



A Missiological evaluation of the Wheels for God's Word and Word on Wheels Model from a missio Dei perspective in Africa

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ABSTRACT

In this thesis, it will be argued that evangelism and church planting in Africa would be more effective if theological training is done from a *missio Dei* perspective and that this point of departure must influence all aspects of the training. It will also be argued and become clear from this thesis that the church in Africa can no longer afford to only rely on the traditional Western seminary theological training model. It is imperative that new models of theological education and training, that are *missio Dei* shaped, need to be implemented and developed.

There is literature that shows that problems are being found with the traditional theological education models (inter alia that many leaders who completed their training at full-time residential training institutions, have no vision and passion for missions), and that missiology is urgently seeking a better model, especially for certain developing areas in the world, such as Africa.

A specific, already existing model (“Wheels”) is being investigated and will be evaluated along the lines of a SWOT analysis, through qualitative empirical research. The information for this qualitative, empirical research will be based partly on this researcher’s own experience in mission work in Africa for more than twenty-seven years, and partly based on structured meetings, interviews, and discussions with missiologists as well as the leadership of academic institutions, and scientists in this field (www.wheelsforgod.org.za).

With this study, the researcher envisages addressing some of the contemporary challenges and needs of basic pastoral training (non-formal) and recommends ways to remodel theological education, especially in the African context.

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LIST OF ABBREVIATIONS

ACTEA	Accrediting Council for Theological Education in Africa
AICs	African Independent Churches
ANGP	All Nations Gospel Publishers
ATR	African Traditional Religion
COG	Church of God
COGIBC	Church of God International Bible College
COGWM	Church of God World Mission
CTM	Certificate in Theology for Ministry
CWME	Commission on World Mission and Evangelism
DTE	Diversed Theological Education
ETE	Ecumenical Theological Education
ETS	European Theological Seminary
GACX	Global Alliance Church Multiplication
ICETE	International Council of Evangelical Theological Education
IMB	International Mission Board
LPGs	Least-reached People Groups
Missio Dei	God's mission
NF-TET	Non-Formal Theological Education and Training
NGC	New Generation Christianity
PEW	PEW Research Centre
PP	Prosperity Preachers
PT	Prosperity Theology
PTE	Program on Theological Education
RLM	Raymond Lombard Ministries
SEAN	Study by Extension for All Nations
TBN	Trinity Broadcast Network
TEA	Theological Education in Africa

TEE	Theological Education by Extension
TEF	Theological Education Fund
T.O.P.I.C.	Training of Pastors International Council
UPGs	Unreached People Groups
WCC	World Council of Churches
W.E.A.	World Evangelical Alliance
Wheels	Wheels for God's Word and Word on Wheels
WRF	World Reformed Fellowship

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CHAPTER 1

THE ORIGIN OF WHEELS FOR GOD'S WORD AND WORD ON WHEELS MODEL AND THE PURPOSE OF THIS RESEARCH

1.1 INTRODUCTION

Wheels is an integrated evangelistic and church planting programme¹. It has been contextualised for mission ministry in 38 countries in Africa, as well as Southeast Asia, Asia, the Far East and Central and Latin America, for more than 27 years. This researcher is still extensively involved in this programme as the founder and director of Wheels for God's Word. Theological training conferences and meetings are organised with the help of mainly national church leaders in different African countries, who invite spiritual leaders, pastors, or potential leaders to these training conferences. Training in discipleship and church planting is provided together with other resources needed. Wheels for God's Word consists of three activities:

- Wheels for God's Word is focused on the provision of bicycles/motorcycles (i.e., Wheels) for pastors, evangelists, and church leaders.
- Word on Wheels supplies the necessary evangelistic and church planting material that is required for the initial evangelistic training. The Heart of Man chart material is used.
- The Hub Model lays the foundation for the systematic organising of a new church, as well as for continuous theological training. This training consists of six modules. The Acts 20/20 four cornerstones of church planting are to redefine: the pastor, the gospel, the church and the believer.

Strong partnerships are needed to be effective in reaching the entire continent of Africa with the gospel. Wheels has for the past 27 years concluded partnerships with, among others:

¹ As a whole chapter providing the history and a description of the model is planned, only a brief synopsis of Wheels for God's Word and Word on Wheels (Wheels) is given here. The information in the following paragraphs on Wheels can be found on this researcher's website (wheelsforgod.org.za), and the Wheels model in chapter 5.

- Every Home for Christ Anglo Africa
- Multi Ministries S.A.
- Samaritan's Purse (Sudan)
- Love Mozambique
- Church of God World Missions Cleveland, Tennessee
- Men and Women of Action Cleveland, Tennessee
- Church of God World Missions Africa Council
- Rio Missions, Knoxville Tennessee
- Harvesters International Ministries

1.2 KEY TERMS

The following key terms are applicable in this study and will be duly discussed:

- **Missio Dei and missio Dei perspective**

The term *missio Dei* as used in this thesis indicates the trinitarian foundation of and deepest continuing motivation for every aspect of mission ministry and theological education.

- **Non-formal and formal theological education**

Non-formal education is the educational practices used by families, missionaries, spiritual leaders, and pastors where the focus is on the truth of God, to grow in the grace and knowledge of our Lord and Saviour, Jesus Christ.

Formal education is the structured education system used by theological institutions and includes specialised programmes for theological training.

- **Contextualisation**

Sound contextualisation means translating and adapting the communication and ministry of the gospel to a particular culture without compromising the essence and particulars of the gospel itself. The great missionary task is to express the gospel message to a new culture that avoids making the message unnecessarily alien to that culture, yet without removing or obscuring the scandal and offence of biblical truth (Keller, 2012:90).

This definition affirms: the objectivity and supremacy of Biblical truth, the priority of the Gospel, the necessity of being receptor sensitive, and the importance of being both affirming and prophetic towards culture, and it speaks of a comprehensive approach – contextualisation concerns not only a verbal declaration but the overall ministry of the Gospel. In this study, the importance of contextualisation for missions in Africa is acknowledged and receives prominence.

- **Ubuntu**

Ubuntu is an ancient African word meaning “humanity to others”. It is often described as reminding us that “I am because we are”. Ubuntu (Broodryk, 2002) can best be described as an African philosophy that emphasizes ‘being self through others’. In this thesis, Ubuntu is used to summarise general African culture and worldview which are considered in the contextualization of the Wheels program.

- **Wheels for God’s Word and Word on Wheels**

It is a religious mission outreach organisation which is involved in evangelism, church planting and non-formal theological education, primarily in Africa.

- **SWOT Analysis**

SWOT analysis is a framework for identifying and analysing an organisation’s **strengths, weaknesses, opportunities, and threats** related to business competition and project planning (management technique), but it is also used by non-profit organisations. These words make up the SWOT acronym.

1.3 PROBLEM STATEMENT

The problem that this research will focus on is the *missio Dei* perspective of theological education in Africa, and how sound and effective theological education can be provided to untrained or insufficiently trained church leaders by using the Wheels for God’s Word and Word on Wheels Model as reference.

Buyis (2020:2) wrote the following to support the above:

During the past 50 years, a floodgate of discussions, reflections and debates on theological education has been published. When one follows the discussions in theological journals and church magazines, it is clear that there have been a growing desire and global-wide discussions to consider better ways of providing theological education to churches and Christian leaders.

In concurrence with Buys, this researcher – in his mission work over many years and many places in Africa – found this situation to be true. Many small groups of Christians do not have a pastor with even a minimum of theological training. This is probably the main challenge and need for churches in Africa.

In Kohl (2022:1) *A Global Standard for Ministry Training* the author lays emphasis that faces missions in a most practical and applicational way: *“the biggest crisis facing the evangelical global church today is the fact that most pastors, missionaries, and lay leaders have no formal and often inadequate theological training”*. A renowned and well-established research institution (Re-Forma) recently stated that approximately only seven percent of all pastors/priests in all the Christian traditions worldwide have formal theological training with an officially recognised theological diploma or degree. This researcher discovered that the single biggest dilemma in Christianity today is the problem of poorly trained, or insufficiently trained pastors and church leaders.

Should we not ask ourselves the following questions:

- How may we serve many more untrained church leaders by equipping them with basic theological education?
- How willing are we to modify our processes and systems to be more formational and not merely informational?
- How willing are we to invest more into the character formation of our trainees/students and thereby change their hearts on a more personal level?
- How can we build in more practical ministry preparation to develop skills in the students?
- Dye (2020:62) asked the question: “How much on-the-job learning can be added while providing good mentoring?”

This need has also been expressed in recent years at several large conferences on theological education of Evangelical and Reformed scholars, for example, like International Council of Evangelical Theological Education (ICETE), World Reformed Fellowship (WRF), Training of Pastors International Coalition (TOPIC), and Global Proclamation Commission for Trainers of Pastors (GProCongress, 2003). The significant implications of a biblical and evangelical understanding of the *missio Dei* vision for all aspects of theological education were stressed.

According to Buys, Kritzing (1988:2) pointed out that the rapid growth of Christianity in Africa also creates great challenges. Back in 1979, and again in 1988, Kritzing warned that the church in Africa was “growing itself to death”, and that the mass influx of new Christians, together with their superficial adaptability, would cause new churches to be planted, only to peter out after a short time (Buys, 2010:8).

Barrett (1970:39-49) reports that the Christian population in Africa grew from 23% in 1800 to almost 35% in 1914. The great contributing factor for this phenomenal growth, according to Barrett, was that Western missionaries took the gospel to places and people where it had never been heard before. In Africa, the Christian population grew from 4.3 million (4.8%) in 1800 to 8.8 million in 1900 and 423.7 million (47.7%) in 2008. Noll (2009:22) has deduced that Africa is now a mainly Christian continent and is one of the largest Christian communities in the world.

Regarding the fast growth of Christianity in Africa over the past 100 years, Piper (2009) makes the following illuminating statement: “...more Christians went to church on Sunday in Kenya than in the whole of Canada.”

Christianity is expanding in many different forms throughout Africa. Pentecostalism is the one stream of Christianity that is currently experiencing the most rapid growth, and it hugely influences the continent. This statement is supported by Jenkins (2011:80) who states that the number of Charismatic and Pentecostal believers was 582 million in 2000 and has the potential to rise to over 800 million by 2025. Despite all the efforts and mission work done worldwide, the need for non-formal or formal theological training, especially in Africa, is still enormous and growing.

Researchers that form part of the Joshua Project ([www.http://joshuaproject.net/](http://joshuaproject.net/)) and that regularly place the latest statistics of unreached people groups on their website report that the total population of Africa is 1 164 409 billion, and that the population of the unreached people groups is 336 224 million. They further show that the statistics include 54 countries and islands appertaining to the continent of Africa. It is encouraging to read that 829 185 million people on the continent of Africa have been exposed to the gospel.

1.4 RESEARCH QUESTIONS

The questions to be answered by this research are as follows:

- How can we provide sound theological education to church leaders in Africa without them losing their focus on God's mission (*missio Dei*) and a passion for evangelism and church planting?
- What lessons can be learnt from the Wheels for God's Word and Word on Wheels Model that may be relevant for transforming pastoral training in Africa?

When the rapid growth of Christianity in Africa is taken into consideration, answers to these questions are extremely important. Why? The answer to these questions will surely have a determining impact on the soundness and spiritual health of these churches because healthy pastors grow healthy churches.

1.4.1 Threats to the Church in Africa

According to the literature, four theological threats present a looming challenge for African churches, leaders and International Mission Board (IMB) missionaries. While much more can be said about each of these threats, here is the short version:

- **The prosperity gospel**

Imported from America, this is one of the most toxic movements threatening the church in Africa. Africans want to have better lives just like anyone. They easily believe false teachers who have twisted the Bible into a message about living the good life here and now. Buys (2015:7) also indicates that many of the "prosperity theology" leaders maintain that they received a special revelation from God and do

not refer to biblical theology for their practices. He refers to Hunt (2000:73) who says that the prosperity gospel is one of the fastest-growing religious movements on a global scale.

- **Syncretism**

The researcher discovered that many Africans mix traditional beliefs such as animism and spiritism with Christianity. One might readily profess faith in Christ but also continue living in fear of evil spirits. Church members in the pews are often seen wearing traditional charms and bracelets that they have received from witch doctors for protection. Buys (2010:8) asserts: *“There is a danger that deficient education will lead to syncretism and false biblical teachings that will become a stumbling block to the proclamation of the true gospel, rather than to assist it.”*

- **Unqualified pastors**

This is, perhaps, the most serious threat. Many congregations are led by people who have hardly studied the Bible, let alone evidenced a life of true Christian faith. Jusu (2020:7) said: *“When shepherds are incompetent or unqualified, flocks are defenceless against false teaching and syncretism.”*

- **Non-biblical style of leadership**

The researcher endorses that a non-biblical style of leadership results in a lack of servant leaders for churches. Without basic theological training, existing leaders often radiate more a kind of autocratic “African chieftainship” leadership style than being humble shepherds of God’s people (1 Pet 5:2, 3).

1.5 LITERATURE STUDY

1.5.1 Theological Training

In 1957, Bengt Sundkler, according to Conn (1979:6), while preparing statistics of all the traditional Protestant churches in sub-Saharan Africa, noticed that very few of the spiritual leaders in Africa were theologically trained. It was found that the majority served purely in a pastoral function or role. Just over 88 000 Africans were employed in pastoral care.

Slightly less than 83 000 of these people were unordained catechists and teachers with pastoral responsibilities, and only 5 760 were ordained pastors.

The researcher believes that the traditional formal full-time residential academic theological training often causes serious logistical, practical, and financial problems for theological candidates. In many instances, the student must migrate to another city or country, leaving his family behind, whom he often must still care for. He then must live in an unfamiliar place where he must raise funds to pay for his study fees.

Based on reports received from Africa, the Overseas Council for Theological Education concluded that between 80% and 90% of the almost 3 million leaders in Christian churches in the developing world will never be reached through formal full-time residential training. The reason for this is that such training is not practical and is too expensive (<https://www.re-forma.global>) (see Manila Training of Pastors International Coalition (TOPIC) report – Annexure H).

When you look at these figures, you wonder what the theological institutions have been doing all this time to address this problem. What does it mean that there are masses of people who are insufficiently trained? How sufficient is the training of people for the fast-growing church in Africa?

Once again, the century-old question “What does Athens have to do with Jerusalem?” or “What is the relation between academia and the church?” is being debated. Thousands of publications and papers have been produced and many efforts made (conferences, institutes, workshops, seminars, etc.) to improve theological educational programs (Kohl, 2017). The goal of the Global Proclamation Congress for Pastoral Trainers is multiplying training of pastors worldwide. Pastors are at the centre of God’s work in the world as they teach, shepherd, and equip God’s people. Yet today, with more than 85 per cent plus of pastors in the world who have little or no biblical training, there is a profound pastoral training crisis. The GPro Congress for Pastoral Trainers in Thailand (GPro Congress) made clear that new solutions must be found, and quickly. A director of an evangelical foundation rightly pointed out recently, “We are supporting many of these short non-formal educational programs since they have proven to us more effective and relevant than most of the three to five-year formal training programs” (Ramesh, 2016).

As a worker in missions in Africa, this researcher agrees wholeheartedly with the statement that many of these short programmes are of great value, but not all of the programmes are of an acceptable standard.

One must point out that some of these non-formal teaching programs have done enormous damage to the church. Some of them are based on the teaching of one or two individuals and have led to real confusion and heresy, and quite often these teachings have found their way into established formal institutions.

There are many questions still to be answered. What must be done? Is there a solution? Can there be a seamless connection between formal and non-formal education? It is a misconception to argue that they are mutually exclusive. The researcher believes that it is not a choice between formal and non-formal because both have an important place in missions.

Wahl (2013:3) observes that the shift to the southern hemisphere in Christianity brings with it accountability and responsibility that has taken place over the last 50 years. This researcher asserts that it is crucial to reflect how effective theological education (pragmatic and intuitive) will be implemented among leaders on the heartland of global Christianity, especially in Africa.

What Chrispal (2019:5) wrote about the situation in India is also true of many countries on the continent of Africa.

First-generation believers lack deep discipleship under the lordship of Jesus Christ in their lives, and this affects their worldviews. This is because these leaders are not being equipped by the seminaries, nor are the leaders of the seminaries well acquainted with the needs and challenges of the emerging churches. It is quite common to hear at the graduation ceremonies that nearly 60% of graduates are aspiring to further studies, rather than go into ministry. He argues that the real danger we face in evangelical theological education today is that it is being overtaken by academia, without a true vision for mission and ministry.

The researcher also agrees with Wahl (2013:3) that there are numerous concerns when providing access to theological education in Africa. *“Theological education institutions in Africa often lack the necessary resources needed to provide good training. However, institutions should become self-sustainable through entrepreneurial efforts and alternative modes of teaching. This lack of resources is primarily a result of the socio-political and social-economic problems in Africa; a challenge theological education needs to address.”*

This situation described above by Wahl was often encountered in Africa by this researcher. For this reason, the Wheels for God’s Word and Word on Wheels project was born to bring resources to African ministers e.g., Heart of Man chart material for evangelism, church planting material, bicycles, and motorcycles in the Wheels programme.

Conn (1979:6), therefore, pleads for advanced training to be given to the leaders in their own cultural and church context.

DIAGRAM 1
The Mode of Education

According to Cole (2020:40), there are more than two modes of education namely, formal, non-formal, and informal education. For this study only, the formal and non-formal modes of Cole’s diagram are taken into consideration.

	Form of Education	Illustration	Objectives
Formal mode	Theoretical Factual Information-oriented High content level	Residential schooling	To know To understand To apply To analyse To synthesise To apply
Non-formal mode	Practical skills	Apprenticeship Refresher courses Personal enrichment courses	To do or perform tasks

The Wheels for God's Word and Word on Wheels program aims to be a typical non-formal theological education program. When implementing the Hub model, "mentoring" is however added to the Illustration column of the non-formal mode.

1.5.2 Specifically identified problems

Certain problems came to light during a provisional study of the literature of mission experts. Most of these problems are directly connected to flaws in the traditional Western full-time residential academic types of theological training.

Buys (2010:8-9) refers to various missiology scholars such as Conn (1979:317 ff); Hopewell (1969:20) and Winter (2003:11) who identified several problems caused by the conventional traditional theological training in Western training institutions and universities.

1.5.2.1 No passion for missions

Traditionally, a mere academic theological approach missing a *missio Dei* vision underlying the curricula and pedagogics often does not produce students with a passion for missions.

The abovementioned authors point out that there are voids in the conventional traditional formal theological training models. Many graduates do not complete their training with a vision for missions and church planting as a priority in their ministry and the calling of the church. Several scholars (Buys, 2010; Percy, 2015; Wells, 1994) maintain that church leaders who become involved in formal residential accredited theological training that is merely academic, eventually lose their vision for missions and church planting (and sometimes even their faith).

This researcher endorses that Leeman (2010) also mentions that the debate around the imperfection of theological training was boosted by the critique of David Bosch of the traditional concept of "mission" in his work "*Transforming Mission: Paradigm Shifts in the Theology of Mission, 1991*".

It was found that the lack of a vision for missions in theological training goes along with a superficially experienced faith and a superficial growth in grace. Wells (1994:25) expresses the opinion that many theological students may confess their theological beliefs cognitively, but do not know how to live them existentially.

In recent years many scholars have argued that theological education should be done from a *missio Dei* perspective. This is clear from the following discussions, articles in journals and in the agendas of mission organisations that reflect on this issue:

- The Lausanne Movement (www.lausanne.org/docs/CapeTownCommitment.pdf, 8 April 2012)
- Global Alliance Church Multiplication (GACX) (<http://issacharinitiative.org/organizations/gacx-global-alliance-church-multiplication/>)
- Mission Frontiers (www.missionfrontiers.org/)
- International Council for Evangelical Theological Education (ICETE) (https://www.google.co.za/?gfe_rd=cr&ei=q64tV56KBcWN8Qfb0ZKICQ&gws_rd=ssl#q=International+Council+for+Evangelical+theological+education)
- Overseas Council for Theological Education (www.overseas.org)
- The Global Proclamation Congress for Pastoral Trainers (<http://www.gprocongress.org/>)
- Training of Pastors International Coalition (TOPIC) (www.topic.us)
- Theological Education in Africa (TEA) (www.wrfnet.org)
- World Reformed Fellowship (WRF) (http://wrfnet.org/resources/global-theological-education-0#.U_0Mkr7D_IU)
- Re-Forma (<https://www.re-forma.global>)

The researcher postulates that, although there are many organisations worldwide that campaign for leaders to be trained in Africa, there is still a serious problem with the existing training programmes of church leaders that have also been highlighted. In March 2002, an attempt was made where an entire issue of *Mission Frontiers* was devoted to the training of church leaders and its impact on church growth. However, because the training was not done from a mission perspective, it was heavily criticised by Winter (2003:11) that such training is a stumbling block for church growth: “... *it is sad yet fair to say that the seminaries and Bible schools of the world are a surprisingly weak and often a negative contributor to the growth of Christianity around the world.*”

This researcher can identify with Winter's assessment. However, it is the view of this researcher, and it will be repeated in this study, that both the church and missions play an important role. Again, it is not a question of choosing one above the other. The main problems are created by either choosing the church above missions or missions above the church.

The present problem is created by a traditional view that missions are only a part of church work. The same problem is created when the focus is mostly on missions and the church is neglected. Is it not always like that in science? We have a thesis (premise), and then shortcomings and weaknesses are pointed out, which in turn leads to an overreaction (antithesis). The researcher endorses that the research, over many years, has proven the truth lies somewhere in the middle.

In 2010, the Lausanne Movement conference was held in Cape Town. Some 4 000 Christian church leaders from throughout the world were present, and various speakers argued that all the theological training in the church must be done from a *"missio Dei perspective"*. This was documented in the minutes of the Lausanne Movement in Cape Town 2011 (Part 11F, par.4A):

In a sense, this is quite a radical stance which challenges the traditional way of theological education. The outcomes of this conference brought to light the following:

Those of us who lead churches and mission agencies need to acknowledge that theological education is intrinsically missional. Those of us who provide theological education need to ensure that it is intentionally missional, since its place within the academy is not an end, but to serve the mission of the Church in the world.

