" (Ryrie 1989:104).

This is possible, but not necessary when the participle has a direct relation to a main verb. Contemporaneous action is indicated when an aorist participle is joined to an aorist verb. Thus, one could understand the Great Commission to say: "As you go make disciples." The idea of *past* time for the aorist participle cannot be pressed, since *time* distinctions are applicable only in the indicative mood of the Greek verb. "The element of past time is absent from the aorist participle especially if its action is identical with that of an aorist finite verb" (Blass & Debrunner 1961:175). Christ views his disciples as a people on the move with his message. Unfortunately, the Great Commission has often been restricted to the participle, πορευθέντες, and the major emphasis has been placed on "go" as though that were the heart of the Commission. Thus, mission has been viewed almost exclusively as crossing racial, linguistic and cultural barriers with Christ's Gospel. Na, while recognizing that various scholars understand πορευθέντες as imperatival in force, rightly concludes that "it would be time to say that the main verb imperative force rests not with *poreuthentes* but with *matheteusate*" (Na 1998:166) Verkuyl, echoing the sentiments of David Paton and Charles West's *The Missionary Church in East and West,* stresses the need for "mission in six continents." Verkuyl says:

> This vision is so important because it underscores the need to engage in missionary work everywhere, because it represents the gradual breakdown of those paternalistic structures and attitudes which held missions in their grip for so long, and because it - finally - strives to put an end to the one-way traffic from West to East between the churches.
>
> (Verkuyl 1978:311-312)

The command to reach out to all the nations is not placed on the lap of Western missionaries alone. The nations are found everywhere, and the church planted by Western missionaries, must arise to its task of discipling the nations, starting where the church is, but keeping its eye on the world, and not only on its own race group. It is a going church "at home" which realizes that it does not discharge its missionary duty by simply "sending" and "supporting" missionaries, as though the only dimension of mission is that of leaving home for a foreign culture. The sending church must itself be active in reaching out where it is realizing that *"The differentium lies in the crossing of the frontier between faith in Christ as Lord and unbelief"* (Verkuyl quoting Newbigin 1978:311). While Christ's

Church must indeed keep its eye on the multitudes beyond its own borders, it must also realize that migration is a fact. Arias asks: "What are we doing to 'make disciples' of all nations, those already coming to this country [USA], entering into our cities and communities, and surrounding our shrinking older churches in the cities or the suburbs?" (Arias 1991:417). What is true of the USA is true of many other developed countries, where it appears as though the world is being brought to the doorstep. These "lost sheep" right here on the home front should not be overlooked. Wagner, in writing about "Mission and Church in Four Worlds" (Wagner 1976:275-292) says: "The 'fourth world' embraces all those peoples who, regardless of where they may be located geographically, have yet to come to Christ. In that sense, the fourth world is the top-priority objective of missions" (:277)

2. βαπτίζοντες: The ones who submit themselves to the Lord as his disciples must be baptized εἰς τὸ ὄνομα of the triune God, Father, Son, and Holy Spirit. Verkuyl is surely correct when he says that "this baptism in the name of the Father, and of the Son, and Holy Spirit affirms one's passage from the realms where one is held captive by sin, death, and demonic powers to the realm of the messianic kingdom" (:107). The liberation is from sin and darkness to a new allegiance to a new Master. McNeile expresses this new allegiance in the following way:

> Soldiers are said to ὀμνύναι εἰς τὸ ὄνομα Διος ὑψίστου (Herodian): they swore themselves 'into the possession of' the god...Similarly here: 'baptizing them so that they are entered as the possession of the Father,' etc.
>
> (McNeil 1980:436).

This seal of ownership accords well with what was said about denying one's self, taking up the cross, and following Christ. Autonomy has given way to divine supervision. Also, it is clear in the New Testament that baptism as a church ordinance, is a public testimony of one's identification with Christ, but also with his Body, the Church. Thus, the Church already exists, and it can be entered by the new convert through baptism. Individualism is ruled out in favour of body life. Autonomy is ruled out in favour of a submission to the local church for teaching and training in the things of God. But, as Christensen says: "The mystical Body of Christ becomes incarnate, and thereby, visible, in local congregations.

The visible local church is a manifestation of the Church Universal in a geographical location" (Christensen 1979:148).

3. διδάσκοντες: Whereas a new disciple gets baptized once, that disciple is to be taught continually to obey all that Christ has commanded. It is important to note that the emphasis is placed, not on the content of the teaching alone, but on the disciple's obedience to that teaching which results in transformation into the Master's image. Wilkins rightly stresses the necessity of obedience and not mere head knowledge. He says:

> But knowing these teachings is not enough. Jesus' disciples are called to "obey" or "observe" all that Jesus commanded (Mt 28:19). Jesus' disciples will live different kinds of lives than other kinds of disciples, because they will be obeying the most distinctive Teacher and teachings of history. This is one reason why we should be hesitant to identify Jesus' "disciples" simply as "learners." Jesus' disciples will know the content of his teachings, but the real difference in their lives will be manifested because they *obey* his teachings.
>
> (Wilkins 1992:137)

The obedience to the things Christ commanded must not be limited to one area of life, the "spiritual." Comprehensive obedience embraces the whole life of the disciple. Wilkins, in his explanation of the dimensions of discipleship, mentions the spiritual life, ethical life, and community life (:135-141). Concerning the ethical life, Wilkins sums up Jesus' instructions, particularly as they are found in the Sermon on the Mount, but also in the rest of the gospel, in four statements:

- Jesus' disciples must focus on the ultimate goal, which is perfection (Mt 5:48). This is not to say that sinless perfection is possible here and now. What is stressed is that God sets the standard according to his own character. This is not different from 1 John 2:1 which says: "My little children these things write I unto you that you sin not." While failure is always possible, the disciple strives not for mediocrity, but for perfection. Rather than lower the ethical demands to suit man's standard, Christian disciples must seek, by God's grace, to measure up to his standard.

- Thought and motives are as important as action. Thus whereas the law often condemned the overt act, Christ condemned the hidden motive or impulse. Thus crimes like anger and adultery are traced to their source in the human heart (Mt 5:21-22, 28).

- Love is the central theme of the disciple's life. That love is not only vertical (towards God), but also horizontal (towards the neighbour, and not excluding one's enemies – Mt 5:43-48). Christ's teaching about loving the enemy is reiterated by Paul in Romans 12:18-21, and in John 13:34-35, the disciples' love for one another is presented as the "badge of discipleship."

- Jesus' disciples will be called upon to give full account of what they have thought and done. Whereas false professors will be separated from Christ (Mt 7:21-23) true disciples will be confessed by Christ before the Father in heaven (Mt 10:32-33).

Thus, the Great Commission with its emphasis on Christian education can be "a word of judgment to much of contemporary evangelism, through professional and transnational organizations, or through the the so-called 'electronic church,' without the support and discipline of a discipleship community. Through these mass means, we are producing millions of consumers of religion. But consumers of religion are a far cry from true disciples" (Arias 1991:412). Bosch, likewise stresses that "Discipleship involves a commitment to God's reign, to justice and love, and to obedience to the entire will of God" (Bosch 1991:81).

F. The assurance of Christ's presence.

The Great Commission is prefaced by a declaration of Christ's universal authority, and it is undergirded by a declaration of Christ's unfailing presence. It is interesting that Matthew's Gospel began with an announcement that Christ would be called Immanuel (God with us - Mt 1:23). It closes with a promise of Christ himself that he will be with his disciples unto the end of the age. The expression συντελείας αἰῶνας is a favourite Matthean term for the consummation of the age. It is used in Matthew 13:39, 40, 49; 24:3; 28:20. It is also

found in Hebrews 9:26 where it refers to the first coming of Christ to put away sin by his atoning death. The Matthean reference to the συντέλεια of the age reaches beyond the present time and extends into the establishment of Messiah's kingdom at his second coming. Dispensationalists who believe that the Great Commission is for the Church have usually seen the terminus of the age as the rapture. Such is surely incorrect. Matthew's συντέλεια of the age reaches beyond the so-called "Church Age" since the discipling of the nations will ultimately culminate in all nations being ruled in righteousness by Christ. Toussaint has correctly understood this larger terminus. He says:

> For one thing, the words "end of the age" (συντελείας αἰῶνας), an expression peculiar to this Gospel, is used by the Lord of the period of time extending from the beginning of the church age to the end of the tribulation period (Matthew 13:39,40,49). The commission, therefore, applies to the church as well as to the saints of the tribulation.

> (Toussaint 1980:318)

It is clear that what has been called the Great Commission, is by no means restricted to Matthew 28:18-20. This study has shown that the popular text is a hinge, which turns both towards the Old Testament and towards the New Testament. The global sphere of the commission cannot be grasped apart from a proper understanding of Christ's global authority. Working under that authority, the nations are to be discipled in the sense of being brought to submission to the only King, Lord, and Saviour, Jesus Christ. In discipling the nations in that way one cannot scripturally omit the vertical dimension of discipling. But neither can one cancel out the horizontal dimension which seeks to extend Christ's saving grace and power into all areas of life - not only the spiritual area. A true disciple cannot reserve autonomy over any part of his life. Christ must be Lord of all. Essentially, this means that when one has learned as a disciple, an awesome task follows, which is one of reproduction in the lives of others. One can see that if the discipling is done poorly, what is reproduced will be but a shadow of what Jesus expects. The following of Jesus as a disciple involves more than professing faith in him. What this means is that all true disciples are called upon to surrender all rights of autonomy to a new Master; to be prepared to go all the way with Jesus, even if it means death. The key to discipleship is to recognize that the Master is none other than Christ, who by his victory

over sin and death has won all authority in heaven and upon earth. Allen Arensen states
this well:

> Jesus desires that each person be a disciple of himself. Discipleship involves acceptance of
> Christ's authority both by believing in him as Savior and then by obeying him as Lord. The
> person of Jesus is central. The attachment that men acquire to Jesus shapes their whole life. The
> key to discipleship is one's relationship to Jesus Christ. As people involve themselves in him,
> they become obedient to him; not because of impersonal laws, but because of who Jesus is.
>
> (Arensen 1980:103)

The study of the Great Commission must be rounded off by showing in summary form that
the task of making disciples does not "run dry" in the Epistles.

2.4.5 Discipleship in the Epistles.

Once the Great Commission is taken as the Saviour's "marching orders" for the people of
God right up until the consummation of the age, then one cannot deny discipleship in the
Epistles. It was noted that some writers, like Pettingill and Gaebelein, taught that the
Great Commission with its mandate to "make disciples", was not for today, but was a
"kingdom" commission reserved for the future. Most evangelicals, however, have taken
the Great Commission as Christ's missionary mandate for today. What is needed is a
demonstration of the continuity of discipleship from Christ's life time during which he
made disciples, to the time after his ascension right up to the present time. Admittedly, the
word μαθητής is not found in the Epistles. That is not because believers can no longer
follow Jesus *physically* (Ryrie 1989:104-105). Following Jesus, even during his earthly
life, was, for many people, a *spiritual* relationship, based on a faith commitment to the
Lord Jesus. Some (not all) were called to follow Jesus, not only as disciples, but as co-
workers with him. It may be that the word *disciple* is not used in the Epistles because the
main focus is on the *Body of Christ* or the Church. The corporate body life is stressed by a
term like ἐκκλησία . What is significant, however, is that there are several expressions
and exhortations in the Epistles, which cannot be understood apart from discipleship. It is
beyond the scope of this study to describe all of these significant discipleship terms. A few
will be taken to confirm that discipleship is indeed an ongoing experience in the Epistles.

2.4.5.1 The use of μανθάνω in the Epistles.

While the noun μαθητής is absent from the Epistles, the verb μανθάνω is used eighteen times in the Epistles (Wilkins 1995:160; Kohlenberger, Goodrick & Swanson 1995:605) In Romans 16:17 Paul warns the church against people whose beliefs are contrary to the doctrine which the church has learned (παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε). Learning sound doctrine from godly teachers is discipleship in the same way as learning directly under Jesus was discipleship. Jesus also warned his disciples against false teaching (e g in Matthew 16:5-12). In Ephesians 4:20 the church at Ephesus is warned of the clear distinction between themselves and the unbelieving world. They had learned (ἐμάθετε) Christ, and, in him they had been taught (ἐδιδάχθητε) a manner of life characterized by holiness and love. Jesus, likewise, invited people to take his yoke and to "learn from me" in order to find rest of soul (Mt 11:28-30). Coming to social implications of discipleship in the Epistles, one learns from Titus 3:8, 14 that disciples of the Lord must learn (μανθανέτωσαν) "to maintain good works, to meet urgent needs, that they may not be unfruitful" (Titus 3:14 NKJV). In 1 Timothy 5:3-4, children are to learn to care for widowed parents, so that the church can care for those widows who are really destitute. Thus, discipleship in the Epistles focuses on spiritual as well as social responsibilities.

2.4.5.2 The use of διδάσκω in the Epistles.

It is important to note that the experience of *learning* Christ and his Word, brings with it the responsibility to *teach* others also. Thus, in Colossians 3:16 the disciples of Christ are told to let the Word of Christ dwell in them richly, and, out of that rich learning experience they were to teach and admonish one another in all wisdom. The discipling was directed, not at special Christians being groomed for vocational service, but at the entire body of believers. In many instances the ones taught will become Christian leaders who will then have a unique work of teaching others what they have learned (2 Timothy 2:2). The writer of Hebrews rebukes his readers for their stunted growth in truth, which bore the sad consequences of inability to teach others (Hebrews 5:12-14). As the Great

Commission implies by the imperative μαθητεύσατε , all who have learned as disciples, are to teach others also. In the Epistles that mutuality of teaching is viewed as a true expression of the communal life of the Church. Discipleship is both personal and corporate. Failure to recognize discipleship in the Epistles can be traced in part, to a failure to appreciate the principle of body life taught so clearly in the Epistles. But what is also significant, is that the same communal aspect is stressed for Israel in the Old Testament.

2.4.5.3 The use of the term περιπατέω in the Epistles.

This could be a study on its own, since the command to Christians to "walk" worthy of Christ is emphasized throughout the Epistles. A few references must suffice. Romans 6:4 says that Christians were baptized into Christ's death, but have also been raised up with him so that they should *walk* in newness of life. The imagery of dying with Christ to the flesh with its cravings reminds one of Luke 9:23 and the command of Jesus to deny one's self, take up the cross, and follow Jesus. Continuity is evident here. The apostle John says in 1 John 2:6 "He who says he abides in Him ought himself also to walk just as he walked." Being Christ's disciple clearly means imitating Christ. Conformity to Christ in our life and service is the logical result of true discipleship. To know how Christ walked, one must of necessity, study the Gospels, which portray Christ's earthly life. Thus, the discipleship motif is sustained through the entire Bible. In Revelation, those who remain pure will walk with Christ (Revelation 3:4). That walk will be consummated when they walk in the New Jerusalem (Revelation 21:24)

Discipleship is "alive and well" in the Epistles. The three terms, "learn", "teach", and "walk", can be taken as representative of the strong emphasis on discipleship in the Epistles. What is significant is that learning does not involve mere head knowledge; it involves a response to Christ as a disciple, which will transform all areas of life. The performance of good works in meeting the needs of others, especially those who are unable to repay the good deeds, is a dynamic outworking of discipleship. Luter is correct in his assessment of discipling in the Epistles:

> Since the Epistles focus on the church rather than on individual believers, the absence of the word *disciple* should be expected. However, while the word *disciple* is absent, the concept of discipleship does fit quite naturally into the extensive practical emphasis the Epistles give to the responsibilities of individual believers.
>
> <div align="right">(Luter 1980:269)</div>

Wilkins likewise gives an excellent summary of the discipleship theme in the Epistles:

> Hence, the true believer is one who, although he or she can now no longer physically follow Jesus around, focuses his or her belief on the reality of a risen Lord and Savior, exercises personal faith unto salvation, and is characterized by a lifestyle consistent with apostolic teaching concerning the Christian life. This is truly a continuation of the concept of discipleship that Jesus taught in his earthly ministry.
>
> <div align="right">(Wilkins 1992:295)</div>

2.5 EVALUATION AND CONCLUSION

2.5.1 TEAM's narrow focus on church planting

TEAM narrowed the entire Great Commission to one main task – Church planting. Thus, the establishment of the national church was viewed as "mission accomplished." The church thus planted was encouraged to reach out to its own people and plant new churches among them as the Mission had done. No effort was made to encourage a vision beyond the national borders to include all the nations. Thus, the national church did not consider the global missionary task as theirs. It was the task of the foreign missionary. The establishment of *indigenous* churches (with stress on their independence of the founding mission) was the all-consuming passion of TEAM. This restricted approach to the Great Commission also affected the nationals when they were called upon to fulfill Christ's mission. It will be observed that the planting of the church in a new area was considered by national leaders (in imitation of TEAM's work) to be "mission accomplished". Wagner has tried to relate the goal of church planting to a larger missionary goal which many evangelical groups appear to ignore. He says: "We must grant that one of the noble, and indeed necessary, results of a successful mission in the world is a church. But if the missionary task is considered accomplished because a church now exists, the original

missionary vision has been lost" (Wagner 1976:277). Wagner's conclusion is that "the proper objective of a mission is not merely the establishment of a church, but ideally of a *missionary* church…If the mission has somehow been unsuccessful in transmitting its own missionary vision to the new church, it has not lived up to its best potential and highest calling" (Ibid).

2.5.2 TEAM's bifurcation of vertical and horizontal dimensions of mission.

In stressing the Church, TEAM said nothing about the present aspect of the Kingdom of God. Thus, the vertical dimension of mission was accentuated, and the horizontal dimension was neglected. Issues like compassion for the poor and marginalized, justice in personal and national aspects, and racial equality, were omitted, as not part of discipling all the nations. Whenever TEAM engaged in social ministries, these were viewed as "support tasks" to the main job of church planting. Thus, the teaching of new converts did not really involve "teaching them to observe all things" which Jesus had commanded. The vital aspect of holistic ministry was missing. This omission is not to be traced simply to TEAM's practice; it is in fact, the reflection of a faulty theology of mission. Veteran TEAM missionary, Ralph Christensen, in discussiong the "incarnational thrust" of the expression "In Christ" correctly states that "Christ's life moves out across all barriers to meet people in their contexts of need. An intimate relationship with Christ on the basis of His lordship will move a person away from ego-centric motifs towards other people" (Christensen 1979:142). Christensen also sees the Church as an incarnation of the kingdom of God: "The Church is to incarnate the Kingdom of God in the world, to visualize Christ's rule corporately where His presence is confessed and acknowledged" (:144). This present aspect of God's kingdom was submerged in TEAM's ministry beneath the ministry of planting local churches.

2.5.3 The promise for the future.

TEAM representatives like Snook and Britten have expressed the need for a holistic approach to mission. It appears that more recent statements by TEAM (such as TEAM's *Strategic Plan of the South Africa Ministry Area,* 25 July 2001), have a more holistic

thrust. Discipleship must be defined as total obedience to the Lord Jesus Christ, as that obedience is worked out in all of life, not only in the spiritual realm. Miller asks: "What is it to 'disciple' "? (Miller 1986:59). His response is: "Our pacesetting task is not simply to do evangelism to get 'decisions,' but to do it with intensity, clarity, and thoroughness so that people are brought to faith in Christ and follow Him with heartfelt obedience. Expressed in relation to the local church, the goal is to add people who are Christians seeking to live in obedience to its Lord" (Ibid). If such qualitative growth is not stressed, and if the numerical growth alone receives emphasis, Miller warns that small ingrown churches will simply become big ingrown churches (Miller 1986:27-38).

The next chapter will study the way in which TEAM pioneers executed their work in Southern Africa. Whether missionaries or nationals, it remains true that convictions formulated conciously or unconsciously over the years, provide the impetus for life and ministry. It is therefore necessary to investigate the extent to which the Mission's understanding of the Great Commission was perpetuated by the early missionaries in their pioneer work.

3. CHAPTER 3: TEAM's PIONEERING DISCIPLING WORK AMONG THE COLOURED PEOPLE OF SWAZILAND AND SOUTH AFRICA

Having surveyed TEAM's understanding of the Great Commission in the light of the comprehensive scope of Scripture, this chapter examines the pioneering stage of TEAM's work among the Coloured people of Southern Africa. Basic missiology reveals itself in practice. Thus one can expect to see how TEAM's perspective on the Great Commission influenced them in their efforts to establish the work in Southern Africa.

3.1 COMMENCEMENT OF TEAM's DISCIPLESHIP OF COLOURED PEOPLE IN SWAZILAND

3.1.1 Initial focus on the Black people of Swaziland.

It is interesting that Franson had spent two or three weeks trying to recruit Afro-Americans for the task of reaching the Blacks of Southern Africa. According to Hale, Franson explained the lack of response of the Afro-Americans as an indication of carnality, on the one hand, and racial inferiority on the other. Hale correctly notes that the latter criticism was unfounded, and came from one who was "no anthropologist", but who "generalized that the indigenous peoples south of the Equator were superior to those north of it..." (Hale 1988:195-196). Franson's conclusion was that the Whites were therefore more suited for evangelizing Southern Africa. It has proved true that TEAM's missionaries to Southern Africa have been mainly White, although, there are exceptions, for example, with the Patricks, who are Afro-Americans serving as TEAM missionaries in South Africa. It must be noted, however, that this was a recent development in TEAM's work.

It appears that TEAM pioneers were set on discipling the Blacks of Swaziland as a matter of primary concern. Hale reports that the pioneers were so eager to reach the Black Africans that, from the time of their departure from the USA until their arrival at Ekutandaneni in Natal, they studied Zulu twice daily (Hale 1988:200-201). They were

preparing themselves to minister to a specially selected target group. This may be the reason for the dearth of information concerning the Coloured work, which became a concern to TEAM at a later stage. This is not to say that there was no concern for the Coloureds. The focus on a specific people group was so clear and strong that efforts to disciple other race groups outside of the target audience were minimal. Mala Moe, for example, had a great heart of love for all the inhabitants of Swaziland, yet her main contribution was to the establishment of the Black church. Her biographers, Nilsen and Sheetz (1956) devote the entire book to telling of Malla Moe's indefatigable ministry among the tribal Swazis, with hardly any reference to the Coloured people. It is true, however, that a missionary like Marlin Olsen, who worked principally among the Coloured people, was greatly stirred by the life and work of Malla Moe. In paying tribute to Malla Moe, Olsen focused on a key quality of her life:

> The motto of Malla Moe's life could perhaps best be expressed in the verse she often quoted: *"Without me* ye can do *nothing."* She taught me another lesson when she said: "Brother Olsen, always remember, God is not interested in the colour of a man's skin; it is the colour of the heart that counts." These two things together seemed to direct the course of her daily life.
>
> (Olsen 1958a:16)

It appears that the Swazi people may have been providentially prepared for the coming of missionaries. Matsebula, in his *A History of Swaziland*, relates a dream which the Swazi monarch, Sobhuza I, had some time before his death in 1836. The dream concerned the arrival of white-skinned people, who would bring with them *umculu* (a scroll or book) and *indilinga* (round metal or money). Matsebula notes that "The book was taken to represent the Bible, and Sobhuza advised his people to accept this, but to try and avoid money. He warned them that they must never harm these white people, for if they spilt a drop of the white man's blood their country would be destroyed and they would disappear as a nation" (Matsebula 1988:24). The response of the Swazi people to Sobhuza's counsel was that "they listened carefully to his words, and have tried ever since to observe the advice of listening to those who brought the Bible, even though they have found it impossible to avoid the indilinga" (Ibid). The history of missions in Swaziland shows that generally there was warm reception of missionaries. It is true, however, that in later years, under a new monarch, Mswati, mission organizations like the Berlin Mission Society, did experience

some difficulty in establishing their work in Swaziland. They succeeded in their pioneer efforts in 1887. The SAGM had to wait until 1894 before they established their first field in Swaziland (Hale 1988:205).

3.1.2. The commencement of TEAM work among the Coloured people.

3.1.2.1 The contribution of William Dawson.

Dawson was a British missionary who had served with FEAM (Free East Africa Mission) at Ekutandaneni in Natal, but who, after his marriage to Emma Homme, in April 1894, was appointed by Franson as superintendent of TEAM's Southern Africa field. Dawson reports that after he had accepted Franson's offer to head up the work in Swaziland "a letter came out from America, notifying that the Swedish Pilgrim Church of Brooklyn, had agreed to support Mr. Dawson, and enclosed the first quarter's support" (Dawson [s a] 20).

Dawson, while concentrating at first on the Black Swazi people, did have experience working with Coloured people in the Glendale area in Natal. He moved there in March 1900, because of the Anglo-Boer War, which had taken its toll on Swaziland. He worked with Severin Bang, another TEAM missionary serving in the Glendale area, and thus he was able to minister to the Rankins and another Coloured family, connected to Bang's work. He returned to Swaziland in 1902 (Dawson, 78-80).

A. Dawson and the founding of Florence Eurafrican School (Florence Christian Academy – FCA)

Possibly the single most significant contribution of Dawson was that he was the founder of *Florence* (Later called *Florence Eurafrican School*). This study will show the significant role that this school played in the work of TEAM among the Coloured people of Swaziland. It will also show that the influence of FCA extended beyond the strictly "spiritual" sphere, and did, in fact, impact the Swazi nation in a holistic way.

1. Early struggles in the founding of Florence.

Initially, Dawson desired to use the ground obtained from the British government in the
Hlatikulu district, about twenty-four miles from Bethel, for the building of a training
institute for Black students. For that reason, the mission station was first named after the
Swazi chief, Ndabankulu. Later, in 1914, after the death of Dawson's daughter, the station
was named *Florence*. Response from Black Swazis, however, was disappointing, since
they refused to assist Dawson with building projects unless they were paid. Dawson's
view was that he would teach them a trade by "hands on" method. They were more
concerned about remuneration. Dawson tells of his disappointment at the lack of response:

> In speaking to them about learning at the institute, and learning to build, they wanted wages for
> their work. As we had no money for that purpose, we were obliged to decline their services, and
> that was again another disappointment. A third invitation was sent out, with the same result, that
> they would not come unless they could get wages. There was nothing to do about it then but for
> Mr. Dawson to work with his own hands and put up the necessary buildings, and pay out of his
> own pocket the wages of those boys which he employed to help him.
>
> (Dawson [s a]:165)

Thus, the early construction efforts at Florence were marked by difficulty. But the building
program succeeded through the stages of building missionary dwellings, class rooms,
dining hall and dormitories, starting in 1912, until the new church building was dedicated
on 15 August 1920. Coloured children were already joining with the Black children at
"Old Florence" where, under the tutelage of Dawson, many were receiving a basic
education as well as a spiritual grounding in the Word of God (Ryan, Lillian, Interview
with writer, November 1996, Manzini, Swaziland).

2. Direct focus of Florence on the Coloured people of Swaziland.

Direct focus on the people group called *Eurafrican* began in 1921, when "Dawson
conceived the idea of a special effort to reach the Euarafrican people with the gospel of
the Lord Jesus Christ and to provide education for the children" (Swanson 1951:201).
Dawson's own burden for the Coloureds was strengthened by appeals from the parents of

Eurafrican children and the Swaziland Government for a school for Eurafrican children (:238). According to Humphrey Henwood (Telephonic Interview with writer, April 2001), Coloured children were ridiculed and despised because of their mixed descent, and were called "People with two brains."

Malla Moe had already been granted permission by Mr James Clarence Henwood to build a mission station on his property. Thus Bethel was established as "a haven for travelers, a temple of worship, a place of prayer, a fountain of refreshing for the weary, and a lighthouse for the stumbling sinner" (Nilsen and Sheetz 1956:93). For the Coloured people, however, the significant building was not Bethel, but Florence. The need for a distinct school for Coloured children, led Dawson and Bertel Pagard to ask Mr Robert Henwood (Humphrey Henwood's father) for a donation of ground to erect such a school. The request was granted, and in 1935 construction began at "New Florence." Dawson was assisted in this building program by Pagard and Danielson. The new church building was completed in 1940. "Old Florence" was destroyed by fire in 1926, but rebuilt. "This time there was no thatch but an iron roof!" (Ryan, Lillian, in *Florence Beacon, 50th Anniversary,* 15). Some ministry continued there under Black Swazi leadership, but with the move to "New Florence", a clear distinction was made between Black and Coloured works.

B. Dawson's holistic approach in ministry.

Dawson obviously believed in an education that would meet the needs of the total person. He himself took an interest in astronomy, and was a linguist "of which there were few equals" (Christensen M D. A Tribute to Rev. W.E. Dawson, in *Florence Beacon: 50th Anniversary,* 22). His expertise in carpentry was passed on to his students, and the ones who showed special interest were given special opportunities to learn the trade. Adrian Hillary, for example, gives the following testimony about his learning of carpentry alongside Dawson: "In 1933 I passed Standard 6. I returned in 1934 to do carpentry, which I had already been doing for a few years previously...In 1935 I worked at Mhlosheni making all the doors and windows for the 'new' Florence...I worked under Mr. Dawson's supervision" (Hillary A K in *Florence Beacon, 50th Anniversary,* 18).

According to Patricia Nunn, Dawson "believed in an academic/technical education. Added to the basic curriculum was Woodwork and Agriculture. He subscribed to 'The Farmer's Weekly' and used that as his textbook to teach modern methods of agriculture" (Nunn P in *Florence Beacon, 50th Anniversary,* 9). One does not sense in Dawson the tension that often exists between "spiritual" and "secular" concerns. In an uncomplicated way he discharged both his horizontal duty (in providing a balanced education to Coloured children) and the vertical duty (of bringing the Coloured people to a saving knowledge of Christ). While there was no tension between the horizontal and vertical aspects of mission, Dawson placed the priority on a right relationship with God. Pat Nunn says that "His greatest concern and burden was the spiritual welfare of his pupils. This is so movingly seen in his diary. He not only wanted to see that children had an education, but that they committed their lives to Christ" (Nunn P in *Florence Beacon, 50th Anniversary,* 11). An example of this intense spiritual passion is seen in a note in Dawson's diary on 24 March 1929. There he speaks of his abounding joy in baptizing Ethel Thring, Annie Watt, and Lizzie Rose. This baptism service was followed by a service in the school room attended by forty people, then another communion service at 3:30 that afternoon. He concludes that day's summary with the words: "His love to us is wonderful – very blessed indeed" (Dawson, quoted by P Nunn, Ibid).

Several TEAM missionaries built on the foundation laid by William Dawson. This study cannot include all of these missionaries. Notable for his contribution to the Coloured people in Swaziland was Marlin Olsen.

3.1.2.2 The contribution of Marlin Olsen to the Coloured people of Swaziland.

A. Olsen's preparation for the work in South Africa.

Marlin and Gladys Olsen arrived in Africa from the USA in 1945. Both had studied at Moody Bible Institute, but Marlin never graduated. Marlin and Gladys were married in 1942, and Marlin served as a chaplain in the Christian Service Men's Centre, in Longview, Washington. According to his son, Harry Olsen, (Interview with the writer, November 1996, Seattle, Washington), before coming to South Africa, Marlin Olsen was involved in

a ministry to Japanese prisoners of war during the Second World War. He performed
funerals and weddings for these people, and shared the Gospel of Christ. While Gladys
Olsen was an accomplished musician, who had sung with George Beverly Shea on the
Moody Bible Institute radio program, Marlin had early distinguished himself as a personal
evangelist, with unusual ability in reaching people for Christ.

B. His primary focus on personal salvation.

His ministry at Florence was intended to be a double ministry of heading up the school and
establishing the church. It seems impossible to separate these two dimensions of the work
in Olsen's case, since he seems to have viewed the school as the bridge to the homes of
the Coloured people. In March 1947 Olsen wrote:

> It is now just over a year since Mrs. Olsen, David and I arrived at the Florence Eurafrican
> School. This past year has been rich with blessing. From an attendance of 78 in our school, we
> have come to 105. We have had seventeen baptisms through confession of faith. Many
> backsliders have come back to Christ. We have started services in Zululand for the Coloured
> people.
>
> (Olsen Marlin, Newsletter: 3 March 1947)

Marlin Olsen was first and foremost a personal evangelist and soul winner. He was not an
academic, neither did he have the linguistic or agricultural skills of Dawson. He was not a
gifted administrator. His consuming passion was for the salvation of the souls of lost men
and women. An example of his abounding joy at the conversion of sinners is seen in the
following testimony:

> Last night in the dormitory, one of the boys let us know that he was under real conviction of his
> sins, and before we were through, several had given their hearts to the Lord. It is just days such
> as these that make us rejoice and say "If God has called me to be a missionary, forbid it that I
> should stoop to be a king."
>
> (Ibid)

Along with his great emphasis on soul winning, Olsen also concentrated much of his effort
to training national leaders for the work. Just as Malla Moe recruited African leaders like
John Gamede (Nilsen and Sheetz 1956:66-74) for the leadership of the Black church, so
Olsen recruited leaders for the Coloured work. In March 1948 Olsen thanked God for "the

wonderful Christian workers HE has given us from among the Eurafricans themselves. We praise HIM for such men as Hilton Nunn, Billy Healy, Charles Litchfield, and their wives, who are out and out for the Lord. They are such an encouragement and inspiration; and always ready to do whatever they can to get the Gospel out" (Olsen Marlin, Newsletter: 9 March 1948). This was Olsen's strongest area of discipling: To lead key people to Christ for personal salvation, and then to teach them the Scriptures so that they could impact the lives of others.

A ministry like Florence Christian Academy, while undoubtedly beneficial in its own right as an educational institute, was viewed by Olsen more as a bridge to the lives of students for personal salvation, and also a key avenue for evangelizing parents of students and others. This raises the question of the role of ministries which are not directly related to personal conversion and church planting. Olsen would be typical of many evangelical missionaries who view personal salvation and church planting as the primary task in discipleship, and all other works as support ministries to this central task. It is understandable, therefore, that Olsen felt torn between the work of the academy and the work of the church. He asked in one of his letters: "What shall we do? We have the big institution here that demands our time and we also have responsibility for the local church here. We need help. Pray out others into this work" (Olsen Marlin. Newsletter: 13 May 1948).

3.1.2.3 The contribution of Charles Hayward to the Coloured work in Swaziland.

A. Charles Hayward's preparation for work in Southern Africa.

Charles and Virginia Hayward arrived in Durban on 15 January 1957. Their first assignment was to assist Nolan Balman in the establishment of Durban Bible College. Charles and Virginia Hayward had served as missionaries in India from 1947 to 1951. During the five-year period prior to their move to South Africa, the Haywards had lived in the USA. Charles had obtained his Liberal Arts degree from Wheaton College. In November 1963, the Haywards were back in Chicago where Charles was "continuing his work in Graduate School towards an M.A. in theology" (Hayward Newsletter, November

1963). He obtained this degree from Wheaton College in January 1965 (Hayward Newsletter, December 1964). Thus, Hayward arrived in Swaziland with an academic and practical ministry background that fitted him for teaching both secular and spiritual courses.

B. Hayward's work as headmaster and teacher.

In September 1966, Hayward wrote about the new assignment to FCHS (Franson Christian High School) at Mhlosheni, Swaziland. This was a "new assignment" from the teaching at Durban Bible College. At FCHS, he taught English, History and Bible. In 1969 Hayward writes about the decision of TEAM that he was to take over the principalship of Florence Christian Academy. He mistakenly says that Florence was begun for Coloureds in 1935 (Hayward Charles. Newsletter: October 1971). In actual fact, the focus on Coloured students specifically, dates from 1921, but the move to "New Florence" dates from 1935 (*Florence Beacon, 50th Anniversary*, 20).

In 1971 (Swaziland's third year as an independent kingdom) Hayward reports that FCA had about 240 pupils "about one third Swazi and two thirds Coloured" (Hayward Newsletter, October 1971). He continues to describe the teaching in the following way: "We have a primary as well as a high school. Zulu and Afrikaans are both taught as subjects, but all the teaching is done in English as that is the home language of most of our pupils" (Ibid).

Hayward, as a graduate of Wheaton College, adjusted very well to academic situations like FCHS and FCA. Unlike Olsen, he was not principally a soul winner, but an educator. Young Coloured students at FCA like Bruce Ekkersley and Noel Timm, were greatly influenced by his doctrinal approach to teaching. He did assist the local church at Florence, but his main contribution was to the school there. A rather unusual factor in the Haywards' ministry is the fact that they were called upon to change ministries so frequently. In his December 1973 newsletter, Hayward reports that he has been assigned to Durban Bible College. In November 1977 he says: "You will be surprised to hear that we are moving again. Now that the principal of the Durban Bible College, Malcolm

MacKenzie, has returned from furlough, we have been asked to return to our former positions as principal and secretary of the Florence Christian Academy" (Hayward C. Newsletter, Nov 1977). It appears from these moves of missionaries back to former ministries, that TEAM had the basic notion that the missionary who fits the job best should do that job, though he may leave it temporarily to fill another "gap". The situation does become somewhat unstable, especially if the substitute missionary makes changes in policy. This appears to have been the problem when John MacKay assumed the principalship in Hayward's absence.

