# THE CHRISTIAN WITNESS IN THE CONTEXT OF POVERTY

# WITH SPECIAL REFERENCE TO THE SOUTH AFRICAN CHARISMATIC EVANGELICALS

By

#### EZEKIEL MOKWELE KATISO MATHOLE

Submitted in fulfilment of the requirements of the degree

PHILOSOPHIAE DOCTOR (PHD)

In the Faculty of Theology of the UNIVERSITY OF PRETORIA

**PROMOTOR: Prof. PGJ Meiring** 

Department of Science of Religion and Missiology

**PRETORIA** 

**MARCH 2005** 

# TABLE OF CONTENTS

ACKN	OWLEDGEMENTS	vi		
DEDI	CATION	vii		
SUMMARY		viii		
KEY TERMS				
ACRO	ACRONYMS AND ABBREVIATIONS			
1.	INTRODUCTION	1		
1.1	Background	1		
1.2	The Problem Statement	3		
1.3	Goal of Study	4		
1.4	Research Methods	6		
1.5	Definition of Terms	7		
1.6	Overview	17		
2.	THE MANY/HUMAN FACES OF POVERTY IN SA	20		
2.1	The Prevalence of Poverty	20		
2.2	The Causes of Poverty in South Africa	23		
2.2.1	Poverty and Inequality	23		
2.2.2	Poverty and Race	26		
2.2.3	Poverty and Gender	29		
2.2.4	Poverty and Children	31		
2.2.5	Poverty and Class	33		
2.2.6	Poverty and Education	34		
2.2.7	Poverty and Unemployment	35		
2.2.8	City/ Urban and Rural Poverty	36		
2.2.9	Regions and Poverty	38		
2.2.10	Poverty as a Systemic Problem	39		
2.3	The Experience of the Poor	40		
2.3.1	Basic Needs	41		
2.3.2	Vulnerability	42		
2.3.3	Crime and Violence	42		
2.3.4	Substance Abuse	44		
2.3.5	Social Exclusion	46		
2.3.6	Unemployment	47		
2.4	The Dehumanising Power of Poverty	49		
2.5	Poverty, Illness and Death	56		
2.6	Hope for the Poor	59		
2.7	Conclusion	62		

<b>3.</b>	A BIBLICAL AND THEOLOGICAL REFLECTION ON POVE	RTY 65
3.1	God and the Poor	65
3.1.1	The Phenomenon of Poverty	65
3.1.2	The Phenomenon of Wealth	68
3.1.3	God's Concern for the Poor	70
3.1.4	Jesus Identifying with the Poor	74
3.2	The Message of Salvation	76
3.2.1	The Concept of Salvation in the O.T.	76
3.2.2	The Prophetic Nature of Witnessing	79
3.2.3	The Message of the Gospel	80
3.2.4	A Call to Conversion	82
3.3	The Kingdom of God	85
3.3.1	The Nature of the Kingdom of God	86
3.3.2	The Proclamation of the Kingdom	90
3.3.3	The Kingdom of God is the Revelation of Justice, Peace and Joy	97
3.3.4	The Kingdom of God is the Goal of Evangelism	99
3.3.5	The Church and the Kingdom of God	101
3.4	The Church and Poor	105
3.4.1	The First Century Church and the Poor	105
3.4.2	The Church serving the Poor	109
3.5	Conclusion	110
4.	A THEOLOGICAL REFLECTION ON KEY ASPECTS OF PO	VERTY
	ERADICATION IN THE TWENTIETH CENTURY	112
4.1	From Relief, Development, Transformation and Sustainability	112
4.2	The Aspect of Relief	113
4.2.1	The Definition of Relief	113
4.2.2	Critique of Relief	117
4.3	Development	120
4.3.1	Definition of Development	120
4.3.2	Origin of the Development Theory	121
4.3.3	The Changing Concept of Development	123
4.3.4	Whose Development?	126
4.3.5	The Vision of Development	127
4.3.6	The Challenges for Development	128
4.3.7	A Critical Response to Development	128
4.4	The Transformational Approach	133
4.4.1	Definition of Transformation	135
4.4.2	Why Transformation	141
4.4.3	Elements of Transformation	144
4.4.4	The Critique of Transformation	155
4.5	The Concept / Factor of Sustainability	156
4.5.1	Definition of Sustainable Development	156
4.5.2	The Key Aspects on Sustainability	157
4.5.3	A Critique of Sustainability	165
4.6	The Goal of Development as Empowerment	170