It was also suggested that to achieve the above that the following should be considered: *"We urge that institutions and programmes of theological education conduct a 'missional audit' of their curricula, structures, and ethos, to ensure that they truly serve the needs and opportunities facing the Church in their cultures."*

The ineffectiveness of traditional theological training was also highlighted. Noelliste (2014:15) “In the non-Western world, complaints have been expressed about its captivity to the Western *modus operandi*.”

Noelliste (2014:16) then quotes Mohler: “*Seminary education, in general, has only four things wrong with it: it is taught by the wrong people in the wrong place with the wrong curriculum and has the wrong oversight.*”

Being a pastor as well as a missionary, this researcher noticed from experience, that most trained leaders do not have a great passion, or vision, for missions. “Missions” is seen as one of the many tasks of the church and are frequently viewed as an inferior ministry that must be supported if a member has a need or calling to do so. Mission work receives attention only after all the other church tasks are in place and functioning properly, thus missions are left to a mission committee, and a small group interested in this. They receive a small share of the church’s income if it can be afforded, or an amount is allocated to a missionary somewhere as support. Generally, it is the leader in the church that does not view his calling from a *missio Dei* perspective, and he thus organises the church around his vision. The stance we take towards this issue is surely influenced by our training, calling and personality. Our short-sightedness originates from a lack of a correct theological perspective on *missio Dei*. The truth often lies in the middle of two opposites. Both a pastoral as well as a missiological perspective is needed for Christians. For this researcher, every Christian should have a heart that accommodates both. It is not one or the other: they both are part of God’s mission. A drastic reform and rethinking of the importance and awareness of the centrality of missions are necessary. Since there is now a strong awareness of missions, one should not diminish the importance and role of the church. This researcher cannot do missions without the “church”.

With references to massive international research that has been done in the last three decades, Buys (2010:4) argues that this practice shows that too many leaders complete their theological training with a one-sided inward vision of what a church is. Apparently, there is a new awareness of the importance of cooperation between non-formal and formal training for ministers.

It is easy to see why Bosch (1991:391) argues that “missions” can no longer be seen as just a practical extension of the church (and its programme). The goal of the church is

more than the salvation of souls and church planting because the church represents God in the world. Rather, mission work is a practical extension of God, but then again, mission work leads to the planting of churches and then, the primary purpose of the 'missiones ecclesiae' can therefore not simply be the planting of churches or the saving of souls; rather, it must be served to the 'missio Dei', representing God, pointing to God. Miller (1986:17) states: "*the raised voices of today calling for the church of Christ to be, by definition, a missionary community.*"

The shift to an awareness of the importance of mission regarding church growth cannot be disputed. The Hindustan Bible Institute and College made a paradigm shift in their model of pastoral training, resulting in every church becoming a missional church (Raja, 2005:1-7). The result was that within ten years 2 094 new churches were planted.

This paradigm shift in the *missio Dei* perspective globally is observed in the Zoom meeting of ICETE, in June 2021, in which Ortiz, Dogue, Matta and Aylett discussed the way forward in the cooperation between non-formal and formal training of ministers in theology. The opportunity and need for educational training are universally recognised across higher institutions and theological education.

1.5.2.2 Western culture and learning styles

Western culture and learning styles are not the ideal educational environment for training leaders of churches in Africa, whilst, in the African context, the Wheels model aims to provide a contextually applied relevant model of equipping church leaders to become competent leaders of missional churches.

The researcher agrees with the following view that traditionally, theological training takes place in a Western country and culture. A candidate is usually obliged to study outside of his country, away from his people and culture.

Potential leaders going through traditional education are separated from their natural living and work environments (and often their culture) for too long. They become professionally, and academically well-schooled people but often can no longer identify with their people with whom they must work at the end of their studies and are no longer accepted by them (Buys, 2010:8-9).

Additional to the above it is recognised that full-time traditional academic training often takes place over several years, far away from the student's people and in a different culture. The Western lifestyle and worldview radically differ in many important respects from the student's frame of reference. A person who works and is educated for many years in a typical Western cultural setup experiences adaptation problems upon his return to his own culture.

In Chapter 4 the need for African contextualisation and the impact it has on learning will be discussed in greater depth based on African authors such as Mbiti (2013:15), Mbewe (2015) and Nyirongo (1997:39).

The researcher has observed that issues similar to that of the first century are challenges which the church on the African continent face today:

- The first church faced a situation which found a difficulty of religious relativism. The problem was how to maintain, preserve and keep with continuity the uniqueness of the gospel in a milieu bathed and emersed with belief that all religious paths arrive at the same god.
- The first church in the Hellenistic, Romanic and Judaic world faced the same dilemma that "syncretistic universalism" that all religious roads lead to the same god.

Kato (1975:33-34) identifies to and cites the same situation and concludes that Christianity today is faced with a very similar state and conditions:

African Christianity is today faced with a critical challenge very similar to that faced by the church of the first centuries, namely, how to maintain the uniqueness of the gospel in a milieu suffused with religious relativism, where the pervasive sentiment is that all religious roads lead eventually to the same goal. Then in the Mediterranean world and now in Africa, Kato says, the appeal of a syncretistic universalism is pressed upon the church, not only by an external force and persecution, but also, and more insidiously, by the deliberate accommodation promoted by leading intellectual groups within the church, in such circumstances. Kato wishes to "sound an alarm" and to recall the church in Africa to a vital biblical Christianity.

In my research on the African continent of which I have travelled to not less than 38 countries, various challenges face the Christian church, namely, as the most common, corruption, whether it be government or church, honesty, transparency and uprightness seem to be a challenge as integrity is not seen as a discipline.

In an article on transparency, Buys (2019:1) also points to the fact that a challenge Africa is dealing with is corruption. In a survey on the roots of Transparency International on People and Corruption in Africa, it is stated: *“Nearly 75 million people in Sub-Saharan Africa are estimated to have paid a bribe in the past year – some to escape punishment by the police or courts, but many forced to pay to get access to the basic services that they desperately need.”*

1.5.2.3 African culture and religiosity

Mbiti (1991:16) states that street theologising has extended to every nook and cranny of African life as indeed the African theologians of yesteryears rightly recognised that Africans were notoriously religious.

In the Wheels model (as will be seen in later chapters) we take this warning seriously when we go to villages in Africa: we respect the indigenous people’s cultures and traditions. However, not at the cost of compromising the biblical message when we use the Heart of Man chart in evangelising.

1.5.2.4 Africa’s challenge: HIV/Aids problems

In my research the following areas in Africa have presented themselves as problematic, challenging and awkward:

- HIV/Aids
- New infections
- Other related causes

Researchers other than I have also found these situations have been noted as serious, elusive and often baffling.

Firstly, Buys (2020:1) pointed out in World Bank report that aids first appeared in a 2013

report. In this report more than 65 million people have been infected and more than 30 million people had died of Aids related causes (World Bank, 2013).

Secondly, in 2018 UNAIDS published that although there have been significant reductions in deaths due to AIDS related illnesses, the downward trend is not enough to reach the General Assembly's 2020 milestone.

Thirdly, in the World Bank (2013 report) it is noted worldwide that 2.5 million people became newly infected with HIV, and 1.5 million died of HIV related causes. In fact most deaths globally connected to HIV/AIDS in 2010, occurred in Southern Africa (World Bank, 2010). By 2013 a fact sheet on the stigma and discrimination of UNAIDS in 2013 confirmed a new report as devastating 2018, pointed out that all over the world the AIDS epidemic is having a profound impact, bring out the worst when individuals are stigmatised and ostracised by their loved ones, their family and their communities, and discriminated against as individuals (UNAIDS: 2003, Fact Sheet).

1.5.2.5 Lack of proficiency in spiritual leadership

Traditional theological training often does not lead to proficiency in spiritual leadership.

After completion of traditional theological training, spiritual leaders often are neither truly competent nor prepared for the challenges, needs and situations required by their work in Africa. One of the reasons for this is the curriculum studied and the contents of the subjects of study.

The WCC pronounced the following in a publication edited by Phiri and Werner (2013:xxviii): "*Growing Christianity in Africa needs well-informed and biblically sound theological education and the formation of its priests, ministers, and church leaders.*"

For many decades, a call has been made for more sensitivity in the compilation of curricula for theological training, considering the contextual background of students, and integrating such knowledge into the contents of the curricula (Shaw, 2014:20-35). Nurnberger (2009:499) reminds us that the needs of sub-Saharan Africa are multi-dimensional, prevalent, and deeply ingrained over a wide area. The researcher agrees

that we need to understand these interwoven needs and give recognition to them, and not haphazardly use a developed world curriculum.

As Conn reminds us, Coe (1973:235) discussed the issue of context in theological education as early as 1966: *“Convinced that the excellence we seek and ought to seek in theological education, lies in that kind of living and dynamic interaction and correlation between our absolute faithfulness to the given Text, on the one hand, and the creative relevance to the context for which the Text is given, on the other.”*

The classical model too often fails to see that the gospel we present and live out, is a call to reclaim not only souls, but our culture now claimed by Christ as Lord, the development of a whole lifestyle whose centre is the kingdom rule of the Messiah come and coming again. The contextualization model of the Theological Education Fund (TEF), moulded by the secularization debates of the 1960s, fails to see that the gospel first calls men out of the darkness of sin, from a world without God and therefore without hope, to the light of Christ.

1.5.2.6 The need for leadership development

There is a great need for the Church to give priority to the leadership development of its leaders. Leadership can potentially hinder the African Church from effectively carrying out its mandate of theological/biblical education. Engel (2003:11) is the cofounder of Development Associates International, a Christian NGO involved in both formal and non-formal leadership development of church leaders to enhance their integrity and effectiveness. He stated on the organisation’s website: *“If we don’t break the yoke of power-motivated, controlling leadership and unleash the resources of the Body of Christ, there is little hope that the world can be evangelised. This is the central challenge of the Church.”*

The critique against the traditional training model is not to deny the value of academic education. It is against the assumption that:

1. Schooling is synonymous with training, and that in conjunction with the training, came to mean the implementation of Western ideas and values, and

2. Knowledge that is not useful in practice and merely has cognitive value does not equip the student for his ministry in his specific context (Elliston, 1988:204).

Furthermore, Conn (1979:311-363) says: “*The curriculum offered a model for the ministry where the emphasis has been placed on the digestion of packets of knowledge rather than on bringing each student to spiritual maturity and effective ministry.*”

1.5.2.7 The need to reflect missional ecclesiology in theological education

Several authors raise the question: How has theological training adapted to accommodate the church as “missional”?

The researcher also holds the view that Noelliste (2014) emphasises that theological training is not only for the elite. Even in its specialised form, the training of God’s people is the fulfilment of His *missio Dei* (Kinsler, 1973:30-31). One of the proposals made to address some of these issues is that those theological candidates from Africa and other underdeveloped parts of the world must be reached through a variety of non-formal distance learning programmes.

The researcher found during his outreach programmes in Africa and agrees with Buys (2010:8) that if this does not happen (in the interim), there is a danger that deficient education will lead to syncretism and false biblical teachings that will become a stumbling block to the proclamation of the true gospel, rather than assist it.

The researcher postulates and agrees with Tarus (2021:1) that the quest for excellence and renewal, which education seeks, can be achieved in three primary ways:

- by promoting quality theological training through institutional reviews and academic recognition
- by providing institutional support services and capacity-building forums for leaders and faculty of theological institutions and
- by facilitating networking and cooperation among Africa’s theological institutions.

1.5.2.8 Lack of theological discernment

The Christian church in Africa has expanded rapidly, but there is a lack of theological depth as well as the quality of discipleship (Jenkins, 2002:30).

In a meeting of the Lausanne Movement (2010), it was also alleged that new converts in churches in Africa are not easily absorbed into the fold and are not retained in the long term. The reason given for this was that churches do not have a structured discipleship programme in place, and it was proposed that in the training of leaders, this must be planned for, and more guidance should be given in this regard to pastors.

Except for problems with theological training and insufficient church planting models, the destructive influence of the “prosperity gospel” apparently plays a large role in this. Buys (2015:7) indicates that many of the “prosperity theology” leaders maintain that they received a special revelation from God and do not refer to biblical theology for their practices. He refers to Hunt (2000:73) who says that the “prosperity gospel” is one of the fastest-growing religious movements on a global scale. Large numbers of people are attracted to the false hope of getting rich quickly. According to Hunt, the Christian faith on the continent of Africa is being threatened by various factors. This statement is endorsed when Samen (2014:1) argues that one of the most serious is the “prosperity gospel”: *“These churches are often the result of dissent where their main characteristics do not meet the criteria of apostolicity, unity, holiness, ethical responsibility, and universality, and little emphasis on the authority of the revelation of God’s Word.”*

It is alarming to note that Buys (2013:1) refers to a research report of the PEW Research Centre which revealed that:

About 9 out of 10 Kenyan, Nigerian, and South African renewalists believe religious faith "guarantees economic success," - The Trinity Broadcasting Network (TBN), the biggest religious television network in history. Founder Paul Crouch is close friends with Hagin, Copeland, Hinn and other Word of Faith teachers from the USA. As Pentecostal-charismatic programming has flooded Africa, renewalist numbers have risen from 17 million in 1970 to 147 million in 2005.

1.5.3 Observations in respect of identified problems

This researcher understands that when one looks at all of the above problems, it is evident that the traditional model of training in many respects falls short of the mark and is not

adequate to support the fast growth of the church in Africa, and that the main challenge has to do with biblical, missiological training for Africans in Africa.

1.6 AIMS AND OBJECTIVES

1.6.1 Primary research question

To what extent is the “Wheels” model of pastoral training a possible answer to the search for relevant contextual theological training from a *missio Dei* perspective in Africa?

Research questions

- How can we provide sound theological education to church leaders in Africa without them losing their focus on God’s mission (*missio Dei*)?
- What lessons can be learnt from the Wheels for God’s Word and Word on Wheels Model that may be relevant for transforming pastoral training in Africa?

1.6.2 Overall objective

The overall objective of this study is to ascertain whether the evangelising and church planting model of Wheels may make any contribution that could lead to theological students having a heart and passion for missions on completion of their studies.

Sub-objectives arising out of the main research question are as follows:

- To summarise and reflect on key biblical and theological principles underlying a *missio Dei* perspective in theological training
- To summarise and reflect on historical and current research on theological education from a *missio Dei* perspective
- To summarise and reflect on learning through field experience and modelling in an African contextualised model of theological education
- To consider how theological education should stimulate the importance of ongoing and lifelong learning in an African context

- To describe the history, goals, and development of the Wheels Model in the integration of missions and theological education
- To conduct a scientifically valid evaluation of the impact of the Wheels Model in the areas in Africa where it has been implemented for some years
- To reflect on lessons and best practices learnt and offer possible solutions for the transformation of theological education in Africa

1.7 CENTRAL THEORETICAL ARGUMENT

The “Wheels” model of pastoral training may provide possible answers in the search for relevant contextual theological training from a *missio Dei* perspective in Africa.

1.8 RESEARCH DESIGN AND METHODOLOGY

The design is qualitative, as the data will consist of statistics and reports from training conferences and outreaches, interviews, photos, testimonies, correspondence, open questionnaires etc. People will be the primary data-collecting instruments, where observations and intuitive insights play a major role, and the research will be focused on social processes as pointed out by Marshall and Rossman (1989:46). This tendency as shown by Mouton and Marais (1989:165) will be followed by this researcher.

As the researcher has been personally involved with the Wheels for God’s Word and Word on Wheels Model, this research is partly done according to an autoethnographic qualitative research methodology. According to Ellis, Adams & Bochner (2011:274), autoethnography is a way of understanding a certain culture or a group of persons, through the eyes and perspective of a researcher who is personally involved with the objects of the research.

The findings of this thesis will be partly based on the answers of church leaders who participated in the training offered by the Wheels for God’s Word and Word on Wheels Model, in a questionnaire sent to them, of which the answers, sent back by email, are in the researcher’s possession. As this researcher was personally deeply involved with this model of training for several years, many insights into the issues were obtained, which

are addressed in this research. It was supplemented with personal talks with the leaders that will be referred to in this thesis. The purpose of the thesis is to identify, through the experience of those leaders, the values, and principles that supported their beliefs and experiences in their ministries (Ellis, Adams & Bochner, 2011:275-276). This thesis analyses and reflects on the theological fundamentals of theological education from a missio Dei perspective as it was experienced by all involved in the project. Some personal reflection will be given to demonstrate what leaders and their churches experienced through the training programs of Wheels for God's Word and Word on Wheels model.

The research design of this case study has evolved over the past few years as a useful tool for investigating the seamless connection that can exist between formal and non-formal training. The research design is a missiological evaluation of the Wheels for God's Word and Word on Wheels model from a missio Dei perspective in Africa.

The material regarding the Wheels for God's Word project is empirical in that it will be based mainly on this researcher's own experience and those of his fellow workers in the mission field, and the subjects. This allows the choice of a more empirical approach to practical theology and answers the call to lecturers and students to develop their empirical research proficiency.

In the methodology, all ethical provisions will be adhered to while researching this study. The sources consulted for guidance to establish the ethical considerations for this study are regarded as generally accepted guidelines; these will therefore be used for this particular study as well.

Ethical protocols do not allow the researcher to breach the confidentiality of the participants or to disclose information that could be harmful to individuals or institutions. These considerations will be honoured to ensure the safeguarding of the rights of all parties involved in this research. These considerations will also be honoured to uphold the integrity of the researcher in the global academic community.

This researcher is aware that fears about loss of privacy or confidentiality may prevent people from participating in the research. Therefore, written agreements that assure confidentiality will be signed and filed. Names of respondents will not be revealed.

Full disclosure will be given to the participants regarding the nature, risks, benefits, as well as alternatives of the study. All the information regarding the research which may directly or indirectly, actively, or passively affect their interests will be given to individuals. After doing so, an opportunity to ask questions regarding the research will be given to the individuals, and all possible questions will be clarified beyond any reasonable doubt.

This research is done from a biblical-evangelical-Pentecostal tradition. This researcher uses the Bible as the norm and standard for evangelisation and church planting. He has proven through his mission work that he is prepared to consider change and new methods if they do not compromise the Word of God. The important role that bicycles and motorcycles play in his mission model is also in line with Theron's (2015:2) observation that theologians in South Africa's practical theology are becoming more involved in social, economic, and political issues. In other words, there is the understanding that the living conditions of people must be taken into consideration if a person wants to do mission and theological training in Africa.

The intention is to use Creswell's model (2014:196-200) for analysing and interpreting data because his approach and interpretation focus on lessons learnt and seem appropriate for descriptive research. A SWOT analysis (strengths, weaknesses, opportunities, and threats) will also be used to evaluate the Wheels Model. Theron (2015:4) claims in his document that thorough categorising, coding and analysis of data and the verification and checking of names, incidents, dates, and places are of utmost importance for the trustworthiness and interpretation of research and should always be improved. The researcher will strive to enhance the validity of the research results and special attention will therefore be given to any signs of partisanship and ambiguous questions and answers.

1.9 EXPLANATION OF CONCEPTS

For clarity, several concepts in the envisaged thesis will have to be defined or briefly explained beforehand, because not everyone will regard them as having the same meanings or emphasis as in this thesis. Although some of the concepts will be discussed in this thesis in more detail, a short reference to them is needed here for a better synoptic review in the reading of this work.

1.9.1 Missio Dei and missio Dei perspective

Bosch (1991:10) discusses in his discourse the meaning of the expression missio Dei, that is: *“God’s self-revelation as the One who loves the world, God’s involvement in and with the world, and the nature and activity of God which embraces both the church and the world, and in which the church is privileged to participate”*.

At a later stage I will embrace the concept of Bosch regarding “missio Dei” as it is relevant to the research model which embraces the concept under Wheels for God’s Word.

This means that an understanding of God’s missional nature in the missio Dei concept will require that a biblical foundation must be formulated which declares that God’s salvation plan is a foundational motive in the Old and New Testaments. In the very beginning of salvation history, shortly after the fall of man, God became the first and most successful missionary. Holistically, God’s mission statement can only be transformed by making a missio Dei paradigm shift (Schirmmacher, 2017:14).

The researcher agrees with Schirmmacher (2017:14) who rightly pointed out the need for more in-depth theological reflection on missio Dei as a term and concept when he wrote:

Even articles with the title ‘missio Dei’ often contain no biblical-theological or systematic justification for God’s sending or the [continuation] of God’s mission through the church. Rather, they often address other questions of missionary theology. One gets the feeling that it is a matter of a trendy buzzword and that there is no actual interest in its content or substantive value.

Schirmmacher also correctly pointed out that the:

The use of missio Dei as a slogan and the lack of detailed explanation of missio Dei in detail, even by its proponents, could be the main reason why [the] emphasis on missio Dei since [the] Willingen [missions conference] has never really had much effect. It [may] also be the reason why a mission’s moratoria and social gospel currents have appropriated this term too easily at and since Willingen (Schirmmacher, 2017:17).

Therefore, the researcher will pay special attention to this aspect in his research.

1.9.2 Context of formal theological training

By “traditional theological training” is meant the way religious education was practised in the Christian churches until 1999 (Banks, 1999:17ff). Most of the theological training institutions were in Western countries, North America or Europe, and the researcher also found that this results in a Western dominance of Christianity (Jenkins, 2011:136). For example, one of the outcomes over the years was that theological education was reserved for the clergy and church professionals (González, 2015:73ff).

The researcher discovered during his training in Africa and agrees with Mbiti’s (2013:15) comments: *“In the mid-1950s when I wanted to study Theology, it was impossible to do so anywhere in Africa. There were no Faculties, Seminaries, Colleges, or other Institutions of higher learning, where I could take Theological Education, to become a priest/pastor.”*

Banks (1999:17) also rightly points out that traditional theological training then refers to training that was determined mostly by the Western context, view, culture, needs and interpretation of what the goals, context, and ethos of theological education in the West are.