3.1.2.4   The contribution of John MacKay to the Coloured work in Swaziland.

John MacKay, born 21 Aug 1943, lived in Beaufort West until he had completed Std 8. He completed Matric and Teacher Training in Cape Town, where he taught until his move to Swaziland in 1968 to teach at FCA. MacKay had no degree, and had never attended a Bible college. What he lacked in academic training he seemed to make up in natural ability as a leader and teacher. He arrived at FCA in 1968 and taught High School courses (Math, Geography, Afrikaans, History). MacKay was one of several Coloured staff members serving at FCA at that time. National staff from Swaziland included William Healy, Esther Vere, Courtney and Patricia Nunn, and Geneve Henwood. These were all Coloureds who had been converted through TEAM's ministry in Swaziland. Aleta Theys was a graduate of Johannesburg Bible Institute, who later qualified at William Pitcher Training College as a teacher. Another Cape Coloured was Johnny Van Wyk, who taught Biology.

When Charles Hayward left on Furlough in 1973, MacKay served as Acting Principal. He was the only Coloured to serve in such a key leadership role at Florence. It must be noted, however, that TEAM's intention was for Hayward to return to FCA as Principal. While on furlough in the USA, Hayward wrote: "In the meantime at Florence Christian Academy in Swaziland, the Acting Principal, Mr. John MacKay, is doing a good job of directing the school this year" (Hayward C, Newsletter: May 1973). It turned out that the greater need at Durban Bible College necessitated that Haywards move there. Thus MacKay continued

at FCA as Acting Principal until the year 1976, when he returned to Cape Town to resume teaching at Athlone High School.

MacKay reports that he was viewed as "radical" because he adopted a more relaxed approach to boy-girl relationships. Loved by most of the students because it seemed that he identified better with them and took a personal interest in their affairs, he became one of the most respected Christian leaders in Swaziland. Ian Swales served as Deputy Headmaster, and his wife, Mary, assisted MacKay's wife, Margie, with the office work. MacKay reports that they earned twenty-five cents an hour (J. MacKay, Interview with writer, December 2000, Maraisburg, Gauteng).

MacKay enjoyed good rapport with the students at FCA and with their parents. Authoritarian at times in exercising discipline, he had his share of hostility. While unable to do as much as USA missionaries could do with overseas support, MacKay brought to Florence a "Coloured" flavour that was reflected in both school ministry and the preaching in church services at Florence.

3.1.2.5 Evaluation of TEAM's pioneering work in Swaziland.

A. The testimonies of graduates to the impact of Florence Christian Academy.

In a section titled *Where are they Now?*, The Florence Beacon, 50th Anniversary edition (43) records the testimonies of various alumni of FCA. It seems quite clear from these testimonies that Florence Christian Academy by its double thrust of education and spiritual ministry produced many graduates who went on to impact the country of Swaziland and even beyond. Edgar Hillary was the first FCA student to become a Police Officer. He became Chief Inspector of Police in Swaziland. Douglas Litchfield completed Junior Certificate at FCA in 1963, and later obtained the Matriculation Certificate in Johannesburg. He attended the East African School of Aviation, where he was trained in Air Traffic Control. Raymond Strydom became Senior Customs Officer in Swaziland. Sally Africa studied Nursing in Cape Town and then obtained a scholarship to study Plastic Surgery in the UK. To these Coloured alumni of FCA could be added the names of others like Marjorie Van Aardt, who became Headmistress of a government High School

in Mbabane, and Owen Mordaunt, who obtained a Ph.D degree in the USA and became an English professor. An interesting testimony is that of Coxan Khumalo, who graduated from FCA and took further studies at Vety Training Centre. While all of the testimonies listed above come from Coloured students, Khumalo's words regarding FCA show that he, as a Swazi student, was also impacted in a significant way. He says: "I owe much to Mission schools that I have attended, and particularly to Florence Christian Academy, where I was a boarder. In this school, with the help of God, I learned to overcome many trials and temptations. I became assured that Jesus Christ is the only Redeemer of mankind, and the Source of all wisdom" (Khumalo, Coxan Anthony, in *Florence Beacon, 50ᵗʰ Anniversary,* 41).

B.   The impact on Manzini Evangelical Bible Church.

At one time FCA graduates constituted ninety percent of the church's membership. The first pastor was Rhis Healy (an alumnus of FCA) who had studied at Durban Bible College and who became pastor in 1965. It appears that the firm distinction made by TEAM at Florence between Coloured and African work was perpetuated at Manzini up to 1972. Two churches existed side by side in Manzini (a Black Swazi church and a Coloured church). An important decision was taken in 1972 by the Coloured church to permit Black Swazis to join their church if they so chose. Within a few years Black students from William Pitcher Training College and families like the Johannes Dlaminis and the Andries Hlopes joined in the fellowship at the "Coloured church." While such openness has increased over the years, unification of the two racially divided churches has met with severe difficulties. The pioneers set the stage for a drama of segregation, which may never be erased. Strangely enough, TEAM seems to have had misgivings about the existence of two churches based on racial distinction. In a reply to a letter from Manzini EBC requesting a loan for building purposes, the then Field Chairman, Dal Congdon replied:

> A concern was expressed in Council over the rumour that the existence of an Evangelical Bible Church in Swaziland, because of its original establishment under separation of the races, is being opposed or threatened in some quarters. One asked if you might not be wise to go a little slow on your building plans until your status before the Swaziland government is confirmed.
>
> (G.D. Congdon to Manzini Evangelical Bible Church, 23 July 1980. Copy sent to W. Matham)

..

The Manzini EBC was annoyed by Congdon's letter, and in reply asked why "a matter of such grave concern" had to be addressed in response to a loan application (C. Young to TEAM Field Council, 3 August 1980. Copy obtained from Manzini EBC). It is clear that the foundational stage of any Christian discipling often sets the pattern for decades afterwards.

C. The testimony of FCA to holistic Christian mission.

The work done at Florence is clear evidence that it is possible to fulfill the Great Commission by ministering to both spiritual needs and material ones. Teaching Mathematics or Woodwork or English as a Christian missionary is not less valuable than preaching on a Sunday or evangelizing during the week. While it is true that missionaries like Marlin Olsen, engaged unsparingly in personal evangelism, it is also true that all the Christian workers at Florence were making their contribution to discipling the nation by their faithful work of teaching secular courses, which would prepare students to take their place in society. What was lacking was a clear theology of discipling that would biblically reconcile the vertical and horizontal dimensions of discipling.

3.2 TEAM's PIONEER WORK AMONG COLOURED PEOPLE IN THE TRANSVAAL.

As in Swaziland, so in Johannesburg TEAM maintained a clear distinction between the race groups. M D Christensen and his son, Ralph, played a key role in the pioneer efforts among the Blacks in the Transvaal. The establishment of the Black church known as Bantu Evangelical Church, but later as Evangelical Church (EC) was closely connected to the ministry of the Bible School, which was first a joint effort between TEAM and the Baptists in 1959, but which later became a distinctively TEAM school at Rustenburg in 1962 (Snook 1979:3). The same joint ministry of a Bible college and a church in the establishment of the church was also true of Evangelical Bible Church in Transvaal. In their case, the Bible college was Johannesburg Bible Institute (JBI).

3.2.1 The contribution of Marlin Olsen to the pioneer work of TEAM in the Transvaal.

The first efforts to begin a work among the Coloured people of the Transvaal date from 1950 when Marlin and Gladys Olsen "moved to Johannesburg desiring to reach Coloured people in the segregated living areas. Many of the people were suffering under the apartheid policies which relegated them to poor living conditions" (Mortenson 1994:627). In a strange way Olsen's indefatigable evangelistic efforts in Swaziland, had direct bearing on the new extension of discipling in the Transvaal. He had met Larry Slinger and his wife, Lilly, in the home of Mary Mordaunt, Lilly's mother. Larry Slinger became a born again Christian through Olsen's ministry in Swaziland. When he and his wife returned to Johannesburg from their holiday in Swaziland, Olsen immediately had a home for church services. In describing the meetings in Slinger's home Olsen reports: "There were times in the early days of our work when we would have as many as 75 meeting in the home of the Slingers, when we had the opportunity of presenting the Gospel of Christ, first of all in the city of Johannesburg. Our work began in Johannesburg in the Slingers' home" (Olsen Newsletter reporting on conversion of Mary Mordaunt, 19-8-1957, 5).

Olsen's outstanding success as a personal soul winner was seen in the lives that were changed through his ministry as chaplain of the Coloured and Indian sections of two prisons in Johannesburg. While some of the converted prisoners were later released, and became leaders in the EBC work, others were executed. Three men, in particular, were converted under Olsen's ministry in the prison, and at the time of execution by hanging, gave a ringing witness to their faith in Christ. They refused the hood "which would keep the prisoner from observing his own execution and would keep him from feeling the rope around his neck." Their reason was "I'm going to see Jesus Christ face to face. I don't want any hood in the way" (Olsen, 1958b. Criminals for Christ, in *The Missionary Broadcaster,* 12). Olsen rightly concluded: "Whether in life or in death, Jesus Christ is sufficient and is worthy of the best testimony man can give" (Ibid). Examples like these show the importance of a personal vibrant faith in Christ. The vertical aspect of reconciliation to God cannot be undermined. But what is needed is an emphasis on both vertical and horizontal dimensions of the Christian life.

3.2.2   The contribution of Don Aeschliman to the pioneering work in the Transvaal.

Don Aeschliman played a vital role in assisting the various churches in the Transvaal to become more organized. He also made a great contribution by personally supervising the construction of church buildings and manses in such places as Riverlea and Bosmont. While Olsen did much to win Coloured people to Christ, Aeschliman helped to draw up a constitution for the new group. The Aeschlimans provide this information on the pioneer stage of TEAM's work in the Transvaal:

> The work to which we came had been in progress for a number of years with a half dozen or so small congregations that met in private homes or in school classrooms. As yet, the new church had a minimum of organization, with neither constitution nor by-laws for the direction of its operation, and with no property of its own…Over a period of years Don was able to write a constitution and by-laws for the church, and assist in setting up its local organizations…During the four weeks of the month, emphasis was made on the Sunday School, the Youth, The Women and the Leaders, including pastors and local council members.
>
> (Aeschliman & Aeschliman 1996:11)

While one is grateful for the work of a missionary in helping to organize the church, it seems strange that with a nucleus of strong national leaders (Smuts, Slinger, Cain, and others) an important item like writing a constitution was left to a TEAM missionary. One gets the impression that Aeschliman did the work of writing the constitution singlehandedly. Mortenson seems to suggest that (Mortenson 1994:627). While it has been difficult through the years to change any part of the constitution, (a strange resistance since nationals did not share in drawing it up) recent developments in EBC appear to have created a willingness to revise the constitution. From about 1990, various changes have been made to the EBC Constitution, including the dropping of the term *Coloured* in the preamble (EBC Constitution, 1). That was done because the firm demarcation between Coloured and other races in Swaziland and South Africa, was slowly fading as increasing numbers from other races were associating with EBC. It is also true that EBC has officially clarified and expanded its statement of faith. Some of these additional items are clearly an elaboration of cardinal truths already in the constitution; others have introduced new items of faith. TEAM has sometimes criticized the EBC for being too restrictive in doctrine, but they have forgotten that they stressed "self-instructing" as a worthy goal for the national church. EBC has simply built upon that factor and officially stated the items believed and taught in the denomination – even

though such definition at times created some barriers to joint ministry with TEAM. The Mission has also seen the need to update its own statements, as is clear, for example, by the added item on the existence of angels and Satan (Principles and Practices of TEAM, 1995, Article VII, l, page 6). Thus, it can be expected that a denomination will probably go further than an interdenominational mission in the matter of revising and updating its constitution.

3.2.3 Discipling of key people who assisted with the expansion of the work.

In addition to Larry Slinger, Olsen kept close contact with key people like Ernie Smuts, Charles Cain and Len Louw. These men had trained at JBI (of which more will be said later) and were closely connected with the pioneer work in the Transvaal. Smuts reports that small groups for discipleship were formed in Slinger's home (and later moved to a mine hospital in Block B), Harold Abraham's home (Newclare), John Oswin's home (Kliptown) and also in Alexander Township and Coronationville (E. Smuts. Interview with writer, Nov 1996, Manzini, Swaziland). Block B was the main center, and believers were transported from the outlying areas. The Bosmont EBC started through meetings held in different homes in Albertville, which later moved to Bosmont. Ernie Smuts played a key role in the early days of the work. While a student at JBI, he assisted with preaching in the newly formed churches. After graduation in 1956, he worked for Pocket League Testament then moved to Swaziland in 1958, where he served as first Coloured pastor of the Florence EBC.

3.2.4 Evaluation of the pioneering work of TEAM in the Transvaal.

The pioneering work in the Transvaal was marked by strong emphasis on personal evangelism, fellowship with believers, Bible study, and Scripture memorization. The moving spirit behind these efforts, and which also motivated the national leaders, was Marlin Olsen. There is no lack of testimonies of personal conversions. At that time, lives were changed and homes became established on Christ. Today, many in EBC speak with a nostalgia about the "good old days in Block B." While relationship to God is still stressed today in EBC, and many lives and homes have been changed, there has never been a

revival of personal conversion as was experienced in the pioneer days of the work. It appears that with the passing of the key worker, Olsen, there was also a passing of that dynamic stage of the work.

The social dimension of the discipling task was strictly a personal effort. There is no evidence that the newly formed churches were instructed to include that dimension in their corporate life and witness. All social efforts to alleviate distress were closely tied to personal salvation or to growth in the grace of Christ. This meant that the vertical dimension was really the most pronounced ministry with little if any teaching on the horizontal implications of the faith. Olsen's prison ministry, for example, appears to have been his personal effort. There has not been any follow through on this effort by national Christians.

During this pioneer stage of the work nothing was done to promote world mission. Smuts offers four reasons for this omission.

1. First, the church was a mission field and in infancy.

2. Second, it remained a mission field because there was no teaching on world mission.

3. Third,the emphasis was on getting people saved, not on getting them to the mission field.

4. Fourth, Bible college courses were heavy on Systematic Theology but weak on Missions.

(E. Smuts. Interview with writer, Nov 1996, Manzini, Swaziland)

3.3. TEAM's PIONEER WORK AMONG THE COLOURED PEOPLE OF NATAL

3.3.1 Coloured and Indian Churches in union.

Natal was the only area of TEAM's work where two race groups formed one church. Mortenson reports on this phenomenon, but offers no word of evaluation:

> A spirit of fellowship developed among the Coloured and Indian churches being planted in four
> separate areas – Swaziland, Johannesburg, Northern Natal province, and Durban. With the
> assistance of the missionaries, they formalized that fellowship into the Evangelical Bible
> Churches. Though united in this organization the two groups recognized the distinctions and
> designated two branches, Coloured and Indian.

<div align="right">(Mortenson 1994:629)</div>

It appears that TEAM's strategy was deeply rooted in the homogeneous principle of church planting. There were no serious differences between the Coloured and Indian people to necessitate segregated churches. Olsen himself seems to have been guided quite strongly by the principle of homogeneity. In 1959 he wrote:

> To begin with, we are having one central organization to which all of our people belong, both the
> Indians and the Coloured churches. In July we organized the church and received the first
> members. We have 29 members now. When the work will warrant it, we will divide the work
> into separate Indian and Coloured churches.

<div align="right">(Olsen M. Annual Report for the year 1959)</div>

In retrospect, the division of the work along racial lines was the worst thing that could have happened. Today, the church denominations founded by TEAM operate separately. Some casual joint efforts are possible, but the efforts to unite these groups into a joint fellowship of churches has yielded no fruit up to now. Whatever advantages may have come from concentrating on a specific target group have been cancelled out by the negative effects of segregated discipling. It is regrettable that unity and mission were not held together in these early church planting efforts.

3.3.2 Olsen's key role in the pioneer work in Natal.

As in the Transvaal, and to a lesser extent in Swaziland, Olsen played the leading role again in TEAM's pioneer work in Natal. He moved to Durban in October 1958. In working with Indian and Coloured people, Olsen appears to have reaped more fruit from the Indian work. He contrasted the eagerness of the Indian people with the reluctance of the Coloureds. "The Indian work has been a joy. There are open doors to us in every direction. We are not able to keep up with the contacts that we have amongst these

people." By contrast, he says: "The Coloured folk are almost all Roman Catholics. The work among them is very difficult. We have had doors slammed in our faces and have been turned away from many homes in the Coloured areas. These people are very ungodly and need to hear the Gospel" (Olsen, Annual Report for 1959).

Harold Johnston, who was the pioneer missionary heading up the Indian work in Natal, noted that the difference in response of Indian and Coloured people should be understood against the backdrop of the different religious contexts. With the Indians, the Christian faith was a brand new message, with which Hinduism could not compare. For many Indians, Christianity was viewed as a door opened to a new relationship with a living God. For the Coloured people, there was a sense of satisfaction in connection with a church. Any attempt to "convert" them was viewed as an attempt to move them from their church to which they had strong affiliation (Johnston, Harold, Interview with the writer, July 2001, Ohio). Olsen does not indicate a perception of this strategic difference between the groups.

3.3.3 The contribution of Sjef Widdershoven to the Coloured work in Natal.

Widdershoven was a Hollander who came to faith in Christ under Olsen's personal soul winning efforts in Durban. He worked closely with Olsen, not only in Durban, but also in Cape Town. Himself a disciple of Olsen, his methodology followed Olsen's closely – with stress placed on personal conversion to Christ, Scripture memorization, witnessing to one's unsaved friends and family members, and faithful study of the Bible in small home cells.

Reporting on the ministry of the Widdershovens among the Coloureds in Natal, Olsen says:

> Our church building is up among these folk. They are learning to give and our attendance is better than ever before. The Lord has given us Sjef Widdershoven and his wife, Jose to help us among the Coloured people. They are Hollanders who have accepted the Lord here in South Africa and are giving much of their time to helping us reach the Coloured folks for Christ.
>
> (Olsen, Annual Report for 1962)

While Olsen worked to establish the Sparksestate church in Durban, Widdershoven worked to do the same in Wentworth. By 1963, when Joe de Beer was called as pastor to Sparksestate, the church in Wentworth was ready to support its own pastor. While Olsen was usually depressed concerning adult response to the Gospel in Natal, he was encouraged by the children's ministry which both he and Widdershoven emphasized:

> The form of our ministry does not change. We have the church work, children's work, Bible camp, jail ministry, etc. We are reaping results from the children's work as they are now growing up and entering into the church. This has been especially encouraging.
>
> (Olsen, Annual Report 1963)

3.3.4   The joint efforts of Olsen and Genheimers from SAGM.

The Genheimers ("Uncle Bill" and "Auntie Lucy") conducted a very effective ministry of evangelism and Bible teaching directed at Coloured children and youth in Natal. Their Bible clubs and annual children's camps were high points of interest for many youth. In 1962, Olsen reported:

> Mr. and Mrs. Genheimer of the SAGM have gone on furlough and have turned over their Good News Clubs among the Coloured children. There are six of them and there is a Bible Camp each October. This past October we conducted our first Bible Camp with real blessing. We feel that this is becoming a "feeder" into our church work.
>
> (Olsen, Annual Report for 1962)

It is a testimony to the unity that existed between Olsen and Genheimers (and thus also between TEAM and SAGM) that Genheimers could hand over their work to Olsen when they left South Africa. Key young people like the Swales brothers (Ian and Phillip) and Tony Hartze, who serves as an ordained minister with the EBC, were directly connected to the Genheimers' youth work. The writer recalls with thanksgiving, the blessings he derived from the Genheimmer youth camps. Through the gracious handing over of these lives to Olsen's care, the Genheimers unwittingly provided key workers for the kingdom of God, since these men are still active in the Lord's work today.

3.3.5   Evaluation of TEAM's pioneer work in Natal.

It appears that TEAM's work among the Coloured people of Natal was in some ways the most difficult. This is the verdict if one views the work from the perspective of numbers. By comparison with the Indian work, the Coloured numbers remained small. It is true, however, that from these small numbers came some quality leaders who later left Natal to serve God in other areas. The writer is one of many such people who was greatly impacted through Olsen's ministry and later left Natal to serve in Swaziland, Cape Town and Port Elizabeth. Discipleship did yield results, especially in the lives of youth.

Aside from such things as youth camps where some social goals were achieved, Olsen did not stress the development of the whole person as part of discipleship. All "extra" activities beyond evangelism were designed with one goal: To reach the person for Christ and to train him in spiritual truth. The lordship of Christ over all of life was not stressed.

As in Swaziland and the Transvaal, so in Natal there was no effort made to teach the global implications of the Gospel. The focus was always on reaching your specific group. This narrow focus was strengthened by the separation of the race groups. Thus all Christians were trained to think of the Lord's work in terms of "my people."

3.4   TEAM's PIONEERING WORK AMONG THE COLOURED PEOPLE OF CAPE TOWN.

As in the Transvaal and Natal, Marlin Olsen played a leading role in Cape Town. It would be wrong to exclude the role of a Coloured couple who were in Cape Town before the Olsens arrived. They were the Vandayars.

3.4.1   The initial efforts of the Vandayars to reach the Coloureds in Cape Town.

Hilton Vandayar was converted under Olsen's ministry in Johannesburg. He attended JBI and then moved to Cape Town and began a church planting work among very poor people

in Kirstenbosch. In addition, Hilton and Yvonne Vandayar conducted services in their home in a middle class area called Greenhaven. Olsen gives the following report on how the Vandayars' work merged with what he started:

> When we arrived in Cape Town on January 14th, 1966, there were 5 people who were meeting together here. They met in the home of the Vandayars, a couple that I had led to the Lord in Johannesburg 12 years ago. They had led a mother and son of 17 to the Lord, and a young fellow who had already been saved had come to them for fellowship and help. We began our work with these five believers. The Vandayars have four lovely daughters, the oldest of which is eleven years old. They have also met with us from the beginning.
>
> (Olsen, Annual report for 1966)

Olsen pursuaded Vandayars to give up their work "with Coloured people in a slum area" and to give "much of their time, and finally all of their time to the community in which they live" (Ibid). It would be correct to say that the EBC work in Cape Town was actually started by the Vandayars, but was taken over by Marlin Olsen.

3.4.2   Olsen's contribution to the pioneer work of TEAM in Cape Town.

It is probably true that the Vandayars faded into the background when the Olsens assumed leadership of the work in Greenhaven. It is true that the work grew by leaps and bounds under Olsen's leadership. In 1966 Olsen reported great response to the Gospel from youth and adults alike. He reported: "We now have a thriving church group. They are giving generously. Already they have more than $500 in their building fund. They pay $14 per month toward the support of one national worker. They have shown us much love, and it has been wonderful working with them" (Olsen, 1966 Annual report). That year was so blessed for Olsen that he could say: "This has been in many respects both our best year on the field and also the hardest one that we have put in in Africa. We have seen the blessing of the Lord on the work in Cape Town as we have seen nowhere else in the work!" (Ibid). But most servants of Christ realize that there is always a negative side to the work. To acknowledge this reality helps Christ's servants to prepare for disappoiontments when they come.

3.4.3   Disappointments in the Cape Town work.

It is probably obvious that a national worker will struggle to fit into a work and to be accepted once a Western missionary of Olsen's caliber has assumed a key leadership role. Thus in 1968 Olsen reported the following:

> We have had discouragement in that the Hilton Vandayars, who are graduates of JBI, and have helped us in the work since its beginning, and who asked the church to take them on as full time pastor and wife, left the ministry just after three months. They were convinced that they were mistaken, and that they were not to be in the full time ministry. We were very sorry to see them leave this position. However, Brother Hilton is still an elder of the church.
>
> (Olsen, Annual report for 1968)

The fact that Hilton Vandayar had actually started the church in Cape Town (even though with only five people) and that he went on from Cape Town to the Transvaal to become one of the leading pastors of EBC, leads one to the conclusion that his ministry as a national did not have a chance of developing once Olsen assumed a key leadership role in the work. Olsen's dynamic, and at times, overpowering personality, coupled with the fact that the Western missionary brings funds with him and is constantly dispensing these for the needs of the work, would have made a national feel somewhat out of place. The national is usually forced to live off the tithes and offerings of the people. Add to this the fact of a colour distinction, and one can appreciate why tensions arise in such situations.

The Cape Town work also experienced severe division over doctrinal issues, which will be explained when the Bible college ministry is discussed.

3.4.4   Evaluation of the pioneering work in Cape Town

It is indeed true that Olsen's efforts in Cape Town yielded more results in terms of numerical growth than he had seen in Natal. The danger, however, with a numerical mindset is that one can easily forget that growth is to be in quantity but also in quality. The Cape has struggled with national leadership. At times it does appear that Marlin Olsen

should never have moved away from Cape Town, because once he moved it was
extremely difficult to secure the services of a national pastor. The comparisons were too
great. So, in some ways, Cape Town was the weakest area of TEAM's work.

As in other areas so in Cape Town, ethnocentricity reigned supreme. The ministry was
distinctively to Coloureds, and up to the present time there is still no TEAM church
among any other race group. The large Muslim population in the Cape was not directly
targeted as part of the Coloured work. Thus, there was no guilt about not reaching this
group.

The outworking of the Gospel has been mainly in the spiritual realm. As usual, Olsen's
excellent gifts as a personal worker carried the day, and many people became converts
directly through his work. But it appears that Olsen believed in working among those who
could become viable supporters of the work. Thus poorer areas were not given as much
attention as Greenhaven was given. In later years, Ted Olsen, Marlin Olsen's son, reacted
to the lack of social concern that he saw in the evangelical church in Cape Town. As a
reporter he watched as poorer people in the slums surrounding Cape Town had their
homes demolished by government employees. He says:

> After seeing this as a reporter, I'd go to an evangelical church on Sunday and not hear a word of
> concern for the suffering people. Yet I would see liberal churchmen taking a stand, getting
> arrested, and being put in jail. While I never questioned the fact of God's existence and Jesus'
> sacrifice for my sins, I doubted whether I could work alongside people whose motivations were so
> different from my own.
>
> (Olsen Ted 1988:3)

One needs to acknowledge that even exceptionally gifted people like Marlin Olsen, may
lack a comprehensive theology of mission. Gifted leaders usually have one dominant
strength, which leaves its impression on the work. In Olsen's case, that dominant strength
was personal evangelism and church planting. This reflected a vital, but narrow
understanding of the Christian mission. By precept and practice this understanding of the
Christian mission has been communicated to nationals, who, in turn, have reproduced it
without proper evaluation. Thus EBC has basically adopted the theology and practice of
the founding fathers.

The stress on one ethnic group (Coloureds) has also thwarted any global outreach. Thus, not only have the EBC churches in Cape Town failed to move beyond the colour bar in Cape Town, but they have failed to send any workers into other needy parts of the field. The Cape Town EBC has remained a *Coloured* field of ministry. Some recent outreach done by the *Edge* group, under leadership of Brendon Weber, has brought into at least one EBC church new believers from a nearby Black township. A broadening of vision beyond Cape Town may also come when more Cape Town pastors respond to invitations to serve outside of Cape Town. Such moves beyond Cape Town have not yet occurred on a large scale.

3.4.5   CONCLUSION

This chapter has surveyed the pioneer work of TEAM in four main areas: Swaziland, Transvaal, Natal, and Cape Town. With the exception of Swaziland, where TEAM had a vertical and horizontal ministry, the dominant emphasis in TEAM's work was personal salvation and the establishment of strong Bible teaching churches. The next chapter will study the way in which TEAM trained Coloured leaders through its Bible college ministry. Out of the three Bible colleges to be studied, one was not a TEAM school (Johannesburg Bible Institute), but the other two (Durban Bible College and Evangelical Bible College) had direct ties with TEAM. The next chapter will inquire into the content and quality of teaching at these colleges to discover if that instruction produced students with a holistic orientation to the Christian mission.

4. CHAPTER 4: TEAM's TRAINING OF NATIONAL LEADERSHIP FOR THE COLOURED CHURCH IN SOUTHERN AFRICA

4.1 TEAM's AWARENESS OF THE IMPORTANCE OF TRAINING NATIONAL LEADERSHIP

The firm commitment of TEAM to the establishment of churches which will function under national leadership and be free from missionary control (See Principles and Practice of TEAM, 1995:26-27) has of necessity called for the training of nationals for such indigenous leadership. In the case of the handing over of the administration of the Bantu Evangelical Church to African leaders, Irl McCallister explained that the transition was so complete that "it was unparalleled in the history of missions in South Africa" (Mc Callister, quoted in *The Missionary Broadcaster,* October 1956, 25). He continued to describe the key personnel in the administration (Mndebele and Nyawo) who were products of TEAM Bible schools, and noted that "this is an important step in a country where white supremacy is praticed" (Ibid). While the Coloured and Indian churches were established after the Black church, the same goal of indigenous leadership was pursued. Through the Bible college ministry of training nationals it could be reported in 1955 that "congregations among TEAM's colored and Indian work are now large enough to warrant the formulating and registering of their constitution with the government. This gives them recognition as an indigenous unit" (*The Missionary Broadcaster,* July 1955, 16). In 1957, Don Aeshliman reported that the Coloured church at Florence in Swaziland, was "turned over to the Coloured people in July" and that "the missionary serves only in an advisory capacity" (*The Missionary Broadcaster,* Nov 1957, 26). Such a transition, however, would have been impossible without trained national leadership. Thus, in connection with Florence EBC, Ernie Smuts, one of the first graduates of JBI, was called as pastor. Aeschliman described this as "an encouraging forward movement in the establishment of an indigenous church among those of mixed race" (Ibid).

In describing TEAM's Bible training program for African, Coloured and Indian nationals, veteran TEAM missionary, Dave Greene, noted that TEAM had followed Paul's strategy

of training faithful men to continue what he had started (2 Tim 2:2). This necessitated the establishment of Bible schools for the training of national leadership. The challenge from false teaching also made the Bible college ministry a matter of necessity.

> The success of a strong indigenous church which will ensure a vigorous, evangelistic effort largely depends upon a well-rounded Bible training, Bible teaching program. Leadership for the church must be trained...The process of evangelism is carried forward when a Bible-teaching ministry is faithfully performed...The results of the lack of Bible teaching are devastating, especially among the cults which profess to teach the Christian religion...These are false religions preaching every shade and variety of belief but not founded upon a thorough knowledge of the Word of God.
>
> (Greene 1959:11)

This chapter provides both a historical sketch of the main Bible colleges which have trained Coloured leaders for the Evangelical Bible Church in Southern Africa, and also an evaluation of the training provided in the light of the biblical mandate to disciple all the nations.

4.2 JOHANNESBURG BIBLE INSTITUTE (JBI) AND THE TRAINING OF NATIONAL LEADERSHIP

JBI was not a TEAM school, but a ministry of SAGM (AEF). Saxe's relationship to SAGM was a turbulent one. His dogmatic stance on such matters of doctrine as dispensationalism and the eternal security of the believer, created serious tensions between him and some of the leaders of SAGM. When he was transferred to the Johannesburg area he found a true friend and a man of like theological conviction in Marlin Olsen, who arrived in the Transvaal for work among the Coloured people the same year that Saxe started JBI. The partnership between Saxe and Olsen, while being personal, was also a reflection to some degree of the cordial relationship that already existed between SAGM and TEAM. The partnership included other SAGM missionaries besides Saxe. The most significant one was Norman Hoyt, who, like Saxe, assisted in the Bible college and also in the Evangelical Bible Church ministry being conducted under TEAM's supervision.

4.2.1   The contribution of Saxe to JBI

Raymond Saxe arrived in South Africa in 1946 to serve with the SAGM in the Natal area.
His background both spiritually and theologically equipped him in a rather unusual way to
establish people in the Word of God. Marv Rosenthal, then international director of the
Friends of Israel Gospel Ministry, in the preface to Saxe's commentary on Zechariah 12-
14 commended Saxe in a most glowing manner:

> The author himself is a twice-born Jew—born the first time a physical descendant of Abraham
> through Jacob, born a second time a spiritual descendant of Abraham through faith in his
> Messiah. His background, his training, his substantial and fruitful ministry and, if I may say his
> spirituality, eminently qualify Raymond Hyman Saxe to write such a timely commentary.
>
> (Rosenthal Marv , in Saxe R H 1978)

As a graduate of Wheaton College and Dallas Theological Seminary (DTS), Saxe had
cultivated an exegetical and theological approach in his teaching and preaching, which was
joined to a passionate love for Christ and for the work of Christ. He brought to the South
African field the fruits of his own indoctrination in, and unswerving commitment to the
dispensationalism taught by Lewis Sperry Chafer, founder of DTS. Not that Chafer was
his only instructor, (Merrill Unger and Charles Feinberg also played a significant role) but
Chafer produced the standard Systematic Theology written from the classical
dispensational viewpoint. Chafer wrote his Systematic Theology in eight volumes, and he
could say in 1947 that "So far as the author knows the present work is the only one
approaching theology from an orderly and logical premillenial interpretation of the
Scriptures" (Chafer, L S 1947:xxxviii). Chafer's Systematic Theology was the basis for
Saxe's belief and teaching. This theological orientation set him on a collision course with
personnel from SAGM who did not embrace the same theological system. Believing that
any deviation or compromise on theological issues dishonoured the Lord, Saxe could do
no other than preach his own convictions with the utmost fervour, thus accentuating the
differences between himself and some of his fellow missionaries.

Saxe was transferred from Union Bible Institute (UBI) and from the SAGM work in Natal to the Transvaal where he was given permission to start a Bible school. That school (JBI), started in 1950 with evening classes held in Jabavu on Tuesdays and Thursdays. After the first graduation of night school students in 1951, Saxe reports: "I went back to the States, earned my Th.D at D.T.S., got married, recruited Hoyt, and raised about $40,000 to open JBI day school in 1954 January. Glory to God!" (Saxe, Correspondence with writer, 8 July 1996).

4.2.2   Partnership between Saxe and Olsen.

Olsen left Swaziland to begin a church planting ministry in the Transvaal in 1950 (Mortenson 1994:627). He had met Saxe at UBI in 1949. Obviously impressed with Saxe's theological stance as well as his exceptional abilities as a teacher, Olsen had no problem recommending his converts who showed potential for the Gospel ministry, to JBI for training. Thus, it was a SAGM school, and not a TEAM school, which played a significant role in the foundational training of national leaders for the Coloured EBC ministry. In fact, most of the original twelve JBI students were the product of Olsen's church planting work among the Coloured people. Concerning this close bond with Olsen and with the EBC Saxe says:

> I do not believe that Olsen conceived of J.B.I. as a "Coloured School." He did feel JBI satisfied the needs of the people among whom he labored with Christ. The reason the original twelve came from EBC is due to at least these reasons: 1) Olsen wanted "his" converts trained and he had a vision for church planting. 2) They were the only ones with whom we had contact willing or wanting to study in a B.I. full time. 3) The Block B property was linked with the Block B EBC. The students from EBC were a natural. 4) Olsen was asked to teach "Evangelism." He therefore, put his heart into training "his own people."
>
> (Saxe, Correspondence with writer, 8 July 1996)

It was therefore inevitable that the teaching offered at JBI would leave an indelible mark on the theology and ministry of the Coloured church (EBC 2). TEAM itself, appears to have accepted this historical development, though it regretted that dispensationalism should be given such a prominent place in the EBC theology. It should be noticed that when the EBC Statement of Faith was formulated, it was basically a reproduction of the

TEAM Statement. There was no word concerning dispensationalism (although premillenialism was clearly stated). TEAM missionaries seemed not to have understood that the *written* statement did not accurately reflect the *pattern* of EBC doctrine, which was more defined than the Mission's. Also, by committing itself to premillenialism, (Principles and Practices of TEAM, 1995:5, Article VII g) TEAM should have realized that that position could be very well established by the use of dispensational interpretation (Walvoord 1959). That exactly was what JBI did, and thus EBC's doctrinal position became dispensational and premillenial. The tensions over EBC's commitment to dispensationalism became conspicuous in the later debates between Aeschliman and EBC. This problem will be discussed when the founding of EBColl is explained.

It appears that in the Transvaal area the Saxe-Olsen partnership was accepted since the fruit of this partnership was clearly seen in the training of ministers for the work of the ministry. TEAM reports on South Africa demonstrate the results of the training received at JBI. In 1959 the following report was given:

> Two Johannesburg Bible Institute students from the Evangelical Bible Church began a new work in Ophirton, near Johannesburg, in October, and will serve as co-pastors. M.D. Christensen was the speaker at the opening service. Two other young men were given their preaching licences by Charles Cain, chairman of the church organization.
>
> *(The Missionary Broadcaster, Jan 1959, 22)*

4.2.3 An evaluation of the impact of JBI on the training of EBC leaders.

4.2.3.1 JBI inculcated in the EBC leaders that were trained there unswerving loyalty to the doctrines of the Bible within the dispensational system of interpretation.