4.7	Conclusion	175
5.	THE CHARISMATIC EVANGELICALS IN SA	177
5.1	The Rise of Charismatic Evangelicals in SA and its	
	Global Connections	178
5.1.1	The Ecumenical Roots of the Charismatic Renewal Movement	178
5.1.2	The Emergence of Charismatic Evangelicals and their Pentecostal	
	Heritage	181
5.1.3	Pentecostal or Charismatic	189
5.2	The Phenomenon of Charismatic Evangelicalism in SA	189
5.3	The Struggles for Unity Post 1994	191
5.4	Charismatic Evangelical Teachings and Theology	196
5.4.1	Jesus Christ	196
5.4.2	Baptism of the Holy Spirit	197
5.4.3	Scriptures	198
5.4.4	Conversion	200
5.4.5	Healing	201
5.4.6	Faith Alone	203
5.4.7	The Church	205
5.4.8	Prosperity Theology	206
	Eschatology	207
	Technology and Media	209
5.5.	The Missiological thinking of the Charismatic Evangelicals	210
	Missions as Evangelism	211
	Missions as Evangelism and Social Action	212
	Berlin Congress 1966	212
	Lausanne Covenant 1974	213
	Pattaya Conference 1980	215
	Wheaton 1983	216
	San Antonio 1989	218
	The Evangelical Response to San Antonio, Lausanne II Manilla, 1989	220
	Manilla, 1989	222
	The Concerned Evangelicals in SA	225
	Salvador, Brazil 1996	227
	0 GCOWE, Pretoria 1997	231
	1 Inguassu, Brazil 1999	234
	2 Kuala Lampur, Malaysia 2001	236
	3 Pattaya 2004	237
5.5.2.1	A Critique of Charismatic Evangelicals	238
5.6	Conclusion	246
5.0	Conclusion	<i>2</i> 40
	E CHARISMATIC EVANGELICAL RESPONSE TO POVERTY	
IN		248
6.1	The Positions of Key National Leaders	249
6.1.1	Dr Isak Burger – AFM	249

6.1.1.1	The Experience of Poverty	249
6.1.1.2	Theology/Teaching in Relation to Poverty	250
6.1.1.3	Response to Poverty	254
6.1.1.4	The Relationship Between Poverty and the Work of Church	259
	Rev Moss Ntlha –TEASA	260
6.1.2.1	The Experience of Poverty	260
	Theology/Teachings in Relation to Poverty	261
6.1.2.3	Response to Poverty	262
6.1.2.4	The Relationship Between Poverty and the Work of the Church.	264
	Rev Chris Venter – IFCC	265
6.1.3.1	The Experience of Poverty	266
6.1.3.2	Theology/Teaching in Relation to Poverty	266
6.1.3.3	Response to Poverty	268
6.1.3.4	The Relationship Between Poverty and the Work of the Church	269
	Pastor Ray McCauley – Rhema Ministries SA	271
6.1.4.1	The Experience f Poverty	271
6.1.4.2	Theology/Teachings in Relation to Poverty	272
6.1.4.3	Response to Poverty	274
6.1.4.4	The Relationship Between Poverty and the Work of the Church	281
6.1.4.5	General	281
6.1.5	Pastor Mosa Sono – Grace Bible Church	282
6.1.5.1	The Experience of Poverty	282
6.1.5.2	Theology/Teachings in Relation to Poverty	284
6.1.5.3	Response to Poverty	286
6.1.5.4	The Relationship Between Poverty and the Work of the Church	289
6.2	A Comparative Analysis of Positions of National Leaders	291
6.3	Positions of Some Leaders Charismatic Evangelicals Local Churches	298
6.3.1	Bishop Gladstone Botwana – Zoe Bible Church	299
6.3.1.1	The Experience of Poverty	299
6.3.1.2	Theology/Teaching in Relation to Poverty	301
6.3.1.3	Response to Poverty	303
6.3.1.4	The Relationship Between Poverty and the Work of the Church	305
6.3.1.5	General	305
6.3.2	Pastor Don Phillips	305
6.3.2.1	The Experience of Poverty	305
6.3.2.2	Theology and Teachings in Relation to Poverty	306
6.3.2.3	Response to Poverty	307
6.3.2.4	The Relationship Between Poverty and the Work of the Church	307
6.3.2.5	General	309
6.4	A Comparative Analysis of Local Church Leaders	311
6.5	A Critique of Charismatic Church Leaders Response to Poverty	320
6.6	Conclusion	322
7.CON	NCLUSION	324
7.1	Reconceptualizing of Christian Witness amongst the Poor	325
7.1.1	The Empowering Ministry Amongst the Poor	325

7.1.2	Consolidation of Charismatic Evangelicals Positions	328
7.1.2.1	Foundational Reflections	328
7.1.2.2	Transformational Ministry Vision	328
7.1.2.3	The Prophetic Role of the Charismatic Church	330
7.1.2.4	The Conversion to be a more of a Church of the Poor	332
7.1.2.5	The Quality and Sustainability of Ministries	334
7.1.2.6	The Local Churches Holistic Ministry	335
7.1.2.7	The Importance of Leadership	336
7.1.2.8	The Significance of Education in Poverty Eradication	338
7.1.2.9	A Warning against the tendency to Projectize Ministry to Poor	339
7.2	Poverty a Continuous Challenge	340
7.3	Further Areas of Research	341
8. BIBLIOGRAPHY		
9. APPENDIX		
9.1	Interview Schedule	366
9.1	Annexure to Chapter 6: Report on Interviews with Leading Charismatic Leaders of Local Churches and Interview Schedule	369

**ACKNOWLEDGEMENTS** 

• I would like to thank my study supervisor Prof. Piet Meiring, for his guidance

and support during my studies. You have been a good mentor and promoter.