The researcher also holds the view that traditional formal theological training often requires too much time and money to meet the leadership demand. Informal and non-formal education has huge potential to provide training, but they need to learn from the insights of formal education. Unfortunately, formal educators sometimes criticise non-formal education as unaccredited and of poor quality. Non-formal educators reply that formal education is irrelevant to the needs of the church. How can we harness everyone’s strengths and expertise to work together for the same church? What would it take to scale up the training of another 20% of church leaders over the next five years? (Jusu, 2020:12)

1.9.3 Protestant-Evangelical-Pentecostal

When engaging and participating in the historical origins of modern evangelism in the search for “a true religion of the heart” it is important to observe and reflect on researchers nl.,

- Noll (2001:10), who reflects on the historical origins of modern evangelism in the search for ‘a true religion of the heart’ beginning in the first half of the eighteenth century in Europe.
- Marty (1972:11) who states that initially ‘evangelical’ was simply synonymous with ‘Protestantism’, especially in Germany, where even today the German Evangelische is better translated as ‘protestant’ rather than evangelical.

Among English speakers many Lutherans in particular still use the term in this sense, as in the Evangelical Lutheran Church. Over time the term “evangelical’ largely came to describe Protestant Christian movements in the eighteenth century in Britain and the individuals who were associated with these movements (Marty, 1972:11).

In addition, my research will give special clarification and interpretation to the following aspects observed.

- **Protestant**

Christian churches are called Protestant because they protested the beliefs and practices of the Roman Catholic Church during the 1500s.

- **Evangelical**

Some have attempted to weaken the belief in the authority of Scripture and remove the element of the supernatural. Evangelicalism affirms these and other basic doctrines as revealed in Scripture.

- **Pentecostal**

The researcher, through his formal theological training and experience in the non-formal training in the mission field of Africa, agrees with the following definitions of Pentecostal: Archer (2015:322) states: “*Pentecostalism is a Protestant movement*

that emphasizes a direct personal experience of God and spiritual gifts. Spiritual gifts, especially speaking in tongues and healing, come through baptism with the Holy Spirit. This is seen as a return to the Apostolic church.”

Nel (2015:6) defines Pentecostalism as “*the interrelationship between the Holy Spirit as the One animating Scriptures and empowering the believing community with the purpose that members be equipped for ministry and witness in culturally appropriate ways*”.

1.10 ETHICAL CONSIDERATIONS

This research will meet the ethical conditions formulated by the South African government and North-West University.

Mostly secondary sources will be used and therefore the research poses little if any, ethical threat. However, when participants will be interviewed to provide their observations of the impact that the Wheels for God Model have had on their lives or on the churches and communities where they are working, they will be assured that their names will never be made known to anybody and their answers will be handled with absolute confidentiality. A signed letter of mutual agreement between the researcher and each respondent will be filed, should it ever be needed.

Prospects for the Future

The future ultimately rests in the hands of the Lord of the church, who promised to build His church despite the gates of hades (Matt 16:18). The researcher agrees that those who engage in the key area of ministerial training are partners together with the Lord in the task of building His church. This responsibility must be taken with the gravity that it deserves so that we are found faithful. Could we contemplate a future where the Academy as we know it today ceases to exist? The researcher is of the opinion that it is certainly possible; after all, it did not surface until relatively recent times, just under 300 years ago! Cole (2020:73) emphasises that we must each strive to be part and parcel of the mission of God today, for He is at work in the world.

1.11 CONCLUSION

This chapter was an introduction to the evaluation of the Wheels model and the purpose of this research. In Chapter 2 the researcher will explore the biblical theoretical foundations of pastoral education and training pertaining to a missio Dei perspective regarding Africa.

CHAPTER 2

BIBLICAL-THEOLOGICAL FOUNDATIONS OF PASTORAL EDUCATION AND TRAINING FROM A MISSIO DEI PERSPECTIVE FOCUSED ON THE WHEELS MODEL IN AFRICA

2.1 INTRODUCTION

In this chapter, the Biblical and theological principles of a *missio Dei* perspective of theological education and pastoral training will be highlighted. A survey of and critical reflection on relevant literature and declarations of international conferences of the last three decades on biblical-theological foundations for pastoral training from a *missio Dei* perspective will be given.

2.2. RELEVANT TERMS AND FOCUS IN THIS RESEARCH

A valid understanding of theological education from a *missio Dei* perspective is necessary to provide a sound theological evaluation in the Wheels for God's Word model that may be relevant for transforming pastoral training as a possible answer to the search for relevant, contextual, theological training from a *missio Dei* perspective in Africa.

Scholars acknowledge that the meaning of the terms 'theological education', 'Christian education', '*missio Dei*', 'missiology', 'theology of mission', 'evangelical' and others referred to in this research are not clear to everybody and that word-for-word generally accepted definitions of these terms are still being sought (Ferdinando, 2008:47; Feshman, 2013:80-86; Fohle, 2016:78; Langmead, 2013:67-69; Pilli, 2005:88;). Scholars in their discussions and research all refer to this problem and have tried to clarify these concepts. As an introduction to this study, the following paragraphs (regarding these terms) are given as context.

2.2.1 Theology and education

Both words have variations in meaning, depending on the perspective taken. Scholars do not agree on their interpretation of what these terms in combination mean. The reason for this lies in the fact that the terms separately, and used in conjunction, are complex, and many viewpoints have been accommodated in literature, as will be indicated in the following paragraphs.

The term 'theological' does not have its origin in the Bible, and scholars define it in different ways. Derived from the Greek composition, basically, *theos* = God and *logia* = utterances, sayings, words, it means word(s) about God. Augustine translated it to mean reasoning or discussion concerning the Deity (Augustine, AD 426). In the Judeo-Christian tradition and academic context, it became the "science of God" (Strong, 1986:11) or the "study of God" (Erickson, 2011). Used as an adjective, it took on the meaning of a view of God, based on God's revelation to man of His nature, His designs and His will, as revealed to humans in the Old and New Testaments, in other words, as a reflection of God according to Scriptures.

This researcher needs to understand the meaning of the contribution of education in theology in the *missio Dei*. Regarding this research together with a ministry perspective, theological education refers to God's own or biblical revelation and education applicable, especially for missions and ministry in Africa.

Education examines the modes by which people acquired knowledge and transmitted teachings on wisdom and ethical living.

Biblical Relevance

In the Bible, education is one of the primary ways of describing how one learns godliness, knowledge of God, and the understanding of wisdom.

Education in the Old Testament

The Old Testament picture of education is centred on the law, which itself can be understood as "instruction" or "teaching." Many Psalms herald the law's role in teaching godliness and correcting wrong behaviour (e.g., Ps 119).

Deuteronomy 6:7 assigns the responsibility of educating children in the ways of the law to families rather than a formally established system of education. However, there is little literary or archaeological evidence detailing how families instructed their children in wisdom and living a life according to the law. Israel likely adopted the ancient educational practices of repetition (Deut 6:7–10) and the rod (Prov 13:24; 23:13). The Israelites would have understood God and His discipline as the ultimate teacher (Prov 3:11; Judg 3:2).

Education in the New Testament

As with the Old Testament, the New Testament writings stress education's role in communicating the truth of God. Thus, the New Testament writings contain many references to words related to education, including "teachers," "false teachers," "instruction," "learning," and "knowledge." For example, 2 John 1:10–11 calls believers to reject false teachers, while 2 Pet 3:18 calls believers to "grow in the grace and knowledge of our Lord and Savior Jesus Christ" (ESV).

The primary source for the truth of God, knowledge, and wisdom is Scripture. For example, Paul identifies the "law" (nomos) as holding the educational role of a "schoolmaster" (paidagogos; Gal 3:24). He also states that Scripture is useful for teaching, rebuke, correction, and training for righteousness (2 Tim 3:16).

Two New Testament passages in particular offer insight into the cultural and secular concepts of education in the first-century Graeco-Roman world:

- In Acts, the high priests and scribes, who would have been educated themselves, seem amazed at the abilities of the apostles, who were able to speak with courage despite their lack of education (Acts 4:13). This indicates that at this time, people's education was related to their success and authority.
- Paul explains that he was educated by one of the most prominent rabbis of the day: Gamaliel (Acts 5:34; 22:3). This suggests that Paul would have been the most highly educated apostle and may explain why Paul (Saul)

would have had such a prominent position in ending the supposedly heretical teachings being promulgated by the Christian church (Acts 9:1–2) (The Lexham Bible Dictionary, 2016).

Nel's comment, cited by Burger (1987:181), is timely in the current situation in Africa as to theological education when he quotes Burger. Pentecostals did not attach much importance to theological training; they considered an acquaintance with the Bible and the anointing of the spirit more important and valuable than knowledge gained from studying theological tomes. This is in stark contrast with the reformed tradition especially the RCSA that since its inception emphasised thorough theological equipping of its pastors, fostering an influential theological climate in the church, testified to by the many publications of the Faculty of Theology, however, this has changed in the past years according to some scholars. The climate in the Pentecostal movement changed during the past 50 years and more value was attached to proper theological training (Knoetze & Brunsdon, 2021:256).

It is my observation that the opinion and view Amanze (2011:1-24) focuses on spiritual formation regarding Christian education; many assumed that the main purpose for theological education is training for the ministry, whereas according to Amanze (2011) theological education in Africa should focus on spiritual formation based on African spirituality. Hayes (2012:11) on the other hand stipulates that many assumed that the main purpose for theological education is training for the ministry.

'Education' is likewise a scientific (not biblical) term. According to various dictionaries, a definition of education would include that it is an action or process by which knowledge, skills and understanding are learnt, often with the help of a teacher and attending a school, college, or university. It includes schooling, training and the development of the scholar mentally, morally and socially. The purpose is to educate someone to feel, believe, or act in an educated way. Educating is an intentional act (Merriam-Webster Dictionary; Collins, 2012; Illeris, 2002). It is important, though, to note that the term 'education' in this study is used in a theological context. Education can be understood independently of any religious reference. The term 'theological education' builds upon the foundation provided by the concept of education itself. Scholars interpret 'theological

education' as a denomination that acknowledges the focus of education on God (theocentric) rather than solely on humans (anthropocentric).

According to Werner (2008:2), "*Christian education is a general umbrella term. This refers to all kinds of educational endeavours and institutions trying to contribute to processes by which individuals and groups are nurtured and sustained in their being to become Christian.*" This researcher questions Werner's statement. Where do the biblical concepts of equipping come in? *καταρτίζω* (Eph 4:12) implies that believers need to be prepared for service and not only to make someone a Christian.

"Education" by its very definition involves shaping (Merriam-Webster's Collegiate Dictionary, 10th Edition) offers this as one definition of "educate": "*to persuade or condition to feel, believe, or act in a desired way*". Indeed, the science of education, called "pedagogy," comes from the Greek *paidagogos*. The word refers to a slave who served as a tutor, bodyguard, mentor, etc. for the master's son.

Theological education is, according to Werner (2008:3), another general term which is often more concerned with Christian education for adults who can develop a certain sense of a reflected Christian identity. Naidoo (2005:61) argues that "*one can approach theological education in many ways, professionally, sociologically or pedagogically. Theologians are more accustomed to thinking theologically about God, Christ, or the Church than about theological education*".

The question that arises during my research, 'what is it that makes something theological education?' – the obvious answer for many is that it is the content. Keeping in mind that Nicodemus, a ruler of the land, discovered and addressed a serious question which missionaries in Africa contend with: "*Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him*" (Jhn 3:2).

Edgar (2005:208) notes that: "*It is education that is specifically about theology, about God, for some the experience of God, not only the content but also the purpose is definitive of what makes something theological education.*" Likewise, Cunningham (1997:80) highlights the importance of the theocentric character of theological education: "*It is theological because its philosophical underpinnings and its goals are theocentric in*

addition to its content". Noelliste (1995:299) emphasises "the progressive ongoing nature of theological education, which consists of the formation of the people of God. The purpose is personal renewal and meaningful participation in the fulfilment of the purpose of God in the church and the world". The researcher prefers the following summary of Nicholls (2010:2): "On this view, theological education is the process of formation that leads to the transformation of the world through the individual and the collective participation of God's people in God's mission."

In early Christianity, only intermittently and in a limited way, discussions revolved around the aims and purposes of theological education (Banks, 1999:9). Folayan (2010:1) rightly draws our attention to the fact that the aim, objectives, and task of theological education often are defined by the nature, needs, perspective, vision, and mission of the church, focusing on preparing those who will lead the work of the church. Shenk (2005:16-17), however, holds the view that, even before identifying aims and goals, creating a suitable environment for theological education to take place should be the first step: "Theological education must seek to provide the theological and educational environment that would facilitate the formation and transformation of those with the divine call to love and serve God in his mission to the world through the Church."

The problem, though, with focusing too much on the purpose and practical side of theological education is that this effort draws considerable critique. Following the trend of outcomes-based education (OBE), scholars called for a definition of theological education that used the aim and purpose as points of departure (Folayan, 2010:1). Fohle (2016:119) notes that the OBE model is an approach in which decisions about curriculum are driven by the outcomes the students should display by the end of the course. It is result-orientated rather than input-based and focuses on outcome rather than content to be acquired. One of the strongest arguments against an exclusive OBE approach is probably Berlach's argument (cited by Fohle, 2016:119) that education cannot be measured solely by specific outcomes and that personal or spiritual growth cannot be measured so easily. In the Wheels for God's Word model, the biblical principle of mentorship is followed. Personal spiritual growth is best evaluated by a mentor walking alongside a student. "Be imitators of me, as I am of Christ." (1 Cor 11:1). What you have learned and received and heard and seen in me—practice these things, and the God of peace will be with you (Phil 4:9).

The researcher endorses that the stage has not yet been reached where a definition of the term 'theological education' is widely agreed on by scholars. Even Pilli (2005:88) remarks that a search for a definition of theological education is not yet finalised and is still in progress. Given the difficulty in arriving at a commonly accepted definition, others such as Wilhelm (2003:96-97) rather prefer the following descriptive definition: "*Theological education is about the facilitation of learning and obedience to this missiological concern*" and "*theological education is that particular work which the Church does, so that the Church may learn to participate ever more fully in the redemptive activity of God.*"

The researcher holds the point that the term 'Christian education' should be used wisely when referring to theological education. Banks (1999:9) also shows in his historical review that the meaning of 'Christian education' changed depending on the trends and circumstances prevailing at the time. So, it is agreed that the interpretation of what *Christian* education means at a given time is relevant and should be taken into consideration. There is another warning, and that is not to fall into the trap of differentiating *theological* education from *Christian* education as though it is higher learning (seminars and colleges). According to Wilhelm (2003:90),

This will lead to elitism and anti-biblical leadership patterns in the church. This typically separates theological education as a special activity away from the daily life of the church. On the other hand, neither can theological education be separated from *being a Christian* and spiritual formation, as if the personal spiritual life of theological students or mission candidates does not matter and does not affect theological education.

Considering the above discussions and concerning the *missio Dei*, the following concluding remarks are made:

- The meaning of the term 'theological education' is not yet clear to everyone and needs to be explained. For this researcher theological education is education that one receives in a specific discipline of theology. Theology does not merely refer to systematic theology or dogmatic theology. For this study, it is the avenue of the field of study that has as its objective a clear understanding of the Christian faith. It may be defined as the discipline that aims at an appropriate understanding, interpretation,

defence, and application of the Christian faith in the world. Thus, it is the Christian faith that lies at the heart of theological education.

The researcher believes that theological education cannot just be simplified to the acquisition of knowledge or ministerial skill. It involves the formation of critical discernment and judgement about the content of Christian witness, and its appropriateness to its context. The goal of theological education is the development of discernment. Wood (1996:307) therefore proposes that theological education “*is the process through which persons acquire an aptitude for theology, meaning a capacity to engage in critical reflection upon Christian witness in terms of life, word and deed*”. For this research, this aptitude is focused on God’s heart regarding His mission to our world, the *missio Dei*.

- The premise of this study is: although theological education focuses on the needs of people, God (not mankind) is the point of departure in theological education for missions. It is about what God wants; not what humans want. Theocentricity is the distinctive character of theological education.
- Scholars should make sure that attention is given not only to the development of knowledge and skills but also to the personal Christian life of students, candidates, pastors etc. Take note that a definition and the content of theological education should always include these elements to be effective in mission.
- From a mission perspective, the aim and goals of theological education are imperative. Education should be focused on missions. Theological education in this context must be called “missiological education” (Fohle, 2016:76). For this researcher, this is a valid and important view, because “theological education” often does not have the focus on mission. Missiology is but one of the taught subjects. In mission, there are specific goals, some of which are even measurable. For example, a pastor completes his theological education and wants to proceed and lead a congregation in a rural community somewhere in Africa. This pastor must be skilled and trained to do the job effectively. The practical training part is decisive in the preparation. Therefore, the efforts to define theological education from an outcome perspective should reflect the importance of purpose and goals. Theological education should

preferably consider the purpose thereof for missions and whether it is suitable or excellent.

- Given the need, this researcher hopes for a radical renewal of the meaning and application of theology in theological education that even though God-driven, should address and help solve the practical problems for lay pastors in the field. *“Third-world Christians are radically rethinking the structure and context of theological education as they have received it at the hands of the missionary enterprise.”* To streamline the effort, Edgar (2005:208) also identifies and mentions at least six foci determining the essence of a given education, namely content, purpose, method, ethos, context and people.

The reason why there is such an enormous need in Africa is sure that the theological education provided, in many ways, is insufficient and lacks a *missio Dei* perspective and needs urgent attention according to this researcher.

Since the implementation, operation, application and execution of the Wheels programme, which now extends beyond three decades; a deep concern, distress and anxiety have been expressed for the need for greater integration and amalgamation of contextual significance of theological education. This researcher has discovered over the past decade or so a growing awareness has surfaced of the role and responsibility that theological schools/colleges should play in reinforcing and strengthening the missional vision and practice in local churches.

There is a need to integrate character, development, and ministry skills in people, not just knowledge. The objective of theological training is to respond to students' needs, producing growth in knowledge, maturity in Christian character development and competence in ministry skills. Competencies encompass the development of the whole person and affect understanding, character, and skills. Competency-based learning does not focus on courses and marks, but on measuring competencies based on designed outcomes (De Klerk, 2011:7).

This researcher understood that the integrated competency-based training approach can be applied to any model of training, be it formal or non-formal. To be adopted in the formal

model of theological training, it will require some radical changes to the existing structures. These changes include an integrated, programmatic approach comprising academic, spiritual and practical components. The integration of formal and non-formal models offers a creative approach to theological training, designed to aid in the development of the whole person while at the same time advancing the competence of pastors in their ministerial roles. This non-formal training must provide holistic ministerial training that is characterised by knowledge of the Bible, spiritual development and formation, and practical training on how to handle church ministry.

Nel argues that regarding the integration of formal and non-formal curriculums, there are only three relevant learning dimensions:

- Academic learning
- Pastoral skills development
- Spiritual formation (2018)

This researcher found in many countries in Africa Christian education forms a vital part of the Christian life, no matter the generation one finds him/herself in because both teaching and learning (education) is centred on the word of God. The goal of educating leaders is to pass on skill-developed information, as is the goal of the Wheels model from a *missio Dei* perspective.

2.2.2 Biblical-theological foundations

There are different views regarding biblical-theological foundations, as Nichols (2010:637): pointed out that the postmodern school of thought disputes his view: *“Historically evangelical Christianity has always believed the Bible to be God’s inspired and infallible Word, a unique and entirely trustworthy record of God’s revelation.”*

The Bible and terms such as ‘biblical’ or ‘biblical theology’ are of critical importance and are the *“bedrock of theological (or ‘Christian’) education”* (Bamalyi, 2009:7). As Heskett (2009:39) puts it: *“The Bible is the first and primary textbook for theological education and all else (including tradition, human reason and experience) is examined and measured by and through the Scriptures.”* This is also the key focus of this study that Biblical revelation sets the basis for all theological education and as Nicholls (2010:635) pointed

out “*defines the limits of the content of the Gospel*”. In other words, our knowledge, or theological reflection about God, depends primarily on the revelation of God Himself through His word. For this researcher, the problem with African church leaders is often their use of the Bible in an invalid way. There is a lack of understanding of Christ’s atonement as replacing Old Testament sacrifices and traditions.

From the foregoing it is agreed with Wilhelm (2003:91) that theology has three essential dimensions of validity:

- the claim to be authentically Christian, that is to represent faithfully the gospel of Jesus Christ
- to be meaningful and true
- to be relevant or appropriate to the context

The question needs to be asked: is Wilhelm right? What about Christian character formation? What about the formation of ministry skills?

The premise for this study, too, is that the Bible is the primary source for true reflection on the *missio Dei*. With this in mind, it follows that a valid theological interpretation of the Scripture of the *missio Dei* becomes most important.

It is clear to this researcher that the biblical mandate and foundation is to lead people to salvation in the fullest sense, which entails a life of discipleship and holiness. This overview in biblical-theological foundation makes it apparent that the biblical attitude towards education is not simplistic, as we see in man’s futile striving to find God, or as a preparation for the gospel, or as an arena of grace leading towards the experience of salvation. Biblical theological foundation gives the church an authentic biblical theology.

2.2.3 Evangelical perspective of theological education and the missio Dei

From a practical view, there are historically essential commitments towards evangelical theological education, which were applicable regardless of cultural setting.

It has been argued that secularism and humanism are the enemies of true Christian education (Bamalyi, 2009:7-9, 18). There is a need for educational reforms to identify

secularism and humanism which have crept into modern-day Christian education. He also reminds us that the apostles only had the word of God, the Holy Spirit and prayer as resources for Christian education in an attempt to reiterate that. Bamalyi (2009:5-9) makes a valid observation by including: “*To teach the Christian faith by a method that rests upon psychology that is mechanistic and humanistic is to defeat the very purpose of Christian education. Christian education is not so much a matter of technique but a matter of calling and electing*”.