Saxe, in his explanation of the vision he had for JBI says: "From the beginning (1950) our goal for JBI was a multiracial (therefore classes in Zulu and English), co-educational (for men and women), at an academic level similar to any Bible School in the States" (Saxe, Correspondence with writer, 8 July 1996). There were some clear advantages of such foundational teaching. The Bible was regarded as the authoritative Word of God. It was the immutable basis for belief and behaviour. Since the emphasis at JBI was the training of

future pastors and teachers, a grounding in systematic theology was considered essential to a ministry of verbal proclamation of the Word of God. JBI's school motto was "preach the Word" (κήρυξον τὸν λόγον). Moreover, for the EBC, the emphasis on dispensational teaching resulted in an evangelical approach to eschatology, which upheld the premillenial and pretribulational aspects of Christ's return. While Saxe promoted such teachings with the utmost eloquence and fervour, other SAGM missionaries like Norman Hoyt and Glen Brown (graduates of DTS) helped to entrench such dispensational distinctives. It is important to observe that dispensationalism was not taught as an elective at JBI. The entire curriculum was based on a dispensational approach to Scripture.

While Saxe, in his role as principal of JBI, recruited only dispensational instructors, at a later stage a TEAM missionary like Aeschliman, who was a non-dispensationalist, was allowed to teach at JBI, because of his ministry to the Coloured EBC work in the Transvaal. There is not the slightest evidence of dissension between Aeschliman and SAGM missionaries. At that time, there is also no indication of tensions between Aeschliman and EBC. This apparent amicable relationship is an indication of Aeschliman's willingness at that time, to accommodate himself to the pattern of teaching in EBC churches, even though it meant placing his eschatological views aside for the sake of the unity of the work.Thus, with whatever restraints in his own heart he might have experienced in teaching the Scriptures, he appears to have followed a policy of limiting himself so as not to offend the brethren.The situation which developed later in Cape Town, was in a totally different context, since the college to be established there was to be a TEAM school, and Aeschliman was asked to head it up as principal. More will be said about the problem in Cape Town when the founding of EBColl is discussed. Aeschliman's own testimony about his involvement at JBI is evidence of harmonious cooperation. He says:

> Early on we came in contact with the AEF missionaries who operated the Johannesburg Bible Institute where the young people of our Coloured church trained, and during our ten years in Johannesburg Don had the privilege of lecturing part-time at the JBI and cooperating with the outreach of the Institute.

<div align="center">(Aeschliman D & Aeschliman E 1996:11)</div>

4.2.3.2 JBI, by its close connection to EBC strengthened the establishment of doctrinally sound churches with well trained leadership.

The impact of the JBI staff and students was felt throughout the TEAM churches. Their involvement with the EBC works even while they were in training, is evident. Thus in 1956 TEAM reports:

> Seven young men from the Johannesburg Bible Institute, the Marlin Olsens, and Mrs Agnes Pagard assisted in a three-day campaign which was held at the Florence Eurafrican School in Swaziland. A number of adults as well as students from the school professed faith in Christ.
> (*The Missionary Broadcaster,* June 1956, 17)

During 1958, student teams from JBI ministered in the Transvaal, as well as in Northern Natal, Swaziland and Durban (*The Missionary Broadcaster,* Jan 1958, 24-25, and December 1958, 24). It has already been noted that in the pioneering stage of TEAM's work, the first graduates of JBI (Slinger, Smuts, Charlie Cain, de Beer and others) were installed as the first pastors of the Coloured EBC. Thus there was an indissoluable link between JBI and EBC, and thus, in the early days, the theology taught at JBI permeated the EBC churches.

4.2.3.3 A serious weakness in the teaching at JBI was the almost total lack of courses in Missiology.

In a three-year study program there was only one course in Missions, using texts by Robert Glover and John Caldwell Thiessen (Saxe, Correspondence with writer, 8 July 1996). Add to this deficiency in the curriculum the pronounced ethnocentric approach in church planting, and one should not be surprised that JBI graduates would lack a global missionary perspective. The overriding aim of the JBI ministry was to equip nationals to serve their own people by preaching and teaching sound doctrine. And in this case, Saxe's own words written in a different context, are nevertheless proved true: "I have consistently believed that as the Seminary/Bible College goes, so goes the pulpit in the churches" (Saxe, E-mail to writer, 25 October 2000). The EBC pulpits have been quite

silent for years about a global missionary outreach, because schools like JBI, while assisting with systematic theology, were almost silent about missiology.

4.2.3.4 JBI made no effort to teach a vital connection between vertical and horizontal dimensions of the Christian life and mission.

The commitment of the school in Saxe's day, was to the typical Fundamentalist tradition, which arose as a reaction to Liberalism and the Social Gospel of the nineteenth century (Shenk 1993a:65-69). Fundamentalists chose to oppose Liberalism by stressing the importance of the principle of *faith* and one's reconciliation to God. The founder of JBI was a product of the early fundamentalist controversies. Likewise, the other missionaries were cast in the same fundamentalist mold. Including the horizontal dimension in their teaching would, for them, have been "the Great Betrayal" (Cassidy 1989:253). What they did not realize is that omitting that vital dimension was "the Great Reversal" (Moberg 1972). Thus, the silence on social and political problems in South Africa is what one would expect in such a context. The instructors were men of their time, basically reproducing the pattern of teaching inherited from their own pastors and teachers.

4.2.3.5 JBI's heavy emphasis on dispensationalism while helpful in some ways, was a great hindrance in other ways.

Dispensationalism divorced from Missiology has serious consequences. These are evident in EBC leadership and churches. First, the teaching of strict separation between Jews, Gentiles and the Church, very easily causes Christians to glory in their position in Christ to the neglect of their responsibility to be a blessing to the nations. In fact, dispensationalism has often placed all the stress on the Church as a called out company, with a special heavenly destiny. Bosch has warned against the typical evangelical view of the Church as "a tiny lifeboat on a tempestuous sea, busy picking up survivors…And their full attention is riveted on the distant horizon. For one day – nobody knows exactly when…a luxury liner will appear and take them to a safe harbour. They live only for that day" (Bosch 1980:32). Dispensationalism is particularly prone to this restricted outlook. This study has shown that what is called *The Great Commission* has its roots in God's plan for Israel in

the Old Testament. That plan of God was comprehensive in its scope. Israel was to impact the nations by her transformed lifestyle in all areas of life – not simply by verbal proclamation of the Law. God's plan for the Church is that it also impact the world in a holistic way by displaying love for God as well as compassion, love, and justice towards others. The principle of continuity between Israel and the Church (while not ignoring discontinuity aspects) is easily omitted in typical dispensational teaching, which has usually stressed only the discontinuity and thus, the strict separation between Israel and the Church.

Guder's words of warning need to be heeded by all who tend to stress a blessed *position* apart from an urgent *responsibility*:

> Yet the blessing experienced by the called must never be emphasized at the cost of the reason for the calling. The blessing received is a form of divine equipping for the task, the service to which Israel, and later, the church, is called. We pervert election whenever we separate the blessing from its function as a way in which God enables the called to serve. The result is spiritual arrogance, a sense of religious specialness that leads the called to raise even higher the walls of separation from the rest of the "uncalled world," to protect themselves from profanation, and to avoid the very service to which they have been called. Ultimately, this one-sided emphasis must result in a preoccupation with one's own salvation, or one's fitness for salvation.
>
> (Guder 1985:10)

The second consequence of separating dispensationalism from missiology, is that the teaching of the unity of Christians is jeopardized. Churches and denominations have their distinctives, but such distinctives should not obliterate the agreement which true Christians share on the essentials of the Christian faith. Ryrie, an ardent dispensationalist, draws a clear line of demarcation between what may be considered *primary* and what is *secondary* in Christian theology:

> A sense of priority is also important. The temptation for any Christian preacher or writer to get off on a tangent or to ride a hobby horse is a very great one. That is true in doctrine, and it is true in matters of living. The age of specialization has caught up with the ministry so that some have lost their perspective of the whole counsel of God and their sense of priorities in proclaiming it. Knowing and proclaiming this whole counsel of God is our desire, yet we all need priorities in

our proclamation of doctrine. Some doctrines in the Bible are more central than others. Paul placed a high priority on the right understanding of the gospel (Gal 1:8-9). He placed low priority on the doctrine of the observance of particular days (Col 2:16-17). Some doctrines should be given priority over others. We who are dispensationalists would do well to remember this. "Dispensational truth" is not necessarily the most important thing in the Bible.

(Ryrie 1995:210-211)

The writer was helped in his spiritual pilgrimage by both missionary and national workers who upheld the dispensational view of the Bible. On the whole, strict adherence to a pattern of theology which stressed denominational distinctives, was encouraged with little teaching on the unity of the Body of Christ. While there was some fellowship with Christians who were not dispensational, there was no biblical orientation to a true practice of Christian unity, based on agreement on the essentials of Christianity. Saxe, himself, has articulated a rather confusing view of the relationship between fundamental and secondary doctrines. In practice, he does not separate totally from persons who disagree with him on some doctrines. His close ties with the Brethren Assemblies in Cape Town, for example, is in spite of his stand for the singular leadership role of the Pastor (or Elder or Bishop) with a corresponding denial of the plurality of Elders (See: Saxe Notes on *The Book of First Timothy,* Sermon 11). One can only conclude that he would not consider this particular issue of church leadership a *fundamental* doctrine. For how then could he fellowship so closely with those who hold to a different view of church leadership? One has to conclude that the issue of Elders and Pastor would not be considered a "fundamental" of the faith by Saxe. Thus his statement that one cannot distinguish between fundamental and secondary biblical teachings is incomprehensible (Saxe, Correspondence with writer, 8 July 1996). It may be this type of confusion between essential and secondary doctrines which has called forth criticism of Saxe's position from Mortenson, who said:

> Most of the Coloured pastors had been trained at the Johannesburg Bible Institute, which was not a TEAM school. One very influential former teacher was not only strongly committed to the dispensational interpretation of theology, but considered the traditional interpretation to be heresy. This teacher, though no longer resident in South Africa, made occasional visits and kept up correspondence with many of his former students. His strong plea to them was to defend the dispensational view as being worth giving their lives for.

(Mortenson 1994:635)

In response to Mortenson's comments, Saxe clarified his position as follows:

> I am not ashamed of Mortenson's comments. We need men with a call, commitment, and conviction. If we had more of this caliber , we would not have weak pulpits and weak congregations...It is true that I have forever encouraged the brethren to a dispensational hermeneutic...I have used, and still use, this forthright statement [Be prepared to die for dispensationalism].
>
> (Saxe, Letter to writer, 8 July 1996)

In a rather strange analogy, Saxe equated dying for dispensationalism with John 6 where "our Lord indicated that to believe on Him is to drink His blood and eat His body...So I have used this phrase of the deep, earnest conscientious, commitment to the dispensational hermeneutic" (Ibid). Such a view of dispensationalism appears to elevate that hermeneutical system to the level of foundational Christian doctrine. With such a mindset, talk about the unity of Christ's Body becomes irrelevant, since not all Christians agree on dispensationalism. Thus, from the early days of EBC's founding and from the days of the first efforts to train EBC leaders for the ministry, it was the doctrine of separation that received the greatest emphasis, with little or no stress on Christian unity.

Thus, it is clear that Raymond Saxe and the school that he established have exercised a tremendous influence on EBC, both in a positive way as well as a negative way. While what has been taught has, in the main, been a blessing, what was not taught, has proved the greatest detriment to the progress of the EBC and the development of a global and holistic witness for the Lord.

4.3 DURBAN BIBLE COLLEGE (DBC) AND THE TRAINING OF NATIONAL LEADERSHIP

4.3.1 Initial moves to start a Bible college in Durban.

The founding of DBC differs from that of JBI, because DBC came about as the result of the vision of two men, both of whom were TEAM missionaries. The one was Harold

Johnston, a South African, who had taken some courses at Kalk Bay Bible Institute, and who helped Mr Crowe in Cape Town in the founding of what is now called Dock's Mission. He joined TEAM because of God's leading, but also because of his marriage to Lydia Kellog, a TEAM missionary (Johnston, Harold, Interview with writer, July 2001, Ohio). As a TEAM missionary, Johnston started off in 1949 with evangelistic work among the Coloured people in Zululand. Swanson described this work as follows:

> In 1949 Mr. and Mrs. Harold C. Johnston were appointed to devote their full time to the Eurafrican work in Zululand, and in the ensuing months have been greatly encouraged by God's blessing upon their efforts. Regular Sunday services have been organized in six different areas, and personal visitation in the scattered homes given an important place in the missionary schedule.

(Swanson 1951:238)

It has already been explained that at the beginning Coloured and Indian work was one ministry, which later divided. Thus, Johnston and Olsen did labour together in Coloured work until Johnston began to focus primarily on the Indian work in 1955 (*The Missionary Broadcaster,* January 1955, 11). While Harold Johnston was a fiery preacher and a gifted church planter, Nolan Balman was more the administrator and teacher. His education included the secular teachers' training diploma from State Teachers' College, in Hays, Kansas, a BA degree from Sterling College, as well as the MA degree from Bob Jones University. He arrived in South Africa in March 1946. Balman had served in the predominantly Coloured school at Florence as Principal and Station Head and had also played an important role as principal of The Evangelical Teacher Training College (ETTC) opened in 1948 in Vryheid, by TEAM (Swanson 1951:225-226). In 1955, he became Field Chairman of TEAM's South Africa field. Thus, his relationship to the TEAM churches (both Coloured and Indian) and his warm friendship with Harold Johnston, prepared the way for the establishment of a Bible college in Durban.

Thus, in 1955 it was reported by TEAM that

> Nolan Balman and Harold Johnston have begun investigating the possibilities of establishing a Bible college in Durban to meet the need of training Indian and Eurafrican Christian leaders. Many evangelical groups are anxious for TEAM to begin such a school this year and have

opened buildings as a temporary home for the college. The right personnel to take up the

challenge are urgently needed, as no one on the field can be released to begin this new work.

(The Missionary Broadcaster, 1955, 16)

4.3.2   The founding of Durban Bible College in 1957.

The vision of Balman and Johnston in 1955 for a college in Durban for Indian and

Coloured Christian leaders became a reality in 1957 with the arrival of Charles Hayward.

Hayward's role at Florence Christian Academy has already been explained. His work at

DBC must now receive attention. On the day of Haywards' arrival in Durban, the local

newspaper reported the following: "Mr. Hayward plans to open the first all-Indian Bible

school in South Africa at the Tamil Indian Baptist Church in Durban on February 12"

(Natal Daily News, January 15, 1957). That same year Hayward wrote:

> The first classes of the Durban Bible College will meet in a small Indian Baptist church separated
> from a railroad yard by a high hedge. At first a handful of students will attend the evening classes
> twice and the day classes four times a week. Rev. Nolan Balman and I will teach the following
> courses: Bible Survey, Doctrine, Analysis of John and Personal Evangelism. Pray with us that the
> school will grow and train many Indian Christian leaders.
>
> (Hayward Newsletter, Feb 1957)

In Hayward's mind, his target students were Indians exclusively. This may have been due

to the fact that from 1947-1951 Hayward had worked as a TEAM missionary in India.

The exposure of Balman and Johnston to both Indian and Coloured people in Southern

Africa, helped them to have a broader vision from the start than Hayward. In October

1957, Hayward's focus was still exclusively Indian. He writes:

> The Durban Bible College for Indian Christians was founded in January of this year for the
> purpose of training preachers, evangelists and teachers *who can reach their own people* with this
> message. We are encouraged with the earnestness of our first students – about twenty in evening
> and four in day school.
>
> (Hayward Newsletter, Dec 1958. Emphasis added)

Generally, TEAM operated on the homogeneous principle of ministry. By separating the

Coloured and Indian works they simply deepened the chasm dividing the races. Indian

students were to be trained, not for a global ministry in accord with the Great

Commission, but to "reach their own people." By that time, Union Bible Institute (UBI) was already in existence as a training institute for Blacks with an enrollment of seventy-two men (*The Missionary Broadcaster*, October 1957, 23). That DBC should be viewed as distinctly Indian is a commentary on the ethnocentric outlook of TEAM and some missionaries. That Hayward was not alone in the restricted view of DBC is proved by TEAM's report in 1957: "Durban Bible College...opened on February 14 with 12 students enrolled. Inter-mission in character, this is the first full-time Bible school for Indians in Natal...Durban has one of the largest concentrated populations of East Indians in the world outside of India itself – 166,000 in a city of 500,000 people" (*The Missionary Broadcaster*, April 1957, 23). But by October 1957 the inclusion of Coloureds is mentioned:

> The second term of the Durban Bible School opened on August 1 with five day-school students and 22 night school students enrolled. A larger enrollment is expected for the next term when more have heard of a Christian training school for Indian and Coloured students.
>
> (*The Missionary Broadcaster*, October 1957, 23)

By 1959 the wider scope of DBC as a school for Indian and Coloured students, is firmly established. In addition to the three Indian students (Nadas Naicker, Michael Naicker and John Naidoo) the fourth student was a Coloured (Robert Du Pont). These students participated in an Easter camp for Indian and Coloured young men (Hayward Newsletter, 15 April 1959). Concerning Robert Du Pont's witnessing to Bobby Moonsamy, Hayward reports that "Bobby was interested in the Gospel right away, amazed that a Coloured would show an interest in him – an Indian" (Hayward Newsletter, 15 April 1959).

4.3.3   DBC's involvement in both Indian and Coloured churches.

Once Marlin Olsen began church planting in Natal, it was a natural development that he would have close ties with DBC. Since the Indian and Coloured works were one at the beginning, there was no great difficulty in Indian and Coloured students ministering together in the TEAM churches. Although the DBC students came from eight different denominations (Hayward Newsletter, 1959), the four full time students were all from either the Coloured or Indian TEAM churches. Thus Hayward reports that "in July, Mr. Olsen and Charles took the four day school students on a two-week evangelistic tour in

Northern Natal and Swaziland. They traveled about 1800 miles and held 26 meetings in 15 days" (Hayward Newsletter, 1959).

It must be noted that in the pioneer stage of TEAM's work in Natal, the men who filled the Coloured pastorates were JBI graduates. The Indian pastorates were filled exclusively by Indian graduates from DBC. Thus, after the first DBC graduation on 29 November 1959, Nadas Naicker, the first graduate (and the only one that year from the day school) became the first pastor of the Indian Evangelical Bible Church in Ladysmith.

4.3.4 DBC's transition to national leadership.

Before there was any talk of a transition to national leadership, Charlie Cain, a Coloured graduate of JBI, had assisted with teaching at DBC. He was, in fact, the first national to teach at DBC (Jacobs, Paul, Telephonic Interview with writer, 7 April 2001).
After Balman and Hayward DBC had a succession of principals (Melvyn Swanson, Malcolm MacKenzie, Phil Steyne, Duane Elmer, Carl Hendrikse, Clayton Stauffer). From as early as 1972, efforts had been made to secure the services of Dr Krishna as principal of DBC. Because of his links with University of Natal, the thought was that DBC could become linked to that university (Stauffer, Clayton, Interview with writer, 7 April 2001). The efforts in this direction never materialized. Krishna lectured occasionally at DBC, but never became a part of the faculty.

Malcolm MacKenzie, a Canadian, served as principal of DBC at various times starting in 1966. He tried to set in motion the transition of leadership of DBC to the Indian Church, but these efforts failed because of the reluctance of the Indian EBC to accept full responsibility for the college, including financial support (Stauffer, Interview with writer, April 2001). The man who played a key role in guiding the school to the appointment of a national as principal was Carl Hendrickse. During his ministry in Zimbabwe, he had motivated the appointment of a national to the principalship at the TEAM Bible college in Chinhoyi. In his DBC efforts he was encouraged by Dave Greene, who had initiated the appointment of Albert Xaba as principal of UBI. Hendrickse served as principal of DBC and recruited David Chettiar, a graduate of DBC, and pastor of one of the Indian

churches, to become the principal when he left. After Hendrickse's sudden death, Malcolm MacKenzie again assumed the principalship. Chettiar was sent to the USA for studies leading to an MA degree. By the time he returned, Clayton Stauffer was the new principal having taken over from MacKenzie (Stauffer C, Interview with the writer, 1 April 2001, Cape Town). Chettiar became principal in 1988, but died suddenly of a heart attack. This created a crisis for DBC and the appointment of national leadership, because they had no other degreed national. The decision was to send Sundrum Thomas to the USA for further studies. In the interim, George Brady, a TEAM missionary, served as principal. Upon his return from Baptist Bible Seminary in Clarke Summit, Pennsylvania, Thomas became the principal of DBC.

DBC is presently under the direction of an Advisory Board made up of representatives from AEF, Evangelical Church of South Africa (ECSA), TEAM, EBC 2 (Indian Church) and West End Baptist Church (with its pastor, Kleinbooi, serving as part time instructor at DBC).

4.3.5   An Evaluation of DBC's contribution to the training of Coloured leadership for Southern Africa.

4.3.5.1 DBC has produced graduates who have displayed keen interest in and aptitude for church planting.

Key leaders from the Coloured church were trained at DBC and have successfully planted new churches. These efforts of nationals to plant new churches will be discussed later. Through its heavy emphasis on the Great Commission as a church planting commission, and through exposure of the students to a number of church planting ministries, DBC has produced leaders with the same kind of evangelistic emphasis of many of the instructors.

4.3.5.2 Several EBC leaders serving successfully as pastors in the Natal area, are alumni of DBC. Included in this number are Nolan Thompson, Bertie Collings, Warren Theys, Raymond Mentor and Steven Gaines. Chandos Sanders, a graduate of DBC, has served as both a church planter and pastor. Thus, when viewed from conservation of its graduates

for the ministry, DBC has an impressive record in the Coloured EBC, but even more impressive in the Indian EBC.

4.3.5.3 DBC, by its close connection to TEAM, has enjoyed more flexibility in doctrine and recruitment of faculty. No principal of DBC sought to move the college to a more defined theological position (as was the case at JBI). The faculty pledged loyalty to the TEAM Statement of Faith, and within that broad framework could teach their convictions on specific doctrines not included in the TEAM Statement. This broader outlook attracted many students from churches other than EBC. It also created tension between some DBC instructors and some students from the Coloured EBC, who had received basic training in the dispensational hermeneutic in their local churches.

4.3.5.4 While DBC's purpose statement clearly affirms that "A missionary vision for the lost throughout the world is prayerfully encouraged as expressed by the school motto, 'HOLDING FORTH THE WORD OF LIFE' from Philippians 2:16" (Durban Bible College Prospectus, [s a] 1) the actual amount of missions courses taught at DBC has been minimal. In addition to Principles and Methods of Missions and Cross-Cultural Missions, the college catalogue sets out as a goal to teach missions also in Church History, Acts and Pastoral Epistles (DBC Prospectus, 7). Thus while a heavy emphasis has always been placed on extension work by way of church planting, little has been done to motivate the students to take the Gospel to the ends of the earth. The increased missions interest at DBC has come not from foreign missionaries, but from nationals who have widened their training at USA seminaries, which have a world mission perspective. This has been a recent development in DBC's emphasis but a healthy one, which holds promise of greater missiological emphasis in the future.

4.3.5.5 Personal salvation has always received emphasis at DBC with church planting as the natural goal of all salvific efforts.

The faculty who served at DBC showed no awareness that the Great Commission included *diakonia, koinonia,* as well as *kerygma.* DBC students were drilled in the effective *proclamation* of the Word, without being instructed in the vital connection between word

and deed (Shenk 1993a:65-75). This does not mean that individual instructors showed no social concern for the students. It means that in the instruction there was no comprehensive theology of mission to reconcile the vertical and horizontal dimensions of the Great Commission. Thus, DBC graduates, unless exposed to secular studies at South African universities, have graduated with one main concern – the proclamation of God's Word, leading to edification of Christians and planting new churches. This weakness DBC shares with JBI. Both colleges have displayed their ties with the fundamentalistic outlook on social involvement. Again, one sees how reaction to false teaching often results in overreaction. Thus, the reduction of the Gospel to the vertical dimension by DBC instructors, was assimilated by the students. The next chapter will show to what extent this assimilation had occurred when the work of the nationals themselves is considered.

4.4   EVANGELICAL BIBLE COLLEGE (EBCOLL) AND THE TRAINING OF NATIONAL LEADERSHIP

4.4.1   The initial move to start a TEAM-EBC Bible college in Cape Town.

The first serious discussions concerning starting a Bible college in Cape Town began in 1969. Marlin Olsen arrived in Cape Town in 1966, and his church planting efforts yielded much fruit. As nationals responded to the Gospel and to the teaching ministry carried out in the church, a growing desire for a Cape Bible college grew stronger. Olsen requested through the EBC National Council that TEAM be asked to establish a Bible college in Cape Town. TEAM's response was positive. It was decided "That TEAM establish a Bible school for EBC in the Cape Town area" (Field Council Minute 66, August 1969). That same year it was decided "That the name of the new EBC Coloured Bible institute in Cape Town be 'Cape Evangelical Bible Institute' " (Field Council Minute 106, November 1969). It seems strange that TEAM clung to its distinction of the races as is evident by the use of the word *Coloured*. The history of DBC had proved that a racial (in their case, the stress on *Indian*) distinction could not be maintained indefinitely. TEAM's thinking in those years appears to have been irrevocably segregationsist. In that outlook, TEAM showed to what extent it had adapted to the policies of South Africa. In terms of integration of the races and ministry across the colour bar, TEAM has traditionally lagged

far behind. Ethnocentricity has always been a dominant factor in their work. The difficulties that this segregationist approach created are clearly seen when one studies the efforts to unite the separated denominations.

4.4.2 The choice of Aeschliman to head up the new college.

The man chosen to head up the Cape Evangelical Bible Institute (CEBI) was Don Aeschliman. His academic background included graduate degrees in Theology and Bible as well as in Education. His appointment was with the approval of both TEAM and EBC. This point needs emphasis, since Marlin Olsen apparently denied that he had requested that Aeschliman come to Cape Town to start a Bible college. Stamoolis, in a letter to Mortenson, then General Director of TEAM, stated that Olsen said that "pressure was brought to bear on him by the 2 successive field chairmen (David Green, then Wesley Carlson) to allow Don to come to Cape Town to start a Bible School" (Stamoolis, Jim, Letter to Mortenson, 2 April 1973. Copy obtained from TEAM, Florida). In that same letter, Stamoolis reports that Ernie Smuts had said in response to a direct question that "Marlin had asked for him [Aeschliman]" (Ibid). This was one example of the pettiness and, at times, misrepresentation that surrounded the Aeschliman problem.

EBC rightly considered the school that Aeschliman would start an EBC school, controlled by the EBC National Council in partnership with TEAM. This was the original purpose, understood also by Aeschliman. Thus, the EBC National Council asked Ernie Smuts to move to Cape Town as a full time instructor alongside Don Aeschliman. Ernie Smuts declined this invitation because of his involvement in pastoring three churches. "The Council thus decided that the Bible school commence without a national for the present and also expressed its hope that Rev. Smuts will after two years be able to join CEBI" (EBC National Council Minutes, 3 (c) 29 Dec 1969). At that same meeting "It was agreed that Rev. Malcolm MacKenzie be assigned by the mission to CEBI as from Jan 1971" (Ibid).

4.4.3 The commencement of the new Bible college.

Don Aeschliman began CEBI in 1970. His outreach was to all churches in the Cape Town
area, since he conceived of the college as designed to serve not only EBC, but the entire
Christian community. Aeschliman reports that during the early years eight extension
classes were held each week with over two hundred students gathered from several
denominations including EBC. The day classes "hovered around three to eight students" in
the early years (Aeschliman D & Aeschliman E 1996:12). But this number gradually
increased as many from the night classes decided to become full time students. The
Aeschlimans report that "It was during that initial period that we received our first
applications from Whites, and although our council was rather dubious about mixing the
races in Athlone, we accepted them and from that time the College has been totally
multiracial in all its activities" (Ibid)

4.4.4 The problem between Aeschliman and EBC over CEBI.

It is not possible to locate the exact commencement of the problem between Don
Aeschliman and EBC. But it appears that EBC became dissatisfied because CEBI was
becoming an interdenominational school with EBC as merely one of the participating
churches. This, in the estimation of the EBC leaders, was a shift from the original plan to
have the college as a joint venture of TEAM and EBC. Another issue was the fact that
EBC held to a strong dispensational view of Scripture, and Aeschliman was non-
dispensational. The doctrinal difference between Aeschliman and EBC had existed from
the beginning of Aeschliman's association with EBC. His ability at that early stage of the
work to accommodate himself to EBC, gave many the impression that he really did not
have a difference with the church. The fact of the matter was that Aeschliman rejected the
dispensational approach to Scripture, and believed that, in his new role as principal of the
Cape Town college, he would, and should have freedom to teach "Aeschliman's theology"
(Stamoolis, Jim, Letter to Mortenson, 2 April 1973). As mentioned earlier, it appears that
both the Mission and Aeschliman did not fully understand the impact that Saxe and JBI
had had on the doctrinal position of EBC. The absence of a written statement concerning

dispensationalism did not cancel out the fact that dispensational theology was, in a sense, "written in the minds and hearts" of the people.

Tensions increased between Aeschliman and EBC with Marlin Olsen upholding the EBC position and thus standing against a fellow TEAM missionary. Things came to a head in 1972, and the EBC Annual Conference took the following decision: "The Evangelical Bible Church cannot cooperate with the Cape Town Bible Institute since the Bible Institute is no longer a joint effort of both The Evangelical Alliance Mission and the Evangelical Bible Church, as originally planned and the basis of doctrinal differences with the present principal" (Annual Conference Minute 6 (b) 27 Dec 1972, Swaziland). Although Aeschliman and TEAM cherished the hope that the EBC would soften their stand against Aeschliman and CEBI, the EBC National Council made it clear that the decision taken in 1972 "is the final stand of the Church on this matter" (National Council Minute 4 (e) 28 April 1973, Durban). The EBC leaders and laymen in Cape Town wrote a letter to Don Aeschliman stating that "For fear that you being invited to preach and teach in our churches will be misinterpreted, we would like to point out that you are no longer welcome to preach or teach in any of our E.B.C. Churches. Until the matter of your school be accepted, we strongly feel that you should have no connection at all with any of the E.B.C. works here in Cape Town" (Letter from Cape Representative Council to Don Aeschliman, 30 April 1973. Copy obtained from TEAM, Florida, Transvaal).

Aeschliman's long association with EBC and especially his contribution to the work in the Transvaal, makes this stand seem incredible. It must be understood, however, that in addition to the doctrinal differences between Aeschliman and EBC, Marlin Olsen's influence in the Cape was overwhelming. He, as the chief church planter, had a leadership role that allowed him to direct the course of events. There was no other strong leader who might have brought some balance to the situation. Aeschliman probably felt that his long association with EBC would win the day in his favour. His investment in the EBC in tangible ways like erecting places of meeting for the congregations, while appreciated by EBC, could not soften the EBC stand on dispensationalism, nor could it reduce the influence of Marlin Olsen on the church.

Aeschliman's wider approach aimed at including other churches in the administration of the new school was, in fact, a change of policy. The EBC were not to be included as one of many participating churches; they understood that EBC would actually control the administration of the school in partnership with TEAM. Aeschliman did not assess this situation carefully enough. He expected both TEAM and EBC to follow his wider approach in the establishment of CEBI. In actual fact, TEAM as a mission, was satisfied with Aeschliman's approach and felt that EBC was far too narrow in insisting that CEBI be a dispensational school. Mortenson in his evaluation of the problem stated that EBC had become so strong in its individual stand that "the leaders need to be reminded from time to time that the missions's views need to be considered if there is to be the strongest type of partnership relationship. This has become apparent recently in regard to the Bible Institute ministries which the church leadership seems to want to develop along narrow sectarian lines" (Mortenson 1994:634-635). Mortenson reveals his own lack of perception of the historical development of EBC, and of the firm commitment of EBC over years of teaching to the dispensational view of Scripture.

4.4.5   TEAM's final decision on the Aeschliman-EBC problem.

Dal Congdon, then Field Chairman of TEAM, South Africa, summed up TEAM's decision regarding Aeschliman and TEAM's relation to EBC. In essence, the statement declared that TEAM "is morally bound to support the Evangelical Bible Church which is TEAM's 'own child in the faith'…Therefore we are willing, very regretfully, to approve Aeschliman's withdrawal from TEAM in order to permit C.E.B.I. to continue. We consider it a much needed ministry which has been raised up of the Lord" (Statement of the Field Council of the South Africa Field Regarding the Matters of the D. Aeschlimans' resignation from TEAM and the future of Cape Evangelical Bible Institute [s a]).

4.4.6   The Establishment of Evangelical Bible College.

After the Aeschliman problem had finally been laid to rest, EBC began its own initiatives to start a new Bible college in the Cape. In 1974, the EBC National Council decided "that a working committee under the chairmanship of Rev. McCallister, be appointed to work

on preliminary plans for the establishment of the proposed Bible school in the Cape. The Committee shall comprise of Messrs. Olsen, P. Swales, Oppelt, Ferguson, and Isaacs" (NC Minute 2 (c) of NC meeting held in Johannesburg, 28 Dec 1974).

Several years of planning and negotiating with the Cape Town City Council for land in the Strandfontein area finally led to the official commencement of the Evangelical Bible College in 1978. In 1977, the EBC National Council had decided to invite Dave Greene to be the principal of the new school (NC Minute 1, 10 April 1977, Meeting held in Riverlea, Johannesburg). In August 1977, Dave Greene responded to the NC's invitation stating that he was unable to head up the Bible college. At that same meeting it was decided "to extend an invitation to Rev. De Beer to accept the position of Principal of the Bible School. Rev De Beer agreed to assist as Principal" (NC Minute 2 (a) 13 August 1977, Cape Town). It was also decided that "a letter shall be written to TEAM requesting the services of Mr. Eichner as teacher in the Bible School" (Ibid).

In 1978 the Evangelical Bible College started with six students. By that time, Fred Tempies, another Coloured leader, with TEAM's assistance had completed his BA at Washington Bible College, and was working on his Th.M at Dallas Theological Seminary. The college staff under the principalship of de Beer, consisted of one full time TEAM missionary, Al Harrell, and six part time nationals (Jardine, Matham, Swales, McKay, and Betha). While awaiting the completion of the campus at Strandfontein, the Greenhaven EBC premises were used for classes (Evangelical Bible College News, Vol 1, No. 1)

4.4.7   Further training of the nationals.

Not only did Tempies return to Evangelical Bible College as a full time instructor, but de Beer himself went to the USA for studies, first towards a B.Sc degree at Calvary Bible College (EBC News Update 1987). Later, he returned to the USA to study towards an MA in Missions at Columbia Graduate School. Upon completion of this study program in 1989 (NC Minute 7 (e) 29 Dec 1989, Swaziland) de Beer again resumed the leadership of the college.

In August 1989, Wilfred Matham, with TEAM's assistance, went to the USA for studies leading to a Th.M in New Testament. He returned to the Evangelical Bible College in January 1993. His present studies at Stellenbosch University are towards a D.Th in Missiology. In April 2000, Tony Hartze joined the faculty of Evangelical Bible College. Having obtained the B.Th from UNISA, he is now enrolled in the M.Phil program at Stellenbosch University.

Assistance of nationals to obtain graduate level degrees has benefited the ministry of the Evangelical Bible College. Verkuyl has emphasized that "the first and best place to look for personnel is among the local people themselves" (Verkuyl 1978:317). The training of these nationals is therefore a matter of high priority. Verkuyl says: "Western missionary agencies ought to make many scholarships available for educating future native clergy and for training the laity" (Ibid). TEAM has provided significant help with this need. All who were assisted by TEAM and EBC with their training returned to the Bible college work in Cape Town. While there have been changes in national staffing at EBColl, the quality of teaching at EBColl has been enriched through the input of trained national instructors.

4.4.8   Evaluation of the contribution of Evangelical Bible College.

4.4.8.1 The clash with Aeschliman over CEBI resulted in the establishment of two Bible colleges (CEBI – now Cornerstone Christian College, and Evangelical Bible College). While, in one sense, there were no winners since both EBC and Aeschliman were hurt by the split, in another sense God overruled. Aeschliman guided CEBI to become a highly qualified and accredited college in Cape Town, with a ministry reaching far beyond one denomination, and with qualified national leadership. EBC has moved on with its Bible college, and has also become accredited. Although it also ministers to all denominations, it is a denominational school operating under the auspices of EBC.