• To all the leaders and Pastors nationwide within the Pentecostal – Charismatic

Evangelicals who participated in my interviews during my research. Thanks to

Pastor Mosa Sono, Dr Isak Burger, Pastor Ray McCauley, Rev Eben Miller,

Rev Moss Ntlha, Pastor Colin La Foy, Bishop Gladstone Botwana, Bishop

Stephen Zondo, Pastor Thembinkosi Ntongana, Pastor Thomas Makhubu,

Pastor Buti David Molutsi and Pastor Glen Shroedder.

• Thanks to Prof. Oupa Mashile, UNISA for your inspiration I have often used

you as a sounding board for my ideas. You have been a good friend.

• Thanks to Sannie Meiring, Busi Nkosi, Dr Agrippa Khathide for helping to

proof read this report.

• Thank you to all my friends especially the Lengana's and Matee's for your

support and encouragement.

• To my family, Tonono, Nthati, Thato, Sharon, Kefilwe, Kesentseng, Tebogo,

Dolly, Duku, Kutlwano and Boy, I can never thank you enough for your love,

prayers, goodwill and invaluable support.

• Thanks to my colleagues at GBC Soweto offices and especially Sam Masigo

and Olga Mbele for your invaluable support.

To God Be The Glory

Pretoria

March 2005.

vi

#### **DEDICATION**

Dedicated to my late mother, Sophie Musi – you have been and continue to be an inspiration to me. For your sacrifice, faith, dedication and compassion for the poor. You overcame adversity as a single parent to raise us. We, thank God for you.

#### **SUMMARY**

The topic of my study is: The Christian witness in the context of poverty, with special reference to South African Charismatic Evangelicals. The big challenge that I am addressing is the endemic poverty that is facing our entire nation. The issue of the Christian's response to poverty needs to be addressed adequately. In this case, particularly, the focus is on the response of the Charismatic Evangelical Church to the plight of the poor. Poverty is more than just a theoretical theological question. Poverty is about existential problems faced by real people in their struggle for freedom from powerlessness and marginalization. Therefore, I seek to reflect on the many human faces of poverty in South Africa, highlighting the causes of poverty and the unique experiences of the poor.

I am also exploring the theological foundations of the Church and its witness amongst the poor. Reading through the Scriptures one discovers the foundational principles that are imperative in defining the Church's mission, ministry and message. This is followed by a theological reflection on key aspects of poverty eradication in the 20<sup>th</sup> Century. This includes a reflection on relief, development, transformation and sustainability. These concepts have all influenced various responses of Christians in dealing with the issue of poverty in their witness.

Poverty should not continue unabated in the Christian community, the very people who received the commission to minister to the poor in their suffering from the Lord Jesus Himself. Throughout the centuries, the Church was challenged to minister to the poor in distress. The challenge has not disappeared. In our time, in our country, also in the circles of Charismatic Evangelical Christians, we are called to respond to the cry of the poor. Thus, in this study I present a brief background to the Charismatic Evangelicals in South Africa, looking at their fundamental teachings and theology, and the development of their missiological thinking when facing the realities of poverty. This is followed by their practical responses to poverty, based on a report on interviews that have been conducted with various leaders within the Charismatic

Evangelical Church, which often has been accused of being apolitical and socially irrelevant.

Finally, I reflect on the conclusions that I have drawn on how the Charismatic Evangelical Churches have reconceptualized their Christian Witness amongst the poor. I examine the manner in which they have pursued an empowering ministry in poor communities, and how they have consolidated their theological and practical positions in their ministry to eradicate poverty.

#### **KEY TERMS**

- Christian Witness
- Mission
- Evangelism
- Pentecostal
- Charismatic Evangelical
- Kingdom of God
- Poverty
- Development
- Transformation
- Sustainability

#### **ACRONYMS AND ABBREVIATIONS**

ACDP African Christian Democratic Party

AFM Apostolic Faith Mission

ANC African National Congress

CE Concerned Evangelicals

CWME Conference on World Mission and Evangelism

CPF Community Policing Forum

EFSA Evangelical Fellowship of South Africa

FGBMFI Full Gospel Business Men's Fellowship International

GCOWE Global Consultation on World Evangelisation

GDP Gross Domestic Product

GEAR Growth, Employment, and Redistribution Macroeconomic Strategy

IDASA The Institute for Democracy in South Africa

IFCC International Fellowship Christian Churches

LCWE Lausanne Congress of World Evangelisation

NEPAD New Partnership for Africa's Development

NGO Non-profit Organization

PSLSD Project for Statistics on Living Standards and Development

RDP Reconstruction and Development Programme

RSF Rhema Service Foundation

SAPS South African Police Services

TEASA The Evangelical Alliance of South Africa

TRC Truth and Reconciliation Commission

UNDP United Nations Development Programme

WCC World Council of Churches

WEA World Evangelical Alliance

WEF World Evangelical Fellowship