The term ‘*practical Christian theological education*’, according to Heskett (2009:47), stresses the same commitments:

- Scripture (the Bible), as the primary textbook
- Conversion (leading the unsaved into a genuine experience of saving grace through Jesus Christ)
- To Christian living and service
- To instruction in theology and doctrine

Wilhelm (2003:72) regards “*the Bible as a basic source of Christian theology*”. He points to the fact that such a truthful and secure criterion is essential for mission practitioners coming from the outside, as well as local pastoral leaders who now “*can biblically frame identity in terms of both ‘being’ (who we are) and ‘doing’ (what we do)*”. Nicholls (2010:637) also points to the fact: “*Evangelicals affirm that the structures of theological interpretation can be indigenized but that the Gospel itself cannot be.*”

For evangelicals like this researcher, certain questions regarding the *missio Dei* are important. We can ask:

- What does the Bible, specifically Jesus, and other New Testament writers have to say about the *missio Dei*?
- What does the Bible, specifically Jesus, and other New Testament writers have to say about the personal and spiritual qualifications needed for mission?
- What does the Bible, specifically Jesus, and other New Testament writers have to say about the methodology of mission?
- What does the Bible say about God’s goal with the church?

According to Bamalyi (2009:5-8)

Evangelicals are known for their steadfastness to the infallibility of the Holy Scriptures and their emphases are on Bible theology and not just methods. An evangelical is one with an unwavering belief that canonical Scriptures are the words of God and affirm the Lordship of Christ and the centrality of His salvation work, one who believes in the necessity of personal experience of grace. The Bible is the standard for the approach taken in education and the content of Christian education.

Bamalyi (2009:5-8) comes from an “evangelical” perspective that the Reformation set forth three basic principles that have far-reaching consequences in Christian education. *“The first was the replacement of papal authority with Scriptures, the second was the doctrine of the priesthood of all believers, which stressed the individual’s responsibility to God and one another, and the third, was an education for all.”*

Is Bamalyi right? Many church historians would reason that the Reformation started with Luther and other leaders during the Reformation’s conversion through understanding the justification by faith in Christ alone. Only after Luther and thousands of ordinary people embraced Christ in faith, did they encounter resistance from papal authority and then the *“sola Scriptura”* principle became a key aspect of theological education which led to the principle of the priesthood of all believers.

At the World Missionary Conference in Edinburgh in 2010, Hitchen (2011:241) argued that when evangelicals evaluate theological education, they focus on conversion and mission, leading to a holistic life-transforming experience of Christ. *“For us, the Gospel is central, therefore we look first for theological education that promotes the growth and missional involvement of the Church, by giving due priority to the evangelistic proclamation, prophetic engagement with society, and humble service to fellow humans.”* In other words, programmes of faculties that value spirituality and are committed to gospel priorities are considered crucial for quality theological education.

2.2.4 Importance of authentic biblical-theological education for mission and in particular for a *missio Dei* perspective in Africa

The researcher agrees with Werner (2014:1) that there are several reasons why theological education is important for mission.

Werner (2014:1) lists the following:

- Theological education is vital for the transmission of the Christian tradition from one generation to the other.
- Theological education is essential for the renewal and continuity of the church and its leadership.
- Theological education is a matter of survival for an authentic and contextual mission of the church in contemporary contexts.
- Theological education is crucial for the interaction between church and society where many issues demand a sharpened stand and position of Christianity.

With regards to mission in Africa and all its cultural influences, sound biblical education is even more important than in other developed parts of the world. Africa, in a certain sense, is like a child who needs to be nurtured and educated to spiritual maturity.

2.3 BIBLICAL PRINCIPLES REGARDING THE *MISSIO DEI*

For obvious reasons, this section on a biblical perspective of the Trinitarian aspect of the *missio Dei* is vital for the whole of this research and thus discussed here in more detail, to also clarify the main research questions of this study.

2.3.1 A summary of the background and context of the Trinitarian concept of the *missio Dei*

The term *missio Dei* cannot be found in a specific text in the Bible, but it has been developed out of a biblical-theological understanding of God's mission in the whole Bible.

Bosch (1991:393) explains our understanding of mission:

During preceding centuries mission was understood in a variety of ways. Sometimes it was interpreted primarily in soteriological terms: as saving individuals from eternal damnation. Or it was understood in cultural terms: as introducing people from the East and the South to the blessings and privileges of the Christian West. Often it was perceived in ecclesiastical categories: as the expansion of the church (or of a specific denomination). Sometimes it was defined salvation-historically: as the process by which the world – evolutionary or by means of a cataclysmic event – would be transformed into the kingdom of God. In all these instances, and in various, frequently conflicting ways, the intrinsic interrelationship between Christology, soteriology, and the doctrine of the Trinity, so important for the early church, was gradually displaced by one of several versions of the doctrine of grace (cf Beinert, 1938:208).

Buys in following Müller (*missio Dei and Pactum Salutis*:1), explains that the Latin term, *missio Dei*, was coined in AD 4 by Augustine to describe the sending act within the Trinity (DeTrinitate: IV.19(25)), although in the translation by Hadden (1887) the term is not used and is simply referred to as *mission of the Son of God*. Augustine starts *with the assumption that man was created in the image of the triune God, the God of revelation; not in the image of the God of natural religion or the untriune deity of the nations*. When God says, “*Let us make man in our image, after our likeness*” (Gen.1:26), Augustine understood these words to be spoken *by the Trinity, and of the Trinity—by and of the true God, the God of revelation: The Father, Son and Holy Spirit, one God* (Schaff, 1877:iii). From this perspective, Voetius later developed the first Protestant mission theology. Flett (2010:55) states that Hartenstein coined the phrase *missio Dei* in 1834 and used the term in the Willingen conference to protect mission against secularism and horizontalism.

According to Müller (1985:57-59), from the time of Augustine *missio Dei* became a major term in Catholic and Orthodox dogmatics. The term was acquired for the Protestant world by the Ecumenical World Missions Conference in Willingen in 1952, “*to emphasise that world mission is rooted in the Trinity of God*”.

The missionary movement of which we are part has its source in the triune God Himself. Out of the depths of His love for us, the Father has sent forth His beloved Son to reconcile all things to Himself, that we and all men might,

through the Spirit, be made one in Him with the Father, in that perfect love which is the very nature of God (Goodall, 1953:189).

This researcher, during the three decades of study, examining, exploring and research of my travels throughout the continent of Africa, I have come to the realisation that the classical doctrine on the *missio Dei* as the Trinity of God is more than meets the eye. The Trinity of God in the context of *missio Dei* includes another segment located within movement regarding the importance of the work and function of the Holy Spirit: it is God the Father, the Son and the Holy Spirit's mission. "*When Christian communities speak about God, by definition they speak about Father, Son and Holy Spirit. There simply is no other God. Therefore, to speak about missio Dei is to indicate, without any qualification, the missio Trinitatis. The person and work of the Holy Spirit are emphasised in evangelical documents. He is seen as the agent of mission and source of power, leading the church into all truth, and calling the believers to holiness and integrity*" (Kirk, 1999:27).

Theologically the Lutheran theologian developed and widened the concept of the *missio Dei*. Vicedom (cited by Engelsviken 2003:482) emphasised that:

Mission is God's work from beginning to end. God is the acting subject in mission. The church, though, is included in the mission of God, as it is God's own work. Both the church and the mission of the church are tools of God, instruments through which God carries out His mission. God is both the Sender and the "being sent" One. This accounts for the Trinitarian structure of the *missio Dei*. The purpose of the mission is salvation. The revelation of God in His mission is always for the sake of the salvation of human souls. Mission is a continuation of the redemptive act of God.

Once Vicedom's work was completed, the term *missio Dei* became popular amidst the protestant theology thinkers and researchers. Reformed theologians refer to the *missio Dei* rooted in the Trinity as the "inter Trinitarian covenant" and sending of God (*Pactum Salutis*) meaning "Covenant of Redemption" (Buys: *Missio-Dei and Pactum Salutis*:1). The term *missio Dei* is therefore used and valid for both reformed and evangelical Christians, as it represents the heart of Christianity, i.e. "Christ" meaning the "Anointed One" (Tenney, 1963:528).

It was the works of Barth, Bosch, Moltmann, and others, who brought back the notion of the classical doctrine on the *missio Dei* that is the Tri-une God who is the author, does the sending and initiates mission.

Barth (1962) accentuated and stressed that *missio Dei* means among other things: “*God is the author and principle of mission, not the church.*” The renewed trinitarian understanding of a sending God is supported by many scholars (Frost & Hirsch, 2003:16, 109) and others. The church should reflect the self-giving overflowing community of trinitarian life (Bevans & Schroeder, 2004:287; Cronshaw, 2011:61-62).

Commenting, remarking and scrutinising the concept of *missio Dei*, Moltmann (1977:64) warned: “*It is not the Church that has a mission of salvation to fulfil in the world; it is the mission of the Son and the Spirit through the Father that includes the Church.*”

Acknowledging that the church is just an instrument which God includes in His salvation plan for the world -but not necessarily the only one- is reflected also in the words of Bosch: “*Missio Dei is God’s self-revelation as the one who loves the world, 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*” (Bosch, 1991:10).

The notion that although the church has a responsibility for missions it is primarily God’s mission, was likewise echoed by many scholars and later widely accepted. As Bosch (1991:389–390) put it: “*Mission is not primarily an activity of the Church, but an attribute of God. God is a missionary God*”, adding further the warning that the *missio Dei* “*cannot be defined by simply establishing what mission meant for Jesus or the early church, and then defining our missionary practice in the same terms. Nor can the meaning of a text be reduced to a single, univocal sense, to what it originally meant*” (Bosch, 1991:23).

There can be no doubt that the concept of *missio Dei* has its origin in God himself and that this truth is revealed in both Old as well as New Testament. It is a mission which in essence is a mission to save the world. Summing up this mission of God perfectly and in only one verse, Jesus said in John 3:16. “*God so loved the world that He gave ...*” Surely not in dispute is the fact that “calling” and service go together. In the example of God calling on Jesus, it meant by implication that God the Father *called* Jesus to service.

Schirrmacher (1996:33) has emphasised that “*Jesus understood His mission and His sending of His disciples into the world to be a continuation of His commission from His Father. This notion is mentioned about 50 times in the Gospel of John*” (Jn 3:17, 10:16, 17:18, 21, 23; 14:26, 15:26). Baawohr (2013:1-3) explains the biblical foundation of mission as follows:

God is mission(ary). God the Father sent His Son, Jesus, who in turn sent His disciples to continue His message aided by the Spirit. God, by nature, has right from the beginning been reaching out to humanity out of love through the Spirit. The message of Jesus is what we now call the Good News of the kingdom of God. The call to participate in the Good News of the kingdom of God constitutes the person, empowering them for the mission for which they are sent (Ex 3:10; Is 6:8; Matt 28:18-20; Jn 20:21). The call transforms and empowers the mission. Thus, the mission of the church stems from the Trinity. Mission is God's mission (*missio Dei*).

The researcher's understanding of the Trinity is: The Father has sent Jesus, and the Father and Jesus sent the Holy Spirit to regenerate God's people, integrate them into the Body (the Church) of Christ, and equip all believers with the gifts of the Holy Spirit to enable them for ministry.

This researcher's perception and viewpoint in the search for understanding *missio Dei* has to start with the awareness that all missions in the Bible are an integral part of this overriding and overshadowing main mission of God, namely God's mission to save the world. One cannot start anywhere else, otherwise it would be like the idiom “not being able to see the forest because of the trees”. Thus, it is important to understand that all “callings and missions” in the Old and New Testament are all part or elements of this overall salvation plan or mission of God to save the world.

- The calling of Noah (Genesis 6-7)
- The calling of Abraham (Genesis 15)
- The calling of Israel, all the prophets in the Old Testament and
- All the apostles and servants of God in the New Testament as well as the Church

They are all related to the bigger story, namely God's salvation plan for the world. One cannot view a certain example of a calling from God and a mission to serve, or any mission practice in isolation. The researcher first has to understand and recognize the whole plan of salvation to make sense of any given calling or mission. There is but one main story, the Trinitarian God's plan of salvation and the rest of the stories in the Bible are related and subservient to this plan and the message. All the stories in the Bible have the function to help us understand the story of salvation, and to help us serve God better in achieving His goal. In this manner, all mission stories in the Bible are like puzzles in God's picture of salvation and His design plan. In that sense, all stories in the Bible are "mission" stories which in a more or lesser form, tell the salvation story and contribute to God's plan of salvation. This means that this researcher believes that the term *missio Dei* refers to the salvation plan of God in its totality including all "callings" and missions and that this term is not reserved for a specific part or move of the plan. The Trinitarian God's *missio Dei* refers to the whole of God's plan of salvation.

The above discussion should make the following clear:

- The *missio Dei* should be understood from God's perspective of Himself and specifically, His master plan of saving the world.
- His Master plan can be called the *missio Dei* and it includes everything and everybody as it pleases Him. Thus, this term is not reserved or restricted to any specific calling or mission or event. It cannot be reserved for a specific event or action. In a sense, all callings and missions are *missio Dei*.
- In light of this insight, many current debates, arguments and claims and resulting demands for change, do not make much sense to this researcher, for instance:
 - **The term *missio Dei* is mainly confined to missions**
 - **Mission is more important than church for the church should be a servant of missions or the reversal thereof.**
 - **Evangelism is more important than the pastoral ministry or the opposite stance**
 - ***Missio Dei* does not refer to preaching or making disciples but means involvement socially and thereby being busy with the needs of people.**

One must remember that although Christ has paid the full price for our salvation, the final outcome of salvation is not yet done. It is true that the work of Christ is “finished” but God’s plan itself is incomplete. Wright (2016:1-5) points to Ephesians 1:9-10 where Paul writes: God has “*made known to us the mystery of His will according to his good pleasure, which he purposed in Christ, to be put into effect when the times reach their fulfilment—to bring unity to all things in heaven and on earth under Christ.*”

The fact that the *missio Dei* is not finished yet and that God will use whatever He chooses to fulfil his plan means that all instruments assisting with God’s plan are of value. So, neither church nor mission or any other part of God’s salvation plan is of more importance than the other. Every calling, every mission of God, is incorporated and needed in the *missio Dei*. For example, evangelism and our social responsibility are both subservient to God’s plan of salvation. The congregation or pastoral ministry are neither of lesser nor of greater importance than (a certain) mission. The choice is not in principle between one or the other. Our individual involvement or commitment may be decided by a personal choice, but it is the church’s as well as all Christians’ duty to support and promote all of God’s “salvation” work.

- Mission is a very important part of God’s salvation plan. It is like the church, a vital and determining factor in the outcome of the *missio Dei*. It therefore cannot be neglected. The need for assistance in the “mission field” cannot be ignored. All Christians must be made aware of the need and should be moved to act. However, the way we prescribe at this juncture of what mission work is and who is called and what is involved is not that obvious. If the church among others can be seen as an *instrument* in God’s *missio Dei*, the following should be considered:

The “plot” of the *missio Dei* does not include the church as an “*active permanent player.*” There are only three *active permanent players* in the plot designed in God’s master plan, namely, God the Father, Jesus his Son and the Holy Spirit: The Trinitarian God.

No matter who gets involved or answers God’s call to take up an important role in the *missio Dei*, the status and standard of the mission must correlate with the trinity God, his trinity plan and his heart. This means that also the Holy Spirit, who leads and

empowers God's mission is present as Engelsviken (2003:490) correctly points out: *"Mission is inexorably part of the incarnation and ministry of the Son, as well as the gift of the Holy Spirit."*

2.3.2. Christological perspective on the missio Dei

Under the previous heading (2.3.1) it has been argued:

- That the term *missio Dei* refers to the whole of God's plan and endeavour to save the world and this should be the starting point in a discussion on missions.
- That all examples in the Bible of "callings" by God and all "missions" should be seen as an integral part of the *missio Dei* in that they all play a role in God's master plan of salvation.
- That God employs many instruments to reach the goals of the *missio Dei*. Israel, the church, in fact, all humans have a temporary role to play in achieving the outcome of the *missio Dei*.
- That there are only three active- permanent- "players" in the plot and design of the *missio Dei* and they are God the Father, Jesus Christ His son, and the Holy Spirit. The Trinitarian God.

The following discussion is about the second person in God's master plan, Jesus Christ, His place, and His role in the *missio Dei* as it is revealed in specifically the synoptic Gospels.

It is not clear from literature why the extreme importance of the role Jesus plays in the *missio Dei*, is not emphasised more strongly. Clearly, the life and work of Jesus is of utmost importance in the *missio Dei*. Jesus is not only the main exponent of the *missio Dei* but His words and teachings about our salvation are of more importance than any other source available to us. Jesus knows God the Father personally, He was sent by His Father, He came from heaven. Jesus is the kingpin in the *missio Dei*. There is no mission aimed at our salvation possible without Jesus. Jesus operationalized the *missio Dei*. Furthermore, He claims to speak the truth and that His words are true. He is not

without reason called the only mediator between God and man (1 Tim 2:5), the only saviour of mankind (Acts 4:12). Thus, we surely have to concede that Jesus, His life, works and words are the most authentic source available to us in understanding the *missio Dei*.

It was Barth (1956:614) who acknowledged and recognised the significant importance of Christ in the redemption of the world. He argued, contended, and claimed that “*all theology should be practised from a Christological point of view for Christ is the only living word of God*”.

The Gospels themselves are a first-hand source of what Jesus did and said because the apostles were eyewitnesses of His words and deeds (Acts 5:29-32; 10:36-43).

The implication of this means that whenever a specific element of the *missio Dei* is discussed it would be wise to take into consideration what Jesus said or did about the issue whether it has to do with, method, attitude or teaching about it.

The authority given to this stance stems from facts like:

Father God commissioned and anointed Jesus for his mission and Jesus was aware of this early on. Luke 4:18-19, and his famous reading, from the prophet Isaiah (Isa. 61) is but one reference of many to support this “*The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free. To proclaim the year of the Lord's favour*”.

By applying this portion to himself, Jesus implies further that he is aware of specific tasks or goals this entails. It should be noted that his reading was a selection dictated by the circumstances and fit for His purpose. Although Baawohr (2013:2- 5) commented, that Jesus’ message was “*a clear message about the content of the mission of Jesus,*” Baawohr acknowledges at the same time that this reading was not a literal quotation but a selective portion. In other words, these tasks do not represent the only ones in the *missio Dei*. Neither the content nor parts of the content, goals or tasks define the *missio Dei*. The *missio Dei* is only defined by God’s salvation plan. The apostle Paul sums this

up perfectly writing: “*God reconciled the whole world to himself in Christ Jesus*” (2 Cor 5:19).

Another reminder that the *missio Dei* should not be viewed as fragmented but as a whole comes from Friend (2009:1) with this observation: “*The Gospels were not intended to describe every event in Jesus’ life. They are highly focused and concentrate to a larger extent on Jesus’ role in the plan of salvation, rather than telling His life story.*” And he adds: “*The Gospels have a dual purpose: to tell the story of Jesus and His ministry (they have an underlying narrative setting, plot and climax), but were also written for the church.*”

This principle is also applicable to any other event related to the Gospels. Even though the words of Jesus surely are of more importance than what any other person had to say, it still is only a part of the *missio Dei*. For example, in the “Great Commandment” (Matt. 23:37vv) Jesus provides a decisive insight into the correct interpretation of what God holds to be true regarding the law – there is no portion in Scripture that can equal this interpretation - but it still does only represent a single issue encountered in the *missio Dei*. The same goes for the important “Great Commission” of Jesus (Matt 28:19vv). There is arguably no other portion in Scripture that has more authority regarding what Jesus expects Christians to do. But it still is just an example of what Jesus asks us to do. It does not define all we should do. It is not a complete list or blueprint which has to be followed to the letter and that is all we have to do. The reason why this point is stressed here is because scholars, pastors and teachers often try to play one issue off against the other giving the impression that one is more important than the other. From the standpoint that Jesus’s whole life, deeds and words, are all part of the *missio Dei*.

There is another warning to be taken seriously. Even if Jesus himself operated the *missio Dei* in the past in a certain way and commanded it from his disciples it does not mean it has to be done that way today. The reason for this is the following:

“*Many scholars accept that the Gospels as literature is a specific ancient type of biography, but not as we know it*” (Walton, 2015:81-93). According to Widowfield (2013:1), modern scholars generally agree that the New Testament Gospels are unlike anything else in all of literature, that they were an entirely new genre invented by the Christians and represented by only four surviving works. The Gospels were somewhat

like biographies, but compared to modern biographies, they appeared altogether anomalous. The Gospel genre, therefore, is a mixture of narrative and discourse/teaching, and for this purpose, includes literal and figurative language. The text of the Gospels consists of narrations/stories, i.e., non-fiction material but also figurative material (Friend, 2009:1).

Looking closely at the narrative in the Gospels, elements of drama are recognized. (A specific setting, listeners, message focus, participants, reaction, and a climax). It is regarding this observation that this researcher seems to identify an interesting pattern. There seems to be a correlation between the story of Jesus as Saviour as told in the Gospels and the story of Jesus as being told in the Old and New Testament i.e. in the Bible as a whole. It is a symmetry which reminds of a master narrator in the presentation of God's plan of salvation throughout the Bible and also in the Gospels.

In the Gospels, the story of Jesus seems to be built up and presented in two phases or two "dramas." The storyline in these two stories is in many ways similar but the target group and message are noticeable in sharp contrast with each other. In the first "drama" Jesus goes exclusively to the Jews (Matt. 10:5-6), His goal is to be recognized as their Messiah, but resulting eventually in a violent rejection. Then the vision widens and a "new" drama starts. In this second drama the target group changes, and now the focus is on the rest of the world, Jesus's attitude and message to them the Jews change for the worst, and even His mood and way of communications change – quite dramatically (Matthew 13). Both dramas present us with separate conflicts and climaxes.

This is the same pattern we encounter in the Bible as a whole namely in the stories of the Old and New Testament. It is the same story of salvation but noticeably presented in two contrasting dramas.

The fact that the *missio Dei* is not finished yet and that God will use whatever He chooses to fulfil His plan means that all instruments assisting with God's plan are of value. So, neither church nor mission nor any other part of God's salvation plan is of more importance than the other. Every call, and every mission of God, is incorporated and needed in the *missio Dei*. For example, evangelism and our social responsibility are both subservient to God's plan of salvation. The congregation or pastoral ministry are neither of lesser nor of greater importance than (a certain) mission. The choice is not in principle

between one or the other. Our involvement or commitment may be decided by a personal choice, but it is the Church as well as all Christians' duty to support and promote all of God's "salvation" work.