4.4.8.2 From its early beginning in 1978 with very little emphasis on Missions, Evangelical Bible College has become more balanced in introducing Missions courses. More importantly, in addition to the annual Practical Work trips, which seldom went beyond Southern Africa, the administration has sought ways and means of inculcating a global

missionary perspective at the college. This has resulted in short-term missionary trips to places like Namibia and Kenya. A graduate of EBColl (Matthew Koeberg), through his organization called *Operation People,* has regularly included students of EBColl in missionary trips to Lesotho and other African countries. Koeberg (Interview with writer, January 1998, Kimberley) explained that during his training at EBColl the main missions emphasis did not come from academic courses, but from the Wednesday Chapel services. After graduation from EBColl in 1989, Koeberg organized the first short-term missions trip to Lesotho with the goal of reaching the numerous villages in the Maluti Mountains area with the Gospel. Such trips became more organized and *Operation People* was born.

Unfortunately, the training received at JBI and DBC was weak in missiology, and thus did not equip the instructors to teach the Bible from a missionary perspective. The initial weakness in missiology at EBColl has been remedied in part through De Beer's studies at Columbia School of Missions, and through the studies of other national instructors at South African universities. De Beer, in his research project for Columbia, interviewed three South African missionaries to ascertain the amount of Missions training they had received for their missionary work. He also surveyed the missionary emphasis in four Bible schools in South Africa. (JBI, CEBI, The Baptist Theological College and Cape College of Theology). He summarized his findings as follows:

> The responses by the three South African missionaries indicated that missions education given by the respective schools they attended was at a minimal level. They also admitted that the training they received in these schools did not adequately prepare them for their present ministry. This revealed a need for a great deal more of a missions emphasis in South African Bible schools. The findings of the review of the catalogs also revealed the minimal number of, and time allocated to, missions courses...Again this evidence points out the great need for mission emphasis in EBC in South Africa.

(De Beer 1989:52-53)

In his concluding chapter, De Beer offers practical suggestions as to how a greater missions emphasis could be inculcated at Evangelical Bible College.While somewhat outdated because of the changes at the college in terms of administrative structures, De Beer, in his role as principal, implemented much of his strategy to balance the college

curriculum with more courses in Missions. That attempt has yielded fruit, but much remains to be done in planning for holistic mission teaching and practice.

4.4.8.3 The most fundamental deficiency in Evangelical Bible College is that a comprehensive theology of the Great Commission has not yet been formulated. It is not enough to add the dimension of cross-cultural ministry. What is needed is specific teaching to show that what is called the Great Commission is indeed the *Missio Dei* with its holistic and global demand. Thus, EBColl shares the same weakness that was revealed in the study of JBI and DBC. A comprehensive theology of mission is needed – one which will teach the totality of Christ's lordhip and the implications this has for holistic mission.

4.4.8.4 While EBC need not change its basic dispensational approach to the Bible, two
       facts need careful consideration:

    A. Both Evangelical Bible College and its denomination, EBC, need to realize that there is always need for development in one's theology. Ryrie, a leading dispensationalist, has said: "Like all doctrines, dispensational teaching has undergone systematization and development in its lifetime, though the basic tenets have not changed" (Ryrie 1995:11). Development must therefore not be confused with paradigm shift (as is found, for example, in Crenshaw and Gunn 1994). Many advocates of dispensationalism have not read Chafer's *Systematic Theology* (1948), and are therefore unaware of the questions and problems which this standard work has provoked in the minds of many non-dispensationalists. Unfortunately, many opponents of dispensationalism have hastily concluded that all who call themselves dispensationalists fully endorse the theology of Sperry Chafer. Various statements by Chafer would not be endorsed by EBC leaders. For example, Chafer's apparent belief that Old Testament saints were "just because of their own works for God whereas New Testament justification is God's work for man in answer to faith" (Chafer 1948:Vol 7:219) is unacceptable. Likewise, Chafer's sharp differentiation between what he considers "law teaching" in the Sermon on the Mount and "grace teaching" in the Epistles (:Vol 4:215-216) is unwarranted. Ironside said concerning the Sermon on the Mount: "But we discern here 'wholesome words, even the words of our Lord Jesus Christ' (1 Tim. 6:3) which we dare not refuse to obey, lest we be proved

to be such as are described in the following verse (1 Tim. 6:4)" (Ironside 1948:44).
Opponents of dispensationalism have often chosen to focus on the questionable statements
of writers like Chafer, and have neglected the clarification provided by Ironside and
others.

While all the theological damage cannot be repaired, younger dispensationalists have also
tried to clarify, and at times have repudiated statements made by older dispensationalists.
These efforts are clear in the writings of Walvoord (1974:46), Toussaint (1980:93) and
Ryrie (1995:105-109). One also sees this attempt at clarification by comparing the notes in
the original Scofield Bible with the notes in the New Scofield Bible. It is therefore, unwise
for present day dispensationalists to act as though their dispensational system is perfect,
needing no change or improvement. Hiebert's call for *critical realism* instead of *naïve
realism* (Hiebert 1994:19-51) needs to be heeded. A group's interpretation of Scripture
cannot be given the same status and authority as Scripture itself. In actual fact, whether
Dispensationalism or Covenant Theology, man's attempts to systematize theology must
always be subjected to scrutiny for inconsistencies, errors and weaknesses. Inconsistencies
in statement of doctrine can be seen also in non-dispensational scholars. Strickland proves
this by reference to statements of Bultmann, Hans Conzelmann, and E.P. Sanders, all of
whom gave the impression that salvation in the Old Testament was by obedience to the
Mosaic Law (Strickland 1993, in Strickland W G, ed, 232). Ryrie likewise referred to
"unguarded statements" by non-dispensationalists like Oswald Allis and Louis Berkhof,
which also give the impression that salvation in the Old Testament was by works of law
(Ryrie 1995:107). Dispensationalists are not alone therefore, in the need for clearer
statement of their theology. Thus, an openness to an improved dispensationalism which
focuses on the display of God's glory to the nations through the Church, is sorely needed.
It also appears that the direct relation of dispensationalism to missiology needs study.
EBC can no longer simply reduce its dispensationalism to eschatology, with stress on the
Church as a separated Body of Believers. It needs to stress the Church's calling as well as
its mission in the world.

B. Experiences like the clash with Aeschliman should teach all EBC people that it
is still necessary to speak the truth in love. Probably the differences between Aeschliman

and EBC were irreconcilable, but the carnality from both sides could have been avoided if the opposing views had been respectfully discussed in a spirit of love. After all, this is what is expected from disciples of Christ. Vern Poythress (1994) has appealed for mutual understanding between dispensationalists and non-dispensationalists. He has shown that adherents of both Dispensationalism and Covenant Theology are involved in a growing theological experience characterized by refinement and development in both systems, so that, in some ways, the similarities appear quite significant, and should promote greater peace between the two camps. Poythress is forced to be realistic, however, and thus he notes: "But not all dispensationalists, nor all covenant theologians for that matter, are in this peaceful position. Therefore we will have to talk about the problems that prevent agreement" (Poythress 1994:51).

While one may not sacrifice one's position on theology, one can still display love and respect for one's fellow believer. The closest fellowship is usually found with those within the same theological community, but it needs to be stressed that there are "large areas of agreement between dispensationalists and nondispensationalists" (Ryrie 1995:212). Aeschliman had, in fact, concentrated on these areas of agreement in his cooperation with EBC in Swaziland and in the Transvaal. For that reason, there was a measure of harmony when he worked in those places. That agreement was somehow consumed by the heat of the new controversies in the Cape. The story might have been different had TEAM and Aeschliman taken time to assess the depth of EBC's commitment to dispensationalism. Differences in theological outlook must be respected. In the case of EBC and Aeschliman, it is doubtful that both dispensationalism and non-dispensationalism could have existed in harmony since the school was meant to be denominational. Thus, if both EBC and TEAM had evaluated the situation more thoroughly before commencing a Bible college in Cape Town, much strife and division could have been avoided.

4.5 EVALUATION AND CONCLUSION:

The study of TEAM's training of nationals for leadership in the Coloured church has surveyed three main colleges. While these colleges were established in different ways, and had some unique emphases, as well as unique struggles, they all revealed a common

weakness: the lack of a truly biblical theology of Mission. While the Great Commission was taught with great vigour, the teaching focused almost exclusively on church planting and church edification through the teaching of biblical doctrine. In this way, TEAM missionaries and those from SAGM were perpetuating their own restricted view of the Christian Mission. Various missionary leaders have pointed out that training given to prospective missionaries in the USA was deficient, because it did not stress the need to disciple nationals so that they became missionaries. Congdon, for example (Interview with writer, 10 June 1998, Wheaton) said: "We were missionaries but were not trained to think of the Church as missionaries." Paul Cochran, one of TEAM's Regional Directors, noted that in the USA, with some exceptions, it was only in the 1960s that Bible colleges began to emphasize Missiology in their curriculum (Cochran, Interview with writer, 1998, Wheaton, USA). The general feeling was that Faith Mission organizations were responsible for training future missionaries. In addition, many missionaries came from local churches which did not have missions-mindedness. Such churches depended upon occasional keynote speakers to stir their people. "Missions was not the impetus of the local church. The Mission organization had the perspective, not the churches"(Ibid). One should not be surprized therefore, that the instructors at Bible colleges on the mission field, as well as the missionaries who planted churches, arrived on the field with many gaps in their Bible education – especially in the area of Missiology. To expect that these missionaries would have taught a comprehensive theology of mission, would be expecting more than they were equipped to deliver.

In the next chapter, the ministry of EBC will be studied to understand how some of their key workers responded to the Christian mandate to make disciples of all the nations. Most Bible college students imbibe the teaching of their mentors and reproduce this in their own ministry. Thus, the aim of the next chapter will be to discover whether EBC leaders basically reproduced what the mission had done in Southern Africa, or were there some fresh approaches to Christian mission

5. CHAPTER 5: THE COLOURED CHURCH'S RESPONSE TO THE GREAT COMMISSION AND ITS HOLISTIC IMPLICATIONS

5.1 INTRODUCTORY COMMENTS

A significant stage in the discipling process is reached when the ones who have been discipled by the missionaries begin to participate in reaching out to the world with the Gospel of Christ. The previous chapters have not only established the biblical criterion for evaluating TEAM's discipling ministry, but they have also traced the execution of that ministry through the stages of pioneering and training national leaders through the Bible colleges. The present chapter investigates how the nationals have responded in becoming not only disciples, but also disciplers of others. According to TEAM's policy with regard to the national church, "Converts must be encouraged and instructed from the beginning by example and precept to be witnesses for their Savior, to study the Word of God diligently, to bear responsibility for local church government, and to share in the financial support of the church" (Principles and Practice of TEAM, 1995:26-27). As converts thus assumed increasing responsibility for the work, TEAM missionaries were to be "gradually withdrawn" but "a continued attitude of spiritual cooperation and helpfulness is to be manifested, however" (Ibid). It has already been noted that TEAM missionaries, both by precept and practice, have elevated church planting as the ultimate goal of the Great Commission. It was therefore an expected phenomenon that nationals who had been discipled in this narrow definition of the Great Commission would reproduce in their own efforts what they had learned under TEAM training. Thus, the response of EBC nationals to the Great Commission, has been chiefly in the ministry of church planting.

Two models have emerged in the ministry of the nationals as they have participated in the Great Commission. The first model may be called the *partnership model* in which the discipling work was done by a national in cooperation with a TEAM missionary. The second model may be called the *national model,* because the national pastor or evangelist worked in a new area without the help of TEAM missionaries. Before these different models are evaluated, it is necessary to explain that church planting is indeed a necessary

part of the Christian mission. Saayman, in his discussion of what constitutes Christian mission (Saayman, in Kritzinger and Saayman, eds 1994:1-39), has no problem in including church planting as a vital ingredient of mission. In fact, Saayman endorses and provides a good analysis of Gisbertus Voetius' three-fold understanding of mission:

> According to Voetius, the immediate aim of mission was the conversion of "Gentiles"; this immediate aim was subordinate to the second goal, the planting of the church; and the ultimate goal, to which these were subordinate, was the glory and manifestation of God's divine grace. This formulation of the goal of mission is indeed, as Bosch says, unparalleled. It is both comprehensive enough to do justice to the scope of God's grace, and specific enough to make mission manageable, to provide a clear focus for our missionary endeavours.
>
> (Saayman, in Kritzinger and Saayman, eds 1994:1)

What must be noticed, however, is that Voetius did not present church planting as the ultimate goal of mission. He stated clearly that conversion and church planting were subordinate to a greater goal, the glory and manifestation of God's grace. For that reason, Saayman begins with the ultimate goal and then moves to describe the subordinate goals of church planting and conversion. He correctly notes that Christians do not simply "become witnesses and missionaries in response to a command", but that "evangelisation begins in the discovery of the glory and grace of God. Even if there had been no 'Great Commission', even if we did not know about 'a pit of fire', we would still have to be witnesses, because God's grace is such that it simply has to be shared; his love is such that we have to worship him together with all his people (Eph. 3:14-19)" (:2-3).

This larger context for the task of church planting rescues Christian workers from a restricted emphasis on the local church as "mission accomplished." All that happens in planting the church, and in the ongoing life of the church, must serve to magnify God's grace and display his glory to the nations. This means that the various aspects of Christian witness, incorporated in the kerygmatic dimension, diaconal dimension, fellowship dimension, and liturgical dimension (Saayman, in Kritzinger and Saayman, 1994:36-38) need to be held together in the planting of new churches. Commenting specifically on the fellowship dimension of this witness, Saayman reminds Christians of their essential pilgrim character, and of the need for mutual concern expressed towards all who are in Christ's Body. "This has important consequences for our practice of mission" says Saayman. "It

makes very clear that Christian missionaries can never proclaim or witness as if from some safe haven, as people who have 'arrived', whose journey, apart from intermittent forays into 'the world', is over. It calls into question much of the history of missionary church planting, as much of the effort was concentrated on domesticating the church (in a nation, people, group or culture) rather than equipping the church for its open-ended existence in fellowship with other pilgrims on our journey through the world" (:38). Runia, in his address at the Sydney Missions Conference in 1972, endorsed Bavinck's position that the Church exists to fulfill three great purposes: First, a doxological purpose – to praise God by word, deed, prayer and worship; Second, a kerygmatic purpose – to bear testimony to God's Word from generation to generation; Thirdly, a diaconal purpose, which may be summarized thus: "Through his church Christ stretches forth his hands to those still outside the light of his everlasting salvation" (Runia, quoting Bavinck, 1972:3-4). The establishment of the Church throughout the world is therefore imperative since the Church is God's instrument to accomplish his saving purposes in the world. But Runia clarified that church planting needs to be done in a comprehensive way if it is to be faithful to God's mission:

> Too often we think of mission work in terms of winning converts and thus planting a new church. Now I do grant that planting a new church is the first and primary aim of our missionary work. But it should not be the total and final aim as well. Our real aim should be wider: not just the planting of a local church, but the planting of a church that is going to transform the world in which it lives. This is the really comprehensive approach and at the same time it shows why all those tasks, next to and in addition to the direct preaching of the gospel, are necessary.
>
> (Runia 1972:10)

These introductory comments confirm that church planting cannot be eliminated from the total work of Christian mission. Thus, TEAM and EBC workers were not at fault in planting churches. What must be asked is whether the wider goal of mission in terms of the display of God's glory in a comprehensive way, was pursued in these efforts.

5.2 AN EVALUATION OF THE PARTNERSHIP MODEL

When the church planting ministry of Marlin Olsen was discussed, especially as it related to the work in Cape Town, it was noted that serious tensions developed between Olsen

and Hilton Vandayar in their partnership work in Greenhaven. The Vandayars resigned from the Greenhaven church after three months of full time ministry. Olsen's report on this disappointing event (Olsen Report, covering 1968) places emphasis on Vandayar's conclusion that "they were mistaken, and that they were not to be in the full time ministry." The Greenhaven church became firmly established mainly through Olsen's efforts. What is often overlooked is the fact that a missionary has great difficulty in evaluating his work objectively because great numerical growth with a corresponding attachment to the people, causes many missionaries to conclude that their work is above reproach. As is generally true in Christian service, outsiders see what the missionary does not see. Transition to national leadership is therefore often frought with difficulty because of a lack of balanced perspective. In actual fact, the tensions between Olsen and Vandayar were but a foretaste of what was to come in other partnership attempts. Three specific examples of missionary-national partnership in church planting will be discussed in this chapter.

5.2.1   Evaluation of the Frank Jardine-Sjef Widdershoven partnership.

5.2.1.1 The early stage of the partnership

Frank Jardine, born 1949, had his earliest exposure to evangelical faith through a campaign conducted by the Assemblies of God in Noordgesig, Gauteng. He was introduced to the EBC ministry through the late Pastor Nel of Eldorado Park, Gauteng. Discipled in spiritual things under Nel, Jardine was led of God to full time theological studies at JBI in 1969. During his final year at JBI, Jardine assisted Barry Isaacs and Marlin Olsen in the new work in Kimberley. Jardine and his wife, Lorraine, responded to the invitation of the Cape Town Regional Council to assist Sjef Widdershoven in the new church planting work being done in Bonteheuwel, Cape Town. Thus, the Jardines moved to Cape Town in 1973. Olsen could report that "At the beginning of 1973, we didn't have any fully supported workers in the Coloured Church in Cape Town. We now have 5 of them. About 2/3 of the finances for the support of these pastors comes from the churches themselves. We believe that we have men that God can use and are pleased to be able to work with them" (Olsen Report to TEAM, 1973). The five pastors included Jardine, as

well as Barry Isaacs and William Betha. Widdershoven had been assisting Olsen, first in Durban, and then also in Cape Town. Jardine's arrival in Cape Town was with a view to his becoming the pastor of the new church. The partnership between Widdershoven and Jardine began with harmony, but dissension gradually arose in the work.

5.2.1.2 Problems in the partnership

Jardine, (Interview with writer, 30 March 2001) reports that the problems arose because of the disparity between himself and the TEAM missionary in terms of finances and transportation. The new believers were being assisted by the missionary in a way that bred dependence and a loyalty based on what one could receive. The national was tolerated, but did not enjoy the same allegiance as the missionary. When Widdershoven finally left Bonteheuwel, several key men left with him. They joined with Les Davis in the work in Grassy Park. But again, the missionary's individualistic approach to the work, and his generosity to church people, became detrimental to the ministry of the pastor. To escape accountability to a central body like the Regional Council, Widdershoven began to speak of moving the local church towards independence from the EBC denomination. It appears that TEAM itself did not view such suggestions as a threat to the work, but the Regional Council, with the pastors, was extremely upset by such interference from a missionary.

That period in the Cape Town work caused severe tensions not only for Widdershoven and Jardine, but generally for TEAM in its relation to EBC in Cape Town. Dal Congdon, then Chairman of TEAM Field Council, wrote to the EBC National Council expressing TEAM's concern that the church was trying to limit the TEAM missionaries in a way that conflicted with TEAM policy. Among three specific grievances expressed by Congdon was the following one: "That the relationship of the Western Cape Regional Council to local churches has so brought into question the autonomy of the local church that in that region the role of the missionary church planter, we fear, may have to be redefined to our common satisfaction" (D. Congdon, Letter to National Council, 17 December 1977).

When Widdershovens eventually left the South African field, they left as broken people. Jardine also left Cape Town in 1980 to become pastor of the EBC work in Ennerdale,

Gauteng. Unfortunately, the partnership between Widdershoven and Jardine was mainly one of turmoil.

5.2.2 Evaluation of the Bobby Ray-Desmond Luckay partnership.

5.2.2.1 The growth of a harmonious relationship between national and missionary

Desmond Luckay, born 1960, lived in Bosmont for most of his life, until his move to Cape Town. He completed Matric at Bosmont High School, and worked as a clerk in Standard Bank. He became a born again Christian and joined the EBC in Bosmont in 1983, mainly through the preaching and teaching of the Bosmont pastor, John MacKay. Luckay, while active in the Bosmont church, became burdened for missionary work. His initial efforts to join Youth For Christ failed and in 1987 he moved to Cape Town, and in January 1988 he enrolled as a student at EBColl in Cape Town. During his second year at Bible college he became involved in the work at Blue Downs under the supervision of Barry Isaacs. Luckay graduated from EBColl in 1990, and served full time in a pastoral internship at Blue Downs. This work was under the Greenhaven EBC, and thus Greenhaven assumed financial responsibility for the work. Luckay was obliged to give regular reports to the Greenhaven Church Board on the work in Blue Downs. His fiancé, Renee Johnson, assisted him in the work at Blue Downs. They were married in December 1991. About one year after the work had already been in progress, Bobby Ray "expressed his desire to work together with D. Luckay and R. Johnson as a team in the Blue Downs area" (Minute 3E of Greenhaven Board Meeting, 11 Sept 1991). It should thus be noticed that, unlike Widdershoven, Bobby Ray did not start the work in Blue Downs. This factor probably ensured that the Rays were not in a position to assert much authority over the new church. Both he and Luckay were considered as working under the authority of the Greenhaven Church. Ray was a graduate of Temple University (USA) and his wife, Mary, had a nursing background. In addition, she was was a gifted Gospel singer. The Rays had already had wide ministry experience in Swaziland (with Trans World Radio) as well as in Durban and Johannesburg in partnership ministries with EBC leaders like Sanders and MacKay.

In September 1991, Luckay reported on the arrival of the Rays to assist them in Blue Downs: "We are encouraged by the arrival of the Rays and their presence has added impetus to the work. Mary's talents and gifts have already been used in the worship service and the Ladies' meetings. Bobby has already begun preaching a series and helps with discipleship, visitation and outreach" (D. Luckay, Report to Greenhaven on Blue Downs, 7 Sept 1991). The personal friendship between Luckays and Rays was so strong that there was never discord between them. The discord arose because of Greenhaven's unwillingness to release the Blue Downs work at the time that Ray and Luckay desired. They felt that the work was still too young and needed their supervision. Thus there was a negative reaction in 1992 to Blue Down's request for autonomy which was viewed as their desire to become "independent" of the Greenhaven church (Minute A under Correspondence, Greenhaven Board Meeting, 26 Aug 1992). There was total severance of financial assistance to Blue Downs on the part of Greenhaven, and the new church had to trust its small membership for full financial support.

5.2.2.2 Summary of the partnership between Luckay and Ray

In summing up the partnership between Ray and himself, Luckay (Interview with writer, 29 April 2001) mentioned the following:

A. The partnership was successful because Luckay was in the role of a learner, with Ray serving as his mentor. Luckay reports that Ray was "more than just a mentor; he was like an older brother." It appears that the "partnership" was based on a close friendship, as well as on the fact that Luckay was the younger pastor learning from Ray, the older man. Thus, this situation does not parallel the Jardine-Widdershoven situation, because Jardine entered the Bonteheuwel work with the idea of fully assuming the role of senior pastor. Widdershoven was not viewed by Jardine as a mentor, but as a missionary assisting in the work.

B. Ray encouraged the congregation to look to Luckay as pastor, and to address him as such. Ray himself, did not mind being called "Bobby." This was a noble desire, but practically it did not work out because of the "disciple-master" pattern that prevailed in

the leadership. People naturally began to look more to Ray as the experienced man, for pastoral guidance.

C. When Rays left the Blue Downs work in March 1994, there were fifty people attending the services. But Luckay notes that there was an immediate loss of five families upon Ray's departure. It appears that Luckay found it difficult to maintain the momentum in the work that had been generated by the Rays.

D. The Rays showed a tendency to move too soon from ministries in which they were involved. They moved the church to autonomy but did not stay long enough to see how the new status would work for the church. More significantly, however, is the fact that the Rays wanted to be out of South Africa before the April 1994 elections. Like many other foreigners, they imagined the worst possible scenario for the "new" South Africa. The Rays did send the church $6,000 (R24,000) in 1996, which assisted the new church to purchase a manse, which now also serves as the venue for church services.

5.2.3   The Steven Gaines-Guy Storm partnership in Mariannridge, Natal.

5.2.3.1 The growth of a vibrant partnership

It is refreshing to turn to one partnership, which, although not perfect, has proved beneficial to the national church, even after the missionary's departure. Steven Gains, born 1956, grew up in the Roman Catholic Church in Durban. He married Dolores in 1979, but the marriage experienced much turmoil until 1990, which Steven regards as the time of his conversion to Christ. While not receiving much theological training in the Roman Catholic Church, while a Catholic he did serve in the Marriage Encounter ministry and also in the jail ministry at Westville Prison (S. Gaines, Interview with writer, 11-6-2001, Durban). Gaines came into contact with Guy Storm, a TEAM missionary, in 1991, shortly after the Storms had assumed the leadership of the new EBC church planting effort in Marriannridge. Both Guy and Karen, his wife, were graduates of Bible colleges in the USA. Guy had also taken some theological courses at Capital Bible Seminary, in Maryland, USA.

After meeting the Storms, Steven Gains and his wife, Dolores, became deeply involved in Bible studies. Steven continued to work with Marriage Encounter and the prison, but now he had something to share with people from the Scriptures. In 1991, the Gains family became members of the Mariannridge EBC, and Steven began preaching and teaching under the guidance of Storm. He attended Durban Bible College, and completed the Four Year Diploma Course in 1999 and that year became pastor of the Mariannridge church. He was officially ordained to the Gospel ministry in April 2001.

5.2.3.2 Summary of the Gaines-Storm partnership

In evaluating his partnership with Storm, Gains made the following comments:

A. The Storms displayed a caring, compassionate approach to the people they discipled. In particular, they were free from a dictatorial approach. Rather than impose their thinking on the work and workers, they discussed policies and practices in the light of Scripture, allowing the nationals to share fully in such discussions. The Storms modeled the Christian life by their attitude of humble service. Such an example was caught also by Gains who adopted a similar spirit of humility in the work.

B. Because the Storms were White, there was some hesitancy on the part of the Coloureds to trust them completely. Time showed to all that this missionary couple loved people irrespective of racial differences. Thus, they won not only the love of the nationals, but also their respect.

C. The test of the Storm's ministry came when they left South Africa on furlough. Gains reports that he and Neil Terblanche (another graduate of DBC) assumed the leadership of the work in the absence of the Storms. Only one third of the people attended the services. Upon his return to the work, Gaines reported to Storm that "he had built the people around himself." The outstanding quality that emerged in this confrontation was Storm's willingness to accept the rebuke and to admit that he had become so involved in the work that he had lost objectivity. Storm then began to gradually withdraw from the leadership role, all the time encouraging Gains to assume full responsibility. Finally,

Storms retired from active service with TEAM and left the South African field. Steven Gains was left to continue the work. The church continues with great blessing even though the missionary has left. Evidence for the growth is seen in the increasing interest of young people in serious Bible study. One key person from the Mariannridge church has been trained for the ministry and has found his place in the EBC work in Eastridge, Maritzburg.

5.2.4 Evaluation of the overall effects of the Partnership Model

5.2.4.1 Generally speaking, the partnership model did not have much success in the Cape Province. Nationals contributed to this failure, mainly because of their own immaturity in the Christian life and lack of ministerial experience. But some key missionaries contributed even more to this problem because of their attitude and approach to the work. For all the missionaries it may be said that they had a great burden to evangelize the Coloured people. This commitment to the work blinded some of them to the fact that they were to withdraw and allow national leaders to assume leadership. Neill has pointed out that missionaries experience frustration on the field because of "a conflict between conscience and a sense of duty" (Neill 1959:64) By this, Neill means that missionaries come out to the field with the conviction that their training and talents equip them for unique ministry not only in church planting, but also in training nationals. The problem arises when the missionary, who believes that his calling must be fulfilled through a key leadership role, suddenly "finds himself set to do trivial work, such as could easily be done by someone else without his special qualifications" (Ibid). Thus his burden to fulfill his ministry in a way he considers commensurate with his abilities creates tensions for him and the national who works with him. Transition to national leadership becomes a complicated issue because of misguided zeal.

5.2.4.2 It must also be observed that when a much younger national is partnered by a more experienced missionary, transition to national leadership is complicated, unless the national adopts the key leadership role, and not simply the role of a learner. The learner role is necessary but must develop into the leadership role. And that leadership role should not be postponed until the missionary leaves. The national should be phased into the work

so that when the missionary leaves there is no great trauma over a transfer of loyalties from missionary to national. The transfer of leadership was smoother in Mariannridge than in either Bonteheuwel or Blue Downs.

5.2.4.3 Disparity in salary, housing and transportation between national and missionary, gives the missionary an unfair advantage over the national. An important principle in Christian work is interdependence. Verkuyl has correctly observed that "the only frame of reference used in the Bible to determine proper patterns of relationship is the body of Christ in which all the members are equal, indispensable and useful. This being the case, new mobility, new ways of hearing, speaking and expressing love, new types of obedience and work must come. Congregations must show an increasing readiness to exchange gifts and goods in the service of God's kigdom" (Verkuyl 1978:312-313). A sharp distinction between "missionary" and "national" is usually based on a prior sharp distinction between mission and church. In that context the mutuality of the ministry is seriously undermined because the principle of the oneness of the Body of Christ is neglected. The person emerging as a different "type" of worker, with a different, and superior means of support, is the missionary. The national, whether expressed or unexpressed, is viewed as a worker of a different and inferior kind. Disparity in salaries simply entrenches this mindset. Ramseyer warned that "as communications improve and our globe appears to shrink, our awareness of affluence and poverty, of a developed and a developing world, has grown. This awareness, however, has frequently led us to make similar distinctions among churches, as if there were developed and developing churches" (Ramseyer 1988:94). The national needs to be assisted to achieve a level of economic strength so that he is able to conduct his ministry without inferior complex or unfair comparisons between himself and the missionary. In fact, once a partnership is embarked upon, there ought to be parity between missionary and national. Verkuyl agrees with D.T. Niles that the foreign missionary may need a higher salary than his national partner, because such expenses as furlough, pension, education of his children, and other costs, must be covered (Verkuyl 1978:325). In a similar way, an effort must be made to provide a salary for the national which will cover living expenses, housing, travel, medical and retirement annuity. This should be done on the basis of the equality of the Lord's servants.

As a demonstration of interdependence, Verkuyl believes that "native churches have a complete right to appeal for help to churches in the rich countries to pay their full-time workers at least the predetermined minimum. This is an undeniable implication of the biblical idea of interdependence of churches" (:322).

Traditionally, TEAM has communicated their fear that such financial assistance places the local church in a permanent state of dependence on the Mission, and hinders the achievement of the goal of becoming "self-supporting." What must be acknowledged, however, is that an unspoken negative message is conveyed when a missionary teams up with a national, and the former appears to have all needs met, while the latter appears to be in a constant struggle for finances. To launch a work with that disparity is to invite many frustrations. But even at a later stage, if, through a depressed economy, or some other reason, the developing church needs assistance, established churches both overseas as well as on the field, could be encouraged to assist. Beyerhaus and Lefever state that the local church cannot scipturally be prevented "from receiving assistance from the whole Church in certain emergencies, such as those caused by sudden disasters or by sudden developments in the Church's work. The demand for self-support must never turn into a demand for financial autonomy, under all circumstances, either in the case of the local church or in that of the national Church" (Beyerhaus and Lefever 1964:155). Fuller ackowledges that "Finance is a basic need of both church and mission" (Fuller 1980:180). While clarifying that "the church should be self-reliant in supporting its pastors and conducting its normal activities", Fuller believes that "at times there are major opportunities in which Christians in other lands can help the national church without becoming a crutch and weakening the indigenous nature of the church" (:181). But Fuller sounds the warning that "The churches need to realize that unless they have an adequate accounting system, the confidence of those who give (whether nationals in the country or foreigners outside the country) will be lost, and giving will diminish" (Ibid). The developing church must be taught to also contribute to its own ministry, but assistance from other sources reminds the church that it is indeed part of a larger body, the Body of Christ. Thus, Verkuyl says: "One often hears the claim that giving money to young churches only serves to stifle their own initiatives. I have never been swayed by that argument" (Verkuyl 1978:323).

5.3 AN EVALUATION OF THE NATIONAL MODEL

Nationals have undertaken discipling ministries without any permanent assistance from TEAM missionaries. One says "permanent" because in many new works missionaries do assist on occasion, but not in a partnership as one finds in the partnership model. The Coloured Church has several works that fall into this category. It is beyond the scope of this study to try to describe all of these national efforts. Two specific examples will be examined in this study.

5.3.1 The Church Planting in Port Elizabeth (PE) by the Mathams.

The Port Elizabeth work is studied because it was one of several efforts which did not come under supervision of a regional council because of the distance of Port Elizabeth from the nearest regional council. It came under direct supervision of the EBC National Council. This meant that a much greater burden rested on the church planter because he worked alone and could not expect frequent visits from the National Council. It also meant that the usual distinction between "older" and "younger" churches was more theoretical than practical. The National Council was the official body under which this work was done. But while the PE work featured in many business meetings, the actual supervision was done by Matham alone at the beginning, and later, by Matham and the Church Committee.

Mortenson, in his report on the expansion of the work of both Coloured and Indian EBC groups made special comment about Port Elizabeth. "It was a significant step forward when one of the leading Coloured pastors, Wilfred Matham, went to Port Elizabeth, a major city on the south coast [sic], to begin work among the large Coloured population" (Mortenson 1994:636). Mortenson probably did not know that in 1978 it was decided that Marlin Olsen should go to Port Elizabeth to plant a new EBC church (Minutes of National Council Meeting, Riverlea, 18-19 August 1978, Min 4D). This did not materialize, but in 1983 Wilfred and Lily Matham moved to Port Elizabeth to engage in church planting.

The decision that the Mathams were to move to Port Elizabeth was taken at the Annual Conference of the EBC in Johannesburg. At the National Council meeting after that Conference, TEAM was informed of the decision, and "an approach was made to TEAM to assist with missionary personnel. Pastor Matham and his wife informed the Council that they would commence in April 1983" (National Council Meeting, 29 December 1982, Johannesburg, Minute 5A). In April 1983 "Pastor Matham reported that the house becomes available in April. An application has been made for a crèche site to be used as a church site as well. The need of missionary assistance in PE was discussed. TEAM shall be asked to consider this request" (National Council Meeting, Pietermaritzburg, 11-12 April 1983, Minute 4 E). Missionary assistance was requested for the PE work, but such never materialized, and the Mathams worked without missionary partnership.

Financial support for the PE work came originally from TEAM, but later a church planting organization called Harvest Fields, assumed the support of the Mathams until the new church became self-supporting. Thus, in August 1982, Dave Greene, chairman of TEAM's Field Council, reported that "TEAM has allocated R10,000 for this purpose (Outreach Contribution to EBC). It shall come to the NC Treasurer in 12 payments. The guidelines are as follows: A.The funds are to be used to support a full time worker in a new area (Where no Regional Council operates). B.To encourage outreach work in new areas" (Joint NC and FC meeting, Manzini, Swaziland, 28 August 1982, Minute 2). The crèche site in PE was purchased for R6359-00 (R1 per sq meter) from the Management Council of Port Elizabeth. The funds to purchase the site and to build the crèche came in from TEAM and EBC people. By 1986 it could be reported that "Harvest Fields contribute 75% of Pastor Matham's salary. TEAM's contribution could be used to support another church planter!" (NC Meeting, Greenhaven, Cape Town, 26 Sept 1986, Minute VIII).

The Mathams remained in PE until 1989. Wilfred then moved to the USA for graduate studies. In April 1988 National Council was informed that "the church plans to become autonomous and the official church board shall be inducted as well. The local church shall pay installments on the manse and contribute 50% of the pastor's salary" (NC Meeting,

Emafini Training Centre. Swaziland, 15-16 April 1988, Minute 2 f). There were a total of 93 baptised disciples when Mathams left.

Struggles in the work at PE included finding a new pastor. To date the church has had two full time pastors (both products of the local church). Both pastors served for about three years and left. In addition to the fact that these men were products of the PE local church, there was also the tendency to evaluate successors by the life and ministry of the first pastor. Unfortunately, what was a vital part of the church at its commencement (much evangelism and visitation and discipleship) was not continued by succeeding pastors. Unhealthy comparisons were made and this contributed to short ministries for the successors.

By way of evaluation of the Port Elizabeth work one may say:

A. It is sometimes an advantage for a national to work alone. While there is no moral support and fellowship from your fellow pastors because of distance, there is also no rivalry between the national and a missionary. The converts learn to look to their national pastor for guidance and spiritual help. Loyalties are not divided. Thus, the national model for church planting has a distinct advantage over the partnership model.