Can it be that the next impetus in the *missio Dei* will be dependent on the newest technology in the hands of individuals? As we all have become aware in our times, a single person using the latest technology, can reach, impact, and influence the world on a much greater scale than some of the instruments God employed in the past. The calling and commissioning of an individual Christian equipped with the latest technology will probably be easier in terms of effort, and outcome than mobilizing a nation, church, or a large group of people.

The researcher is obliged to make full use of the latest technology to implement the Wheels model in Africa. It will not be difficult since he already does it in all his training programmes in Africa. The researcher believes that in Africa scholars started to move in this direction – to view the *missio Dei* from God's perspective.

Going to the character of mission and broadening the scope, Bosch (1991:494) postulates that "*mission means serving, healing, and reconciling a divided wounded humanity. Just as the church ceases to be church if it is not missionary, theology ceases to be theology if it loses its missionary character*". And again: "*It embraces both the poor and the rich, both the oppressed and the oppressor, both sinners and the devout. His [Jesus'] mission is one of dissolving alienation and breaking down walls of hostility, crossing boundaries between individuals and groups*" (Bosch, 1991:28). In other words, the insight that the scope of God's plan of salvation is not limited to the unsaved but embraces the whole world.

2.3.3 God's mission and the task of the Church and the *missio Dei*

Mission was seen as part of the task of the church, and it was founded on the need of people who were lost and unsaved and needed to be reached with the gospel. Typically, the stance was that mission is one of many responsibilities and activities of the church. Mission work was then often left for a committee or delegated to individual members, or support was given financially to a designated mission organisation.

In addition to the above, the researcher also holds the same opinion that God's mission gives rise to evangelism. Therefore, the following is applicable:

- Our calling is to be God's witnesses through word and deed

Our mission in the world flows from our passion for the glory of God and our assurance of the coming of his kingdom. The church as the community of Christ is God's instrument of evangelism, which is the preaching and sharing of the gospel of Jesus Christ, through both words and deeds. Christ died for our sins and was raised from the dead according to the Scriptures (1 Cor 15:1-4) and He, as the reigning Lord, now offers forgiveness of sin, eternal life and gifts of the Spirit to all who repent and believe. In obedience to the commission of our Lord, we have to present two hands to all people: (1) the hand calling them to repentance, faith and eternal reconciliation with God through Christ (2 Cor 5:18), and (2) the hand manifesting deeds of mercy and compassion, extending the goodness of God's kingdom on earth in the name of Christ.

- The extent of the call to mission

Our proclamation of the gospel has social consequences as we call people to love and repentance in all areas of life. Likewise, our social involvement has evangelistic consequences as we bear witness to the transforming grace of Jesus Christ. If we ignore the world, we betray the great commission by which God sends us out to serve the world.

- The compassion of Christians for the world

We affirm the great need for Christians to be clothed with compassion in the name of Christ, amid poverty, disease, injustice and all forms of human misery. In calling us to clothe ourselves with compassion we are called to walk with the poor with a quality of spiritual life that allows us to enter a suffering community not as saviours, but as servants of Christ the Saviour.

- The transformation of the human community

We understand the transformation of community to be the comprehensive reversal of the effects of sin over all of life and all the earth that alienated men and women from God, from self, from others and the environment and the restoration of God's order in creation.

In recent publications of the WCC's *Commission on World Mission and Evangelism* (CWME), the following is part of the Evangelical Mission Statement (par.15-18): Salvation must be seen as much more than the salvation of souls. *"Evangelism includes an explication of the gospel...as well as an invitation to believe in the triune God, become a disciple of Christ and join the community of the existing local Church."*

In the period when mission was viewed from a practical and church ministry perspective, the theological debate focused, as Fohle (2016:24) points out, on function rather than content. Fohle (2016:237) distinguishes between the emphasis: *Theological mission* focuses on the content of mission.

For some, it is about what God purposes and does independently from the human intervention of the church. For others, it is about what the church purposes and does about God's mission to non-Christians. *The cultural mission* focuses on the sociological identity of people to whom the church should minister through word and deed. It can be people from other tribes different from the major tribe which initiated the church, foreigners joining the milieu in which the church exists, or groups of special categories (seekers, street children, prostitutes, businesspeople, etc.) because they are driven by another life culture. *The geographical mission* focuses on the necessity of ministering to God's created world, the inhabited earth (*oikoumene*). It also focuses on the content of the message to be shared with non-Christians and any other ministry to render to them.

What was new in this period, however, was the acknowledgement of the important role of the church as part of God's mission. Fohle (2016:22) remarks that *"the concept missio Dei after the Willingen conference of the Missionary Council in 1952 became commonly used, and a nearly ubiquitous concept, partly due to the renewed participation of the church in the debate and her role in mission"*.

Due to the debate on the role of God versus the role of the church, Engelsviken (2003:482) refers to the concept of *missio Dei* as *"an ambiguous phrase"*. Placing them side by side makes it look as if they are equal in value or there is a need to choose between them. Therefore, it appears more appropriate to argue that God does all that is required from above, but we must respond to His call from below (in other words, a vertical

graphic). This corresponds with the words of the Apostle Paul in 2 Corinthians 5:18-20: “God ... reconciled us to himself by Jesus Christ” (v.18); “...we pray you in Christ’s stead, be ye reconciled to God” (v. 20).

This means that mission is God’s initiative, followed by our obedience made possible by the Holy Spirit, who equips and enables us to obey all things He has commanded us. In other words, our part is included in God’s mission.

Schirmacher (1996:33) reminds us that from the beginning God used His prophets to proclaim salvation also to the heathen nations. Abraham’s calling included the mandate, “And in you, all the families of the earth shall be blessed” (Gen 12:3 – NKJV) and again through him “all the nations of the earth shall be blessed” (Gen. 18:18). Jonah was sent by God to the heathen city of Nineveh, preaching condemnation unless they repented from their sins (Jonah 3:10). This led to their conversion and belief in God the Lord (Jonah 3:4-5). Schirmacher comments: “*The prophecy of judgment does not contradict the fact that the sermon was intended to be evangelistic.*” Both Peter in his sermon on Pentecost (Acts 2:14-26) and Paul in Athens (Acts 17:14-31) preach judgment, only to wait for the reaction of their audience before introducing the theme of grace. Jesus later uses Nineveh’s conversion as an accusation against His Jewish contemporaries (Luk 11:30, 32 and Matt 12:41). The prophet Joel proclaims not only the pending judgment over Israel (Joel 1-2) but also the future judgment upon the heathen Gentiles who oppose His people. In both cases, the prophet speaks of God’s grace and salvation and of returning to the Lord. Both sections have the proclamation of the outpouring of the Holy Spirit in Joel 3 in common. This is as significant for the salvation of Israel as it is for all the nations (“*all flesh*”, Joel 2:28). Likewise, we must assume that “*the prophet Daniel was significant for missions to all nations for two reasons: firstly, the events in his book take place among pagans and report that heathens had heard of the God of Israel on an international scale, and secondly, because Daniel prophetically announced how God would deal with the heathen nations, and that His kingdom would encompass the whole world through the atoning death of the Son of Man*”. Schirmacher (1996:36) concludes that New Testament worldwide missions are based on Old Testament foundations, and gives the following examples:

- In Acts 13:46- 49, Paul and Barnabas, having been rejected by the Jews in Antioch, explain their decision to preach to the Gentiles in the future by citing Isaiah 49:6 (Acts 13:47): “For so hath the Lord commanded us, saying, I have set thee to be light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.”
- James uses Amos 9:11-12 in his closing speech at the Apostolic Council to justify Paul’s right to preach the Gospel to the Gentiles (Acts 15:13-2; Isa. 61:4; Ps. 22:27-28; Zech 8:22).
- Peter combines the Great Commission with a reference to the Old Testament as an argument for his preaching the Gospel to Cornelius. *“And He commanded us to preach unto the people and to testify that it is He which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his Name whosoever believeth in him shall receive remission of sins”* (Acts 10:42-43).

The researcher observes that in some academic circles, the passage in Ephesians 3:14-21 is extremely important in missiology (Saayman, 2013:4), especially the wish verbalised in verse 18, i.e. *“the reality that Christians can only know the full scope of God’s love for us in Christ together with all God’s people”*. Saayman adds that *“Bosch identified this as the central heresy of racially separated churches in South Africa: that the racial separation denied this very truth that we need to be together with all God’s people, to acquire depth of spiritual understanding”*.

Paul in 1 Corinthians 15:1-4, explains the good news or gospel of the Lord Jesus Christ by saying:

Moreover, brethren, I declare to you the gospel which I preached to you... For I delivered to you first of all that I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures.

The researcher fully agrees with Bosch (1991:494) who states that mission means serving, healing and reconciling divided wounded humanity. Just as the church ceases to be church if it is not missionary, theology ceases to be theology if it loses its missionary character. *“It embraces both the poor and the rich, both the oppressed and the oppressor, both sinners and the devout. His [Jesus’] mission is one of dissolving alienation and breaking down walls of hostility, crossing boundaries between individuals and groups”* (Bosch, 1991:28).

Baawohr (2013:2) furthermore points to Jesus’ own words or “manifest” in Luke 4:18-19: *“The Spirit of the Lord is upon me because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free. To proclaim the year of the Lord's favour.”* He argues that from this declaration of Jesus, it is clear that God’s mission is focused on the poor, the captives, the broken-hearted and the oppressed. Although representing the heart of God’s mission, we must admit that it is more of a description than a definition. Comparing the original text from Isaiah 61:1-2 from which Jesus reads, Baawohr (2013:5) therefore refers to Jesus’ selective reading as being not a verbatim quotation as it is a *“theological work with a clear message about the content of the mission of Jesus”*, where boundaries shifted.

It is discovered that Dolby (2007:19-20) points to four actions in the Great Commission that must influence any interpretation of what is to be done:

- make disciples
- go
- baptise
- teach.

He further calls our attention to the repetition of four uses of the word ‘all’ or ‘always’:

- all authority
- all nations
- all I commanded you
- always with you.

To be accurate, though, Matthew 28:19-20 is part of a group of Scripture portions which fall into this category, and together these passages make up Jesus' last and final instructions. They are Matthew 28:18-20, Mark 16:15-16, 20, Luke 24:44-49, John 20:21-23 and Acts 1:4, 8.

When it became clear to Jesus that His people would not accept him as Messiah, the gospel was presented to the rest of the world. When Israel rejected the gospel of Jesus, God offered it to all nations. This is substantiated by the following:

The change of direction regarding the target audience triggered a heavy emotional response in the disciples. When Jesus openly spoke about His death on the cross, Peter, not understanding what was happening, rebuked Jesus (Matt. 16:20- 23). *"From that time Jesus began to show His disciples that He must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and be raised on the third day."* Peter reacted with: *"Far be it from you, Lord; this shall not happen to You!"*

It was likewise a difficult concept to grasp even for the early church. "The early Church's missionary engagement remained confined to Israel, as Jesus' ministry has been" (Bosch, 1991:42). It draws attention to the fact that all the members of the first congregation or church were Jews and that the first strife among one another was over non-Jewish, Hellenistic members. Likewise, the Apostle Peter refused to offer the gospel of Jesus to Gentiles, and God had to pursue him in a powerful way (Acts 10:14-15).

Saayman (2013:1) mentions that by the 1950s the meaning of the term 'mission' was still circumscribed, although it was no longer univocal. During the 1960s and 1970s, the use of the term multiplied exponentially, and it also came to be a strongly contested area of meaning. In the late 1980s, it had become exceedingly difficult, indeed, nearly impossible to come up with any generally accepted synopsis of the meaning of mission. We must recognise that we are dealing today with a pluriverse of missiology in a universe of missions. Mission is still one, still *missio Dei*, still the eternal outreach of Creator, Liberator, and Sustainer to the created cosmos in which we can participate, therefore a universe of mission.

Mission - 20th Century

During the latter half of the 20th century, the first attempts at giving mission a theological basis sought to frame mission in terms of the church.

The Church-centred missiology around the turn of the former century drew much of its force from the vision of the unreached nations and unconquered areas of the world. As the Church was understood as the national Church, the vision seemed to fade as the Church was planted in practically all nations. The vision of the evangelical mission movement of the unreached or hidden peoples, not as nations but as people groups, which became common from the Lausanne congress in 1974 and onwards, gave, however, new impetus to Church planting, combined with individual conversions, as the primary goal of mission (Engelsviken, 2003:487).

Engelsviken (2003:487) remarks that “*the church-centred missiology was theologically deficient in that it did not fully realise the broadness of the missionary task as a model, for example, by Jesus’ ministry to the poor, the suffering and the marginalised. When missionary goals are defined, sociologically or pragmatically, or in terms of statistics, it appears to be achievable*”. Hoekendijk (1967:19-20) has argued all along that the aim of evangelism is nothing less than what Israel expected the Messiah to do, i.e. establish shalom. This shalom is peace, integrity, community, harmony, justice, etc.

This broad vision of mission includes community development like the alleviation of poverty and promoting social justice in politics.

The Board of Directors of The World Reformed Fellowship Statement of Faith on mission and evangelism (2011:10) is very relevant to our discussion.

The period in which *missio Dei* was framed from a church, practical or ministry perspective is characterised by mixed reactions. Scherer (1987:84) observes that missionaries were highly active in the field in the decade of the 1960s, but the results for theologians were not so productive: “*‘missio Dei’ became the plaything, of armchair theologians with little more than an academic interest in the practical mission of the*

Church but with a considerable penchant for theological speculation and mischief-making" (Scherer, 1987:85).

Also, in a more fragmented approach and from a practical perspective, Ferdinando (2008:4) recognises four contemporary popular principal understandings of mission, which can be classified from broadest to narrowest:

- The traditional *missio Dei* approach that all Christian mission belongs to God
- The cultural mandate in which the church is commissioned to do everything God wills it to do in the world
- Social action, in which everything that God does is limited to social endeavours referring to the elevation of human suffering and the elimination of injustice, exploitation and deprivation
- Making disciples of all nations, and seeing this as the essential exclusive content of mission; to say and do what Jesus did, not to mean making converts only, but to become disciples in everything

It was Scherer (1987:509) that commented in 1987 that at that time scholars struggled to define missiology, that there was no agreed definition and that an understanding of the concept was elusive. According to Feshman (2013:80-86), this was the situation till recently. Fohle (2016:19) refers to Walls (2002), who calls missiology "*the systematic study of all aspects of mission being aware of the discussion whether mission is about either God's or a church (human) mission*".

Disciplines in Missions

It is at this point clear that the disciplines in Missions include the three sub-disciplines:

- Mission theory (how mission is conceptualised)
- Mission practice (how mission is executed)
- Mission education (how mission is taught)

Surely, a sound approach would be to start with what Jesus said and did when He said to His disciples: "*As the Father has sent me, even so, I am sending you*" (Jhn 20:21). Jesus made it clear that their ministry (and ours) should be modelled on His implying and

understanding of His mission and the challenge to reach a valid interpretation of all Scripture concerning Him. Regarding the teachings, commands and life and works of Jesus, “we cannot with integrity reflect on what mission might mean today unless we turn to Jesus of Nazareth in the New Testament, since our mission is anchored in Jesus’ person and ministry” (Bosch, 1991:21). Although Jesus’ sense of urgent divine mission overarches the New Testament from beginning to end, it “ultimately goes back to Jesus himself” (Moreau, Netland et al, 2000:519). Bosch (1991:22) adds: “The events at the origin of the Christian community - the ‘agenda’ set by Jesus’ living, dying, and rising from the dead - that basically and primarily established the distinctiveness of that community, and to those events we too have to orientate ourselves.” Regarding the importance of using the gospel accounts as a reference, Coleman (1963:15, 16) writes: “One has to go to the New Testament and the Gospels in particular... They are after all the only eyewitness accounts that we have of the Master at work” and again, “That is why the Scriptural accounts of Jesus, constitute our best, and only inerrant, Textbook on Evangelism”.

Advancing God’s mission, *missio Dei*, through education

It is clear to this researcher that both the creation of the world and its redemption by God’s grace are therefore the mission of God. The church is the body, exclusively dedicated to advancing the mission of God, working to advance the kingdom of God. Education’s role is to equip and train leaders in such a way as to positively affect God’s mission (*missio Dei*), using every possible opportunity available.

This researcher has found that some churches’ understanding of God’s mission in the world has been rethinking their perspective on our destination of salvation and transformation of the world, to become the kingdom of God on earth. It is in this view important to embark on the *missio Dei* perspective because from the above it is clear that *missio Dei* is the heart and point of departure for all (church) mission.

This classical stance in the extreme form, however, led to Aring’s argument that mission is redundant altogether because God completed His mission in the man Jesus Christ: “The world requires no missionary activity in order to become what it already is since Easter: the reconciled world of God” (Aring, 1971:28). This researcher maintains that this

view conflicted with Jesus' own words and command in the Great Commission, which would have been pointless if Aring had been correct.

The interpretation of what mission mean is directly connected and grounded in the way people personally think about God, the world and theology. It is mainly determined by our stance and perspective. For instance, "evangelicals" (with an emphasis on "preaching the gospel, and salvation to the unsaved" would argue that this comes above all else in missions. In contrast, the starting point for "ecumenical" interpreting the *Missio Dei* would be the suffering, poverty, and injustice in the world and the necessity to address this first. Daniel (2013:3) summed up this state of affairs when he wrote: "*The missionary movement suffers from the running battle between those who make the emphasis on the primacy of evangelism, and those who insist that the priority must be given to social action.*"

In a related debate, scholars differed regarding the importance and role of God versus the role of the church in the *missio Dei*. The dispute was in essence over which is the more important and should be more prominent in our thinking of the *missio Dei*. Considering these arguments Engelsviken (2003:482) acknowledged that the concept *missio Dei* can be seen as "an ambiguous phrase." It is the conviction of this researcher that God's actions and human activities are both an integral part of this concept. In the *missio Dei*, they can only be distinguished but never separated. The interpretation of the *missio Dei* is dependent on the place from which we observe this concept.

The critique for those who argued that the emphasis should be on God and not the church/humans were reminded that this was the status quo in the church for many millenniums. For many years the theological viewpoint was that mission is one of many responsibilities and activities of the church. The result however was that mission work was mostly left for a committee or delegated or even individual church members, as well as inviting mission workers to propagate and motivate the congregation regarding missions. That meant that only a small selection of the congregation was interested or involved in mission. Sometimes this group even had to finance this ministry or mission projects themselves although in most cases a small amount was often allocated for missions in the church budget. In some churches, the effort was limited to an amount given to a mission organisation or mission worker somewhere in the world and a report

and feedback on the mission work done. It is clear that money or support for missions was low on the priority list of many congregations arguing the survival and needs of the church should come first. Measured solely by the enormous and still growing need for pastors leading Christian congregations in Africa, the result of this approach clearly showed its deficiency and flaws. Even in the latter stages amidst the awakening of the importance of missions many spiritual leaders did not recognize the fundamental shift in theological thinking regarding missions. Thus Scherer (1987:84-85) remarks that even in the period in which the *missio Dei* was framed from a church, practical or ministry perspective is characterised by mixed reactions. Missionaries were highly active in the field in the decade of the 1960s, but the results for theologians were not so productive: “‘*missio Dei*’ became the plaything, of armchair theologians with little more than an academic interest in the practical mission of the Church but with a considerable penchant for theological speculation and mischief-making”.

Another disagreement among scholars surfaced. It centred on the relationship between evangelism and our social responsibility in the *missio Dei*. Again, putting one before the other in value, created tension and disagreement. In an attempt to solve the enigma of this relationship, Daniel (2013:4) proposed that “*we distinguish between two different mandates, one spiritual and the other social. The first refers to the commission to proclaim the gospel of salvation through Jesus Christ; the second calls Christians to responsible participation in society, including working for human well-being and justice*”.

A problem was also encountered regarding the understanding and interpretation of the term “missiology.” Scherer (1987:509) commented that –in his time- scholars struggled to define missiology, that there was no agreed definition and that an understanding of the concept was elusive. Eventually, Fohle (2016:23) explains the term “missiology” in these words:

Missiology is concerned with God’s glocal (global) mission. It recognizes that mission under consideration is not a human-made business. It originates from God, but God uses people whom he calls through Christ. These people are gathered, nurtured, and used in the context of a local expression of the Church of Christ, irrespective of its denominational identification.

One may ask: Are these debates and theological differences regarding the missio Dei noteworthy? Walls (cited by Fohle, 2016:19) answered this question positively by declaring that studying “missiology” is “the systematic study of all aspects of mission being aware of the discussion whether mission is about either God’s or a church (human) mission.”

There are many contributions by scholars in explaining what they believe is part of the missio Dei. For instance, the worldwide Anglican Communion adopted by the Lambeth Conference of Bishops in 1988, contains the following Five Marks of Mission (<https://www.anglicancommunion.org/mission/marks-of-mission.aspx>):

The mission of the church is the mission of Christ:

- To proclaim the good news of the kingdom
- To teach, baptise and nurture new believers
- To respond to human needs by loving service
- To seek to transform unjust structures of society
- To strive to safeguard the integrity of creation and to sustain the life of the earth

Wright (2013) saw a parallel with the Great Commission in Matthew 28:16-20 and argued that it corresponds in a significant way with the above Five Marks of Mission.

The Board of Directors of The World Reformed Fellowship Statement of Faith on mission and evangelism (2011:10) explained the missio Dei under the following headings:

- The calling to be God’s witnesses through word and deed.
- The extent of the call to mission
- The compassion of Christians for the world
- The transformation of the human community

From this short oversight regarding the background and context, it should be clear that the concept of missio Dei is indeed complex, and one needs to consider this when interpreting this concept.

There is another warning when interpreting the *missio Dei*. In doing so, one has to be aware of our often unnoticed and unintentional biases. Our interpretation of what the *missio Dei* means is for example tainted by the way people view the role God assigned to His church in the world. According to Thomson (2011:9-12)) Christians and churches hold three fundamentally different approaches.