B. The disadvantage of working alone is that the believers become attached to one person, who then serves as their model to measure all other pastors. Balance is achieved to some extent when the church planting effort is conducted by two people. The two workers, whether two nationals or a missionary and national, should share a mutuality and equality which will prevent complexes – inferiority or superiority. It does not seem possible to avoid the unique role of the person who is to be recognized as the leader of the church planting effort. But it helps to break down excessive attachment to that one leader if other leaders are also making their contributions to the work. The people then perceive that God has graciously given them more than one leader. In PE, some balance was achieved through the mutuality of ministry between Matham, the church planter, and Willie Pieterse, a JBI graduate, who assisted in the PE work, and later became an elder in the established church. Needless to say, mutual consultation and counsel in such a

situation can be richly rewarding, especially if the new church is greatly distanced from the other established churches. Through team church planting excessive attachment to one leader can be more easily avoided.

C. It is a great advantage if the national is adequately supported from the beginning. This allows the national worker to devote himself fully to the work of the ministry. TEAM's contribution made possible the planting of a church in PE, which is now self-supporting. The argument that financial assistance to a church discourages the local people from sharing in the financial responsibility was proved wrong at Port Elizabeth. In actual fact, it was strong Bible teaching which included the matter of Christian stewardship, which yielded fruit in time. Beyerhaus and Lefever in discussing the Korean Presbyterean Church, note that the principle of self-support was stressed, but not in isolation from "the prominent part which the Bible plays" (Beyerhaus and Lefever 1964:94). PE's stewardship response cannot be compared with the outstanding performance of the Korean Church (:97). The only point of comparison is that with an emphasis on the Scriptures and a corresponding obedience from God's people, results will be seen (albeit in varying measure) in the area of Christian giving.

D. The criterion of *self-supporting* as part of the requirements of an indigenous church (TEAM's Principles and Practices, 1995:26) needs to be reexamined. Henry Venn served as Secretary of the Church Missionary Society from 1841 to 1869, during which time "he was the undisputed dean of missionary strategists in Europe (British and Continental). His writings were almost legion" (*Church and Mission*. A Reader. 1988:15-16). Rufus Anderson was a key American missionary thinker and administrator, who served from 1832-1866 as Secretary of the American Board of Commissioners for Foreign Missions. Anderson and Venn advocated what became known as the "three-selves" format for planting indigenous churches. Anderson stated the matter thus: "When he [Paul] had formed local churches, he did not hesitate to ordain presbyters over them, the best he could find; and then throw upon the churches, thus officered, the responsibilities of self-government, self-support, and self-propagation" (Anderson 1988:22). Anderson clarified the issue of self-support further when he said: "As soon as the mission church has a native pastor, the responsibilities of self-government should be devolved upon it...The salary of

the native pastor should be based on the Christianized ideas of living acquired by his people; and the church should become self-supporting at the earliest possible day. It should also be self-propagating from the very first. Such churches, *and only such*, are the life, strength, and glory of missions" (:23, Emphasis supplied).

Beyerhaus provides a succinct analysis and evaluation of the three-selves policy. After noting that the policy has some benefit and that the spiritual aspect of a church's existence is connected to its social life, Beyerhaus warns that the three-selves principle can be dangerous for at least three reasons: First, is the fact that a heavy emphasis on *self* can easily lead a church to "affirm its human 'self' against God, and to become odious to both God and man. The Church should therefore hesitate to apply to itself an ideal that stresses the affirmation of the self" (Beyerhaus 1988:38). Secondly, Beyerhaus rightly notes that all the images applied to the Church stress the relation of the Church first to its Lord, but also indissoluably to others who constitute the Body of Christ. Mutual assistance and cooperation are exactly what one would expect from Christ's Body. Thus, "An understanding of the three selves formula that would render a church completely independent and cut it off from the stream of spiritual life and mutual responsibility circulating through the whole body of Christ, could never be supported from the New Testament" (:41). The third danger noted by Beyerhaus is that a stress on a church's autonomy "threatens not only her inner life and well-being, but also her world mission" (Ibid). The task of discipling the nations does not belong to local self-propagating churches alone, but to the entire Body of Christ – to be done in unity. It is thus clear that no church, however gifted or financially established, can really be *autonomous* in a way that stirs it to independent and selfish action. Saayman laments the fact that the three-selves formula meant that "the young church ended up being tested against Western norms for autonomy. The validity of these norms was not questioned; only the ability of the younger churches to achieve them. This is a great pity..." (Saayman 1994, in Kritzinger and Saayman, eds, 19). Saayman agrees with Johannes Durr that the correct term for the church's status should be *Christonomy* not *autonomy,* since "the church does not have as its highest ideal the realization of itself, but the realization of Christ incarnate" (:20).

In the church planting efforts in Port Elizabeth, various individuals and churches, as well as TEAM and Harvest Fields, contributed to the church's financial needs. It was true for Port Elizabeth, and has proved true in other situations, that the local church's spiritual health could not be accurately assessed from its financial state. Thus, the church's standing as a local congregation, with its own Church Board, and part of the EBC denomination, was recognized, even though Port Elizabeth, at the time of achieving "autonomy", contributed only one half of the pastor's salary, and was therefore, not self-supporting. Indigeneity was not linked to an economic requirement. The PE church planting effort may therefore provide impetus for TEAM and EBC to take a fresh look at the entire three-selves policy.

5.3.2   The Church Planting in East London by the Reeds

The planting of the East London EBC followed quite closely the lines of the PE church. In 1988, the chairman of the National Council submitted a report on a feasibility study that had been done in Mossel Bay and East London. After discussion it was decided that "East London seems to have the greater potential. It was decided to write to TEAM to inquire if they would assist a church planter for the area" (National Council Meeting, Eldorado Park 12-13 Aug 1988, Min 2 d). TEAM agreed to assist East London as they had done Port Elizabeth. Thus, in 1989 it was agreed that "Pastor and Mrs Wayne Reed plant a church in East London" (National Council Meeting, Nhlangano, Swaziland, 29 Dec 1989)

Wayne Reed, born 1967, was brought into the EBC denomination in 1984, through the ministry of Pastor Sanders in Wentworth. He was born in Durban and received his education there. He entered Durban Bible College in 1985, and graduated three years later. Throughout his experience in Durban with the EBC and Sanders, he cultivated a love for the Gospel ministry. Sanders believed in involving the Bible college students fully in the service of the church. Thus Reed received first hand experience in preaching, home Bible studies, personal evangelism, and church administration. This training in Durban equipped Reed for his own ministry of church planting in East London. He engaged in much personal evangelism followed by consistent discipling by way of home Bible studies. In 1991 Reed reported the following:

The work here is experiencing a lull as things become quite routine. It is quite difficult to arrange alternate preachers, as few people from our churches visit this part of the country and those that do are usually just passing through. So I guess people get tired of hearing the same speaker every week three times a week. My prayer is that they would look beyond the vessel being used and fall in love with the sound of God's word.

(Reed Wayne, Newsletter, October 91).

By the time Reed wrote these words he had been married two years and had been serving for twenty months in east London (Ibid). Reed worked in an economically depressed community. He reached people mainly from the lower eschelons of the community. Thus, the new church grew in numbers but struggled to support the pastor. From 1990 to the present time Reed has remained in full time ministry to the church in East London. He often has worked without a salary or only part of salary promised. His wife, Evelyn, is a nurse, and her salary has assisted them as a family. In addition, various Christians from EBC and from outside EBC have noted the diligence of the Reeds, and especially their tenacity in remaining with a struggling church, and have contributed to their living expenses.

Reed traces his success in East London to the following factors:

A. He has always believed in the power of God's Word to transform lives. Whether teaching a few people in a cell meeting or preaching to the church on a Sunday, Reed preaches with such power and conviction that hearers are aware that they have been brought into the presence of God. He is probably one of EBC's most effective communicators of the Scriptures.

B. Reed does not believe in running from difficulties. At the Winter School of the Evangelical Bible College (June 2001) Reed gave a message from Psalm 55 and showed that rather than "flee" from trouble, one should cast one's burden upon the Lord. Thus, he has refused to seriously consider any change of ministry, and has chosen to remain with his flock in East London. Reed says: "The most helpful or hurtful area of concern to the people in East London has been the stability of myself & my family. In other words are you here to stay, or is your work here transitory. Once I settled down, with my wife at

work, children born, a home built, the people became settled in their faith & church affiliation. Let's face facts: No one wants to commit themselves to a movement that will not last" (Reed Wayne, Correspondence with writer, September 2001).

C. Concerning partnership with a missionary, Reed believes that such is not necessary since the nationals are now able to do what was once done by TEAM missionaries (Reed, Interview with writer, June 2001, Cape Town). He does feel, however, that partnership with a national would have helped him especially in times of · loneliness and when dealing with problems in the church. Reed notes that "As a South African, I have found that whether I do the work or one of the brethren from our sister church, the connection with the people at grassroots is almost instantaneous" (Reed, W, Correspondence with writer, Sept 2001). Concerning foreign missionaries, however, Reed observes: "I find our culture (Coloured South Africans) has been conditioned to a large extent by the media & Hollywood. We are of the belief that almost anything foreign or more especially anything from the USA is necessarily superior. This lends itself to a foreign person in South Africa being considered more highly and more respected than a local. This is all good and well as long as the missionary is working alongside a local pastor. The problem arises when a missionary leaves the area. Then there is a slump in the work" (Ibid).

Wayne Reed has done commendable work in East London. The new church building is almost completed and will hopefully be debt-free, since both TEAM and EBC have helped with the costs. His greatest challenge will come, as it came to Matham, when he will have to leave the church, which has leaned so heavily on him. In fact, it may be said that the true test of the church planting is what happens after the founder leaves.

5.4 EVALUATION AND CONCLUSION

5.4.1 It appears from a comparison of the partnership model and the national model that one need not rule out either model. The interdependence of the Body of Christ does not allow one to say that foreign missionaries must not be involved in the work of the Lord with nationals. It has already been proved that the very nature of the Church as Christ's

Body brings into focus the truth of mutuality and interdependence. It remains true, however, that "People are increasingly realizing the enormous problems attached to the role of the missionary – especially of men and women cast in the traditional role of First World, Western, missionaries sent to the countries of the Two-Thirds World" (Meiring 1994, in Kritzinger and Saayman, eds, 59). It appears that the solution rests on the quality of the missionaries. Meiring identified the key qualification for missionaries when he said: "When discussing the person of the missionary – whether a full-time missionary or lay worker – it is important to note not only their calling and preparation, but also their attitude to life" (: 66).

In discussing this attitudinal requirement, Meiring listed four specific qualities: First, the missionary must realize that *being* is more important than *doing*. What the missionary views as passivity in the non-Western church is often the manifestation of a cultural outlook which values "oneness" above "effectiveness". In such a climate, "It requires considerable adaptability from Western missionaries to accept that they can mean more to the people with whom they work merely by being with them, rather than by doing everything" (Ibid). Second on Meiring's list is the quality of identification, which means that the missionary accepts that he is a guest, and that as a guest "one cannot claim any 'rights'. One cannot expect, for example, that they should accept one simply because one has sacrificed much in order to be with them" (Ibid). The third quality suggested by Meiring is the ability of the missionary to open his life to receiving from the people he serves. To assume only the role of a giver may betray superiority on the part of the missionary. Conversely, to constantly be a recipient with no opportunity to reciprocate, may easily lead to inferiority on the part of the national. In a similar way, Larson maintains that "the biblical mandate challenges the Christian to become one with those to whom he brings the Word of Life. Furthermore, history shows that vulnerability and flexibility are themselves powerful witnesses to the working of the Spirit within man" (Larson, D 1992, in Winter and Hawthorne, eds, C-105). Larson advocates that the missionary adopt the role of *learner,* before moving on to *trader* and *story teller.* He says: "I find these roles viable. I enjoy learning and know how to go about it. I have a general understanding of different ways that people live and appreciate the possibilities inherent in the trader role. I love to tell stories and enjoy listening to them, especially when the teller is deeply involved

in them himself" (:C-104). The final quality described by Meiring is servanthood. He notes that "no one is by nature inclined to be a servant" (Meiring, 1994, in Kritzinger and Saayman, 67). Actually, missionaries teach true leadership not so much by their scholarly teaching or dynamic preaching, but like Jesus, on their kness, washing the feet of others (John 13). David Adeney, in explaining the suitable lifestyle for Christ's servants says: "Like Ezekiel, the missionary's whole life is the message. The life of Christ has to shine forth from his or her life" (Adeney 1992, in Winter and Hawthorne, D-286).

5.4.2 The national model escapes from competition with a missionary, but it generates other problems. One is that the discipler does not have anyone at hand to balance out his ministry. The people become used to one person's approach and view that as the only way to do the Lord's work. Also, with nobody close in whom he can confide, the national must often act on his own initiative. When separation comes, the national may find that what was condemned in missionaries is also present in his ministry – an attachment to the man and unwillingness to transfer loyalty to another. A possible solution is for the national to recruit qualified people to assist him (as was the case with Matham and Pieterse) while he engages in vigorous training of key laymen from the local assembly who can share in the work.

5.4.3 In both models studied, some ministries were done which went beyond the strictly "spiritual" definition. Gains was involved in a prison ministry, and the Port Elizabeth church did build and operate a Child Care Centre. But at the time that these works were being established so-called "social" ministry was considered unnecessary, or at best, secondary to evangelism. The main concern was to do what TEAM missionaries had done – plant the church among a selected people group. A comprehensive theology of mission in its holistic character, would have motivated the workers to add all the dimesions of biblical discipleship. What happened in the ministry of nationals is that they practised fulfilling the Great Commission by concentrating on the one main task – the planting of the local church. This restricted view of the Christian mission is what they learned at Bible college, and what they also saw in the ministries of TEAM missionaries. Thus, instead of church planting fitting in as a subordinate goal to the greater goal of the holistic display of God's glory, it actually became the ultimate goal. It may be argued that the nationals

should have revised and improved their theology of discipling. This argument is valid, and undoubtedly each national left his own imprint on the work done in a specific area. What must be acowledged, however, is that nationals were greatly influenced by reductionism, which Hiebert defined as "the attempt to interpret all observations by reducing them to a single level of analysis" (Hiebert 1976:77). Such reductionism was part and parcel of the teaching received at the three Bible colleges responsible for training EBC nationals. The impact of such teaching had far reaching ramifications. Guder's evaluation of the power of such influence should be carefully considered. He says:

> New Testament studies, in general, and studies of the biblical foundations of the church's mission, in particular, challenge us to recognize that Christendom has, in fact, consistently reduced or distorted the gospel. Many of the problems with which non-Western churches struggle have to do with the versions of the gospel that the missionary evangelists brought them, and much of the spiritual health in those churches may be attributed to their willingness to struggle afresh with the basic challenge of the gospel. We simply may not assume that our formulations of the gospel, as familiar and time-tested as they may be, exhaust the fullness and the scope of God's great good news, culminating in the life, death, resurrection, and mission of Jesus Christ.
>
> (Guder 1994:148)

In view of the evaluation done thus far (in the areas of a biblical theology of mission, the pioneer efforts of TEAM missionaries, the training of nationals at Bible colleges, and the work of the nationals themselves) one may feel that the situation is irremediable; that too much time has passed to seek to correct the situation now. The next chapter will offer positive suggestions which TEAM and EBC could adopt even at this late stage to correct weaknesses and to cultivate strengths in fulfilling the Great Commission.

6. CHAPTER 6: THE ROAD AHEAD FOR TEAM AND EBC

This study has traced the discipling ministry of TEAM among the Coloured people of Southern Africa through three stages: The pioneer stage, the training stage, and the stage of nationals themselves rising to the challenge of fulfilling the Great Commission. This extensive work has been evaluated in the light of a comprehensive study of the Great Commission – a study which reached back to the Old Testament, considered the context of Matthew's Gospel itself, and reached forward to the rest of the New Testament. In this way, it was demonstrated that what is called "discipling of all the nations" is nothing less than *the Christian Mission*, which is, in fact, *Missio Dei*.

The evaluation of TEAM and of EBC (its daughter church) has revealed that much has been done in the area of church planting. In fact, the understanding of the Great Commission as a church planting commission, has led TEAM and EBC to measure their success basically by the criterion of the number of churches planted. Any works, not directly related to evangelism and church planting, were viewed as "support ministries" and their validity was judged by how they added to the main task of church planting. This meant that the "support works" were not "essential works" and could, therefore, be viewed as optional. Thus a definite horizontal dimension for Christian mission was reduced in favour of the vertical dimension. Such a reduction of the Gospel has resulted in what Boehme called "an incomplete message" (Boehme 1989:9-13), and what Gladwyn described as "a mild dose of gnosticism" (Gladwyn 1979:195). Bosch spoke of this attitude as " 'n diepgesetelde dualisme...'n deel van ons Griekse erfenis" (Bosch 1986:110).

The restricted understanding of the Great Commission affected TEAM in most of its pioneer efforts among the Coloured people of Southern Africa. The most obvious exception was the work done in Swaziland, where, in addition to the Franson Christian High School at Mhlosheni, TEAM had a significant educational ministry to Coloureds at Florence Christian Academy, in Hluti. In the training of nationals it was noted that the instructors basically perpetuated the one-sided interpretation of the Great Commission. It

is therefore not surprising that when nationals sought to fulfill the Great Commission, they endeavoured to reproduce what TEAM had done by planting new churches. The full survey shows therefore, that the need for missions beyond one's own people to all the nations was neglected, as ethnocentric church planting was performed. Also, the horizontal dimension of mission was virtually ignored, as the focus was narrowed to the vertical dimension, evangelism and church planting.

This final chapter answers the question: What can TEAM and EBC do as they move forward in seeking to fulfill the Great Commission? The question focuses on what strategy would enable them to be more faithful to the Scriptures as they seek to carry out the Christian mission.

6.1 THE NEED FOR THANKSGIVING

Critical methodologies, in looking to the future, sometimes create the impression that the past was a total failure. Before plotting a course for the future, this study would like to remember the blessings of the past. Past hurts cannot be overlooked, but past blessings should similarly be given due recognition. Neill warns nationals that they run the risk in evaluation of acting as though "missionaries had never done anything but make mistakes" and to forget that "it is out of the weakness and ignorance of these same missionaries that the younger Churches have grown" (Neill 1959:74).

6.1.1 TEAM's spiritual impact in Southern Africa

Mortenson, in describing TEAM's work in Southern Africa gave the following report:

> At the end of 1988, there were 185 fully organized congregations and 68 in the process of formation. Baptized membership totaled 8,617. There were 75 ordained pastors and evangelists and 36 non-ordained preachers. These churches are lighthouses still surrounded by a great deal of pagan darkness.
>
> (Mortenson 1994:643)

Considering the Coloured work specifically, by April 2001, there were forty congregations spread throughout Swaziland, Zimbabwe and South Africa. The total membership, including adherents, stands at about 2500. The fortieth congregation was added to the Coloured denomination on 29 April 2001, the day that the new pastor, Ishmael Tasara, was inducted into the ministry after successful completion of the Induction Examination (National Council Meeting, Zimbabwe, 27-28 April 2001, Minute 6.3.1). Thus, in the sphere of personal conversion, the planting of new local churches, and the numerical growth of TEAM's work, there is indeed reason to thank God for his gracious working in and through TEAM missionaries as well as EBC nationals.

6.1.2   TEAM's social impact in Southern Africa.

With specific reference to the Coloured work, it has been noted that the establishment of Florence Christian Academy enabled TEAM to provide a balanced education for Coloured children. It would be wrong, however, to view FCA strictly as a support ministry, since the impact of the school was felt beyond the boundaries of the local church. While many graduates remained with EBC, many others went into careers in Swaziland and abroad, armed with the biblically based and holistically oriented education received at FCA. Mortenson's report on this social impact of TEAM in Swaziland, traces the impact to the planting of the church and the preaching and teaching of the Gospel since that was what TEAM considered its main responsibility. Mortenson says:

> There is no country in which TEAM works where it has had more social influence than in Swaziland. This has not been through any political action program. It has been the result of establishing the church of Jesus Christ and obeying the biblical injunction to teach the gospel.
>
> (Mortenson 1994:639)

The dispensability of ministries like FCA is seen in a letter written to the EBC Church Council in Swaziland. Congdon shares two decisions taken by TEAM in Januray 1980: First, the decision to "transfer Florence Christian Academy to the Swaziland Government at the end of 1980." Second, a desire "to offer assistance to the Swaziland Evangelical Bible Churches for a Christian Education Program if they so desire" (Congdon G D, Letter to John Sussman, Chairman of EBC Church Council, 5 Feb 1980. Copy sent to W.

Matham). By shifting the responsibility for new educational initiatives to EBC, TEAM failed to realize that the church had no strategy for such ministries. They had good intentions, but TEAM had always been in charge of FCA. The partnership with the national church was what Ramseyer called "unequal partnership" which, he says, arises as "a result of our failure to perceive the full range of resources which God makes available to his church" (Ramseyer 1988:95). The national church's feeling of inadequacy to assume responsibility for what was principally TEAM's work is understandable. Even if one changes terminolgy that appears to favour discrimination, the reality of discrimination between a Mission with superior resources and a National Church with inferior resources remains, because "underneath the new words and phrases we seem to be dominated by a consciousness of inequality, by a feeling that some segments of the church have 'arrived' while others must still go through a long process of development before they can get there. We are still dominated by a value system which leads us to say, 'We can talk about partnership and interdependence, but how can we truly be partners when we are so unequal, when one partner has almost all of the resources and the other has so very few' " (:94).Thus, the EBC in Swaziland, while lamenting the loss of FCA, was ill equipped to either assume control of FCA or start a new school with similar objectives as FCA. While FCA is no longer under TEAM, its impact in holistic ministry cannot be denied.

The EBC efforts in the realm of social work were basically in the operating of Child Care Centres by several local churches, and a feeding scheme by way of Soup Kitchens. Of special note is the *Edge Ministry,* conducted by Brendon Weber and several young people under the auspices of the Strandfontein EBC. They have effectively combined preaching the Gospel at the Samora Machel Resettlement Camp, with distribution of clothing and food. While these efforts have involved individuals and have not yet become part of the overall ministry of EBC, there is reason for thanksgiving since these efforts indicate that compassion for the needy is not totally absent. That some young people are involved in these ministries holds promise for the future.

6.2 THE NEED FOR CONFESSION

6.2.1 TEAM's Confessions.

TEAM has formally issued two confessional statements. The first one concerned any part TEAM has played in endorsing or encouraging apartheid (24 May 1993). The contents of this Confession will be discussed when the need for a biblical theology of mission is considered. The reason is that the socio-political concerns of TEAM's letter need to be evaluated in the light of a biblical theology of mission, and not simply in the light of the political changes in South Africa. But TEAM's letter did indicate missiological concerns that go beyond the strictly "spiritual" category. The second confession concerned the specific goal of promoting "a mission vision in TEAM-related churches and Bible Schools, culminating in an active indigenous missions program" (TEAM, South Africa Field, Action Steps for 1995). The group assigned to discuss this lack in TEAM's ministry to the national churches suggested that an "initial approach" required a confession that TEAM could have begun earlier to promote such world vision, but also that they desired to "emphasize it now and in the future" (Ibid). This confession focused exclusively on "concern for outreach to other nations or people groups" (Ibid). This geographical expansion of the Gospel has been lacking in EBC, and it needs to be promoted. It is clear now that TEAM did not aim for such global involvement on the part of the national churches when the churches were being planted. The overriding concern as has already been noted, was for the establishment of local churches according to the three-selves formula. The principle of "self-propagating" held out some hope of missionary vision, but such vision was never developed into a burden for the entire world. This was a serious lack calling for some explanation on TEAM's part. Thus, the confession is appreciated.

6.2.2   EBC's need for confession.

While there have been confessions of an informal nature from EBC leaders, who have agonized over the lack of vision in EBC for world mission, no written statement such as TEAM issued, has been formulated. EBC has to do more than to listen and applaud TEAM for its confessions. TEAM has pointed the way for transparency as far as its own ministry is concerned. EBC should likewise examine its life and ministry. The denomination has contributed to its own lack of world mission, and needs to recognize it. The ethnocentric focus which has prevailed over the years, was indeed, inherited from the Mission, but it was strongly maintained, without careful evaluation, by the EBC as a

general principle of ministry. Britten correctly stated that the national church is also guilty of the neglect of mission. "If God had not given us a Bible, the blame for the lack of mission perspective would belong to the missionaries. But since the churches have the Bible, they must accept part of the blame for being slow to act on Matt 28:19-20" (Britten, Bruce. Correspondence with writer, March 1998). Neglect of the "all nations" aspect of the Great Commission, calls for a confession from EBC. Along with that acknowledgment must go the confession of a false dualism which resulted in a failure to address human need in its totality. But such confession should be made in the light of an understanding of the comprehensive nature of the Great Commission. Thus, the main need in EBC is for the formulation of a comprehensive biblical theology of mission.

6.3 THE NEED FOR A HOLISTIC THEOLOGY OF MISSION

Chapter 2 of this study was considered crucial to the entire study because it provided a biblical basis for evaluation of TEAM's discipling work. TEAM and EBC need to face the theological issues honestly, preserving what is true to Scripture, but also eliminating what is false, and being willing to add what is lacking. Such theologizing needs to be done in communion with TEAM and EBC, but it also must take note of the critical insights of those outside the TEAM-EBC camp. The way ahead will be clearer after such disciplined research.

6.3.1   The need in relation to a new paradigm

It is clear that the Church of Jesus Christ faces new challenges today because of the radical changes in society. Bosch has correctly noted that "the Christian church in general and the Christian mission in particular are today confronted with issues they have never even dreamt of and which are crying out for responses that are both relevant to the times and in harmony with the essence of the Christian faith" (Bosch 1991:188). Among the "issues" mentioned by Bosch, is the demise of the West and its traditional stance of superiority, accompanied by the swift development of a spirit of liberation "from what is experienced as the stranglehold of the West" (Ibid). What Bosch advocates in this changed situation, is a "transformational hermeneutics" which frees Christians, on the one hand from

responding "only piecemeal and ad hoc to single issues as they confront us", and inspires them, on the other hand, to work towards "a theological response which transforms us first before we involve ourselves in mission to the world" (:189). Botman describes the post-apartheid situation in South Africa, as "a pre-paradigmatic mode" characterized by a search "for the most adequate theological images, biblical metaphors, and prophetic parables capable of capturing the meaning of the present and dawning *kairos*" (Botman 2000:37). After a careful analysis of Villa-Vicencio's *A Theology of Reconstruction* (1992), as well as the response of Maluleke which advocated "a much more committed return to questions raised by African theologies and the reservoir of South African prophetic theologies in an assertive return to cultural and critical prophetic positions" (:45), Botman proposes "a theology of transformation" as an alternative to Villa-Vicencio's "a theology of reconstruction" (:47). Botman has opted for a theology that pushes beyond the practice of law (Villa-Vicencio) and the more critical assertion of Africanization (Maluleke), but which searches "for an option embedded in the ultimate question regarding obedience to God and the political design of sociopolitical responsibility" (Ibid). Such a theology of transformation, says Botman, "calls for the revisitation of discipleship and its practices as epistemological categories of theology" (:49). Evangelicals should find no difficulty in agreeing with Botman that

> The purport of Christianity is not to follow Descartes, Aristotle, Goethe, Martin Luther King, Jr., Desmond Mpilo Tutu, or any such hero, but simply to follow Jesus Christ, concretely and faithfully. It is Jesus Christ who helps us to see how important the connection between speaking and doing is to the gospel. He was concerned that people not only hear and see, but also practice the gospel.

> (Botman 2000:49)

De Gruchy in a similar manner in his discussion of Bonhoeffer's reception and relevancy in South Africa today, placed emphasis on a concrete witness to Christ. Using Beyers Naude and other leaders as an example, De Gruchy calls Christians to an uncompromising confession of Christ:

> Confessing Christ concretely here and now meant resisting apartheid in all its forms. It meant rejecting any attempt to provide a theological justification for racism, oppression, and injustice. So it always must whenever and wherever such idolatry rears its head. Racism, oppression, and injustice, especially in the economic sphere, have by no means disappeared from our South

Church. Their responses to the writer's questionnaire were noted in chapter 2. By contrast, Saxe, who, as was noted earlier, played a significant role in the training of the early EBC leaders, seems satisfied to stress the traditional fundamental belief that the Christian mission concerns "spiritual" duties, and does not include social duties as an essential part. Saxe says: "The missionary mandate does not, as I understand it, include the ministries you mention...On the other hand, there is nothing in Scripture to prohibit such acts of mercy during this age, but should they attain the inordinate level of importance which they often do? Is God's purpose for this day or any day, alleviation of physical and mental suffering or is it the Church which is His Body (Acts 15:13-18). Balance, yes, but the obvious tilt is spiritual and not natural!" (Saxe R, Correspondence with writer, 8 July 1996). It is precisely this approach to Christian mission which allows evangelicals to be drugged into complacency regarding the pressing urgent needs of the world. The practice of mission is reduced by this ideology to the verbal proclamation of the Scriptures. What is clear is that there is a need to formulate a theology of discipling the nations which will be faithful to the whole counsel of God, and also relevant to the current situation in Southern Africa.

6.3.3   The need for balance in a holistic theology of mission.

Carl Henry, in discussing the Church's involvement on contemporary frontiers, says:

> Our staggering task as Christian believers is to evangelize this world and to teach men all that Jesus has commanded. Since the Gospel challenges modern man in the totality of his existence, this commission we can hardly fulfill comprehensively unless we relate the Gospel to modern thought and to modern life, hence to contemporary philosophy, society and culture.
>
> (Henry 1966:38)

But in executing such holistic ministry, Henry warns the Church against the danger of stripping the Gospel "of its imperative call to personal redemption by Jesus Christ who forgives sinners one by one and allots them individually a place in His kingdom", as well as the danger of tapering "our proclamation of Jesus Christ solely to the message of individual redemption, to the forgiveness of sins, and to conceal the fact that He is the king of truth and the Lord of life" (:39). Henry correctly concludes that "if it is objectionable to reduce the Gospel to a social ideology, it is no less objectionable to

neglect and narrow the whole counsel of God by not affirming the lordship of Christ over the larger world of human learning and culture" (Ibid).

Thus, the way forward for TEAM and EBC cannot repudiate or depreciate the biblical emphasis on personal repentance and faith in Christ. Both Cassidy (1989:255) and Stott (1990:7) have also pointed out that life in God's kingdom necessitates first, entrance into God's kingdom by the new birth. This is in agreement with both Jesus and John the Baptist, who insisted on repentance in preparation for the kingdom. The balance needed, however, is to include the total responsibility of "the children of the kingdom" to live under the lordship of the King, and thus to display to all nations the full impact of discipleship. Francis Schaeffer condemns the "defective view of Christianity" which had its roots in the Pietistic movement, and which resulted in a "platonic spirituality" which ignored the 'totality of reality" (Schaeffer 1981:18-19). Thus instead of viewing "things in bits and pieces", Christians must realize that "True spirituality covers all of reality...the lordship of Christ covers *all* of life and *all* of life equally. It is not only that true spirituality covers all of life, but it covers all parts of the spectrum of life equally. In this sense there is nothing concerning reality that is not spiritual" (:19). A comprehensive theology of mission will reconcile both relationship to God and relationship to the people made in God's image.

6.4 THE NEED FOR A PRACTICE CONSISTENT WITH A HOLISTIC THEOLOGY OF MISSION.

It is only after one has formulated a theology of mission that embraces all of life, that one can formulate a plan of action that includes all areas of life. TEAM's Confession regarding any part that the Mission may have played in encouraging apartheid needs to be discussed in the context of the practice of holistic mission. The Confession, to be of use as a model to the TEAM-related denominations, needs to be connected to a biblical theology of mission. The impression may arise that TEAM's Confession is rooted in the changed political situation in South Africa. That political factor played a part, but the greater consideration should be theological, not political.

6.4.1   TEAM's Confession.

The letter written by TEAM (Southern Africa Field) in 1993 is addressed to all three denominations related to TEAM. It has bearing on a theology of mission, but also on the unity of the TEAM-related denominations. The matter of the unification of the denominations will be discussed when the issue of unity and mission is discussed. TEAM's apology to the churches came as the climax to some early discussions on ways to foster closer ties between TEAM and its denominations, and between the denominations themselves. Eddie Prest, a Baptist leader, noted for his seminars on administration, had been selected to assist TEAM to head up these efforts. He reports that because he sensed the need for joint consultation between TEAM and the denominations "it was agreed that a consultation should commence with the objective that Mission and Church leaders discuss how best to facilitate a unified forward thrust" (Prest, E, A Paper presented at Unity Talks, Skogheim, on The History of the Consultation, 14-16 Oct 1994,3). The consultation, titled "A Vision lifting Exercise" was held 19 Nov 1992, and was attended by Field Council (FC) and three national representatives.

The critical "Confession Meeting" was held 13 February 1993 at Bosmont, Johannesburg. It was attended by FC and eight church leaders from all three denominations. Prest reports on the tenseness of this meeting: "Underlying hurts were identified and articulated. The need for apology and seeking forgiveness was stressed and a call issued to F.C. to make a public statement of confession and repentance" (Prest 1994:4). The tensions were broken, Prest reports, "when Dr Snook indicated that such a statement had already been prepared and was being sent to all missionaries with a view to achieving consensus. Once finalized, the document would be made public" (Ibid). The church representatives rejoiced in TEAM's confession, which opened doors for unity with TEAM, but also stirred them to confess attitudes which have kept the churches apart. Thus, on 24 May 1993, Stewart Snook wrote to all three denominations explaining how the statement regarding apartheid had been formulated by the F.C., but "was submitted to our missionaries, who, in turn, revised and sharpened the statement" (Snook S, Letter to Churches, 24 May 1993).

6.4.2   TEAM's Confession and its bearing on holistic mission.

TEAM's Confession is at once an apology, a denunciation of apartheid as "heresy" and as a "form of racial segregation that deprives people of equality and voting privileges in a representative government", and also an appeal for the associated churches to unite. The theological orientation of the letter is clear. All people are created in God's image, "and therefore of high worth and dignity to Him and to fellow human beings." It also stresses the universality of sin as well as the equality of all believers: "As His children, they receive the privileges of heirs of God. All are one in Christ and one in the Body (Colossians 3:11)". As to practice, TEAM's Letter clarifies that "while TEAM has had to conform to laws imposed by a government dominated by the apartheid philosophy, individual missionaries have resisted it."

TEAM's letter marked an important turning point for the Mission in its work in Southern Africa. For the first time, apartheid is recognized for what it is – an evil that dehumanizes people. Such denunciation was hardly ever expressed by TEAM missionaries. This does not mean that they never recognized the dangers of an unjust system; they chose to remain silent about it. Dave Greene, for example, while working among the Blacks of South Africa, spoke about "a rising spirit of nationalism" since the close of World War II, which had also affected Africa. "The Africans want a change. The people are flexing their muscles and beginning to realize their potential. The cry on African lips today is, 'Africa for the Africans' " (Greene D 1959:10). Greene noted that "this situation affects the missionary and his work. We are white and they are black. The Gospel we preach is a heart-to-heart message. Without a measure of confidence in the bearer of the Good News, the hearer will not give heed to his message" (:11). Greene concludes that what is needed is swift indigenization of the work started by TEAM. Thus he reports with gladness the development of the "Bantu Evangelical Church" as well as the expansion of literature distribution, and the establishment of Bible colleges like UBI and DBC. The apartheid system is not mentioned by Greene, nor is there any suggestion as to what TEAM missionaries can do to generate "a measure of confidence in the bearer of the Good News." Greene's report is appreciated for its awareness even at that early stage of

TEAM's work, of the rising forces of nationalism and the need for a credible witness by missionaries. But it lacks the prophetic note that would challenge white missionaries to implement their doctrine of man's creation in God's image, of the equality of all born again believers in the Body of Christ, and the need to identify more closely with the people being reached.

Mortenson tries to explain how TEAM missionaries handled the problem of segregation in Southern Africa. He says:

> Most [TEAM missionaries in Southern Africa] have spoken clearly by their attitude towards other races, but have not joined demonstrations to shout their protest aloud…They have appreciated the sincere efforts of many South Africans of good will to change the relationships. They are also conscious of the many who oppose changes which would benefit the non-white races. Some missionaries, it is true, have wondered if they, themselves, have been too accepting of the status quo.

> (Mortenson 1994:642)

Mortenson senses that the silence of TEAM missionaries about a glaring social evil like apartheid, left some with an uneasy conscience. He seems unaware, however, that a clear stand against apartheid – both by attitude and word, is effectively undermined when one has restricted one's mission to saving souls and planting churches. As Hale's interviews with Don Aeschliman, Wilhelm Bohlman and Ralph Christensen, prove, apartheid was not opposed because "apartheid did not outwardly hinder TEAM's work" (Hale 1988:587). TEAM's work as defined by the Mission, was basically the planting of the church. Social ills could be tolerated, and even ignored, if they did not interfere with this work.