The fortification paradigm suggests that the fundamental calling of the church is to guard the integrity of its divinely wrought life against the assaults of the world. In this view, the basic task of the church is vigilant preservation and the basic threat to the church is the destructive character of the larger culture. The result is a separate existence, removed from the corrupting travails of the world.

The accommodation paradigm suggests that the fundamental calling of the church is a collaboration with the world in the service of the greater good. From this perspective, the basic task of the church is an active partnership with its neighbours in the interest of social renewal, and the basic threat to the church is its separatist tendencies.

The domination paradigm suggests that the fundamental calling of the church is to triumph over her cultural enemies. In this view, the basic task of the church is to extend its values into the world, while the basic threat to the church is those whose values differ from their own.

The implications of these different stances mean that the *missio Dei* is seen by the first as more or less a “hit and run” exercise being afraid of being influenced and defiled by the sinful world. Thus, there will be no real drive or commitment to get involved and connected with communities outside the church or get involved in social or political issues. (These are often Christians coming from a country where churches and Christians are persecuted and punished for their faith).

In the second instance, the *missio Dei* will be seen as more of a social contract with the world, being occupied with material things and the practical needs and lives of people with a lesser role in spirituality, salvation, church, or the Word of God. (This tendency is seen in many “Western” and European countries today i.e., where money and materialism

have become more important than spirituality or church - life and the individual and his or her rights became more important than the wellness of the community).

In the third scenario, the *missio Dei* will be seen as God's mission and call to change the world socially and even politically. Here the *missio Dei* does not mean a separation from the world but quite the opposite. The *missio Dei* by these Christians is perceived as God's wish and command to get involved and to change the world here and now. (This phenomenon is often seen in African countries where the population over a longer period was subjected to an unjust political system or regime or as in some cases the result of colonisation and resulting oppression).

There are indeed many reasons why we interpret *missio Dei* the way we do. One can even add to this list, the milieu we live in and the popular themes of the day and even our personality. They all play a role. We will naturally lean towards an interpretation which fits our personality, fits the leading motives and philosophy of our generation, and finds acceptance with our peers when the only bias we should have is a bias to understand the *missio Dei* according to the Bible.

In this study, *missio Dei* should be interpreted to fit an African perspective and the background of the pastors.

It is quite clear that scholars have a problem defining what the *missio Dei* is.

For example, Bosch (cited by Ferdinando, 2008:47) states that "*the Bible does not offer a single mission theology and believes that it is therefore impossible to construct a single biblical theology of mission on which to base contemporary practice.*" The same status is reflected in the conclusion of Omwenga (2013:8,107) who mentions that scholars are still grappling with the meaning of the term '*missio Dei*' and with its implications for any relevance to the world, the church, theology, and missiology and that the term still does not have a universally acceptable definition. Therefore, Ferdinando (2008:47) concludes: "*Ultimately, mission remains indefinable... the most we can hope for is to formulate some approximations of what mission is.*"

From the foregoing, there can be no doubt that the concept of *missio Dei* has its origin in God himself and that this truth is revealed in both the Old as well as New Testaments. It

is a mission which in essence is a mission to save the world. Summing up this mission of God perfectly and in only one verse, Jesus said in John 3:16. “*God so loved the world that He gave ...*” Surely not in dispute is the fact that “calling” and service go together. In the example of God calling on Jesus, it meant by implication that God the Father *called* Jesus to service in His Masterplan.

2.3.3.1 The Twelve and the missio Dei

In Hebrews 3:1 Jesus is called “the apostle”. The Greek term *apostólos* means “the one sent forth” or “messenger” (Cumberlege, 1953:94; Berry, 1950:12; Tenney, 1963:52). Jesus’ 12 disciples are called “apostles” (Matt 10:2; Luk 22:14; Acts 2:42-44; 1:25-26; 5:2; 8:18), which is, according to Luke, a name that Jesus himself picked for them (Lk 6:13). Jesus as well as the Twelve are God’s messengers. They proclaim the *euangelion* – “good news” or “glad tidings”. The Greek *euangelion* in Mark 1:1 is translated in many English translations as “glad tidings” (Berry, 1950:79). The term ‘Gospel’ derived from the Anglo-Saxon *gōd spell* is a literal translation and a synonym of *euangelion*. Matthew, Mark, Luke and John’s account of the message of Jesus is called the “Gospels”, meaning “glad tidings” (Tenney, 1963:318).

The angel Gabriel was sent from God in heaven to announce the imminent mission of Jesus to earth (Matt 1:26). John the Baptist was sent from God to bear witness to the coming of Jesus, the true light (Jhn 1:6-8, 33), emphasising from the outset that Jesus is sent from God above (Jhn 3:16-17). The Word of God (or God) is incarnated (John 1:13, 18). In his first sermon and manifest, Jesus reads the words: “*He (God, by his Spirit) has sent me to...*” (Lk 4:18). Throughout His ministry, Jesus refers to His mission. “*I must preach the kingdom of God ...for therefore I am sent*” (Lk 4:43), “*I am sent to the lost sheep of Israel*” (Matt 10:6; 15:24), “*My meat is to do the will of him who has sent me*” (Jhn 4:34), “*He that honours not the Son, honours not the Father which has sent him*” (Jhn 5:23). The list goes on and on: John 6:29; 7:16, 28; 8:16; 9:4; 10:36; 11:42, to name but a few. Luke in Luke 9:29-36 narrates a dramatic supernatural encounter between Jesus, Peter, John and James with two prophets, Moses and Elijah. It is a message regarding the unfolding and accomplishment of Jesus’ mission and the ceasing of His mission in Jerusalem (Lk 9:31) - confirmation from heaven that Jesus’ mission was orchestrated from heaven.

Thus, not only is Jesus painstakingly aware of His mission, but the sending out of His disciples becomes part of His mission (*missio Dei*). He sends out His 12 disciples on a mission (Lk 9:1) and then 70 (Lk 10:1), claiming that He sends them out on a mission as sheep amid wolves. In John 17:18 He prays, reporting to His heavenly Father that He has already accomplished the sending out of the disciples as part of His mission. “*As Thou hast sent me into the world, even so have I also sent them into the world.*” Cole (2008:185) states: “*Ultimately, each Church will be evaluated by only one thing—its disciples. Your Church is only as good as her disciples. It does not matter how good your praise, preaching, programs or property are; if your disciples are passive, needy, consumeristic, and not [moving in the direction of radical obedience], your Church is not good.*” Thus, Jesus was, from the beginning, cognisant of his Father’s mission (recorded as early as his twelfth year (Lk 2:41, 49) and the Twelve as early as their calling as disciples (Lk 6:12-16).

2.3.3.2 Paul and the *missio Dei*

Paul was a remarkable disciple of the gospel of Jesus Christ. In studying the life and ministry of Paul, O’Brien (1995:2) emphasises the importance of God’s calling as a precondition to partake in the *missio Dei*. It all started with Paul’s encounter with the risen and exalted Lord Jesus (Acts 13), the memory of his calling by the grace of God, which he often shared (Gal 1:12, 16; Eph 3:1-3) and reminded others of (1 Cor 1:26; 7:20). Schank (2016:2-3, 10) comments that it was not a strategy, a tool or a work ethic that “fulfilled” the “work”. God used Paul. God set the agenda. The demonstration of the Holy Spirit’s power confirmed the strategic priorities of mission in Paul’s life. Paul’s summary in Romans 15 was the culmination of a career led by the Spirit. His mission *work* was initiated, authorised, directed and approved by the Holy Spirit. In other words, Paul’s involvement in mission, it is based on a living relationship with Jesus Christ as Lord facilitated by the Holy Spirit. How do we define strategic priority in pioneer contexts?

Schank (2007:11-18) argues that the distinct nature of pioneer missions is at risk of being consumed by the broader *missio Dei* of the church. Schank’s answer to the above question is that the timeline in Paul’s Romans 15 summary, together with the context of the Acts 20 timeline, reveals five such priorities for mission.

- Paul became a pioneer through his mission.

Paul stated that it was always his ambition to preach the gospel where Christ was not known so that he would not be building on someone else's foundation (Rom. 15:19-20).

The *where* mattered to Paul and it was distinctly pioneering in nature. This perception is apparent in the specific metaphors he applied to his vocation. Examples include "planting" (1 Cor 3:6-9, 9:7, 10, 11), "laying foundations" (Rom 15:20, 1 Cor 3:10), "giving birth" (1 Cor 4:15; Philemon 10) and "betrothing" (2 Cor 11:2). Schank (2007:4) refers in Romans 15:21 and Isaiah 52:15 to Paul's all-consuming ambition to proclaim Christ where he had never been heard, e.g. to kings.

- Paul's mission required gospel proclamation.

Paul said: "Because of the grace God gave me to be a minister of Christ Jesus to the Gentiles. He gave me the priestly duty of proclaiming the Gospel of God so that the Gentiles might become an offering acceptable to God, sanctified by the Holy Spirit" (Rom 15:15-16), and in Romans 15:9 "By the power of signs and wonders, through the power of the Spirit, So, from Jerusalem all the way around to Illyricum, I have fully proclaimed the gospel of Christ."

- Paul's mission sought the obedience of the Gentiles to the Word of God.

Paul stated: *"I will not venture to speak of anything except what Christ has accomplished through me in leading the Gentiles to obey God by what I have said and done"* (Rom 15:18). Paul prioritised disciple-making, resulting in the obedience of the Gentiles.

- Paul's mission resulted in newly planted churches. It was part of his goal.

Paul prioritised the formation of churches (foundation laying) throughout his ministry (Acts 14:23; 1 Cor. 3:9-11; Eph. 3:7-11; 1 Thess. 2:17-3:13; Titus 1:5). "It has always been my ambition to preach the gospel where Christ was not known, so that I may not be building on someone else's foundation" (Rom. 15:20), and again in 1 Corinthians 3:10 "By the grace God has given me, I laid a foundation as a wise builder, and someone else is building on it. But each one should build with care."

- Paul's mission was multiplied through "co-workers" (Acts 20:4).

Schnabel (2008:249) identifies approximately 100 names that are connected to Paul in the New Testament, 38 of whom are co-workers of the apostle, by the use of terms such as brother (*adelphos*), apostle or envoy (*apostolos*), servant (*diakonos*), slave or fellow slave (*doulos/syndoulos*), companion or partner (*koinonos*), worker (*hokopion*), soldier or fellow soldier (*stratiotes/systratiotes*), fellow prisoner (*synaichmalotos*) and fellow worker (*synergos*).

The observation was made (Brisbane Conference, 2012:18-19) that the Apostle Paul was supremely successful as a missionary. Within 10 to 15 years, he was able to boast that he had reached the Mediterranean world, having established churches in all countries where he had gone. These churches were founded on three specific principles:

- They were to be self-governing. Each was under its eldership (Tit 1:5).
- They were to be self-sustaining and self-supporting.
- They were self-propagating. They grew naturally.

In conclusion, it can be said that Paul in his ministry imitated Jesus. He did what Jesus did. As Watson (2013:237) puts it: "Like Jesus, Paul built a team of close associates and invested heavily in emerging and less experienced leaders. Appointed by the Lord to be a preacher (*κῆρυξ*), apostle (*ἀπόστολος*), and teacher (*διδάσκαλος*) of the Gentiles [1 Tim 2:7; 2 Tim 1:11], Paul understood that he and all other gifted leaders were entrusted with stewardship that required them to build wisely and effectively into people's lives" (1 Cor 3:10-15). It differed, though, in an important aspect. These leaders were not to build great ministries around their gifting. "*Rather, these gifted people are given to the church to equip God's people for ministry to others, to edify (building up) the body of Christ.*" Forman, Jones and Miller (2004:44-45) highlight several characteristics that were common to the leadership development strategies employed by both Jesus and Paul. They both drew a small group of key followers around them and invested heavily in their lives over an extended period, travelling and working together as a team. The relationships, sense of community and 'life-on-life' experience this facilitated were fundamental to the developmental process. Equally important was the learning environment. This developmental process took place in the context of actual ministry, providing time for reflection, character development, doctrinal understanding, and growth

in ministry competence. Moreover, for both Jesus and Paul, especially at the beginning of the process, character and obedience were regarded as far more important than knowledge and skill.

In Paul's way of teaching, we learn that the academic person is called, and, like Paul, the Spirit must be followed in the teaching of disciples. Paul demonstrated how to successfully interact with people in a variety of teaching situations. Consider the following principles of teaching that are illustrated by Paul's ministry:

In parallel with the *missio Dei* model for Africa, the researcher found that Paul was a teacher who knew his audience. He would adjust his approach depending on whether he was teaching Jews or Gentiles. Paul modified his message and teaching.

Paul was not only a gospel scholar, but also a talented and empathetic teacher. African church leaders can follow his teaching strategies to teach by example, know their audiences and redirect conversations where necessary and communicate effectively with those they teach and seek common ground.

Paul, as a master teacher, was able to reach all people he taught, and he never gave up. In 2 Timothy 2:24, Paul wrote that a servant of the Lord should be "apt to teach". Paul provided a model of this through his words and actions. His passionate extremism, however, was doubtless often attractive and persuasive. Paul made people believe that they could change for the better, and this often happened. This is an ethical view for the *missio Dei* model for the training of untrained and partly trained ministers in Africa.

2.3.3.3 Teaching, preaching and the missio Dei

The motive of teaching is likewise prominent in Jesus' ministry. As Gathogo (WCC, 2013:45) remarks: "*Christianity, from its very inception, is a teaching religion.*"

Scholars in homiletics such as Adams (1982:51) have tried to show that there is a vast difference between teaching and preaching. Adams illustrates quite clearly the difference between a preaching format versus a teaching or lecture format.

Preparing a sermon and first determining the purpose of the sermon (preaching format) rather than starting with a heading such as "theme" or

“subject” results in a drastically different sermon approach, content and result, the preaching style having a much more appealing effect and leading to more effective preaching in a church context. Theologically, though, it seems that the New Testament does not differentiate between teaching and preaching. Sometimes, people spoke interchangeably about the practice of teaching and preaching. Matthew 4:23 declares that Jesus was “teaching in the synagogues”, whereas Mark and Luke indicate that he was “preaching” (Mark 1:39, Luk 4:44). In Jerusalem, the same apostles who were “proclaiming in Jesus the resurrection from the dead” were at the same time “teaching the people” (Acts 4:2). In Antioch, the work of Paul and Barnabas is described as “teaching and preaching the word of the Lord” (Acts 15:35).

The Greek word most frequently used to describe a preacher in Jewish tradition is *herald*. Heralds (as in Daniel 3:4) were employed by kings to announce decrees and proclaim their coming (Dake, 1963:859). This person announced or proclaimed a message, generally from the king or some other ruling authority, to those who had not heard it before. Hence Jesus’ words at the beginning of His ministry: “*From that time Jesus began to preach (kerussein = to proclaim) and say, Repent; for the kingdom of heaven is at hand*” (Matt. 4:17). The term ‘herald’ might be substituted for ‘preacher’ in 1 Timothy 2:7; 2 Timothy 1:11 and 2 Peter 2:5. Preaching in New Testament times primarily related to *announcing* good news (Lk 4:18; 8:1; Acts 20:25; 2 Cor 10:14).

In the Great Commission Jesus commanded his disciples to go and to “*make disciples*” (Matt 28:19-20), which the evangelist Mark declares as meaning to “*preach the gospel*” (Mk 16:15). A hard distinction between teaching and preaching seems to be forced and is, therefore, a modern notion not consistent with the Gospels. Scholars have argued that both teaching and preaching have in essence the same message; it is simply their points of emphasis that differ. Waggoner (2003), for example, follows a general trend and provides the following explanations:

The message preached was the message announced, the message taught was the message explained, clarified, and applied, with exhortation to live by it. Whereas the message preached (announced) was primarily for conversion, the message taught (explained, clarified, applied, with exhortation) was

primarily to build faith, Christian conviction, and character. Essentially, preaching lays the foundation for teaching.

Knoetze (2021:6-7) rightly states that:

‘Teaching them to obey everything I have commanded you’ is part and parcel of the *missio Dei*, to make disciples and spiritual formation has to do with teaching. As such, the divisions between theological education and spiritual formation or silence and academic study are false dichotomies. The influence of spirituality rather than theological education has influenced the history of mission as well as African history.

For this researcher, the main difference is the fact that when “preaching”, there is, or should be, a spiritual appeal for a response. It is more of an immediate or direct challenge.

The next question can rightly be asked: In the “teaching” style, is this direct appeal often absent? In Campolo’s words (2010:149,152):

The difference between teaching and preaching is a matter of emphasis. Whereas preaching inspires listeners to decision making, teaching is an ongoing process of instruction in how to live out those decisions. That is the reason why preaching and teaching go hand in hand. Success for both for example involves motivation.

The researcher, at this stage, arrives at the question: how then are the motives, teaching (preaching, discipleship) and mission integrated into the mission model of Jesus?

Logic prescribes that there would have been no teaching of Jesus in the absence of His mission. If His mission had not been realised, there would have been no *euangelion* or “glad tidings” to proclaim, teach or preach. Thus, it must be concluded that this model of Jesus is a mission model characterised by teaching. In other words, in the model of Jesus, all teaching is relevant to Jesus’ mission. Yount (2008:57, 61, 65) maintains: *“Teaching the Bible was not his goal. He employed his mastery of scripture and teaching to teach people. People were his focus. Scripture was his means.”* Jesus personalised teaching, addressing the real-life needs and aspirations of His listeners. He both

understood humankind and diligently paid attention to the Holy Spirit's leading as He taught and ministered. The character was more often His focus than the content.

2.3.3.4 Teaching style of Jesus

Regarding the style Jesus employed to teach, Jesus' style was personal and experiential, which came from His role as both instructor and educator. Heskett (2009:17-30) cites Clement of Alexandria who said of Jesus: *"As Teacher, He explains and reveals through instruction, but as Educator He is practical. The Master Teacher guided people to knowledge through both revelation of fact as well as a practical outlet through daily life."*

Coleman (1964) identifies the underlying principles that consistently determined what Jesus' action would be in a given situation. Rees, in his preface to his work *"The Master Plan of Evangelism"*, remarks that by taking this approach, Coleman rescues *"the concept of evangelism from the special and occasional and anchoring it where it belongs in the essential ongoing life, witness and congregation"*. Regarding the *how* of Jesus' mission, Coleman argues that the Master had a plan. He identifies and discusses eight principles in the model of Jesus, explaining that Jesus gave us a methodical outline to follow, even if specific methods will vary. These eight principles are:

- The correct selection
- Association
- Consecration
- Impartation
- Demonstration
- Delegation
- Supervision
- Reproduction

These principles can be adapted and used successfully in the Wheels training programme to provide sound theological training to church leaders.

Furthermore, there are three elements to take into consideration for effective ministry, namely: Ethos, Pathos and Logos.

These criteria can be applied to Jesus' teaching as it should be present in every preacher's ministry:

Regarding ethos, Jesus' lifestyle, in many ways, reflects His teaching in the Bible. He asked His disciples to have an attitude of serving others (Lk 22:26; Lk 14:11) and gave the example by washing the feet of the disciples (Jhn 13:12). He taught about the deceitfulness of riches (Matt 13:22) and had no material possessions (Matt 8:20). He required of His disciples to leave their job, family and all other help and security behind (Lk 14:26; Matt 19:21) and that is what He did Himself (Mk 3:34). He expected His disciples to pay the price of persecution (Jhn 21:19) as He Himself expected to suffer (Lk 9:22) and then suffered and died as forerunner (Luke chapter 23).

Regarding pathos, Jesus often told stories that touched the heart and emotions. The parable of the prodigal son and the reunion with his father (Luke 15); people losing other valuables, i.e., a farmer searching for and finding his lost sheep; a widower losing her money (Luke 15); His anger with people who made the temple a house of merchandise instead of prayer (Jhn 12:16). The disciples saw Him weep over Jerusalem (Luke 13:41) and have compassion for others (Jhn 11:35). They also observed His agony in Gethsemane, sweating blood (Lk 22:44).

Regarding logos, Jesus often used plain logic in His arguments and rationale, as illustrated in His polemic and disputes with the Pharisees (Matt 23; Lk 11:17-23), and their tempting questions (Matt 23:35; 16:3; 15:7; 12:34-35) and other occasions such as His argument about a new cloth unto an old garment or new wine in old bottles (Matt 9:16-17). His employment of rational arguments is demonstrated more than once in His Sermon on the Mount and His reference to the function of salt and light (Matt 5:13; 5:29-30).

The Lausanne Conference (2005:18-22) in their paper accepted the following regarding Jesus as a model teacher.

- Regarding his strategies and methods of teaching, Jesus:
 - concentrated on small groups
 - showed life-to-life transference/modelling
 - built community

- used stories and illustrations
 - included active learning or learning by doing
 - had a holistic and balanced approach
- Regarding Jesus' characteristics as a teacher:
 - He was a model of what He taught
 - He established relationships with His learners
 - He was comfortable with people of all kinds
 - He was a man on a mission
 - He was prayerful

It should be emphasised at this point that Jesus, in His teaching on spiritual leadership, supplied three important metaphors to clarify the character of such a leader:

- The leader as a servant

"The Son of Man did not come to be served, but to serve, and to give His life a ransom for many" (Matt 20:25b-28). Pointing to Mark 10:44, Hutchinson (2009:62-64) identifies three key issues that Jesus sought to clarify regarding spiritual authority:

- It comes only through the path of sacrifice and suffering (v. 38–39);
- It can be sovereignly granted only by God the Father (10:40); and
- It is demonstrated through servanthood, selflessness, and sacrifice for others (10:41–45).

- The leader as a steward

This is about leadership responsibility. The disciples were to be *"faithful and sensible stewards"* who would take good care of the owner's servants (Lk 12:41-48).