De Gruchy, in describing the consultation convened by the Federal Missionary Council of the DRC, in 1953, notes that the conference was divided into three groups: "Those who sincerely believed in a righteous racial separation in the Church based on the Scriptures; secondly, those who made no such confession but nevertheless practiced some form of separation because circumstances demanded it although such separation did not correspond with the ideals of the Christian Church; thirdly, those who were convinced that separation in the Church was wrong and stood condemned according to Scripture" (De Gruchy 1986:57). TEAM would have fitted into the second category, since they felt

obliged, for the sake of remaining in South Africa, to adopt an apolitical stance. Dave Broucek, one of TEAM's Regional Directors, acknowledged that evangelicals have often ignored the fuller dimension of involvement with people in a holistic way. He believes, however, that "there is wisdom in an apolitical stance. As an alien your right to 'meddle' is limited. You start off as a listener/learner before you become a speaker. Having earned the right to speak out, you can then speak out" (Broucek, Interview with writer, June 1998, Wheaton, USA). What needs clarification at this point is that TEAM's policy statements do not anticipate any "speaking out" against injustice or social evils. Add to this the implications drawn from passages like Romans 13 which appear to many evangelicals to teach uncritical obedience to the government and accommodation to its laws, and one can see why the discipling done by TEAM served to foster in the nationals a spirit of passivity and unquestioning adaptation. In the areas of political and social conduct of Christ's disciples there was a huge gap. What De Gruchy called "confessing Christ concretely" (De Gruchy 1997:356) was impossible because the confession of Christ had been reduced to a single category – the soul with its need for reconciliation to God. The totality of human need was thus ignored.

The TEAM Confession, coming in 1993, is a complete turnabout from the earlier apolitical stance. While it cannot reverse the verdict of history, it indicates two important items: Firstly, TEAM's South Africa Field has confessed a new willingness to speak out against political and social injustice. Secondly, there is a need to speak prophetically, but also to demonstrate in tangible ways a true biblical compassion for all people, which drives one not only to engage in personal soul winning, but at the same time to minister to the whole man, realizing that true spirituality does not permit a compartmentalization of people's needs.

Interestingly, it is TEAM missionaries themselves who witness to the possibility of addressing people's needs in their totality, and not in categories marked "spiritual" and "social." Douglas Taylor, who served for many years as a medical doctor at the TEAM hospital in Ngwavuma, Natal, wrote a penetrating article titled: *Is a doctor a Missionary?* After noting how people distinguish the evangelistic missionary from the "supporting missionary" (educators, builders, administrators, doctors, nurses, etc), Taylor says:

In my opinion, it is no greater honor to be an evangelistic missionary in the jungles than it is to

be an invalid at home who prays, or the business man who supports, or the administrator who

coordinates the work of the mission, or the doctor or educator who helps the work along by

special means.

(Taylor D H 1955:8)

Taylor clarifies that one is indeed a missionary when preaching by word of mouth but also when treating bodily illnesses. "All are equally missionaries…Yes, wherever he is, whether in his white cap and gown or out of it, the missionary doctor has many opportunities to be a 'real missionary' " (Ibid). Another TEAM missionary, Ross Beach, laboured among the people of Chad. His doctoral dissertation dealt with the factors affecting rice farmers in Southern Chad. At TEAM's All Africa Interfield Conference, Ross reminded the conference that "Evangelical Protestants were the early leaders in what has since been given the stigma 'social work' (George Muller, Paul Raider, Wilberforce and his anti-slavery, Sunday School movement). During the early 1900's the pendulum swung until any ministry short of evangelism and church-planting was drawn into question" (Beach R 1994:4). Beach shows that proclamation of faith in Christ cannot be divorced from development work. The motivation for a holistic involvement is not socio-economic, but a response to God's mission, which includes exhibiting "the attributes of God." By holistic involvement with the needs of mankind, Beach notes that "we are not only touching the socio-economic aspects of a community's well-being, but through faith in Jesus Christ, we are dealing with changes in values, beliefs and attitudes. Spiritual well-being correlates with community well-being" (:5). He continues to argue that "changing values and beliefs within a population will have consequences which can directly affect the government of a nation" (Ibid).

The testimonies of Taylor and Beach are important since they served as TEAM missionaries and believed that they were equally involved in God's mission even if their primary work was in a medical or social field. What is learned from these testimonies is the fact that all TEAM and EBC members can be freed from the tensions which are often created over distinguishing word and deed. Bosch uses three analogies to show the interrelationship between the various aspects of Christian mission. One such analogy is

that of light diffused through a prism. Bosch says: "As lig deur 'n prisma gaan, word dit in verskillende kleure gebreek – die sewe kleure van 'n reënboog. Elke kleur is verskillend van al die ander, tog spruit hulle uit dieselfde bron voort en vorm hulle saam 'n eenheid" (Bosch 1986:114). Thus, in various contexts, the execution of the Christian mission involves evangelism, healing, developmental work, prophetic witness, social action, and many other deeds of compassion. "Aktiwiteite soos die pas genoemdes sou dus die verskillende spektrale kleure kon wees waarin die **missio Dei** oopgebreek word. En elkeen van hierdie rolle is net so integraal tot ons sending as enige ander rol" (:115).Thus, the way forward would be to establish a comprehensive theology of mission, and then execute it in the name of the Lord, realizing that all works of whatever kind, done in Jesus' name, are really done to him (Mt 25:40).

6.5 THE NEED TO PRACTISE BOTH UNITY AND MISSION.

TEAM's Confession focused not only on the Mission's need to make amends in the area of equality of all people. It also issued a strong challenge to its daughter churches to engage in unity. The letter concludes with an affirmation which also carries an implied warning that TEAM will no longer support segregated churches: "Therefore, our stand is that we will not promote race to be the basis of Church as in apartheid society. TEAM will seek to develop spiritual oneness among everyone and encourage associated Churches toward unity through mutual planning" (TEAM's Confession, 24 May 1993). Bosch rightly notes that the mutual coordination of misison and unity is "non-negotiable" and that mission and unity "is not simply derived from the new world situation or from changed circumstances, but from God's gift of unity in the one Body of Christ. God's people is one; Christ's Body is one. It is therefore, strictly speaking, an anomaly to refer to the 'unity of *churches*'; one can only talk about the 'unity of *the church*' " (Bosch 1991:464). Thus, it is not TEAM's letter of apology which provides impetus for unity, but the declared will of God for his Church. Moreover, the quest for unity should not be restricted to TEAM and its affiliated denominations. The Body of Christ is greater than TEAM and EBC. The problem, however, is that it appears inconsistent to pursue unity with the larger Body of Christ while that process has failed "at home." In actual fact, unity must be cultivated both at home among the separated denominations, as well as with all

who belong to the Body of Christ. This discussion on unity and mission will focus on the fuller experience of unity and mission.

6.5.1   Unity and its relation to Doctrine.

Both TEAM and EBC have clear statements which state that "it is commanded of God to remain separate from false doctrines and sinful pleasures, practices and associations" (Principles and Practice of TEAM, 1995:6; EBC Constitution, Article III, 11). With the passing of time, these general statements received amplification. EBC clarified its separatist stand by identifying "theological trends...which deny the foundational truths of the Christian Faith" as the reason and context for separation (EBC Constitution, Item 7 of Seven Additional Doctrinal matters on which EBC takes a stand). The reference to "foundational truths" assumes that there are doctrines which are not foundational. But nowhere is there any explanation of what the doctrinal parameters are. Thus, in principle, the door is open for unity and cooperation with all who share a common commitment to the foundational issues. In practice, this has happened. Missionary trips by both EBC pastors and students of EBColl have brought EBC into contact and cooperation with churches and pastors from the Africa Inland Church (Kenya) and Evangelie Sending Kerk (Namibia). The missionary efforts did not result in planting new EBC works, but in the building up of churches whose doctrinal stand was somewhat different from EBC's in certain secondary issues. The emphasis was on the "foundational truths" held in common with these groups.

TEAM clarified its separatist stand by stating that "All of its [TEAM's] home representatives, its missionaries and field conferences shall, in all joint undertakings, participate only in such evangelistic efforts or other spiritual ministries as are sponsored entirely by individuals and/or groups holding to the fundamental doctrines of the Christian faith" (Principles and Practice, 1995:36). The statement has a positive side in that it clearly says: "Missionaries of the Mission recognize the oneness with all born again believers, and thus join hands with those of like precious faith, purpose, and compatible scriptural emphasis in a serious effort to reach the lost for Christ whenever such cooperation is for the furtherance of the ministry entrusted to the Mission and in harmony with biblical

principles" (Ibid). Again, as with the EBC statement, TEAM's statement does not explain what are the "fundamental doctrines" which must be upheld in any united ministry. It appears, however, that the reference is to a body of truth which defines the Christian Faith in its essential definition – not by the more defined statements of doctrine found in TEAM and EBC constitutions.

6.5.2 The ramifications of unity and doctrine.

Saayman, in his discussion of unity and mission, offers some guidelines for the practice of the Church.

6.5.2.1 Ecclesiological integration of unity and mission.

According to Saayman, this integration is necessary so that "striving for the unity of the Church becomes at the same time <u>in itself</u> a witness to Christ, while the mission of the Church embodies at the same time <u>in itself</u> the obligation to draw all Christ's people together" (Saayman 1980:130). This accords well with Christ's prayer in John 17, where the unity of the Church is, in itself, a testimony to the world of the truthfulness and power of the Christian faith. The purpose clauses in John 17:20-21, introduced by ινα, clearly show that the purpose for the unity is so that the world may believe that the Father truly sent Christ into the world. Francis Schaeffer called this "the final apologetic" and rightly pointed out that "We cannot expect the world to believe that the Father sent the Son, that Jesus' claims are true, and that Christianity is true, unless the world sees some reality of the oneness of true Christians" (Schaeffer 1970:15). This should banish forever the false notion that believers in Christ must acknowledge "organic" unity, without striving for "operational" or "organizational" unity. The unity Christ prayed for is observable, and as Schaeffer says "the observable love and oneness among true Christians exhibited before the world must certainly cross all the lines which divide men. The New Testament says 'Neither Greek nor barbarian, neither Jew nor Gentile, neither male nor female' " (:17). Thus, a biblical ecclesiology touches on many areas of the Christian life, not the least being the area of unity and mission.

6.5.2.2 Balance in relationship of catholicity and apostolicity.

Saayman notes that evangelicals tend to stress apostolicity, and union only as it serves that goal, while ecumenicals tend to stress catholicity and apostolicity only as a function of catholicity. These two items are not competitive elements, but complementary ones, which need to be practised in harmony. The proclamation of the Gospel by word of mouth should not be separated from the demonstration of the Gospel by love and unity. As with the vertical versus the horizontal dimensions of mission, so unity and mission are often separated.

6.5.2.3 Integration of *kerygma* and *leitourgia*.

According to Saayman, "the content of the Gospel, of both word and sacrament, the well-spring of both *kerygma* and *leitourgia,* is the incarnate Christ, the Word-become-flesh, the sacrifice acceptable to God" (1980:133). Thus, in the celebration of Communion, the Church proclaims Christ until he comes. All Christians can enter into that joyful celebration, since the focal point is Christ. But the *leitourgia* should extend beyond the "service" to the "after" service, which clearly brings in *kerygma*.

6.5.2.4 Bridging the chasm between truth and unity.

Saayman suggests that the ecumenical emphasis on "unity" and the evangelical emphasis on "evangelism and mission" need to be combined. He suggests abandonment of "the false assumption that one group is faithful to the Scripture and the other not" (:137). Saayman does not believe that agreement on truth must precede unity. He maintains that Christ is the fountain of both truth and unity, and both ecumenicals and evangelicals profess loyalty to him even if they disagree on written truth (Ibid). It has often been true that evangelicals with fundamentalist orientation have made their distinctive doctrines a test case for unity. What this has meant in practice is that no unity could be entered into with anyone who did not agree with all their distinctive teachings. In the case of EBC, it has been noted that the stress from its very inception was on the distinctive teachings of dispensationalism. There

has not been a corresponding stress on the unity of the Body of Christ. But if some evangelicals have been too exclusive on doctrine, Saayman appears to be unclear on the importance of essential Christian doctrines.

Bavinck, while stressing the need for unity on the mission field between various churches and mission organizations, also mentions the difficulty when there is disagreement on the cardinal issues (Bavinck 1960:202). "All divisions on the mission field cannot be removed", says Bavinck, "but it is obviously our duty to do everything we can to reach an agreement with all who sincerely desire to preach the gospel of Christ" (Ibid). Bavinck warns that if the mission organization establishing the church does not promote a biblical unity, the young churches will seek their own form of unity. "When such a longing arises, the mission sometimes has the difficult and painful task of warning against a unity not based upon faith, and which can therefore be a unity in appearance only. Here, too, there are circumstances where division is less undesirable than unity. Such is always the case when the truth of God's Word is sacrificed to a human desire for unity" (:203).

Christensen also sees the importance of essential Christian doctrines. He says: "When the truths of Scipture are distilled to basic, cardinal expression we have foundational doctrines. The discipline of Theology organizes doctrines so their articulation is consistent and relevant and constantly checked for truth content. A system of theology must have a nuclear core, that is, primary doctrines which direct and inform all other doctrines" (Christensen 1979:141). De Gruchy in his explanation of the early church's battle against heresy, which gave rise to credal formulations such as the Nicene Creed, observed that "the designation 'heresy' or 'heretic' thus presupposed the emergence and perspective of a dominant and controlling orthodoxy" (De Gruchy 1991:161). The credal statements that attempted to define orthodoxy and thus to distinguish it from error laid no claim to perfection. Their value lay in the fact that the church had a written summary of what they considered orthodox belief. Unity was facilitated by such statements, but in some cases, the very wording of certain statements created tension and disunity. Thus, the East-West schism was caused in part by the trinitarian controversy over the phrase "and the Son" *filioque,* in relation to the procession of the Spirit. De Gruchy notes that "although the schism only officially occurred in 1054, when the pope excommunicated the patriarch of

Constantinople, the breach was made much earlier, exacerbated no doubt by a synod held in Constantinople in 876 which declared the pope a heretic because of his espousal of the *filioque* clause!" (:171). This incident is but one example of how efforts to formulate doctrinal statements very often backfire, and create, not unity, but division. Today's church in its quest for unity based on agreed doctrine, must strive to avoid the kind of pettiness which led to the East-West schism.

Neill, in discussing the tension between Christianity and other faiths, reacts to Toynbee's affirmation that Christians must cultivate better relationships with non-Christian faiths by abandoning the view that their faith is unique. Neill's verdict is: "This is surely a very odd piece of argumentation. If Christianity is purged of something that is intrinsic to itself, it will be transformed into something wholly other than itself. Remove the chlorine from hydrochloric acid, and what remains will certainly not be hydrochloric acid. Christians may perhaps be excused if they hesitate before committing themselves to so total an abandonment of their faith, even for such a purpose as the constitution of a United Nations of faith against the threats of unbelief" (Neill 1959:11-12).

Christian unity cannot be biblically restricted to one's own denomination or mission, since the family of God is ecumenical or worldwide. But it is necessary to have a theological foundation for such unity. Evangelicals need to be reminded of the need to stress the great Christian truths for which all Christians stand. This does not involve a repudiation of denominational distinctives, but it affirms the unity of the faith in the broader context of Christ's Body. Saayman's emphasis on Christ himself as the Living Word needs to be balanced by Christ's own testimony to a body of truth described in both the singular τὸν λόγον σου (John 17:6,17), and the plural τὰ ῥήματα ἅ ἐδωκάς μοι δεδωκα αὐτοῖς (John 17:8).

Bosch has attempted to warn the Church that doctrinal statements are relative, and often reflect cultural preferences. He has created some tension, however, by confounding the authority of the text of the Gospel with interpretations of the Gospel. Bosch says on the one hand that "It is an illusion to believe that we can penetrate to a pure gospel unaffected

by any cultural and other human accretions" (Bosch 1991:182). But on the other hand he affirms that for the Christian "any paradigm shift can only be carried out on the basis of the gospel and because of the gospel, never however, against the gospel...Christians take seriously the epistemological priority of their classical text, the Scriptures. I realize that in stating the above, I have hardly solved any problems" (:187). As a matter of fact, Bosch has created some new problems. The unsolved problem is how a non-objective gospel, affected by many accretions, can be the objective basis for paradigm shifts. Evangelicals, in particular, would find this an enigma. But while cautious of a unity which lacks a doctrinal basis, evangelicals must not ignore the warning against the "theology of apocalyptic despair" (Saayman 1980:95), which often captures evangelicals and causes them to neglect catholicity while striving for apostolicity which focuses on "gathering the company of the Lamb" (Ibid).

6.5.3   Methodology for integrating unity and mission.

The testimony of TEAM and its affiliated churches has been somewhat undermined through failure to achieve some kind of organizational unity. It appears that a general pessimism has developed in regard to the unity of the three denominations. The history of the unity discussions will show that the various denominations share not only a common ancestry, but also agreement on many doctrinal matters. It is therefore unfortunate that with such agreement the important matter of unity has had to be shelved. It seems unreasonable to expect that the TEAM-related denominations are going to fare well in any unity efforts with the larger Body of Christ when they have failed to achieve unity closer to home. Thus, it is necessary to trace the unity process to discover what caused the failure, and to explore the possibility of reviving these initiatives while also pursuing unity on the broader front with all Believers. It is the writer's conviction that unity and mission are inseparable, and that to abandon the pursuit of a biblical unity is to abandon what Scripture commands.

6.5.3.1 Starting at home

A. Efforts to unite TEAM and the TEAM-related denominations.

In his report on the Unity Talks at Skogheim in 1994, Eddie Prest, in explaining the burden for the unity of the TEAM churches, notes that "Over the past 10 years, a consistent longing and desire has come from the heart of Bro Snook, encapsulated in the word PARTNERSHIP, echoing a desire for UNITY in a fragmented situation" (Prest E, Proceedings of Consultations for Unity, 1994, Annexure A, 1). This may provide the first hint as to why the unity talks aborted: They were viewed by some as the burden of one man, Stewart Snook. Snook undoubtedly played a significant role, and at times may have appeared as the controlling force behind the unity moves. But, in tracing the development of the unity process, one will see the role that the churches also played.

1. A major development on 23 July 1992.

A committee of TEAM representatives met in Mbabane, Swaziland, to discuss the desirability of inviting representatives from the TEAM-related churches to TEAM's Annual Conference in South Africa. Such participation was viewed as desirable because of the swift changes in South Africa, and also because planning in isolation from the church lacks reality: "Setting goals, etc without the presence of church leaders is an exercise in futility, because our ministry is the church" (Prest, Annexure A, 3). This was the conclusion of the meeting. Thus, it was "recommended that church leaders should be invited to attend the December 92 Conference, with full participation (except voting) and expenses should be paid" (Ibid). In Prest's opinion, "these propositions provided for a major development in Church and Mission relationships, although a lot of baggage had to be unpacked in the next couple of years" (Ibid). It should be noted at this point that three TEAM representatives had freedom from the beginning of the work to attend all the National Council meetings of the EBC (EBC Constitution, Article VII, B 1). They were to participate in an advisory capacity and could not vote. It seems strange that TEAM seems to have awakened to the need to include the nationals in their discussions only in 1992. It appears that in TEAM's mind there was a clear distinction between mission and church; a distinction which will be discussed later when TEAM's *Relational Reconfiguration* is evaluated.

2. The "Vision-lifting exercise" of 19 November 1992.

This meeting included the TEAM Field Council (FC) and three national representatives. The discussions led to the conclusion that the statements regarding harmonious relationships between Mission and Church, "are consistent with what is being verbalized by the mission, desired by the churches, and taught in the Scriptures." Prest notes that the delegates left the meeting convinced that "the mission and church, IN UNITY should share God's vision" and that the process of consultation should go on (Prest, Annexure A, 4). What must be noted at this point is that the discussions were not with the churches themselves, but with the selected representatives. The problems arose when the representatives had to convince the local churches of the need and importance of unity.

3. Objective setting workshop of 19-20 April 1993 at Maraisburg, Tvl.

Again, a representative group of missionaries and nationals met for a day and a half, and then formulated a statement of purpose: "To be a united church with an agreed basis of faith, and one governing Church Council: Evangelism coupled with social responsibility, discipling coupled with church planting, global mission coupled with missionary enterprise." The holistic thrust of this statement joining evangelism with social responsibility indicates that some mission and church leaders had broadened their understanding of the Christian mission, and desired to implement this more holistic emphasis. By 16 August 1993, however, Prest had to admit that the unity process was in trouble, because, in addition to some key people dropping out, "possibly the process moved too quickly without adequate reference to the grassroots membership of the churches" (Prest, Annexure A, 6). TEAM seems to have anticipated that its related denominations would embrace total unification even though there had been no adequate teaching to prepare the churches for such a move. Add to that TEAM's failure to include more of the denominational leaders in the discussions, and one can see why the entire process eventually failed.

4. Skogheim 2: 14-16 October 1994.

By the time this consultation was called at Skogheim in Natal, representatives from the three denominations had regained their optimism about the unity process. There was a spirit of good will and enthusiasm at this meeting attended by forty-seven delegates from TEAM and its denominations. Here the following statement of purpose was unanimously accepted: "To be one church, with an agreed basis of faith, and one governing body executing the decisions of the one Annual Conference" (Skogheim II, 14-16 Oct 1994, Minute 94-01). The thrust of this statement was: "To involve all members in evangelizing the lost and to witness to the whole person; to disciple all believers, equipping them for God's mission in the world; to promote worldwide evangelism by sending and supporting of missionaries" (Ibid). The resolution was to become one denomination rather than to have three. Also, the mission of this one body would include a witness to the "whole person".

5. Executive Work Group Meeting 28 Jan 1995 at Empangeni, Natal.

There was report back from national representatives concerning how their respective Annual Conferences had responded to the Skogheim II proposals for unity of the churches. Church 1 (Black) reported that their Annual Conference agreed in principle to becoming one church. They pointed out, however, that "TEAM should be integrated into the unity itself, and not just be partners in the 'talks' " (Minutes of Executive Work Group, 28 Jan 1995, Empangeni, Minute 5.1.1). Church 2 (Coloured) reported that its Annual Conference "expressed mixed feelings and caution about same. It mandated its representatives to inform the Executive Work Group of the following: That the Committee was moving too fast, especially with the Statement of Faith; that it cannot easily abandon its distinctives, in the light of problems the church is facing at present" (Minute 5.1.2). Church 3 (Indian) reported that their Annual Confernce was "positive" but also expressed a need for caution. TEAM's position on the unity talks at that time was summed up by Snook in a report to TEAM Annual Conference: "That we are in the unity process and that we are encouraging it. The exact place TEAM will hold in the united

church has not fully been clarified at this time" (Snook S. Report to TEAM Annual Conference, Jan 1995).

6. Unity Consultations III: 27-29 Oct 1995 at Willowvale, Natal.

At this Consultation, attended by over seventy delegates from TEAM and all the TEAM-related denominations in Southern Africa, the need for clarity on doctrinal matters was discussed, and papers were presented on the theological items needing attention. Specifically, these doctrinal items included *Tongues* (Paper presented by Morgan Moodley), *The Toronto Blessing* (Stew Snook); *Dispensationalism* (W. Matham); *The Great Commission* (V. Lazarus); *Women's Leadership in the Church* (A. Hartze); *Eternal Security* (P. Kunene). The choice of subjects reflected the areas of tension, or areas which were considered potentially divisive. The persons chosen to present papers came from all three denominations connected to TEAM.

The response of the consultation to the doctrinal presentations (See Minutes of Unity Consultation III Held at Willowvale, 27-29 October 1995) solved some specific problems and cleared up misunderstanding of certain doctrines. Concerning the Tongues issue, "some felt that it was too strong in stating categorically that Tongues have ceased altogether" (Session 2, 4). It was Church 1 that expressed the sharpest reservations about taking a stand on the issue of Tongues speaking. Snook suggested "that the Church must choose a man to go and have teaching seminars with these local churches" (Ibid). But, "in spite of this lengthy discussion no definite conclusion was reached because of the complexity of the subject and the inadequate time to cover the same. More time is needed" (Ibid). Many were surprised that Dispensationalism presented no problem to the Consultation. Matham's Paper (Annexure 4, Unity Consultations III) sought to clearly distinguish a biblical dispensationalism from the extreme teachings of hyperdispensationalism and progressive dispensationalism. Issues of Law and Grace, the Sermon on the Mount, and the use of the Old Testament, were clarified. The conclusion of the Consultation was: "We do accept Dispensationalism but not the ultra or progressive standpoint" (Session 3, 2). After the discussion on Women's Role in the Church, it became clear that the Coloured and Indian denominations shared exactly the same position

(no ordination for women, but they could serve on Church Boards with duties delegated by the Church Board of the local assembly). The Black denomination from both Swaziland and South Africa, agreed that women should not be ordained, but due to the lack of male leadership, they believed that women should be allowed to preach and teach in the churches, and even to be elected as voting members of Church Boards (Session 8). It was generally agreed that all denominations needed "to suffer patiently with one another until we are at unanimity in the matter of Church unification, especially in the area of our beliefs in those matters of doctrine which are controversial" (Session 8, Proposal adopted by Consultation).

Concerning the actual unification of the denominations, Church 1 (South Africa, represented by W Chuma) reported that "The unity process has been accepted by the churches, but the pressing question which needs answering is, 'Where will TEAM be in the unity process?' " (Session 1, Minute 5.1 of Consultation III). Church 1 (Swaziland, represented by P Kunene) reported that "the churches are happy with the unity effort but the EC Conference suggests that if this does not work out we should continue as a fellowship of Churches. The concern is that if we do not do this we will not make any progress" (Minute 5.2). Church 3 (represented by G Naidoo) reported that "Ephesians 4:1-6 is a passage on the promotion of unity and should be the goal of all present. Church 3 accepts in principle the unity process. We are committed to unity. Our Annual Conference mandate was that if unity does not work then we need a fellowship of Churches. We should aim for participation by AD 2000" (Minute 5.4). Church 2 (represented by W Matham) reported that "This [unification of the denominations] has been discussed in depth at the Annual Conference. Some felt that they were not quite ready for this but their fears are not racial" (Minute 5.3). The two problem areas addressed by the Coloured EBC were: How will a mega-denomination affect the functioning of local churches? And secondly, EBC is not prepared to compromise any items in their Statement of Faith. They pointed out that due to doctrinal conflicts in their denomination, they had already lost two churches (Ibid).

Finally, TEAM (represented by Snook), gave their report: "The unity talks were not initiated by Field Council. The Church leaders initiated this in 1991. Unity is the will of

God. It is what the Churches want. We want what the Church wants. This must be a true unity based on John 17. TEAM can no longer work with Churches which are racial. Missionaries will become members of local churches with the view to promoting unity" (Minute 5.5). Two observations arise from TEAM's report: Firstly, TEAM failed to give an adequate answer to the repeated question "Where does TEAM fit in with the unity process?" The best reply was that individual missionaries will join local churches on the field. But at no time has TEAM explained where the Mission would fit in the organizational unity. Thus TEAM was viewed as a facilitator (some used the term "referee") but not as the fourth group to be added with the three denominations in one Church with one Statement of Faith. Secondly, there was a threat that unless the various denominations united, TEAM support would be terminated. One can understand, therefore, why some people concluded that the denominations were being coerced into unification by TEAM, who were holding out the "carrot" of financial support to the churches as enticement towards unity.

After much discussion at Willowvale about the need to be patient with one another especially on doctrinal differences, the following proposal was adopted:

> That we recommend to our Annual Conferences that we establish a fellowship of Churches which will be based on an agreed Statement of Faith and which will seek to promote unity and fellowship among all our denominations and TEAM, and will promote partnership in carrying out the Great Commission in every possible way.
>
> (Session 8 of Unity Consultations III, Willowvale)

B. EBC Annual Conference and the apparent collapse of the unity process.

At the EBC Annual Conference held 28-29 December 1995 the results of the Unity Consultation III were shared with the denomination. Matham, who had served as National Council Chairman, reported: "Let us work towards unity not only with our immediate churches, but with the ones who have reached out to us desiring closer ties in fellowship. The unity process must not be abandoned. While we refuse doctrinal compromise we must seek unity with those of like faith. A door has been opened to us. Let's enter by faith" (Annexure 3a to Annual Conference Minutes, 28-29 Dec 1995, Swaziland).

The recommendation from the Unity Consultation III regarding forming a Fellowship of Churches was presented to the Annual Conference and discussed. Two proposals were made: The first one was that the recommendation be accepted and the process carried further. The second one was that the unity talks be totally discontinued. Clive Atkins was supported by Graham Birch in the first proposal which drew thirty-six votes. Ernie Smuts was supported by Robert Taylor in the counter proposal which drew seven votes (EBC Annual Conference Minutes, 28-29 Dec 1995, Swaziland, Minute 9.4)

C. Evaluation of the Unity Talks

1. The marathon discussions surrounding the unification of the three denominations proved that this was no easy task. It appears that TEAM adopted an idealistic approach which led the Mission to feel that because they had crossed the racial bridge by their Confession, it would be a relatively easy task for the churches to do the same. They did not take into account that their own segregated ministry had produced the three segregated denominations, and that over a period of one hundred years, TEAM's own segregated approach had become part of the life and work of the denominations. While this racial difficulty is often denied by the denominations, the reality of segregation and its consequences for the denominations cannot be denied. TEAM also failed to take serious note that new laws of democracy do not automatically eliminate segregation from the human heart. This was noted earlier from Botman's comments on "a theology of transformation" with a fresh understanding of Christian discipleship (Botman 2000:45-49). It is not legal statements which can change people; Christ must change the hearts of those who trust him. TEAM should have realized that USA history also proves that new laws of democracy do not automatically result in desegregation and a move towards unification.

2. Decisions and recommendations for the unity process were often made without thorough preparation of the churches. It is clear now in retrospect, that employing a consultant, spending money on travel costs and accommodation, gathering large groups for consultation, do not necessarily yield the expected fruit. The longer route would probably yield more fruit in the long run. This longer route to unity should include

teaching and seminars in all the churches on the need for unity and also on the Bible's call to all Christians to be one. Careful exegesis of key passages like John 17 and Ephesians 2:13-18 and 4:1-7, accompanied by interaction and honest discussion, would provide a surer footing for consultation with other churches on unity. It has already been shown that in the EBC *separation* was stressed with little or no teaching about *unity*. With that background much teaching and interaction are needed in order to adopt a more balanced approach.

3. It must be understood that everybody will not agree on the need for unity. A denomination like EBC could move ahead on a majority vote of its Annual Conference, provided that it has satisfied itself that the necessary ground work was done. It is unwise to allow a minority to permanently derail the unity process. The matter of unity is crucial to effective mission. This consideration should take precedence over personal sentiment. The Coloured EBC needs to be made aware of the fact that tenacity in doctrinal matters can become lopsided if the emphasis is placed primarily on the EBC distinctives. What is needed in the quest for visible unity with fellow believers is greater attention to the foundational truths. EBC needs to be reminded that its position on separation is that such separation is from people who deny the foundational doctrines of the Christian faith. One does not deny the divisive nature of glossolalia, for example, but the plea for patience with those who do not see the matter in the same light, should have been heeded. That kind of tolerance would itself be a testimony to Christian love and compassion.

4. TEAM's role in Southern Africa and in the unity process cannot be ignored or avoided. In regard to unity with the denominations it was reported that "TEAM are struggling with same in view of the difficulty of being a para-church society with members spread all over the world. But they are working on this and hope to provide their recommendations at Skogheim 3" (Minutes of Executive Work Group, 28 January 1995, Empangeni, Minute 6.1). TEAM's part in the unification of the denominations points to a larger problem that needs clarification, namely the problem of mission-church relationships. That matter will be dealt with as separate issue in this study. In the Action Steps outlined by TEAM for Church Unity (January 1995) they do not address the actual

problem of how a para-church organization, like TEAM can amalgamate with its daughter churches in Southern Africa to form one church. What they suggest are the following:

> - Encourage TEAM missionaries to be actively involved with EC/EBC churches.
>
> - Request the Execuitve Committee of the unity movement to clarify or define membership and associate membership, referring to the Swazi EC model.
>
> - We encourage TEAM Wheaton and Florida to orient new missionaries about being a part of EC/EBC local church and that they would be working under the direction of the church/mission.
>
> - New missionaries meet with national leaders immediately (as soon as possible) upon arrival.
>
> - Committee suggests that we as a Conference write a letter of encouragement to the Executive Committee of the Unity movement.

> (TEAM South Africa Field, Action Steps for 1995, 4)

It is obvious that TEAM still views itself as operating as a separate body from the Church, though striving to identify with the TEAM-related churches by way of either full membership or associate membership. A total merger with the national churches seems unlikely, especially since there is not the one church with one Annual Conference, which was the original goal of the unity talks. It now seems that just as the churches remain segregated but have some joint ministry, so the Mission will remain separate but still strive for some joint ministry. This problem of relationship between Mission and Church calls for more detailed study.

6.5.3.2 The pursuit of unity with the larger Body of Christ

The road ahead for TEAM and its related denominations cannot bypass the imperative of unity with the entire Body of Christ. While struggling to establish unity with the ones who are closest through common origin, efforts must be made to establish visible unity with

those more distant. Again, such unity does not involve abandonment of one's distinctives; rather, it involves emphasis on the essentials of the Christian faith which bind Christians together.

An organization called The Evangelical Alliance of South Africa (TEASA) was launched in November 1995. It seeks to bring together evangelicals of different kinds, including Pentecostals and those from Charismatic churches. The goal is not to form one church, but to encourage united action on isues commonly agreed upon by evangelicals.

A. TEASA's doctrinal position.

TEAM and EBC may find a clear statement in TEASA's document of what is meant by "foundational truths". The TEASA statement (Article 4, Statement of Faith) has eight points which include the total authority of the Scriptures, trinitarian monotheism, a full statement on the person and work of Christ (including his virgin birth, physical resurrection, and physical return to earth), man's value (as made in God's image) as well as man's need (based on the fall), salvation through faith in Christ's finished work, the person and work of the Holy Spirit "who indwells, empowers and equips each believer, who is thereby obliged and enabled to live a holy life, to witness, and to serve the Lord Jesus Christ in his Kingdom concerns, including worship, prayer, evangelism, discipling, compassion, justice and righteousness" (Constitution of TEASA, Article 4.6), the unity of Christ's Body, with Christ as the One Head, and the future resurrection to life or to condemnation.

It appears that evangelicals of various pursuasions could endorse TEASA's stance and without much difficulty enter into a visible unity. What is important is also what is excluded from the Statement of Faith. The distinctives of Pentecostalism are excluded as well as specific eschatological matters like premillenialsm versus amillenialsm. These additional items have bearing in denominational contexts, but do not necessarily draw the theological parameters for association beyond specific denominations. Thus, unity on the TEASA level is possible as long as the "secondary issues" are not dragged into the fellowship. Thus disagreement over things like the use of Tongues, or the exact

interpretation of Spirit Baptism, should not enter into this fellowship. As long as the fundamental doctrines are kept in focus, and the secondary doctrines kept as denominational concerns, this wider fellowship and cooperation stands a chance of succeeding. Such a stance is reasonable because it preserves the essentials of Christianity but also seeks to preserve the unity of the Body of Christ. Bosch reminds the Church that unity is not uniformity; that "the aim is not a levelling out of differences, a shallow reductionism, a kind of ecumenical broth. Our differences are genuine and have to be treated as such" (Bosch 1991:464). The tensions Christians experience over their diversity should drive them to self-examination in the light of the centrality of Christ, who is indeed the "center of the community and of life", and who "enables us to engage in joint service and united witness in the world" (:465).

B. TEASA's objectives

The value of an organization like TEASA is that it provides evangelicals with the opportunity to engage in joint service and united witness in a fragmented world. Such unity is in agreement with Christian theology, but it also connects two realities which are always in danger of dissection – unity and mission. It is becoming increasingly obvious that the spiritual, moral, social and political problems confronting South Africa, cry out for united action of Christians. Among TEASA's objectives is the desire "to labour for reconciliation, restitution, healing and development in our land" and "to affirm and work for biblical values and ethics to inform public policy and national life in the new South Africa" (Constitution of TEASA, 3.4 & 3.7). That these objectives have been realized in some measure is evident (See TEASA, Western Cape AGM, Chairman's Report). It appears that these national concerns are addressed more effectively by a united witness. Wolfram Kistner in his contribution to *An African Challenge to the Church in the 21st Century,* pointed out that after the 1994 elections "our country is known as the 'new South Africa'. Since that time, however, we realize day by day how difficult it is to live up to our name" (Kistner 1997:133). He noted that "many events have made us aware that the old South Africa of discrimination and oppression has not simply disappeared" (Ibid). A change in name has not resulted in complete change of status. In addition to the problem of poverty (stressed by Kistner) South Africans are keenly aware of the Aids

pandemic, acceleration of urbanization which is bringing thousands of marginalized people to the doorstep of the major towns and suburbs, the persistent problem of drug addiction and alcoholism, the violence against women and children, and the increase in hijackings and murders. A gospel which allows the Church to remain passive about these problems is certainly "an incomplete message" (Boehme 1989:9-13). Kistner suggests that true *koinonia* symbolized by Holy Communion, allows Christians "to participate in the life of God and in the victory of the crucified and risen Lord that overcomes the forces of death" and also "comprises a dimension of continuous movement and communication or networking" (Kistner 1997:136).