- The leader as a shepherd

Shepherds were responsible for overseeing, tending, caring for and protecting the sheep entrusted to them. Tending involved caring for the weak, lame and sick. Jesus identified Himself as the good shepherd (Jhn 10:1-6, 11-18). Vale (2009:69) states that one of the main analogies for a pastor in the Scriptures is the shepherd. The

main task of a shepherd is to lead his sheep. Paul tells the pastors in Ephesus to pay careful attention to themselves and to the flock, of which the Holy Spirit had made them overseers (Acts 20:28). Then in Titus, he calls the overseers “God’s administrators” (Tit 1:7). Paul sees a close connection between shepherding and overseeing. According to Lloyd-Jones (1980:193),

A pastor is a man who is given charge of souls. He is not merely a nice, pleasant man who visits people and has an afternoon cup of tea with them or passes the time of day with them. He is the guardian, the custodian, the protector, the organizer, the director, and the ruler of the flock.

The Lausanne Conference paper concludes with a paragraph on the important role of the Holy Spirit in His teaching. With all the observations, comments and viewpoints mentioned, one has to agree with calling Jesus a “master” in teaching.

The challenge of our day for transforming pastoral training in Africa

Jesus taught many things to help people to live victoriously. In the education of leaders and church lay ministers, it is clear from the research that Jesus’ model is a new way of teaching people. In the *missio Dei* thinking, the radical idea is challenging the idea of the proactive way. We tend to think of the academic training model. Academic institutions may lose the opportunity to bring education to the grassroots level. Just like Jesus dismantled the many traditions of His day, the challenge in the *missio Dei* academic world is to dismantle certain of the traditions of our day.

2.3.3.5 Threats of missionary work today

Regarding methods of missionary work and theological training for today, Woodward warns (2008:43-44) that care must be taken with the methods used in previous ages. We must consider what the digital age requires and understand that other models may be outdated and will become obsolete in a different environment. We must acknowledge that our world is not the same as previous generations. We now live in a globally connected world and in our current information society, we simply “Google” for information and use smartphones to communicate (technology).

It is not difficult to see why Karamaga (2013:18) concludes: “*Quality theological education that is accessible and relevant is not a strategic option for any Church – it is the only imperative choice.*”

Applications for evangelisation and mission will surely in future change methods of learning, communicating, and administering mission.

2.3.3.6 The Holy Spirit and leadership in ministries

Regarding spiritual leadership, many scholars emphasise the importance of recognising and acknowledging the role of the Holy Spirit in the *missio Dei* as the Leader of leaders of men. In the New Testament, the connection between Christian leadership and the Holy Spirit is very clear, when we think of words like:

- anointed
- empowered
- lead/guide
- help discern
- gifts and fruit
- help with writing the gospels/books

Jesus Himself was conceived by the Holy Spirit (Matt 1:18-20) and anointed with the Holy Spirit after His baptism (Matt 3:16). The Spirit played an important role in Jesus’ public ministry. The gospel writers described Jesus as “*led by the Spirit*” (Matt 4:1) and “*full of the Holy Spirit*” (Lk 4:1). Luke noted that Jesus operated “*in the power of the Spirit*” (Lk 4:14). Luke quoted Jesus as saying that the Spirit was on Him (Lk 4:18), and Matthew quoted Jesus as saying that He cast out demons by the Spirit (Matt 12:28).

The book of Acts highlights the prominent role of the Holy Spirit among leaders in the early Church. Peter, Paul, and others were “*filled with the Spirit*” (Acts 4:8, 4:31, 13:9, 13:52). In Acts 13:1-4, the Spirit spoke to the leadership team at the Antioch Church. Saul was set aside for his work, to which God had called him, by the Spirit.

Recalling the examples in the Old Testament, Watson (2013:290) concludes that God’s sovereign hand was all too evident in the development of leaders such as Moses, David,

Samuel and others. He says: “Jesus served as the primary teacher, trainer, and mentor for his followers. After His ascension, however, the Holy Spirit quickly emerged as the primary developer of emerging leaders.”

Zuk (2003:20-21) notes the significant role that the Holy Spirit played in the life and writings of Paul. Paul openly confessed that his message came with the Holy Spirit’s power (1 Cor 2:4; Rom 15:18-19) and that it was the Spirit who revealed all that God had for His people (1 Cor 2:9-12). Speaking from a platform of personal experience (Acts 9:17; 13:9), Paul exhorted believers to be continually filled with (controlled by) the Spirit (Eph 5:18).

Both the Lord Jesus and the Apostle Paul practised a simple and straightforward approach to leadership development — quality investment in a few handpicked emerging leaders who, in turn, continued the process by investing in others. Using a considerably basic mentoring/apprenticeship approach, Jesus and Paul were successful in raising reproducing leaders — building character, teaching sound doctrine, and developing competence — all in the context of active ministry while in pursuit of a God-given mission (Forman et al. (2004:44-45)).

2.3.3.7 Leadership, culture and the missio Dei

The influence of culture on human behaviour is taken seriously today, by definition, important in Africa. Romanowski (2001:26) defines culture as “*a collection of ideals and beliefs, values and assumptions that makes up a kind of master plan for living and interpreting life*”. Kenneson (1999:21), while conceding that there are numerous strengths and weaknesses to varying definitions, says, “*Cultures are distinguished from one another by those shared practices, convictions, institutions and narratives that order and give shape to the lives of a particular group of people*”. Scholars such as Tanner (1997), Dryness (2004), Smith (2009), Romanowski (2001:96) and Crouch (2008), who tried to find a common definition of this concept, agree that culture involves:

- Language (words and meaning)
- Artefacts (cultural goods)
- Narrative (theology, stories, and doctrines)
- Rituals (rites, practices and liturgies)

- Institution (structures, symbols and systems)
- Ethics (being, doing and reflecting)

Things that have the power to shape our lives profoundly are the language we speak, the artefacts we use, the rituals we engage in, our approach to ethics, the institutions we are a part of and the narratives that we listen to. Woodward (2008:23) proposes that we need to ask ourselves critical questions about the influence of culture on spiritual leaders. He argues that *“spiritual leaders (who are strong exponents of culture) are highly influenced by their own culture and they have a unique contribution to the cultivation of such a culture”*.

As to the impact of modern communication on culture, Miller explains that there is a chain reaction that has to be understood:

When our means of storing and distributing information change, our perceptions change. Changed perceptions create changed understandings and even changed psychology. Changed identity affects relationships. Changed relationships affect the traditions and institutions that support those relationships. These changes eventually reach a cultural critical mass, igniting a battle between old and new worldviews. Communication is the medium for relationships, community, and culture, so a more efficient or powerful tool of communication results in their restructuring (Miller, 2004:114).

The telling of Jesus’ mission in the gospels appears to be very much a mini version or a pattern of what we find in the Bible as a whole. In the books of the Bible, the divine mission is also presented in two parts or movements, i.e., the Old and the New Testaments. The first story starts with Adam and Eve, followed by God’s exclusive involvement with the nation of Israel. This story in the Bible ends with Jesus’ crucifixion. The second story starts with the resurrection of Jesus and God’s involvement with His church and ends with Jesus’ return.

If the observation that the gospel told both an Old Testament and a New Testament mission story is correct, it has major implications for the church’s understanding of the *missio Dei*. In understanding the message of the Bible, Christians clearly distinguish between what belongs to the Old Testament and what belongs to the New Testament,

and we evaluate the text and message from this context. The danger is that if we do not consider this difference, we end up with a mission practice that is based on the mission story of Jesus to the Jews, and we try to make our principles and practices, based solely on the Old Testament, part of the Christian mission without realising they are not valid.

2.4 CONCLUSION

It is clear to this researcher that the biblical mandate and foundation is to lead people to salvation in the fullest sense, which entails a life of discipleship and holiness. This overview in biblical-theological foundation makes it apparent that the biblical attitude towards education is not simplistic, as we see in man's futile striving to find God, or as a preparation for the gospel, or as an arena of grace leading towards the experience of salvation. Biblical theological foundation gives the church an authentic biblical theology.

For this researcher, it is of paramount importance that any mission activity, basic knowledge and understanding of theology, especially in Africa, must be biblically based. The cultural, contextual and spiritual background of Africans should always be kept in mind.

It is clear to this researcher that both the creation of the world and its redemption by God's grace are therefore the mission of God. The church is the body, exclusively dedicated to advancing the mission of God, working to advance the kingdom of God. Education's role in the Wheels programme is to equip and train leaders in a positive way towards God's mission, using every possible opportunity available in advancing God's mission, *missio Dei*.

This researcher has found that some churches' understanding of God's *missio Dei* has caused them to rethink their perspective on salvation and transformation of the world, to become the kingdom of God on earth. Jesus taught many things to help people to live victoriously. In the education of leaders and church lay ministers, it is clear from the research that Jesus' model is a new way of teaching people in Africa.

Parallel with the *missio Dei* model for Africa, the researcher found that Paul was a teacher who knew his audience. He would adjust his approach depending on whether he was teaching Jews or Gentiles. Paul modified his message and teaching. Through this

research, it is confirmed that Paul was not only a gospel scholar but also a talented and empathetic teacher. African church leaders can follow his teaching strategies to teach by example, know their audiences and redirect conversations where necessary and communicate effectively with those they teach and seek common ground. Paul, as a teacher, was able to reach all people that he taught, and he never gave up. Paul provided a model of this through his words and actions. This is an ethical view for the *missio Dei* model for the training of untrained and partly trained ministers in Africa.

The goal of the Biblical Theological foundations of theological education and pastoral training from a *missio Dei* perspective and the Wheels model in African theological training is to nurture gifted leaders who are in turn to nurture other believers so that the church can effectively fulfil her missional mandate. In this, *Wheels for God's Word*, in its holistic approach, engages with other role players. Because of the relationship between theological training and the practice of ministry, enriching theological training will enhance the ministry in the churches, thus translating theological training into practical ministry. The effectiveness of theological training must therefore be measured by how it enhances the practice of ministry in the work of its leaders. The question of the relationship between theological training and practical ministry rose from a concern about the quality of theological training. Over time, there has been a growing dissatisfaction with the state of theological training, also in Africa. Dissatisfaction has mainly been coming from the churches which are the producers and the recipients of the theological school's graduates.

The *Wheels for God's Word* model training approach can be applied to any model of training, be it formal or non-formal. To be adopted into the formal model of theological training will require some radical changes to the existing structures. These changes include an integrated, programmatic approach that comprises the academic, spiritual, and practical components. The proposed model offers a creative approach to theological training, designed to aid in the development of the whole person whilst at the same time advancing the competence of pastors in their ministerial roles. This has been proven to provide holistic ministerial training that is characterised by knowledge of the Bible, spiritual formation, and practical training on how to handle church ministry.

This researcher maintains that all theological training should be done from a biblical *missio Dei* perspective. We should never compromise sound biblical-theological foundations in theological education and training. Our focus in biblical-theological training is to see the kingdom of God expanded. As we learn from past experiences, we need to look at the history (holistically) of theological education as it took place through the ages to the present, regarding training from a *missio Dei* perspective. God's *missio Dei* is the salvation of the world through Jesus Christ, thus, the triune God's plan to save the world (Gen 3:15; Jhn 3:16).

In the words of the LWF: "*Mission is primarily and ultimately, the work of the Triune God, Creator, Redeemer, and Sanctifier, for the sake of the world, a ministry in which the church is privileged to participate*" (cf LWF 1988:6-10). Mission has its origin in the heart of God.

The question is: does *Wheels for God's Word* fulfil this understanding of the *missio Dei*?

To fulfil the focus of this study, the researcher will in Chapter 3 critically assess missiological perspectives of theological education and pastoral training from a *missio Dei* perspective, through the ages to the present.

CHAPTER 3

HISTORICAL JOURNAL: A SUMMARY OF THE HISTORY OF THEOLOGICAL EDUCATION THROUGH THE AGES TO THE PRESENT FROM A *MISSIO DEI* PERSPECTIVE

3.1 INTRODUCTION

In the preceding chapter, a thorough discussion was done on the biblical principles regarding a *missio Dei* perspective for pastoral theological training.

In this chapter, we will discuss theological education throughout the ages and to what extent the Wheels for God's Word model made a possible contribution to relevant contextual theological training from a *missio Dei* perspective in Africa. Also, what lessons can be learnt from the Wheels for God's Word model that may be relevant for transforming pastoral training in Africa?

The aim and objective of this chapter are to research the history of theological education in the church and to come to an understanding of what the current main missiological consensus is among missiologists on theological education and pastoral training from a *missio Dei* perspective. This researcher is convinced, as does de Gruchy (2010:42), that if theological education has anything to do with the church, it must therefore be obvious that theological education must engage with missional practice.

To provide a historical journal, a summary of critical debate with viewpoints on theological education from a *missio Dei* perspective will be given.

Wahl (2011:27) argues that:

a macro vision that emerges out of a discourse on theological education, using a time frame, is important as it contextualises the argumentation on theological education (see Diagram 4 – timeline of theological education). It recognises the developmental timeline of theological education, and in so doing, prevents any study from becoming anachronistic. It enables us to identify certain themes, weaknesses and strengths within the discourse on theological education.

DIAGRAM 2: Timeline of the Theological Education

Period	Time Frame	Summary
AD 0 – 500	Church & Apostolic Fathers	Early Church growth
AD 500 – 1000	Medieval Period	Dark Ages
AD 1000 - 1520	Middle Ages	State church
AD 1521 - 1580	Reformation	Reformation Period
AD 1580 - 1837	Post-Reformation	Reformation Period
AD 1837 - 1900	Victorian Period	Pentecost/post-Reformation
AD 1900 - 2022	20 th and 21 st Century Church	Transformation of the Church

3.1.1 Early Christian Church and Apostolic Fathers (AD 0 - 500)

The early church period can be roughly defined “as the four centuries or so when the Church existed within the Ancient Roman World, first as a persecuted minority group and then as the dominant religious force in the Empire” (Rowdon, 1971:75). The history of theological education, though, is a relatively neglected field. Rowdon argues that there is a long and persistent tradition that is inherent in Christian leadership, namely that there lies in leadership a duty to make provision for the future. For example, 2 Timothy 2:2 embraces four generations of Christian teachers, and Paul places fairly and squarely upon the shoulders of Timothy the task of ensuring this continuity. There seems to be little evidence in this period concerning formal training for Christian leadership. González remarks that from the beginning, churches held ministers to certain requirements (1 Tim 5; 1 Pet 5). The researcher also believes that despite the non-existence of seminaries during the first centuries of the Christian era, churches provided some form of theological education to all believers, including, but not limited to, candidates for church offices (González, 2015:45).

Early Christian writings such as The Shepherd of Hermas and Ignatius disclose only evidence of prophetic gifts. It was Banks (1999:Part 11) who examined selected biblical texts to determine how this period of ministry formation took place in prophetic circles, among Jesus' group of disciples and within Paul's band of companions.

During the second century, according to Rowdon (1971:75), the need for more formal ministerial training in the church, meaning a systematic and concentrated mental discipline, was caused by:

The growing self-consciousness of a church locked in debate with pagans and Jews on the one hand, and heretical schools of Gnostics on the other. The subdivision of clerical orders and the practice of raising a minister to a higher order only after he had been tested and proved in a lower one. In other words, the purpose of theological training was a steppingstone to a higher church office. The crystallising and elaboration of Christian doctrine and the recognition of the Canon of Christian Scripture, which required training in authoritative interpretation.

Examples of this practice are found in the Catechetical School of Alexandria founded by Bishop Demetrius towards the close of the second century, which later came under the leadership of Origen. The model was of a master and tutor who lived constantly with his disciples. Such schools developed in major centres of Christianity in the East, not only at Alexandria and Caesarea but also at Antioch and further east at Edessa and Nisibis.

The first part of the second century may have had important repercussions for ministerial training. The bishop focused on the church's local unity, and was conceived of, as embodied in himself, the whole gamut of clerical functions. In practice, many of these were discharged by presbyters, deacons, and those in the increasing number of minor orders, under the close supervision and guidance of the bishop. This intimate personal association of the bishop with his clergy was a source of inspiration and direction to untried clergy. The epitome of such training is to be found in the group of clergies which Augustine of Hippo gathered around him in the early fifth century (Rowdon, 1971:75). It is interesting to the researcher that Werner (2008:2) observed the following about education in the early Christian church. He mentioned that for the Orthodox Church tradition, the very early founding of the Catechetical School of Alexandria in Egypt marked and initiated a long history of deep commitment to education and promoting intellectual life within the Christian Church. There were different concepts about what relationship should exist between the specific realm of Christian knowledge and tradition, and pagan

philosophy and general knowledge. There was a firm commitment not to dissociate Christian education from general education and philosophical knowledge as a whole.

Rowdon (1971:75, 87) concludes that the earliest equipment for Christian leadership, over and above the basic religious experience and knowledge common to all, was to be found in:

- charismatic gifts
- practical experience at lower levels of responsibility and
- the personal guidance and instruction of men of God, who were either themselves on the frontline of Christian service as bishops or who were specially set apart for the task of giving instruction and leadership.

In the first Christian millennium, theology and spirituality were not distinguishable. Beginning with St Paul, those regarded as theologically competent were also regarded as spiritually mature, but not always vice versa. Theological writers were, on the whole, a sub-set of spiritual writers (Naidoo, 2005:47). Vassiliadis (2010:603) identifies three distinctive characteristics of Orthodox theology which have been instrumental in shaping the Orthodox theological education: “*the ecclesiological awareness of the Orthodox Church, the pneumatological dimension of her understanding of the Holy Trinity, and her anthropology, i.e. her peculiar teaching*”. These theological foundations have resulted in the Orthodox Churches’ (both Eastern and Oriental) awareness that theological education is fundamental to the life and mission of the church.

3.1.2 Early Medieval Period (AD 500 - 1000)

This period is referred to as the church in the Dark Ages where survival and preservation of the Christian culture were the main aims. Therefore, Christian instruction and training found refuge in the seclusion and relative safety of the monasteries. Monasteries became famous centres of learning (Rowdon, 1971:77-78). Examples of men who steered monasticism in the direction of scholarship are found in the Cappadocian Fathers, Jerome, Cassiodorus and others in monasteries in Ireland and England. Monastic life and training were established in numerous centres on the continent. The education here was to ensure that priests and monks would be trained, capable of understanding the Scripture, reading the office correctly and performing liturgical functions exactly and

intelligently. So, in these monasteries were taught the interpretation of Scripture, languages such as Greek and Latin, liturgical music, astronomy that was required for the calculation of the Christian Calendar, ecclesiastical law and evangelism, as per the fifth-century bishop Germanus of Auxerre in Gaul, who had a missionary vision. González (2015:45) explains that in the eighth century, formal theological curricula started developing, mostly in the monastic context. Monasteries became study centres keen on preserving ancient writings, copying biblical texts in their original languages and passing on the traditions of the church. They provided a combination of character formation in the community and theological instruction. Monastic, diocesan and parochial schools continued being the place where most pastors were formed. Werner (2008:2) therefore remarks that for the Catholic tradition, there is a strong component of teaching and education which is rooted in the role of monasteries and religious orders for deepening and broadening education and research.

It is persuasive to see that training or schooling in monasteries was, during this period, also extended to children. An early sixth-century council, that of Vaison, advised every monastic priest to take a child under his care and teach him the Psalter, liturgical rites and Christian morals.

From the time of medieval scholasticism, and especially after the Enlightenment, theology (the central aspect of theological education) became an independent discipline using almost exclusively the methods of the Aristotelian logic. Rational knowledge was, and in some cases still is, considered the only legitimate form of knowledge. Thus, theological education gradually shifted away from its Eucharistic/liturgical framework, i.e., away from its ecclesial, community, and local context. The rational understanding of God and humanity had led to a knowledge-centred and, especially in the West, mission-oriented theological education, unconsciously losing sight of the most significant parameter that makes theology viable: the very often forgotten truth that theology is the real conscience of the living church. Consequently, little attention has been given to the fact that theological education is a worldwide enterprise, fundamental to the mission of the church, not in its institutional form, but in its eschatological awareness of being a proleptic manifestation, a glimpse and foretaste of the kingdom of God (Vassiliadis 2010:604).

3.1.3 Latter Middle Ages (AD 1000 - 1520)

Rowdon (1971:78-80) reports that in this period, the Pope and Emperor assumed final responsibility for affairs of church and state, respectively, resulting in the distinctions between the sacred and the secular becoming blurred in numerous ways. Bamalyi (1950:2-3) notes that the clergy began to dominate more and more, while the responsibility and influence of individual laity diminished. The union of state and church tended to eliminate high moral standards since it erased any important differences between believers and unbelievers. The “institutional” church continued to exist and even to “Christianise” the barbaric tribes, but Christian education suffered enormously. Due to a religious diversion from biblical theology, a sort of popular theology developed that combined Christian doctrines and superstition. In the 11th century, scholasticism developed. Basic scholastic thought was used to reason and determine the truth of the Scriptures, and ultimately to give a rational content of faith. The early church fathers, notably Augustine, incorporated Plato’s doctrines, and neo-platonic thought into Christian theology. The 13th century was marked by the works of Aristotle, but much emphasis on reason brought about a shipwreck in Christian education in that the domain excluded the laity.

The Renaissance, beginning in the latter part of the 13th century, developed the concept of natural science which brought on the decline of scholastic metaphysics. Interestingly, the university grew out of the bishops’ responsibility to provide clerical training. Rowdon (1971:79-80) points out that the outstanding development of the 12th century was the emergence of the university. The Fourth Lateran Council of 1215 still exhorted every metropolitan bishop to ensure that theology was taught in the context of his cathedral church, but in fact, this duty was being taken up by the universities. Ultimate control resided in the hands of the Cathedral Chancellor, but effective control was exercised by the Rector or Master of the Schools. Masters gave lectures, which were attended by the bachelors who at first lived in rooms, hired privately, then in halls where rooms were let to them by a master. When colleges came into being in the late 13th century, they were primarily communities in which masters lived a common life under a warden. The course of studies for a bachelor was the already stereotyped programme of the seven liberal arts.

In this environment, the formation of candidates for the priesthood was a combination of devotional and community life, together with an emphasis on reading and analysing classical and patristic texts, preferably in Greek and Hebrew. This seminary model continued almost unchanged until the time of the Second Vatican Council.