6.5.4   Concluding comments on unity and mission.

For TEAM and its related denominations the challenge is to work towards Christian unity both at home (that is, among themselves) and with the larger Body of Christ. A step towards unity and mission within the broader Body of Christ could be taken by joint association and ministry with TEASA. This would be a good start with the possibility of even greater association with members of Christ's Church. In view of the biblical mandate calling for unity and mission, no Christian can afford to dismiss the unity issue as unnecessary or impractical. To do that would be irresponsible, not only because it would be disobedience to the Scriptures, but also because it would cut both Mission and denominations off from any serious engagement in the reconstruction and healing of South Africa.

6.6 THE NEED FOR EVALUATION OF TEAM's *RECONFIGURATION PLAN*

6.6.1 TEAM's initial progress in mission-church relationships with its affiliated denominations.

As far back as 1980, Dave Greene submitted to TEAM Annual Conference in South Africa a Policy on Relationships with National Churches. His discernment of the crucial need for such relationships is blended with practical suggestions. His recommendation, which formed the basis for the rest of his presentation was: "We must maintain a

relationship of mutual confidence and mutual respect with the national churches to which we have given birth. We can sit with our ministries and projects and nurse our money but without the churches we are not accomplishing much. The question is, How can we help the national church toward maturity and at the same time accomplish our purpose of complete evangelization?" (Greene D 1980. Policy on Relationships with National Churches, submitted to TEAM Annual Conference, 1980). Among the six suggestions made by Greene, was "Involving the church and their interests, as far as possible, in all we do will make the total thrust of our cooperative work to be of maximum effect. We have failed miserably here. We have kept, with rare exception, our projects to ourselves" (Ibid). Since Greene's report several positive steps have been taken to involve the national churches more closely with the Mission both in ministry and in disbursement of finances. Concerning the latter, Eric Binion reported in 1995: "The Auxiliary Fund has been earmarked for use by the churches and Bible college, and the Field Council has tried very hard not to make any decisions concerning the use of this money without consultation with church leaders. Moreover, we have attempted to view the church as a whole in the allocation of funds, rather than as denominations with competing interests" (Binion E, Report on Auxiliary Fund, submitted at TEAM Annual Conference, Jan 1995). Thus, there has been a significant move forward in terms of assisting the national churches financially.

In 1993 when TEAM was beginning to encourage closer ties with the national churches, some ideas were set forth by both TEAM and national representatives. Among these suggestions was "Representation on the Mission's Field Council" which, it was stated, "would help relationships" (Report on Consultation between TEAM, EC and EBC, Maraisburg, 23 April 1993). This suggestion has never been adopted by TEAM. But while nationals have never served on TEAM's Field Council, the EBC Constitution has allowed for three representatives from TEAM to serve on its National Council. The unspoken message conveyed by this onesided arrangement is that the Church needs TEAM's regular input in its ministry, but TEAM does not need the Church's input. This raises the important question concerning Mission-Church relationship. This matter will be discussed in the light of two Mission-Church models. TEAM's Strategic Plan will be evaluated in the light of these models of relationship.

6.6.2 *Partners in Obedience* Model

6.6.2.1 The development of the *Partners in Obedience* Model

Fuller describes the main emphases at world missionary conferences starting with the World Missionary Conference held in Edinburgh in 1910. While that Conference stressed "that each generation of Christians bears responsibility for evangelizing its contemporaries" (Fuller 1980:46), by the time of the International Missionary Council meeting in Whitby, Canada, in 1947, the emphasis was "evangelism under the slogan 'Partnership in Obedience,' showing the awareness of the need for churches and missions to work together" (:48). Bosch notes that already in 1938 at the Tambaram World Missionary Conference the relationship between church and mission was clarified. "For the first time the recognition that church and mision belong together indissoluably began to dawn in a way that could no longer be overlooked" (Bosch 1991:370). The "Partnership in Obedience" theme of Whitby was carried further at Willingen, in 1952, where *Missio Dei* was stressed as the wider context embracing both mission and church. After the 1958 assembly of the International Missionary Council in Ghana, Newbigin provided a three-fold summary of church-mission relationship. First, Newbigin pointed out that one could not speak about the Church without mission, nor mission without the Church. Secondly, he noted that "the homebase is everywhere" and thus all communities are in a missionary situation. Thirdly, Newbigin explained that "mission in partnership" meant an end to "every form of guardianship of one church over another" (Bosch 1991:370, quoting Newbigin). The incongruity of having a church organization (WCC) and a missions organization (IMC) resulted in amalgamation in 1961, with the aim that "Integration must mean that the World Council of Churches takes the missionary task to the very heart of its life" (Bosch 1991:372, quoting WCC statement on integration). Bosch, in relating these developments is trying to trace the emergence of a "missionary ecclesiology" (:372). His conclusion is that "It has become impossible to talk about the church without at the same time talking about mission. One can no longer talk about church *and* mission, only about the mission of the church" (Ibid)

6.6.2.2 The Implications of the *Partners in Obedience* Model

A. This model points towards a new understanding of ecclesiology.
Verkuyl has pointed out that the key designation for the Church is Body of Christ, and that behind this image lie two vital truths: First, all who are part of this Body are dependent upon Christ, who is the Head. Secondly, there is an interdependence which means that all churches "together assist the complete body which is the church of Christ to become fully functional in human society" (Verkuyl 1978:312).

Bavinck notes that "Scripture makes no such distinction between old and young churches. The New Testament speaks of the *ecclesia,* the congregation, in a twofold sense. Sometimes it refers to a certain specific congregation…At times, however, the term refers to the church in its mystical sense, as the body of Christ" (Bavinck 1960:191). Bavinck's conclusion is that "the New Testament concept of the church does not permit any profound distinction between old and young churches" but that "each church which is innerly bound to Jesus Christ and listens to his voice, is as such a member of the body of Christ. It is one with all others, no matter where they may be, and is called to fulfill its own task independently" (:194-195). This ecclesiology requires that a mutuality needs to be displayed, which would eliminate the outlook that the "sending church" is purely dispenser of blessing, and therefore superior to the "receiving church" which is never viewed as a mutual dispenser of blessing. Mission organizations will therefore need to test their ecclesiology in the light of the mutuality of body life inherent in the Church as Christ's Body. Bavinck suggests that if the term "young church" is retained "then we ought to use it exclusively as a chronological reference, without drawing any further consequences. Seniority does not in itself give any right of guardianship" (:199).

B. *The Partners in Obedience* model calls upon "older churches" or "founding missions" to express the oneness with the "younger church". It must be noted that the need to define the relationship between mission and church differently from what it was during the pioneer stage is the direct result of discipleship. The infant church has become an adult, and the challenge to missionary organizations or churches which have founded

these new churches is: What must be the relationship between the founding body and this church which has come of age? The *partners in obedience* model aims for close ties between mission and church. Yet the various patterns which have been adopted by different missions indicate that the relational reconfiguration is by no means simple and straightforward. It is not the aim of this study to discuss every pattern that has been applied. Several specific examples are taken to illustrate the ways various groups have attempted a partnership between mission and church.

6.6.2.3 Various patterns of the *Partners in Obedience* model.

1. The virtual merging of mission with the church.

The Korean Presbyterean Church furnishes the most popular example of a foreign mission organization virtually merging with the national church. Fuller explains how after the three-selves formula had been applied in Korea and the church had become self-governing "the question of church-mission relations was solved when a Church-Mission Conference was formed in 1954, involving all Korean members and missionaries. The Conference had responsibility for the work formerly done by the mission, although the mission continued to be the legal owner of mission property" (Fuller 1980:34; c f Beyerhaus and Lefever 1964:98). From this pattern it is clear that the mission ceases to function as a separate body from the church, but joins with the church and adds its weight to the church's ministry so that "it relates the results of missionary work to an organized body which can then assume responsibility for discipling" (Fuller 1980:73). Beyerhaus and Lefever note that the pattern applied in Korea had certain dangers, one of which was that excessive stress on self-government especially with reference to the principle of self-support, may mean that "opportunities for evangelism might be missed because a local church could not find the necessary funds or personnel" (Beyerhaus and Lefever 1964:93). In the case of the Korean church, however, Beyerhaus and Lefever note that the church early learned the lessons of sacrificial giving through the strong teaching ministry of the founders, as well as the strict implementation of the Venn-Anderson principle of self-support. A simple lifestyle was followed by the national workers which made remuneration less of a burden, and such facilities as meeting places were of the simplest kind (:97).

It is interesting that the missionaries who were given full voting powers on the Korean Synod offered to resign from such a privileged position twice, but the national church insisted that they remain. Beyerhaus and Lefever explain the harmony in this way: "As Korean ministers outnumber them [missionaries] the missionaries are not able to out-vote their Korean colleagues in these bodies, but their advice is eagerly sought and carefully considered. The missionaries are particularly welcomed as teachers, advisers and initiators of new projects" (Beyerhaus and Lefever 1964:98). Commenting on the policy statement of the Mission Board of the American Presbyterean Church which was responsible for the founding of the Korean Presbyterean Church, Beyerhaus and Lefever explain that the aim of self-government was subordinate to the aim of evangelism, and that evangelism was defined not simply as contact with unbelievers, but with holistic involvement with the people reached. Thus, "there is no question of 'the euthanasia of the mission' so long as this purpose is not completed" (:91).

It appears that the problem of mission-church relationship was solved fairly easily in the Korean Church because the mission and church were one in denominational affiliation (Presbyterean) and the national church responded well to the missionary responsibility, thus allowing foreign missionaries to feel at home in being involved in vigorous outreach and rapid growth of the church. It may be the lack of this vision in other denominations which causes the founding mission to be hesitant about amalgamation with a church lacking missionary vision. Fuller correctly identifies one of the dangers of amalgamation as the possibility that "missionary outreach can be stifled by the church's internal self-interest" which makes the future of the church of greater importance than the future of the world (Fuller 1980:75-76). Such was not the case with the Korean Church, and thus amalgamation fulfilled the missionary goals of both mission and church.

2. Partnership with separate structures.

There are at least two examples of a partnership which did not involve a merger of mission and church. The first one is named "The Brazilian Plan" (Fuller 1980:38). Fuller explains how during the 1800s "the U.S. Presbyterean Mission work in Brazil fully merged with its national churches", but that "after mutual study and agreement, the mission and church

separated again in 1917" (:38). The merger failed because the pastors felt "dominated from within" and the missionaries felt "restricted in reaching out as they saw a need" (Ibid). The agreement to separate again into mission and church proved beneficial to both since "the mission then evangelized in the interior of Brazil, handing newly planted churches over to the Brazilian church denomination" (Ibid). It is noteworthy that partnership was maintained through the mission's willingness to hand over the fruit of its missionary work to the existing church. This occurred, it seems, in spite of the mission's feeling that it was somehow restricted from vigorous evangelism by its merger with the church. The mission was willing to hand over its new churches to a denomination which may have been less than perfect in its missionary vision. It also appears that the denomination did not view the mission as a separate and competing body, because new converts were channelled into the existing denomination.

Partnership with separate structures was also practised by the Free Methodists, a North American mission which planted a church in Burundi, East Africa. At first they considered a full merger with the church, but later "felt this could be as frustrating for the missionary as the former relationship (nationals serving under missionaries) had been for the Burundi church" (Fuller 1980:39). As a result, "the mission opted for a partnership concept" which meant that the mission kept up recruitment and care of their missionaries, but the church became responsible for the work in Africa. Policies, assignment of missionaries, budget matters and control of property were "handled by a joint 'negotiating body' with equal representatives of church and mission" (Ibid). It appears that in Burundi there was a closer tie between mission and church, in that most policy and ministry decisions were made jointly by church and mission. This differed from Brazil where the mission worked on its own but handed converts and churches over to the denomination.

3. The centrality of the church from the beginning.

The patterns for partnership considered thus far seek to solve the tension between mission and church by a qualified union – virtually complete (as in the case of the Korean Church), or united but separate (as in the case of the Brazilian and Burundi churches). The pattern to be considered now focuses almost exclusively on the church. Neill in discussing the

tension between mission and church has pointed out that the problem exists because of a faulty ecclesiology, which divorces a correct theology of the church and a correct theology of ministry from what is called *mission*. This has caused many people to view missionaries as a special breed of Christians distinct from the rest of Christ's Body (Neill 1959:82). According to Neill, the misunderstanding runs deep and cannot be quickly remedied. He warns that "it is not clear whether we have yet realized that, if the evils produced are on so considerable a scale, the original fault must be very deep in our thinking and planning, and that it cannot be corrected by any surface adjustment" (:90).

Neill suggests a solution to the mission-church problem that must be implemented at the pioneer stage of the missionary's work. Neill believes that the moment "a group of Christians land on the shores of an island in which the Gospel has never been preached their first business is to meet together, and to say solemnly, 'We are the Church of X,' or, if they so prefer it, 'We are the Church of Jesus Christ in X.' There may not be a single national in the group; that makes no difference" (:91). Neill's pattern has the huge advantage of eliminating the distinction which says: "We are missionaries who have come to plant the church". Such a distinction is at once a demarcation between "Us" and "Them", and alienates the missionary from the church he is establishing. "If all this is admitted to be true" says Neill, "it seems to me clear that a missionary ceases to be a missionary on the day on which he sets foot on the shores of the land in which he has been called to work. From that moment on he is a servant of the Church in that place and nothing else...For good and ill he is a member and servant of that Church and no other, with all the duties and responsibilities that such membership entails" (:92).

When the "missionary" returns to the homeland "he comes now in a changed capacity. He is primarily an ambassador of the Church of which he has become a servant. He comes to plead its cause in the home Church; to interpret its needs and problems; at times to defend it against the harm that can be done by ill-judged policies and by the unwise exercise of financial control" (:93). What is interesting about Neill's model is that most nationals know of missionaries who have adjusted themselves to the national church as Neill advocates should be done – without officially "ceasing to be missionaries". Their identification with the local Christians was so intimate that they were regarded as part of

the church, and their status as foreign missionaries, while not obliterated, shifted into the background. Neill suggests that "if 'the Church', as has happened in some areas, has been organized on racial lines, so that the foreigner has not been regarded as an integral member of it, this recovery of unity will be attended by rather extensive rediscoveries of theology on both sides" (:94). Thus, in Neill's estimation, the problems creating tension between church and mission are basically ecclesiological. A greater appreciation of the centrality of the Church in God's missionary plan should lead to total identification between mission and church – not at a later stage when the "national church" has emerged, but from the moment that the missionaries arrive on new soil.

Neill's pattern is based on the assumption that the "older" church or mission is denominational. Thus, those missionaries who arrive on the new field are already in union as members of the same denomination, and can therefore form the local church in the new field without serious differences. This may not be true for interdenominational missions. A second assumption is that the pioneers will come as a group, who, from the start, can form the nucleus of the church in a new country – even though nationals have not yet joined the group. Such an arrangement may be harder to practise if the pioneer efforts are by one man, or a missionary and his family. The question would arise as to whether the "two or three" (Mt 18:20) constitute a church. It also is questionable whether a "missionary" sent out by a denomination or mission organization can actually cease to be a "missionary". Fuller, in describing this pattern, says: "A number of denominational missions have done this [fuse the mission with the church and pretend that you don't have missionaries], calling missionaries 'church visitors, fraternal workers, and people sharing in mission.' Further semantic games are played by changing 'sending churches' to 'responding churches' and 'receiving churches' to 'inviting churches.' " (Fuller 1980:41). Beyerhaus and Lefever sound a warning against the danger of the missionary becoming "indispensable, requiring his constant residence in the country. He should neither serve the local Church as its sole responsible minister for the Word and Sacrament, nor permanently occupy a leading administrative position in the supracongregational organization. If he does so he will impede the younger Church's development towards responsible selfhood, or goad it into opposition, and if he has to leave the country for any reason he will leave the young Church helpless" (Beyerhaus and Lefever 1964:172).

While Neill's pattern has some difficulties, it has great advantages in light of the mission-church tension. Its greatest advantage is that it places emphasis on what clearly receives emphasis in the New Testament – the Church, Christ's Body. Missionaries are called upon to serve as part of this Body, not as a class apart from the Body of Christ. While the missionary's identification with the "home church" may never disappear completely, since he will return to report on the work he is doing on the field, a type of missiological schizophrenia is avoided when the missionary becomes fully identified, not with the distant local church, but with the one on the field. Finally, Neill's pattern has the advantage of stressing from the beginning that the church on the field is really part of the universal Church; that that new church, while chronologically "younger" already has the status of being a part of Christ's Body. This "church-centric" emphasis (c f Fuller 1980:72-80) has some definite advantages which need to be preserved even if the entire pattern proposed by Neill is not adopted.

The question raised by the *Partners in Obedience* model is whether close identification between "mission" and "church" (either complete merger, almost complete merger, or qualified union which involves cooperation and joint administration) is desirable. The problem of balance between "church-centric" and "mission-centric" approaches remains the greatest challenge in mission-church relationships. Fuller maintains that the basic issue is not "Which is central in God's cosmic plan for this age – 'the church' or 'the mission'?", since "God can use both a church denomination and a mission society, but the polarization of the two, the complete dichotomy of the two, the rivalry of a church versus a mission – these raise a seeming tension: which is central to God's plan for this age?" (Fuller 1980:71-72).

The second model called the *Sodality-Modality* model has some affinity with the *Partners in Obedience* model. Partnership (in principle) between mission and church is not denied by this second model. The essential difference, however, is that the *Sodality-Modality* model by its very character, establishes a permanent distinction between mission and church from the outset. Efforts are made to justify this distinction from Scripture and from the history of missions.

6.6.3 The *Sodality-Modality* Model.

6.6.3.1 Definition

Ralph Winter, more than any other missiologist, has strongly defended the *Sodality-Modality* model. He maintains that "whether Christianity takes on Western or Asian form, there will still be two basic kinds of structures that will make up the movement" (Winter 1992b:B-45). Winter continues to explain that "the first structure in the New Testament scene is thus what is often called the *New Testament Church*" and the second structure is represented in the New Testament by Paul's missionary team. "Paul's team", says Winter, "may certainly be considered a structure. While its design and form is not made concrete for us on the basis of remaining documents, neither, of course, is the structure of a New Testament congregation defined concretely for us in the pages of the New Testament" (:B-46). Thus, while all Christians share in the modality (whether viewed as a local church or denomination) the ones forming the sodality have "affiliated themselves as a second decision beyond membership in the first structure" (:B-47). What this means is that a basic, permanent distinction exists between *mission* (sodality) and *church* (modality). Already one can see that such a sharp distinction will affect the entire issue of relationships between mission and church.

6.6.3.2 Arguments in favour of the *Sodality-Modality* Model.

Winter acknowledges that there is no design or form for the sodality in the New Testament. He maintains, however, that there was "a commonly understood pattern of relationship" which Paul practised. Paul, Winter says, was "sent out by the church in Antioch. But once away from Antioch he seemed very much on his own. The little team he formed was economically self-sufficient when occasion demanded. It was also dependent, from time-to-time, not alone upon the Antioch church, but upon other churches that had risen as a result of evangelistic labors. Paul's team may certainly be considered a structure" (Winter 1992b:B-46). Glasser also defends the sodality-modality approach. He believes that "Acts 2-13 describes the evangelistic possibilities for 'near neighbour

outreach' latent within the local congregation", but that this "earlier method of near-neighbour, spontaneous outreach would only work within a homogeneous culture. What was now needed was a structured way of extending the knowledge of Christ, one that would surmount all the barriers, whether geographyical, linguistic, cultural, ethnic, sociological or economic" (Glasser 1992b:A-127-128). This second structure was "the mobile missionary band structure". Glasser, like Winter, maintains the independence of the sodality: "This mobile team was very much on its own. It was economically self-sufficient, although not unwilling to receive funds from local congregations. It recruited, trained and on occasion disciplined its members. The Holy Spirit provided direction: like Israel in the wilderness, it had both leaders and followers" (:A-128). In addition to the independence of the sodality, Glasser also stresses its permanency: "Only when there are no more frontiers to be crossed – only when Jesus Christ has returned and subdued all peoples under his authority will it be possible to say that the need for such missionary bands has finally come to an end" (Ibid).

The description of the sodality provided by Winter and Glasser, suggests that such a group or organization is as firmly established in Scripture as the Church. On the other hand, the sodality has an independence which seems to make it accountable only to the Holy Spirit who directs its workings. Furthermore, the sodality is viewed as a permanent structure until Christ returns. This description of the sodality as distinct from the modality or church raises the question concerning "a symbiotic relationship between his [Paul's] band and the new congregations" (:A-131). Glasser assigned "near neighbour outreach" to the modality, but later he says that Paul by his own example "constantly reminded the churches of their apostolic calling. They had been sent by God into the world to *reach beyond their borders* with the gospel. Their task was to bring into God's kingdom the nations for which Christ died and which had yet to acknowledge him as their king" (Ibid, Emphasis supplied). The sharp differentiation between mission and church and between outreach beyond the borders (the work of sodalities) and near neighbour outreach (the work of modalities) suddenly seems overturned, as modalities are encouraged to reach beyond the borders to the nations. This raises the question as to whether it is wise to draw the distinction so sharply, if the work of sodality and modality appears to overlap at some vital points.

Glasser uses another example to try to demonstrate a relationship between mission and church. By reference to the book of Romans he argues that Paul wrote to encourage the Roman Christians "to become a second Antioch, the new base of operations for *his* mission to Spain and the Western Mediterranean (15:22-24)" (:A-132, Emphasis supplied). Glasser's aim is to show that there is a "symbiotic relationship" between mission and church. It appears from the Roman example that outreach beyond the borders is actually the vision of sodalities, but they need modalities to help them carry out their task. One wonders what has happened to the strong emphasis on the independence of the sodalities. Also one wonders if the help of modalities is enlisted only when the sodalities sense the need. It appears, however, that Glasser views Paul's appeal to the Roman church as an indication that the church needs the sodalities to alert them to missionary responsibility. Thus Glasser says: "We conclude: the local congregation needs the mobile team. Church needs mission that 'the gospel of the kingdom will be preached throughout the whole world, as a testimony to all nations, and then the end will come' (Matt. 24:14)" (:A-132).

6.6.3.3 Evaluation of the *Sodality-Modality* model.

A. The validity and usefulness of mission organizations cannot be denied. What is questionable is the total separation of the sodalities from modalities, so that the former are given a life of their own. They are viewed as arising independently, operating independently (except as they see need to include the modalities) and assigning to themselves the task of global missions. Meiring endorses Wagner's view that "the best success in world evangelism has usually come from situations in which the church or churches have permitted, encouraged, and supported the formation of specialized *missionary agencies* to do their missionary work" (Meiring 1994:55). But Meiring recognizes the tensions created by these organizations – with some members of the Church recognizing them as *para-church* while others recognize them as *counter-church* organizations (:56). Meiring's suggestion needs careful attention: "A true balance lies somewhere between the two. If these organizations can be viewed, and conduct themselves as *an integral part of the church – in fact, as specialist action groups of the*

church – then they can be accommodated in it and in a sense even be indispensable. Seen thus, all the tug-of-war bickering becomes unnecessary" (Ibid, Emphasis supplied). The secret to harmony between mission and church is for mission to operate as "an integral part of the church".

B. Rather than assign cross-cultural ministry to the mission organizations and "near neighbour" ministry to the churches, what is better is to acknowledge that the missionary mandate is assigned to the Church, which in turn, can recruit some of its gifted people for specialized ministry beyond the borders. This must never reduce *missions* to specialized work done by special people, because such reduction would rob the local church of involvement in God's mission at home or abroad. Thus, more attention needs to be given to the fact that the Antioch church was started by rank and file Christians who left Jerusalem because of persecution (Acts 8:1-4; 11:19-26). Would they have qualified as a sodality or modality? In actual fact, they were the normal members of the Jeruasalem church, not specially gifted people. Also, they reached beyond "near neighbour" ministry, and did what Winter and Glasser say sodalities are to do. One cannot deny that God may use the local chucrh to reach beyond its borders without the help of sodalities. Fuller, in his discussion of possible patterns for mission-church relationship, refers to one pattern in which the church expands "spontaneously without a mission organization" (Fuller 1980:41). He gives as evidence Peter Wagner's testimony to a church in South America which "multiplied from a struggling group of 30 members to become seven churches with 1500 members in a period of six weeks" (Ibid). It must also be stressed that the beginning of Paul's ministry to the Gentiles can be traced to the Antioch church (Acts 13:1-4). Winter tries to reduce the authority of the Antioch church over Paul and his team by saying that "Paul was 'sent off' not 'sent out' by the Antioch congregation. He may have reported back to it but did not take orders from it. His mission band (sodality) had all the autonomy and authority of a 'travelling congregation' " (Winter 1992b:B-50). It is true that the word ἀπολύω is used for the church's "releasing" of the men and ἐκπέμπω for the Holy Spirit's "sending forth" of the men. Nevertheless, the Spirit made his will known to the church while they were serving God and fasting. It was the church that had the responsibility to separate Barnabas and Saul for missionary work - ἀφορίσατε (Acts

13:2). Thus, though Paul was an apostle, with the authority accompanying that office, he also had a vital connection with the church in Antioch, with whose blessing he was sent out.

C. Both Winter and Glasser fail to take into account Paul's authority as an apostle. They place much stress on the independence of the team without commenting on Paul's role as an apostle of Christ with a direct call from God and authority over the churches. Paul's unique role as an apostle should arouse caution about concretizing the authority of sodalities, unless one finds correspondence between Paul's apostolic authority and the authority of mission organizations. Unless one makes the distinction between Paul and mission societies in terms of authority, one may end up subjugating the churches to the mission organizations, which are then recognized as having authority to direct the church's witness. Bavinck is helpful at this point by clarifying that Paul's authority cannot be reproduced by mission organizations since his authority rested in his apostleship (Bavinck 1960:192-194). Bavinck asks: "If a church is independent with its own consistory, whence does the missionary get his authority? He is not an apostle, and can thus hardly appeal to the example of Paul" (:197). Roland Allen points out that the churches of the New Testament were allowed to function on their own "no longer dependent upon the Apostle, but they were not independent of him. When there was occasion he did not hesitate to assert authority over the churches which he had founded and to claim that he had received it directly from the Lord" (Allen 1987:111). Such authority must be taken into account before equating Paul's team as a sodality with present day mission organizations.

D. Winter laments the fact that mission organizations established modalities (churches) but not sodalities (mission organizations) on the field. "In this blindness" says Winter, "they have merely planted churches and have not effectively concerned themselves to make sure that the kind of mission structure within which they operate also be set up on the field" (Winter 1992b:B-56). One must agree that this was a serious weakness on the part of the mission organizations. But to what shall this weakness be attributed? It may very well be that most missionaries considered themselves the sodality (with the task of world mission) and the church the modality (with responsibility for "near neighbour" outreach). Accepting that sodalities are needed on the field to enable the churches to "use

means" as Carey advocated for reaching the unreached (c f Winter 1992b:B-56), several questions need to be answered. First, will these sodalities on the field be patterned according to the independence mode advocated by Winter and Glasser, who use Paul's missionary team as the model? Or will these "church" sodalities function under authority of the church? Secondly, once these sodalities are established for missionary work by the churches on the field, would this render the Western mission organization redundant? Finally, if the Western mission organization remains on the field, what would hinder the mission and church from uniting in a way that allows the church to accomplish its missionary work in a true partnership with the mission, which is already set up for the purpose of missions beyond the borders? These practical questions are not answered by Winter. It will be necessary to consider these questions as TEAM's *Strategic Plan for South Africa* is evaluated.

6.6.3.4 Two patterns which follow the *Sodality-Modality* Model

A. The euthanasia of the mission.

The term "euthanasia of the mission" was coined by Venn. Beyerhaus and Lefever outline the stages in a church's development according to Venn's formula. First, the missionaries unite converts into "Christian companies (not called churches). The work is still that of the Mission Society. Secondly, is to transform these 'companies' into 'churches' who can pay their own local pastors. This minister, however, is still responsible to the missionary as long as the national church fund is administered and subsidized by the missionary society" (Beyerhaus and Lefever 1964:28). The third phase is reached when a District Church Conference consisting of native pastorates is formed. The Mission "will have no place in the work and that District will have been fully prepared for a Native Episcopate" (:28, quoting Venn). Venn's pattern insisted that once the three-selves are instituted

> The missionary will be able to resign all pastoral work into the hands of the native congregations under their own pastors, and gradually relax his superintendence over the pastors themselves 'till it insensibly ceases'. Then the missionary and all missionary agency are to be transferred to the 'regions beyond', new unevangelized fields. As far as the former field is concerned, the mission has completed its work; in Venn's words 'the euthanasia of the Mission' has taken place.
>
> (Ibid)

It should ne noted that this pattern is built on the clear distinction between mission (sodality) and church (modality). The Mission's work in a region is done when a church organization has been established in accord with the three-selves formula of Venn. Once that goal is achieved, this pattern calls for the transfer of the Mission to regions beyond that of the established church. Venn was a firm believer in the power of the Spirit to work in and through the national church. With Venn's approach, the church is rescued from "the older static colonial conception of missions as outposts of the Church of England. His 'Native Episcopal Church' may be a branch of the Church of England, but it is also to be a responsible Church, responsible not least for out-reach into the non-Christian world around it" (:30). Beyerhaus and Lefever conclude that "Venn saw clearly, far more clearly than some people do even today, that if the Church is truly planted in a given area, that Church is the organ of Christ's Mission to the world around it" (Ibid). Thus, no merger of mission and church is envisaged by Venn's pattern, since the Mission is expected to move out at the proper time that the Church is self-governing. The Church is left to do what was previously done by the Mission.

The "euthanasia of the Mission" pattern maintains a clear distinction between mission and church. It very easily creates the impression that the indigenous church is to maintain what the Mission has established. The idea of "self-propagating" appears to be continued evangelism and outreach to non-Christians in the specified area where the Church exists. The Mission is viewed as the true bearer of the Gospel to "regions beyond." Fuller's evaluation of this pattern is helpful. He says:

> Venn was well intentioned, convinced that young churches should be dependent upon the
> operation of the Spirit and not upon a mission society. However, there developed an unfortunate
> division of responsibilities: the missionary society was seen as the organization that should move
> on in missionary witness, whereas the local church was given the role of caring for
> administration of its parish. This division of role was not intended by Venn, but it resulted in the
> stagnation of some indigenous churches.

(Fuller 1980:31)

Fuller, in his evaluation of Venn's pattern emphasizing the "euthanasia of the mission" also points out that in several countries such as Sierra Leone, Tirunelveli (South India) and

Niger, Venn's approach encountered serious difficulties. Fuller says: "Venn's attempt to overcome church-misison tensions through appointing national leadership before there was a viable indigenous base proved abortive, and actually increased tensions for three-quarters of a century" (:32).

Missionary organizations like TEAM, that have conceived of their missionary goal as the establishment of indigenous churches to operate along the lines of Venn's pattern, need to alert themselves to the dangers inherent in this pattern. While there are advantages, there are real dangers. In TEAM's case, the problem was not hasty indigenization, but failure to stress the responsibility of the indigenous church for global missionary action. This lack results, as Fuller warned, "in the stagnation of some indigenous churches".

B. Parallel existence of mission and church.

Whereas the "euthanasia of the mission" pattern anticipates a specific time when the mission organization will feel that its work in a region is done and that it should move to "regions beyond", several mission organizations choose not to move even when the church has become indigenous. Based on the *Sodality-Modality* model these mission groups refuse to merge with the church, but desire instead to operate independently while still seeking to assist the developed church. The basic characteristic, however, is the independence of both mission and church. Fuller sums up this pattern as follows:

> The mission has a calling from God to continue its ministry as a separate organization even after the indigenous church is formed. The indigenous church is responsible for its affairs, and the mission is responsible for its own affairs. One does not dominate the other.

(Fuller 1980:30)

It must be noted immediately that this is exactly the pattern that may prevail after the national church has been established, unless steps are taken to form some kind of operational unity between the mission and the church. There may be some cooperative ministry between mission and church, but there is no joint council on which both missionaries and nationals serve for the purpose of coordinating the respective ministries of mission and church. In the final analysis, the mission conducts its affairs as it feels directed by God, and the church does the same. It appears that TEAM, while enjoying

fairly close ties with some of its affiliated churches, basically operates as a sodality separate from the churches. It has been noted that while TEAM has representation on EBC's National Council, no EBC leaders serve on TEAM's Field Council. There is no joint Council which can serve to coordinate the efforts of both mission and church, and thus, the two bodies remain basically separate entities, each with authority to execute its own work.

1. TEAM's struggle to solve the mission-church relationship.

It is necessary to describe the process that TEAM has followed in its efforts to develop closer ties with its affiliated churches. That process is important because it underscores the need for proper mission-church relationships. This need arises because the churches originally established by TEAM are no longer in the infant stage, requiring TEAM to serve as a parent. These churches have been discipled in the things of God and mature, well-trained leadership has emerged from these churches. TEAM has acknowledged this change and has stated that it "views itself as scaffolding; the true building is the Church. The question that we are asking is this: Isn't it time to remove the scaffolding so the Churches can get on with the job?" (TEAM's *Relational Reconfiguration,* 20 Feb 1996,1). It is in fact, the very process of discipling that has made such reassessment of relationship with the churches necessary.

Fuller in providing the historical perspective for missionary expansion, describes the *Apostolic period* during which the main characteristic of the missionary was a *servant attitude* (Fuller 1980:23). He goes on to show that the *Medieval period* produced the attitude of the *militant victor,* whereas in the *Colonial period* "the missionary was often looked upon as part of a *superior society.* The missionary found himself in a respected status" (:24). Fuller is careful to clarify that his description of missionary images in the different eras is an attempt to portray the missionary as "the people of the world have seen him, not necessarily how he has always acted" (:25). Missionaries need to be aware of the way they are perceived (justly or unjustly) and in the *Current period* especially, any attitude of superiority appears to be a repetition of the former "imperialist" or "colonial" attitude. For this reason it is imperative that mission organizations like TEAM formulate

policies and practices which do not detract from their witness to Christ, but enhance such witness. Fuller correctly says that in the *Current period* "the missionary theoretically has returned full circle to the original position – the *servant attitude*. Unfortunately not every missionary has moved into this period, but the fact remains – today he has no special status as an expatriate; he along with all other foreigners has been pushed off the pedestal" (:24). Not to correctly evaluate this significant change and to act as though missionaries still retain unique authority by virtue of nationality or race is to invite misunderstanding and increased conflict on the field. In the case of TEAM and its affiliated denominations the paternal stage which often elevated the foreign missionary above the nationals is gone forever. Thus, the great need is for a new mission-church relationship.

A. The statement in *Principles and Practice of TEAM*.

In TEAM's official statement concerning its policy in relation to the church, it declares that "with increasing responsibility being assumed by local Christian leaders, some of whom may have been set apart for full-time Christian service, the element of foreign direction, pastoral care, and teaching is to be gradually withdrawn. A continued attitude of spiritual cooperation and helpfulness is to be manifested, however" (Principles and Practice of TEAM 1995:27). This sounds as though TEAM plans to move towards the "euthanasia of the mission". Yet, it also appears that the Mission anticipates some kind of continued ministry of assistance to the established Church. Absent from this statement are principles to regulate mission-church relationships after the Church is established.

B. The statement in TEAM's *Relational Reconfiguration*.

In its *Relational Reconfiguration* (Revised in February 1996) TEAM acknowledges that there are two reasons why a reconfiguration of mission-church relationship is needed. The first reason is "the already proven ability of the older churches to carry on their ministries without missionary help", and the second reason is "a sharply declining number of missionaries". In view of these two factors TEAM has proposed "a shift from a partnership stage to a participation stage. Partnership is an arrangement between independent and equal bodies who voluntarily work together. Participation is a fraternal

relationship in which individual missionaries work under a national church or institution, like a Bible School" (*Relational Reconfiguration,* 20 Feb 1996, page 2). In explaining the details of this reconfiguration, TEAM lists several specific items. These include 1) TEAM's desire to do everything possible "to assist the Churches financially and personnel wise within existing policies"; 2) Missionaries with TEAM who remain in Southern Africa after the partnership stage "do so at the invitation of the affiliated Churches" and "would not be directed by the Mission but by the Church or institution under which they work"; 3) New missionaries could be recruited during the participation stage at the request of the affiliated churches; 4) In the participation stage, TEAM will allow new ministries to be opened up which do not fall under the present affiliated churches' authority as during the partnership stage (TEAM willl make every effort to insure that any new ministries do not conflict with the affiliated Churches' interests or ministries); 5) TEAM office would channel salary, ministry, and housing funds to its missionaries, but will not take direct supervisory authority over the missionary except in the case of disputes with national churches; 6) Field Council would continue to function in the participation stage, but in a less directive role; 7) The reconfiguration will also give the mission liberty to put missionaries at the churches' disposal. It will also give the mission freedom to begin other works, if that is feasible, in consultation with affiliated Churches.

The so-called *participation stage* may be the same as that suggested by Harold Fuller for the Sudan Interior Mission (SIM) in 1978. The first stage is that of *pioneer,* where there are no believers, but where the missionary must lead and do much of the work himself. This is followed by the *parent* and then by *partner* stages. The final stage in Fuller's plan, is *participant,* in which "a fully mature church assumes leadership. As long as the mission remains, it should use its gifts to strengthen the church to meet the original objectives of Matt. 28:19-20. Meanwhile the mission should be involved in Stage 1 elsewhere" (Fuller 1980, Appendix G).

Several significant ideas emerge from TEAM's *Relational Reconfiguration.* First, it is clear that TEAM does not want to sever ties with the affiliated denominations. Rather the Mission desires to retain the bond of fellowship with the churches and to assist the churches financially and in every other way possible. Secondly, present missionaries may

or may not want to work with the denominations under the new *participation* arrangement. But those who choose to remain with the Church will come under the Church's authority and not the Mission's. Thirdly, TEAM desires to work on its own in branching out to new areas and starting new works which will not come under the Church's authority. The distinction between *sodality* and *modality* is clearly maintained. It should be noted that TEAM's strategy differs from the "Brazilian Plan" which allowed the Presbyterean Mission to branch out on its own initiative in starting new churches, but handing the newly planted churches over to the Brazilian denomination (Fuller 1980:38). TEAM's plan also differs from the partnership between the Free Methodist Mission and the Burundi Church, which was characterized by a joint "negotiating body" consisting of representatives from mission and church and jointly handling such things as assignment of missionaries, budget matters and control of property (Fuller 1980:39). It appears that TEAM wants to continue working with the denominations, but also wants to work independently. Thus, the "euthanasia of the mission" does not occur, and probably will not occur unless the Church decides not to continue working with the Mission. But the potential for conflict between TEAM and the established denominations cannot be denied. In the new *participation* stage TEAM could and probably would start new churches which will function apart from the existing churches connected to TEAM. One wonders what unity would come from such an arrangement, especially since the existing denominations are already segregated. There is the possibility of some TEAM missionaries working with the present churches and others working with the new churches planted by TEAM apart from the existing churches. The emphasis is not so much on unity and mission, but on greater numerical growth. In effect, TEAM's *Relational Reconfiguration* wants the best of both approaches: Work with the existing denominations, but do not work so closely that you cannot work independently as a mission.

C. The statement in TEAM's *Strategic Plan* for South Africa.

The latest document on mission-church relationship issued by TEAM (South Africa) is called *Strategic Plan of the South Africa Ministry Area,* and was drawn up 25 July 2001. In some specific ways this new statement reinforces and builds on the *Relational Reconfiguration* of 1996. But it also adds significant new items in TEAM's strategy. The

"ministry vision" of TEAM outlined in the 2001 Plan includes establishing churches, equipping leaders for the church, and encouraging missions in the local church (*Strategic Plan*, 2001:3). Concerning the first part of TEAM's vision (establishing churches) the tension of working *with* the existing churches as well as working *independently* is still present: "We plan to initiate five new church plants in five years in cooperation with nationals in such areas as: Queensburgh (Durban), Orange Farm (Johannesburg), and three other areas. *We may plant these churches with EC/EBC churches, or independently*" (Ibid, Emphasis supplied).

A second observation is that TEAM desires to perpetuate the homogeneous principle of church planting by establishing "contextualized churches specifically for believers from Hindu backgrounds" and "churches for Muslim converts in Cape Town" (Ibid). Thus, TEAM appears to stand in solidarity with the Church Growth Movement's stress on numerical growth via the homogeneous method. It does appear, however, that adding more segregated churches would increase statistics in favour of TEAM's ministry, but would probably aggravate the present problem of disunity. Verkuyl acknowledges that "ethnically defined churches often expand rapidly", but he warns that "in such situations there is a high risk that the old exclusivism of the tribe or caste will return to haunt the newly established church; when that happens, the attempt to integrate the church fully into the ecumenical people of God runs into almost insurmountable obstacles" (Verkuyl 1978:192). Bosch, in his critique of the Church Growth Movement warned that a valid concern for church growth may easily eclipse the equally valid principle of the unity of the church. When this happens pragmatism has triumphed over a biblical ecclesiology:

> I have for a long time been convinced that Protestants in general and evangelicals in particular have a low view of the church. We have a lamentable history of splits upon splits, mostly, I fear, for very questionable reasons. We are not strong on the centrality of the unity of the church. I have seen, in my own denomination, how a weak ecclesiology has opened the door to racially segregated churches and what this has done to the credibility and evangelism of the church.
>
> (Bosch 1988b:20)

Concerning equipping leaders, TEAM's *Strategic Plan* boldly declares what the Mission plans to do, not only in the Bible colleges, which are related to TEAM, but also in

partnership with ZEMA (Zion Evangelical Ministries of Africa). "By building relationships, being sensitive to cultural issues, and teaching the Bible, we will help syncretistic African Independent churches to become Bible-believing churches. We desire to allocate culturally-sensitive missionaries to work with ZEMA in such a way as to build upon the good foundation ZEMA has laid" (*Strategic Plan* 2001:4). It appears strange that TEAM still views the Bible colleges as centers where TEAM "will continue to train leaders" especially since the Bible colleges are firmly under national leadership. It would seem that at this point at least, TEAM would stress joint consultation with the nationals, rather than unilateral strategy. The outreach to the African Independent Church with special emphasis on teaching is presented as "TEAM's desire" as a mission organization. Involvement of EC and EBC in this special outreach is anticipated (Appendix 2, page 8), but it appears that certain TEAM missionaries have caught the vision of ministry to the AIC, and wish to fulfill this vision as their special ministry.

To encourage missions in the local churches TEAM has outlined specific goals, including motivating "the churches of Southern Africa to send out their own missionaries" (Ibid). Also, TEAM desires to "encourage Bible schools to teach every course from a Great Commission perspective" (Ibid). With regard to the Great Commission, this study has shown that both TEAM and EBC lack a comprehensive theology of the Great Commission. Unless such a theology is formulated the Great Commission will be greatly reduced now as it has been reduced in the past. This is but one example of strategizing without careful attention to a theology of mission. Another question also arises: If TEAM and its related denominations are both to be involved in global outreach what hinders them from working on this assignment in a true partnership executed through one joint Missions Council? It is not clear why two groups sharing a spiritual and biological relationship and a common missionary vision should not unite in fulfilling this vision. As Beyerhaus and Lefever say: "There will always be a Mission of the Church, as long as there is a Church, for without Mission there is no Church, but it would be naïve to imagine that the pattern of modern Protestant Missions is an essential part of the structure of the Church" (Beyerhaus and Lefever 1964:185). It appears that if TEAM chooses to remain in Southern Africa and to continue its work as a "participant" with the church, it needs to

close the gap between "mission" and "church" and strive for greater unity and cooperation in fulfilling the Great Commission.

2. Observations and suggestions relating to TEAM's *Strategic Plan.*

- The wording of the *Strategic Plan* places heavy stress on what TEAM wants to do. Unlike the *Relational Reconfiguration,* which stressed consultation with the TEAM-related churches, the *Strategic Plan* simply tells what TEAM desires to do. The churches are viewed as needing much help to become missionary minded, and TEAM is assuming the role of motivator and teacher of the churches. On the other hand, TEAM says: "To accomplish our vision, we must lay aside our tendency to individualism, and work closely with each other, and with other missions, churches, and organizations as the body of Christ metaphor in the Bible indicates" (*Strategic Plan* 2001:2). It seems that the cooperation aimed at is in actual ministry, not in joint strategizing. Thus it appears from the *Strategic Plan* that TEAM has decided what it wants to do, but is open to joint ministry with the larger Body of Christ. The present established denominations will no doubt give their response to TEAM's *Strategic Plan,* but it is not clear whether TEAM is inviting consultation with a view to possible change of their *Strategic Plan.* The repeated use of the expression "We will" in the Plan breathes unilateral thinking and determination.

- The *Strategic Plan* makes no reference to missionaries working directly under the Church's supervision. The *Relational Reconfiguration* stated clearly that TEAM desired a *participation* stage, in which individual missionaries could choose to work with the existing churches and Bible colleges, but that such missionaries would come under the Church's supervision. The new *Strategic Plan* affirms the Mission's independence more strongly. In fact, the denominations are viewed as the ones desperately needing the Mission's input, especially in the area of Missions. One could conclude that TEAM has decided to take a key role in promoting missionary vision among the existing denominations, and may feel that committing missionaries to work under the denominations may result in a stifling of this prophetic ministry to the churches.

- TEAM betrays its lack of a biblical ecclesiology. The ambivalence of TEAM in declaring its partnership with Christians in the Body of Christ, on one hand, but then outlining missionary strategy that does not vitally connect it to the denominations it produced, creates tensions for mission-church relationships. Not only does one get the feeling that mission and church are separate, but one may also be led to feel that the Mission is superior and qualifies as the organization to minister to the Church. One does not deny that TEAM and its missionaries have much to give to the Church. The neglected question is: Does the Church not have anything to give to the Mission? The answer to this question comes from a biblical view of what Bosch called "true mutuality" (Bosch 1988a:79-92). In actual fact true mutuality is based on the concept of interdependence in the Body of Christ. Such interdependence is stressed for example, in 1 Corinthians 12. Concerning this text Verkuyl says: "In deep dependence on Christ our head we all are duty-bound to show responsibility toward and to assist each other" (Verkuyl 1978:312). Bosch believes that the problem of relationship between "older" and "younger" segments of Christ's Body is solved not by moratorium, but the solution "can only be found when the churches in the West and those in the Third World have come to the realization that each of them has at least as much to receive from the other as it has to give...We know that in ordinary human situations, genuine adult relationships can only develop where both sides give and receive" (Bosch 1988a:87). But Bosch warns that this reciprocal relationship does not mean "exchanging the same commodities". It means rather opening ourselves to mutual enrichment through our very life, our spiritual gifts of love and worship (even under primitive, and at times, adverse circumstances). Bosch rightly concludes that "if we really succeed in infusing this awareness and this spirit into our students and constituencies, we will, I believe, have solved not only the moratorium problem but also the whole delicate matter of what partnership and mutuality mean. We will have convinced the younger churches that we cannot go ahead without them, that they should not turn their backs on us but share their riches with us" (:91). It is a biblical ecclesiology that can generate such mutuality. Thus, the proper starting point would be some wholesome mutual interaction before formulating new strategic plans or reconfiguration schemes. Such interaction will need to consider the claim that a biblical eccesiology exercises over both mission organization and church.

- Unity and Mission need to be pursued as mutual goals. It seems clear that TEAM will continue to experience tension in resolving the mission-church problem as long as the denominations remain segregated. It is conceivable that the Mission could join with a united Church in forming a joint Conference where missionary goals as well as policies and practices could be discussed and acted upon jointly. Such an arrangement would not involve total merger and the disappearance of the Mission. It would mean rather that the Mission would not need to pursue unilateral goals or strategy. Goals and strategy, based on a mutually formulated theology of mission could be executed by Mission and Church in unity. Redundancy in ministry would give way to a mutuality of ministry. This is but one practical reason why the unity process needs to be revived and TEAM's role needs to be clearly explained as a participant in those initiatives. While waiting for the unity process to yield its fruit, however, TEAM should not move away from the denominations, but should maintain close ties based on mutual respect and appreciation. And in that atmosphere of mutuality, there should be a healthy exchange of blessings – not necessarily exchanging the same commodities, but definitely supplementing each other's needs (Bosch 1988a:79-92).

Neill, in his discussion of the tension that often exists between mission and church, observes that "if the older Churches have been sometimes unwilling to listen, the younger Churches have sometimes been unwilling to speak" (Neill 1959:75). What Neill advocates is mutual frankness on the part of mission and church. Silence, based on fear to express conviction, or the hopeless pessimism which says "Talking will change nothing", must be replaced by confidence in Christ's ability through the Spirit to direct the Church to understand the truth and to live by it. Neill says:

> We must know how to be frank with one another, if we are ever to find our way to a new
> partnership in obedience. And this Christian frankness is in essence a manifestation of humility,
> of a courage that is born of humility and of total self-forgetfulness. It is free from the stridency of
> self-justification, and from the peevishness of complaint. Its one aim is to establish the truth;
> since only when we *know* the truth can we go forward together, in Johannine phrase, to *do* the
> truth.

> (Neill 1959:76)

The road ahead for TEAM and EBC holds great challenge as well as great promise. The six items discussed in this final chapter are crucial to the furtherance of the Christian mission through TEAM and EBC (*Church 2*). It is also clear that these matters affect *Church 1* and *Church 3* as well. In the light of the challenge facing TEAM and its related denominations the words of Bavinck deserve prayerful consideration: "Nowhere is there a triumphant march forward. The way is beset with defeats as well as victories, with struggle and care…Sometimes we feel almost powerless. With fear and trembling we can only try each day anew to live close to God, and we can pray" (Bavinck 1960:217). TEAM's founder offered sound counsel when he said: "Since we now wish to live a life of happiness, satisfaction, and joy, let us then do that which will give us a full measure of these. And what is that but a whole life *in* Jesus, *with* Jesus, and *for* Jesus?" (Franson, quoted in *The Missionary Broadcaster,* October 1958, 11). A Christocentric approach to the missionary task will enable missionaries and nationals to rise above difficulties and to live and serve for God's glory alone.

<u>CONCLUSION</u>

This study has investigated the extent to which TEAM's discipling work among the Coloured people of Swaziland and South Africa has produced disciples with a holistic perspective on world mission. The Scriptures have served as the basis for this evaluation which has included a detailed study of the Great Commission in the context of the Old Testament, the Gospel of Matthew itself, and the New Testament Epistles. The study has also traced the ministry of TEAM's early pioneers who established TEAM's work in Swaziland and South Africa. It was learned that with the exception of the Swaziland field TEAM's pioneers concentrated almost exclusively on planting churches, which would be self-governing, self-supporting, and self-propagating. This ecclesiological aim failed to reconcile the vertical and horizontal dimensions of the Gospel, and thus produced a dualism between spiritual and physical concerns. The dualistic approach was entrenched at the three Bible colleges which trained leadership for EBC. The emphasis at these colleges was placed on preparing leaders to serve their own people in the establishment of local churches which would be true to the doctrines of Scripture. One school in particular (JBI), placed a heavy emphasis on Systematic Theology within the dispensational framework, but failed to relate this emphasis to Missiology and the display of God's glory to the nations. The effects of this imbalance in teaching left an indelible imprint on EBC. In all three colleges global missionary perspective was not stressed as the duty of nationals. It was therefore, not surprising that nationals in their efforts to fulfill the Great Commission concentrated on church planting as the missionaries had done and as they were taught in Bible college.

Thus, TEAM's commitment to the vertical and spiritual dimension of mission produced disciples with the same restricted perspective. The narrow focus has robbed the Coloured Church of a vibrant missionary outreach beyond its own borders, since the focus has been on "one's own people." In addition, the narrow focus virtually eliminated holistic and compassionate involvement in the world's need. The road ahead for TEAM and EBC will hopefully see a correction of the main weaknesses and a simultaneous strengthening of the positive elements in the ministry of both mission and church.

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THE EVANGELICAL ALLIANCE MISSION

APPENDIX 1

P.O. BOX 190, FLORIDA 1710
TELEPHONE (011) 674-1876/7
FAX (011) 472-4816

1892
INQOLA YEVANGELI
TEAM

100 YEARS IN SOUTHERN AFRICA

May 24, 1993

Dear Brothers and Sisters of the Evangelical Bible Church
and the Evangelical Church,

For four months the TEAM southern Africa field has been
working on a confessional statement regarding <u>apartheid</u>.
After initial drafting, the statement was submitted to our
missionaries, who, in turn, revised and sharpened the
statement.

We hereby submit our statement of confession and repentance of
any and all voluntary or involuntary conformity to any aspect
of <u>apartheid</u> philosophy. The statement speaks for itself for
the missionary body in general.

We trust that this statement helps lay a basis for continued
partnership in the gospel of our Lord Jesus Christ between
TEAM, the EBC and the EC.

Sincerely yours,

Dr. Stewart Snook
Chairman

PS Should any missionary not agree nor conform to this
statement, he/she does so as an individual and does not
represent TEAM. The enclosed statement is TEAM's official
corporate position as officially made a minute in the May 1993
meeting of Field Council.

Statement on apartheid by TEAM Field Council

The Evangelical Alliance Mission (TEAM) repents of any
and all conformity to apartheid, past or present. We deplore
all such actions as unbiblical. We ask forgiveness for
anytime that our missionaries have sinned in acquiescing to
the patterns of the unjust and oppressive society of South
Africa in the treatment of any peoples.

TEAM regards all people as made in the image of God and
therefore of high worth and dignity to Him and to fellow human
beings. Since all people are sinners, Christ loved them and
died for them. Therefore, they can become children of God by
faith in Jesus Christ. As His children, they receive the
privileges of heirs of God. All are one in Christ and one in
the Body (Colossians 3:11).

TEAM rejects apartheid as heresy. It is a form of racial
segregation that deprives people of equality and voting
privileges in a representative government. While TEAM has had
to conform to laws imposed by a government dominated by the
apartheid philosophy, Individual missionaries have resisted
it.

One of the most serious results of living in a country
dominated by apartheid has been the creation of separate
denominations along racial lines. TEAM rejects this state of
affairs and desires to promote multiracial Churches.
Ephesians 2:14-16 states clearly that racial and cultural
barriers have removed through the cross of Christ and should
not exist in the Church. Therefore we will not establish
separate churches exclusively for one cultural group.

TEAM is willing to work with all its associated
denominations and encourages an operational unity. TEAM
protests all division based on race because in the Body of
Christ racial distinctions are not the controlling factor. We
are all baptized by one Spirit into one body whether we be
Jews or Greeks, bond or free (1 Corinthians 12:12, 13). As
TEAM has encouraged multi-ethnic prayer meetings and retreats,
it will encourage multi-ethnic churches.

Therefore, our stand is that we will not promote race to
be the basis of Church as in apartheid society. TEAM will
seek to develop spiritual oneness among everyone and encourage
associated Churches toward unity through mutual planning.

TEAM prays that all people in southern Africa may be
represented in a fair government where the free exercise of
faith may not be impeded by discrimination. We hope and pray
that greater political freedoms may abound in the new South
Africa resulting in new opportunities to plant reproducing
Churches.

APPENDIX 2

STRATEGIC PLAN OF THE
SOUTH AFRICA MINISTRY AREA
TEAM
July 25, 2001

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INTRODUCTION

In line with TEAM's strategic vision, the South African ministry area purposes to help churches send missionaries to establish reproducing churches among the nations to the glory of God. We believe that God wants us to fulfill this mandate by developing ministry teams of expatriate and national workers to:

    a. **ESTABLISH churches in the most needy areas.**
       (Guiding Principles III. E, F)

    b. **EQUIP believers for local church and worldwide ministry.**
       (Guiding Principles III. E)

    c. **ENCOURAGE missions in local churches by promoting the missionary sending efforts of the churches we establish.**
       (Guiding Principles III. H, 1)

When we speak of "establishing churches," we use the term in a holistic sense. We believe that ministries such as medicine, education, literature, Christian education, and humanitarian aid directly contribute to establishing churches where there is need for such ministries. (See Guiding Principles XI. C.)

OUR MINISTRY PHILOSOPHY

1. To accomplish our vision, we must lay aside our tendency to individualism, and work closely with each other, and with other missions, churches, and organizations as the body of Christ metaphor in the Bible indicates.

2. We will incorporate short termers in our ministry teams.

3. We will model Christ-like racial attitudes and promote reconciliation in post-apartheid South Africa. We will seek to understand and live in culturally sensitive ways so as not to hinder the communication of the Gospel. We will live close to the people to whom we minister. We will not live far above their standard of living according to the incarnational principle of Scripture that Christ came and dwelt among us.

4. According to Acts 1:8, we will do evangelism ourselves regardless of our "assignment" (designated ministry).

5. We will encourage all the people to whom we minister to have Great Commission ministry vision. (Matthew 28:18-20)

6. We will affirm one another, recognizing each other's gifts.

7. We will seek to learn from each other new skills and abilities to enable us to grow into more effective ministry.

PRINCIPLES, GOALS AND STRATEGIC ACTION

We recognize that this is God's work and we are totally <u>dependent</u> upon Him. We commit to demonstrate this dependence through prayer, fasting, reading and meditating on God's Word, giving, submitting to our leaders, resolving our conflicts biblically, and seeking to develop Christlike character.

Our ministry vision comprises three major areas: ESTABLISHING CHURCHES, EQUIPPING LEADERS FOR THE CHURCH, AND ENCOURAGING MISSIONS IN THE LOCAL CHURCH.

A. ESTABLISHING CHURCHES

1. Within two to three years, we plan that missionary participation will be brought to completion in the existing church planting efforts: Florida, Windmill Park, Southern Suburbs, Eastwood and Richards Bay. We plan to initiate five new church plants in five years in cooperation with nationals in such areas as: Queensburgh (Durban), Orange Farm (Johannesburg), and three other areas. <u>We may plant these churches with EC/EBC churches, or independently</u>. We will target areas having young families with children, such as new townships, new suburbs, and informal settlements.

   We will use door-to-door visitation, friendship evangelism, tent evangelism, discipleship, seminars, TEE and other methods.

   When we complete this goal, we will set new goals for establishing churches within southern Africa, or target totally new ministry areas in other countries of Africa. We will encourage missionaries in each ministry location to do ongoing research to find new strategic areas for establishing churches.

2. In the context of establishing churches, we will address the AIDS problem by:

   ♦ Locating and/or producing resources on how to avoid AIDS.
   ♦ Teaching a biblical basis for morality in public/private schools.
   ♦ Counselling those who are HIV positive and their families.
   ♦ Giving medical help, as we are able.
   ♦ Giving practical help to families of AIDS sufferers.
   ♦ Equipping believers to minister to AIDS sufferers.
   ♦ Finding channels to get supplies from overseas to AIDS sufferers.

3. We will evangelize and disciple Muslims with the aim of beginning churches for Muslim converts in Cape Town within the next five years. We will cooperate with other groups who are training workers for ministry to Muslims.

4. We will evangelize Hindus by encouraging and participating with EBC churches as they plant churches in Durban, and send missionaries to India and elsewhere. <u>We envision contextualized churches specifically for believers from Hindu backgrounds.</u>

5. We will encourage EC/EBC churches to accelerate their rate of growth by offering seminars on evangelism, revival, church planting, and spiritual life. We will encourage churches to have their own strategic plans that will include growth in membership and in number of churches.

B. EQUIPPING LEADERS

1. We will continue to train and equip leaders at Durban Bible College, Evangelical Bible College (Strandfontein), International College of Bible and Missions (Johannesburg), Swaziland Evangelical Bible Institute and Union Bible Institute.

   We will help these colleges become increasingly independent of mission help for finances and staff. Missionaries assigned to these schools should also involve themselves in establishing churches as much as possible.

2. We will offer church-based training through Sunday Schools, home cell training and in other ways.

3. We will locate or produce culturally relevant literature, videos, Sunday School materials. The TEAM Christian Bookshop (Empangeni), Word of Life Publishers (Roodepoort), Christian Workers Resource Centre (Hluhluwe), and Union Bible Institute provide materials for church leaders, including literature in African languages. We will encourage missionaries to use and disseminate this culturally relevant material.

4. We will partner with ZEMA to begin five Saturday Bible classes called ZEBS (Zionist Evangelical Bible Schools) within the next five years. By building relationships, being sensitive to cultural issues, and teaching the Bible, we will help syncretistic African Independent churches to become Bible-believing churches. We desire to allocate culturally-sensitive missionaries to work with ZEMA in such a way as to build upon the good foundation ZEMA has laid.

C. ENCOURAGING MISSIONS IN THE LOCAL CHURCH.

1. We will motivate the churches of southern Africa to send out their own missionaries. As decided in our 1995 conference and re-affirmed in our 1998 conference, we will:

   a. Spend time at annual church conferences and pastoral conferences in promoting concern for outreach to other nations and people-groups.

   b. Encourage at least one "Missions Sunday" per year in local churches.

   c. Promote short-term mission trips for church members and for Bible schools.

   d. Encourage teachers in Bible schools to teach every course from a Great Commission perspective.

e. Encourage pastors to identify and begin training potential missionary candidates.

f. Encourage our missionaries to let churches here know the process that they use in raising support.

g. Pray for the Lord to thrust out workers from southern Africa.

h. Promote missions in Sunday Schools.

2. In addition to those, we will:

♦ Target countries/areas in Africa where we should open new "ministry areas." We will make exploratory trips into such places as Malawi, Tanzania, or northern Mozambique.

♦ Promote the Great Commission in as many churches as possible in Africa.

♦ Encourage each local church to have a missions committee.

♦ Write and distribute literature to make churches aware of worldwide people-groups currently unreached.

♦ Work with the churches of Swaziland and South Africa to disciple believers and encourage churches in southern Mozambique.

3. This goal of encouraging missions in the local church will be complete when there are healthy missionary programs in the church associations with whom we work.

FORMING NEW MINISTRY STRUCTURES

The strategic plan involves the whole field and all the missionaries. Because of the benefits of mutual encouragement, focused energy, and complementary ministry, TEAM encourages teamwork. Teamwork leads to more rapid completion of the task; however, we recognize the value and place of talented individuals. Field leaders are offering open discussion and counseling concerning re-structuring in teams.

The action plan is very broad. A ministry team in a given area will not do all of these ministries. Vision for ministry must emerge so that all missionaries on a ministry team can see where they fit into the team using their gifts and talents. The team would select key goals from the above action plan to guide their efforts.
We recognize that we must have "team building" and "conflict resolution" exercises to develop our teams so that they model the working together of the church.

COMPLETION / REDEPLOYMENT

TEAM South Africa will explore and target possible new ministry areas where our present missionaries can go in the event that

a. Our work in southern Africa reaches the point of completion where we can leave and go to a less-reached area. We will encourage churches in southern Africa to send missionaries with us to less-reached areas.

b. A national emergency forces us to leave South Africa.

If the missionary force of southern Africa were reduced to a few missionaries, then they would work to complete certain tasks under the Area Director.

APPENDIX I

Glossary of Terms

"Equip believers"
>   the process of teaching them to obey all things that Christ taught and to be responsible church members. It refers also to specialized pastoral, Christian education, or missionary training in Bible Colleges.

"Establishing churches"
>   the whole process of bringing a planted church to maturity, to the place where it is self-supporting, self-governing, self-propagating, self-instructing and will be active in sending out their own missionaries in fulfillment of the Great Commission.

"Established church"
>   a group of people who
>   - have professed faith in Jesus Christ as their Saviour and Lord
>   - regularly meet together for fellowship, prayer, instruction in the Scriptures and corporate worship
>   - observe the ordinances of baptism and the Lord's supper
>   - practice biblically based discipline
>   - exercise their spiritual gifts resulting in mutual edification and witness to the world at large (missions)
>   - function as a group without the presence of a missionary (or team) or dependence (financial or otherwise) upon him (them), under the leadership of spiritually qualified elders whose ability to lead has been proven over a period of time.

"Ministry area"
>   the largest organizational ministry unit. A ministry area may be comprised of one or more ministry projects, teams or geographic regions. (Guiding Principles X.A.)

"Ministry teams"
>   groups of missionaries and nationals who work together in a ministry area to accomplish strategic goals.

"Needy areas"
>   places where the gospel is least available and reproducing churches are fewest.

"Southern Africa"
>   means Botswana, Lesotho, Mozambique, Namibia, South Africa and Swaziland.

APPENDIX II

LIMITATIONS

1. We recognize that some needs are strategic but we cannot do them because of a lack of personnel. Therefore we must recruit new missionaries.

2. In the light of the history of South Africa, we need to emphasize that missionaries need to live among those with whom they are working.

APPENDIX III

STAKEHOLDERS

A stakeholder is someone with a vested interest in the work of TEAM and its missionaries in southern Africa.

Our supporters are our primary stakeholders. They must be satisfied that we are having a fulfilling ministry and one that carries out the goals for which we have been sent. They are kept up to date with prayer letters and reports.

Our missionaries themselves are important stakeholders in that they have both a contributing ministry and personal burden for the work in this area. This ministry area has many missionaries who joined TEAM at a time when "church planting" was defined in the broad sense that included education, medical work, literature work, and Christian education. We do not believe it would be right at this stage to redefine "church planting" so narrowly as to squeeze out missionaries whose gifts do not appear to fit into a new and more narrow re-definition.

The Evangelical Church and Evangelical Bible Church are stakeholders with whom we have worked for many years. As we carry out our action plan, we will do our utmost to encourage and not offend these churches. When we move forward in ministering among such groups as Muslims, Hindus, AIDS victims, AICs, and others, we will encourage the EC/EBC churches to become involved in the same ministries. Our interpersonal goal is that when we leave this ministry area, the EC/EBC churches will be on the best of terms with us, and that Christ's kingdom will have been spread through our cooperative efforts.

Our new, prospective missionaries and short-termers are also, in a less direct sense, stakeholders. We need to think of deploying new missionaries according to our strategic plan.

Other Christian groups are also stakeholders. We need to think of the wider body of Christ in our ministry efforts to avoid duplication.

25/07/01

QUESTIONNAIRE FOR THOSE WHO SERVED IN THE POSITION OF FIELD CHAIRMAN OF S. AFRICA FIELD OF T.E.A.M

Name: .   **Address:**

1. What was the specific period during which you served as Chairman of TEAM,s Field Council?

2. TEAM's discipling work resulted in the formation of three separate denominations in Swaziland and South Africa. From your knowledge of the history of South Africa and Swaziland, and also of TEAM and the denominations, what factors would you say led to this segregation?

3. For the time period of your ministry in Swaziland/S. Africa how would you evaluate the doctrinal differences among the three denominations? Do you think that such differences (if any) pose a serious threat to the unification of these denominations?

4. All three denominations have expressed a strong desire for some type of visible unity, especially in view of the dramatic changes in South Africa. From your knowledge of these denominations what type of unity do you think would be most helpful?

5. Is there a reason why TEAM never planted a church or formed a denomination among the Whites of Swaziland and South Africa?

6. Do you know of any policy statement in which TEAM clearly stresses the responsibility of the churches it planted to get involved in world mission? If none, why the omission?

7. Would it be true to say that TEAM basically viewed the establishment of the denominations as "mission accomplished" and did not consciously strive to motivate these denominations for *world mission?*

8. In TEAM's *Letter of Apology* apartheid is condemned in very strong language ("oppressive", "unbiblical", "robbing the large majority of franchise"). This may be the first written denunciation of apartheid by TEAM. Does this indicate a willingness on TEAM's part to speak out against political and social evils?

9. According to Mortenson (1994:641-642) "They (TEAM missionaries working in S. Africa) want to preserve the right to work in the Republic of South Africa and so have not flaunted their principles to the point of being excluded from the country. It is on the grass-roots level that they have demonstrated their oneness with the people." Would you please give your comments on this.

10. In Matt 28:18 Christ says: "All authority has been given to me in heaven and on earth." This is followed by a "therefore" which clearly shows that Christ's authority is the *basis* for the Great Commission expressed in Matt 28:19-20. Is this an *active* authority which really extends over *all* realms (spiritual, political, social, economic, etc)?_____
If "YES" how does this affect missionary work in Swaziland and S. Africa?

11. Speaking about the "Coloured" denomination, what factors do you think have strangled a world mission perspective?
    A.
    B.
    C.
    D.
    E.

QUESTIONNAIRE FOR NATIONALS OF THE EVANGELICAL BIBLE CHURCH

1. **NAME:**
2. Age:_____3. Gender:_____4. Address:
3. In what year were you converted?_____
4. Did TEAM missionaries play a role in your conversion or early discipleship?_____
Please explain their contribution.

5. Of which Bible college are you a graduate?

6. Was your spiritual life greatly influenced by missionaries from organizations other than TEAM? Briefly explain, with some names, the contribution of these people.

7. About how many courses did you take in Missiology/Missions at Bible College? Can you name these courses or the textbooks that were used for these courses?

8. What reasons can you offer for the virtual total lack of *world mission* perspective in our EBC groups? Also explain if TEAM is also responsible for this omission.

9. TEAM's work in Swaziland and South Africa resulted in three segregated denominations. Do you believe that this was a necessity from a sociological perspective or was it basically adjustment to apartheid?

10. How do you react to the following comments concerning the "Great Commission"

"The purpose of God in this present time, by means of the ministry of the Church, is not to 'disciple the nations', but rather to 'take out of them a people for His Name' (William Pettingill):

"...He gives them the great commission to proclaim the kingdom worldwide, to disciple all nations and to baptize them. This is the *Kingdom* commission. A time is coming when this great commission here will be carried out by a remnant of Jewish disciples, who are represented by the eleven" (Arno C. Gaebelein):

If we accept Matt 28:18-20 as our missionary duty how does one explain the following concepts:

A. What exactly is the impact on mission of the claim by Jesus that "all authority has been given unto me in heaven and on earth"? Please explain whether this a "passive" or "active" exercise of authority?

B. The central command is "Disciple all the nations." How is it possible to teach this without stressing *world mission perspective?* We have stressed this "Great Commission" but why have we not stressed this universal imperative?

C. Discipling involves "teaching them to observe all things which I have commanded you." Christ's Sermon on the Mount is in Matthew. Is this "Kingdom Teaching" or do you view it as Christ's will for our conduct here and now? Please explain.

11. Which TEAM missionary or which missionaries made the greatest impact on you?

12. What were the outstanding qualities of the persons you identified in question 11?

13. What is your view concerning the entire UNITY process whereby efforts are being made to form some type of visible unity of the three denominations?

14. Do you believe that in the present climate prevailing in Southern Africa we can promote "team church-planting" whereby multiracial teams can do this work together?

QUESTIONNAIRE FOR TEAM MISSIONARIES WHO HAVE WORKED OR ARE WORKING IN SWAZILAND OR SOUTH AFRICA

1. <u>NAME:</u>
2. Age:_____ 3. Gender:_____ 4. Address:

3. Present status in relation to TEAM:

4. Were your children reared in Southern Africa?_____. Where?_____

5. Had you personally been discipled in the context of a local church before you began missionary work? Explain briefly.

6. What academic and theological qualifications did you have when you began your missionary career? Did you study further while on the field?

7. What Missions courses did you take in preparation for your work? Do you believe that these were adequate?

8. What specifically was your ministry activity on the Southern Africa field?

9. Of which local church did you become a member or associate member while you were in Southern Africa?

10. Would you recommend that foreign missionaries join the church of the people among whom they work? Explain breifly.

11. What reasons can you suggest that TEAM as an organization, apparently did not consciously aim at awakening a *world mission* perspective among the National churches?

12. Did you personally do anything to motivate Nationals do become involved in world mission? If nothing, why this omission? Explain briefly.

13. TEAM's work in Swaziland and South Africa resulted in three segregated denominations. Was this due to the race policies of these countries or were there other factors of a sociological nature?

14. Do you believe that there should be a visible, organizational unity of the three denominations?_____If "YES" what structure do you think this unity should take?

15. What do you believe are the greatest obstacles to the unity process? Explain breifly.

16. Mortenson, in his book *God Made It Grow,* stated: "They (TEAM missionaries working in South Africa) want to preserve the right to work in the Republic of South Africa and so have not flaunted their principles to the point of being excluded from the country. It is on the grassroots level that they have demontrated their oneness with the people." Briefly explain how you reacted to the problem of apartheid in terms of making your principles known and relating to Nationals.

17. Does the work of discipling include teaching converts how to adjust themselves to such areas of life as politics and social involvement? Or should the discipler "stay clear" of these matters? Please explain.

18. Can you offer some suggestions as to why TEAM never planted churches among the Whites of Southern Africa?

19. What should be TEAM's strategy in Southern Africa as we head for AD 2000? Please explain.

20. What can be done to help the EBC to become a *world mission* church?