So, in this period scholasticism dominated theological studies. Like the Catechetical School of Alexandria, the medieval university aimed to produce mastery of the whole field of learning, with theology the Queen of the Sciences. Unfortunately, it became less and less related to the work of the ministry and more and more the route to a life of academic scholarship. Pastoral and homiletic aids were available, but they were expensive and relatively inaccessible. This led to the development of new religious orders - the Friars, Dominicans and Franciscans – to minister to the needs of the un-churched masses in the sprawling towns and cities.

Therefore, these schools often became absorbed into the university set up, and their impact was largely lost. The reformers of the 16th century drew attention to the extent of clerical ignorance and ineptitude. Conservative humanists such as Dean Colet of St Paul's and the celebrated Erasmus also drew attention to the inadequacies of the clergy, inadequacies which were undoubtedly highlighted by the rising standards which were expected.

3.1.4 Theological Education in the Reformation Period of the 16th Century (AD 1520 - 1580)

The Reformation applied the principle of studying the Scriptures in their original languages with emphasis on the historical-grammatical rather than the popular method of allegorical interpretation and therefore gave ministerial training a firm basis in the exegesis of the Scriptures in the original languages. Also introduced was ministerial training, which did not necessarily require the facilities of a university, i.e., an academic exercise in the spirit of biblical humanism, replacing logical discourse. According to González (2015:45), in this environment, the formation of candidates for the priesthood was a combination of devotional and community life, together with an emphasis on reading and analysing classical and patristic texts, preferably in Greek and Hebrew.

In the tradition of Luther's Reformation (Werner, 2008:2) there was strong opposition to any elitist understanding of both ministry and education in general. The belief was that all members of the Christian congregation, including small children, should understand their faith. Catechism for proper Christian education was introduced. In the Protestant tradition, there was a fundamental coalition between faith and critical reasoning, and therefore education was an important part of their history and is still present in Protestant churches.

It is pointed out by Naidoo (2005:47) that in the 16th century, the idea took hold that all ordained ministers should receive at least some theological education.

Puritans also further undertook to meet the need for public Christian edification. There were various methods, but the basic pattern was for a panel of preachers, under the guidance of one or more learned moderators, to expound a passage of Scripture, proceeding steadily through whole books to work through a systematic compilation of theology or to deal with practical and pastoral questions. Afterwards, the relatively unlearned were examined by the more learned ministers.

The influence of humanism, with its emphasis on the individual, must be acknowledged in the approach to the Christian education of that time. Scholars were trained in the humanities, Greek and Hebrew philology, Greek and Roman history, comparative exegesis, and both rhetoric and logic. Weekly conferences were held at which one scholar dealt with the original language, another with grammatical interpretation, another with logical analysis, another with the true sense and meaning of the text and another with the doctrines. Bamalyi (1950:2-3) remarks that:

The Renaissance laid the foundation for humanistic tradition in education. It exalted the individual and recovered the ancient languages and the classical literature of Greece and Rome. In the main, it was a secular movement stressing the delights of living, the ideal of liberty and among those who found Christian morality too binding, freedom from moral restraints.

Also initiated were lesser seminaries, which provided general education, and greater seminaries to add ministerial training, which would enable Roman

Catholic priests to match the learning and devotion of some, at least, of their Protestant counterparts.

Luther's Reformation can be seen as a revolution in terms of educational principles because it saw the Church as a community with the priesthood made up of all believers (Werner, 2008:2). This is in strong opposition to any elitist understanding of both ministry and education in general. This also led to demanding better quality schools and universities. So, even the small catechism for children and the large catechism for adults, as a means of proper Christian education, was initiated and a subsequent attempt was made to develop a "*Volksschule*". Likewise, in the Catholic tradition, there is a strong component in terms of teaching and education, which is rooted in the role of monasteries and religious orders for deepening and broadening education and research.

Greig (1999:1-2) refers to the Reformation as:

God's revival in a scholastic, academic framework because the initial base of the Reformation was a university, and one of its first fruits was a curricular revision, increasing the emphasis on Greek and Hebrew in the curriculum. The Evangelical reformers Luther, Melanchthon, Zwingli and Calvin formed their new doctrines in the give-and-take of academic debate, and the classroom lecture was the first medium they used to spread their message. Protestantism promoted a well-educated clergy, which quickly became the backbone and strength of this international revolutionary movement. The claims of the Reformers hinged on the interpretation of texts and on a science of textual interpretation sufficient to challenge church authority. This created a problem for seminary leaders who became more enamoured with scholarship than with practical ministry training.

The researcher would like to point out that Harvard College was the first seminary prototype founded in North America in 1636, and it continued with the Reformation patterns. The goal of Puritan theological education at Harvard was to produce pastor-theologians or a learned clergy. The Puritans called it a "*learned ministry*" (Shelley, 1993:43). Scholarly aspects of theology fascinated the founders of theological schools. The purpose of the seminary's residential requirement was to train students to be "*gentlemen theologians*" (Miller, 1990:27). Naidoo (2005:49) asserts that Rationalism, the

enlightenment and the development of the modern sciences made it important that ministers be intellectually persuasive interpreters and defenders of the faith, not only against heretics but also against those indifferent to all historically revealed religions. Greig identifies some negative consequences of the scholastic, academic focus of seminaries:

- The separation of the head from the heart
- The separation of theological education from church life and ministry
- Entrenched traditionalism has led to seminaries being structurally irreformable (1999:5)

Leclercq (1982:4-7, 217-225) compares monastic and scholastic methodology and concludes that the monastic method was orientated primarily towards spirituality, whereas the scholastic method (which has become dominant in theological schools) was orientated towards learning. To many scholars (Kelsey, 1992:105) this fragmentation was unacceptable "*not simply because it makes for bad education, but because it makes for bad theology*". Many theological institutions' curricula fragmented from that time into a "*series of studious jumps in various directions*". Niebuhr (1956:5) and Naidoo (2005:43) both caution that when theological education and specialisations are dictated by secular methodologies, rather than theological or ecclesial considerations, it does not enhance the sense of the holy. For example, if biblical studies take their methodology from modern forms of historical and literary criticism, such criticism can identify probable causes and relationships, but additional knowledge does not guarantee greater faith. When pastoral care is led by secular counselling methodologies, these do not assure a greater sense of devotion to God. These various methodologies presume faith but do not give assurance that faith will be enhanced. Naidoo (2005:45, 47) argues that the result of the scholastic perspective is the reason why spirituality has tended to be banished from theological education, even as an object of study. He states that many theological institutions report a growing interest in spirituality on the part of their students. "*This is because students have been starved of the experiential and reflective dimensions of theology by the intrusion of the academic attitude toward the subject. The idea of theology as a purely academic subject forces issues of personal spiritual formation and Christian living out on a limb.*"

This researcher will address the issue of spirituality and character formation in the discipleship program of Wheels for God's Word in Chapters 4, 5 and 6.

Another deficiency or weakness that a scholastic approach shows is pointed out by scholars such as Niebuhr (1956:110-116) who strongly argue that theological education cannot be disconnected from the context of the church. This researcher will address the following questions in Chapter 5: How should theological education deal with stimulating missional churches? To what extent may the whole WHEELS program succeed in the formation of missional churches? Niebuhr (1956:110-116) states that:

A theological school is a place where young men are taught to understand the world of God in which the church operates, and the operations of the Church in that world. As the centre of the Church's intellectual activity, animated by the Church's motivation and directed by its purpose, the theological school is charged with a double function. On the one hand, it is that place or occasion where the Church exercises its intellectual love of God and neighbour; on the other hand, it is the community that serves the Church's other activities by bringing reflection and criticism to bear on worship, preaching, teaching and the care of souls.

This researcher asks: is a weakness in Niebuhr's views not a lack of a vision for the church's call to reach out with evangelism and mission?

Naidoo (2005:50) emphasises that spiritual formation has a vital role in theological education. In Chapter 5 this researcher addresses the aspect of spiritual formation through the Wheels for God's Word model. The paradigm that "theology" is seen as the academic study of religious concepts, with no connection with the Christian life, has been disastrous for the correct understanding of the relationship between theology and spirituality, as it deliberately eliminates such a connection in the first place.

3.1.5 Theological Education in the Post-Reformation Period (AD 1580 - 1837)

Part of the legacy of the Reformation was individual preachers who started training lay preachers. John Wesley, aware of their need for mental stimulation and practical guidance, from time to time, met groups of them and gave lectures on theology and logic

at Kingswood in Lent (1849). He insisted that his preachers combine dedicated study with dedicated itinerant preaching (Telford, 1886:225). Warner (1930:257) notes:

From a display of initiative in the smallest group, they became band or class leaders, and exhorters, and then served as local preachers within striking distance of their secular employment. At length, over a period varying in time, but sometimes extending over years, they become itinerant preachers, by the appointment of Wesley and the Conference.

This researcher agrees with Wesley and explains in Chapter 5 that Wesley was correct when he insisted that preachers, not only study but also do the work of ministry. This is very important in the African context through our Wheels evangelism model.

D.L. Moody, situated in large cities such as Chicago and Glasgow, combined the training of leaders with the evangelising of downtown areas by students and had his own Bible school and a seminary in Chicago filled with hundreds of young people (Moody, 1900:141-142). According to Findlay's academic standards, these individual efforts were seen as unimportant (Findlay, 1969:189, 321). This researcher knows very well that there are those involved in formal theological education who frown upon non-formal training as, according to their point of view, it lacks academic standards.

In the 1790s and later, according to Greig (1999:5), the Second Great Awakening revival led to the founding of colleges and seminaries and the organisation of mission societies. This focused the Church and theological education for a season on the right target-producing leaders for missions, church-planting and fulfilling the Great Commission. Universities and colleges continued to be regarded as the primary place of training for the ministry of the established church. Colleges were intended to be, with their regard for the church, a kind of seminary, but these had some deficiencies.

- Universities were of more social than educational value, where the serious study was almost an optional extra and where examinations were conspicuous chiefly by their absence.
- As far as theological studies go, there were professors, tutors and ordinands who were expected to avail themselves in helping to prepare candidates for the

examination by the bishop or his chaplain, which was a prerequisite for ordination, but these were rarely given.

- Furthermore, many bishops were notoriously slack in their examination of ordinands. Thus, in the early part of the 19th century, there was no lack of protest and suggestions for improvement (Rowdon, 1971:82). The study of theology at the older universities became more serious and scholarly, but it also became, according to Chadwick (1970:451-452), more academic and theoretical.

It is Bamalyi (1950:2-3) that points to the fact that:

In the early 19th century faith in Scripture as an authoritative source, and as a revelation of God, was discredited and human insight became the standard of religious thought. Men ceased to recognise the knowledge of God as something that was given in the Scriptures. This drifting gave birth to what is known today as postmodernism. The idea that there is no absolute truth is dependent on the individual. This led to the rise of liberal and neo-Orthodox theologians. Their negative influences can be noted in seminaries, public colleges and, sadly enough, in the church.

At this stage it is evident that the work of the older universities, according to Rowdon was supplemented by the foundation of King's College in London (1829) and the University of Durham (1832) (Rowdon, 1971:83). The former was at first intended to prepare students for the older universities, those who desired degrees and ordination, but later it provided complete training for ordination. The latter gave careful attention to the needs of theological students, and in the creation of a theological degree course, anticipated the older universities by several decades. In addition to the degree course, it established a Licence in Theology course in 1833, which was open to graduates of other universities. Though the tradition of bishops involving themselves in ministerial training by no means died out, it suffered from the hostility of the universities.

3.1.6 Theological Education in the Victorian Period (AD 1837 - 1900)

The church in the Victorian era was characterised by social issues and a social drive and experienced a crisis on many levels. From that period the Baptist Quarterly reports major

sociological problems, a lack of interest in religion and church, a looming class warfare where higher education was preserved for aristocrats and the failure to get the working classes to return to the church through a programme of state (Baptist Quarterly, 1970:223-232). The history of ecclesiastical patronage in the 18th and first half of the 19th centuries was more a history of whom one knew and to whom one was related than a study of rewards and merits (Baptist Quarterly, 1970:223). Thus, when the Revolution broke out in France,

the most common ecclesiastical reaction was a pietistic retreat in which a frightened laity participated, that is one explanation of the increased sympathy that evangelical preaching secured in this generation: indeed, in the rebirth of aristocratic morality in the late eighteenth century, Revival and Revolution are joint progenitors. In the longer term, the real losers were the evangelicals, since the organisation of the Church made it impossible for them to prosecute what they conscientiously saw as an abuse of the practice of the Church, without arousing more antipathy to themselves than the deviants. This whole ugly episode suggests that the ecclesiastical activists of the seventies were ignorant alike of history and theology (Baptist Quarterly, 1970:224, 229).

At this stage, the researcher wants to point out that pietism influenced the missionary movement. Pietism is a Christian theological tradition emphasising the need for a heartfelt faith and its roots can be traced to the late 17th century in Germany in the Lutheran Church.

Through piety, a person shows reverence for God as a loving Father and respect for others as children of God. It is also a movement that stresses personal devotion, holiness, and a genuine experience in a holy Christian life. Pietism influences church revival when a group of Christians, praying and seeking the presence of the Holy Spirit together, rejoice over a renewed spiritual exuberance. The purpose of a church revival is to allow the power of the Holy Spirit to transform both believers and non-believers alike. This is characteristic of Christian churches in Africa.

From the preceding paragraph, it is clear to the researcher that during the 19th century there appeared to be a new development, the theological college, but it could rather be viewed as the precedent of the post-Reformation era. Nevertheless, many of the new

colleges were more in the interest of the High Church, i.e., most of the 19th-century Anglican theological colleges arose in an episcopal or at least a cathedral context. The first, St Bees, was intended to provide training for non-graduate ordinands, and its syllabus covered biblical and church history; the evidence of religion; the creeds and articles of religion; doctrinal and pastoral theology; and Latin and English composition, with special reference to sermon construction. These colleges included devotional training and practical work in a parish, as well as theological study, and intended primarily to supplement the very inadequate preparation for the ministry given at the universities. These colleges were often viewed with suspicion and regarded as party institutions. Evangelicals, for instance, had the C.M.S. Institution at Islington (1815), which was intended primarily to train missionaries, and which offered a two-year course of thorough study, combined with practical work for three hours per day, three days per week, and served to prepare non-graduate ordinands (Rowdon, 1985:84).

The comment made by Werner (2008:2) that both Pietism in the 18th century, as well as Movements of Awakening in the 19th century, can also be understood as renewal movements for the education of the masses, marginalised groups, neglected children and for conversion to Christ.

Improvement of the social conditions and the education of mankind's intellect was always seen as working together in these movements. It is the spirit of pietism and awakening which led to broad sections of Protestant missionary movements outside of Europe in the 18th and 19th centuries, planting the zeal and commitment to education. This also happened in many countries and churches in the South. Protestant missionary movements in many cases can be described as triangle movements which brought together an evangelising or church-planting dimension (building and sustaining churches and congregations), an educational dimension (founding schools, colleges, and later universities), and a healing dimension (founding hospitals and later primary health care movements and services) in their holistic mission work.

The following examples confirm the above movements:

The Moravian mission settlements were established in 1776 at Serampore in Eastern India, and in Africa. It was later called the Baptist Missionary Society. In 1793 the society

sent William Carey and his family to India. The Carey family established health facilities and schools. It is vitally important to note that just as the Moravian Mission Movement was grounded in prayer, so was the mission of English Baptists.

The Society of Missionaries of Africa was founded in 1868 by Cardinal Charles Lavigerie, Archbishop of Algiers and Carthage in North Africa, to evangelise the people of Africa. The Society of Missionaries established schools, hospitals and church buildings. With the growth of the missionary movement in Africa, the Society of Missionaries of Africa fostered African-centric theological and discipleship training.

3.1.7 Theological Education in the 20th and 21st Centuries (AD 1900 - 2022)

Seymore (2003:2-3) states that *“in the late 1940s and the 1950s, religious educators were embroiled in controversy. The conflict that ensued was heated and divisive. Neo-Orthodox educators feared that a theologically immature Christian education would fail to present the saving message of the gospel. In turn, liberal educators worried about focusing theology on tradition”*. Green (2013) defends the mutuality that united education and theology in the mid-1950s, and against the background of the uprising of colonised nations against colonial rule in the period of de-colonisation in the 1950s (Werner, 2008:5). Miller (1950) offered theology as the glue that bridged the divide in Christian religious education by offering a relevant theology uniting method and content. This started a renewed debate on the purpose of Christian education, the Church as the setting for Christian education and the method of Christian education. Theology for Miller (cited by Seymore, 2003:7) was a dynamic process that sought to understand the Christian witness, find meanings and expressions in human living, and faithfully called for discernment and response to God. Theology was not simply the content of Christian education; rather it was a process of instruction and discernment by which persons were educated in their identity, the realities of their lives interpreted, and they were sent into the world. Theology was never intended to be separated from the realities of the human community and the world we share. Bamalyi (1950:14, 18) therefore concludes that in his time, Christian education missed the ultimate goal of education as it borrowed principles of education from sources such as reason and secular principles.

The early missionaries who brought schools to Africa, in particular, saw education (schools) as a tool for evangelism (soul-winning) training for godliness and the betterment of society.

Today, the reverse is the case. The weakness of these secular theories (that which seek to interpret life based on principles derived solely from the material world, without recourse to religion) is that they operate from naturalistic and humanistic assumptions, which undermine the word of God and human responsibility. Revelation should determine the educational task and guide the process since the Bible functions as the primary source and the only inerrant criteria for truth.

As far back as 1986, the Kenyan Cardinal Arinze (1986:54), spoke of

specific challenges in the globalisation of seminaries, i.e. the lack of information and poor communication among various religious bodies around the world, the stiff resistance to changing institutional structures of academia, the demands of time and finance on institutional life and the growing disconnect between seminaries and divinity schools on one hand and the historic Christian faith on the other, which has produced what he called “religious indifferentism” and “theological eclecticism”.

The modern discourse on theological education was initiated by Niebuhr’s work (1956), according to Wahl and the theological education movements of the World Council of Churches (WCC) in the 1950s, and since then, many scholars have made contributions from various angles (Wahl, 2011:27). He argues that for the sake of a better understanding of this discourse, it is easier to see the macro picture of this field of study rather than just viewing the material chronologically. The structuring of the literature in categories is the approach scholars such as Kelsey (1993) and Banks (1999) prefer, using six categories of existing models for theological education (not always so-called) since 1950. At this juncture, Wahl (2011:27-88) joins them by discussing the following:

- classical model
- vocational model
- dialectical model
- neo-traditional model

- missional model
- ecumenical-diversified model

For this researcher Wheels for God's Word model is a missional model, as it focuses on evangelism and church planting which will be discussed in the chapters to follow.

In each movement, Wahl also points out the progression of thought and the development of the model. Here we will look at the basics only, in summarised form.

3.1.7.1 Classical or Athens Model (Wahl, 2013:273)

In this model, the stance is from a personal perspective, with an emphasis on the personal and spiritual development of teachers and learners. Sound theology is needed for personal growth and participation in theological education.

First developed by Farley (1983), the Collectives (1985) and the Neuhaus symposium (1992), the main emphasis is theological formation by which a certain disposition is acquired (Banks, 1999:143). *"This disposition is all about correct thinking patterns that theologially interpret the whole of life. Cognitive wisdom is gained through a primary focus on the intellectual and moral process of the Christian faith"* (Banks, 1999:143).

This movement started with the importance of personal theological formation as a unifying factor against the fragmentation which exists in theological education and the emphasis on praxis, relevance, and accessibility to all believers (Fairly), and the moral and spiritual formation as priorities (participants in the Neuhaus Conference).

3.1.7.2 Vocational or Berlin Model (Wahl, 2013:275)

The stance is also from a personal perspective, but with emphasis on the importance of scientific (theological) cognitive knowledge and the skills required for the interpretation of theology and having the discernment to know how theory and daily issues are related. The skill of cognitive discernment focuses firstly on orthodoxy by which fundamental truth guides effective praxis in a trans-contextual way, and secondly on a praxeology where the justice of God shows how theory and practice relate and aligns the heart and will with

that truth which is believed in the mind. Thus, teaching theological education skilfully requires professional schooling and specialised theological knowledge.

Kelsey (1993:102) and Banks (1999:20, 143) refer to Hough and Cobb (1985) and Stackhouse (1986) as professing the vocational model which revolves around professional schooling and specialised knowledge (*“Wissenschaft”*) in theological education. *“Skill shapes the theological student’s identity and values and forms how ministry is defined and practised through relating problematic issues of the day.”*

Of primary concern is the reflective and practical goal of the Christian story. Each student should acquire cognitive discernment of what the true identity of the church is and how to interpret this identity correctly. For the church to be relevant within a global context, *“the skill of practical theologians must centre on practical Christian thinking and on being reflective practitioners”*.

3.1.7.3 Dialectical Model

In this model, the teaching of theological education is all about relationships. This overarching vision is therefore an acknowledgement that theological education is dialectical, including both God as well as humanity in a relationship. Thus, an important characteristic of theological education is that it is also social, and a Christian ethos is involved which is required for sound judgement in particular situations and the ability to understand things in their wholeness and relatedness.

The dialectical model was developed by Wood (1985), Kelsey (1993) and Chopp (1995). The main emphasis is having an overarching vision or practice focused on God, and subsequently allowing for the personal, professional and societal dimensions of ministry to be influenced. Thus, the dialectical model has, as its primary concern for theological education, the ethos of Christian living. It goes beyond mere cognitive learning or correct (theological) knowledge or personal wisdom (as in the classical model), or the right cognitive skills for the theology practice (as in the vocational model), to the importance of the right Christian relationships and insight thereof.

For Wood (1985:79, 87-89, 93-94), this insight is demonstrated through the ability to make a sound theological judgement or “discernment”, that is, to discern the particularity of things or situations and “vision”, or the ability to understand things in their wholeness and relatedness (cited by Wahl, 2013:276). Chopp adds idea-forming practices and concepts such as imagination, justice and dialogue as paramount to theological education. This practice of theological education takes it beyond mere cognitive learning toward the intuitive, emotional and physical dimensions of learning while emphasising that having the right relationships is as important as the right knowledge (Banks, 1999:55-56).

3.1.7.4 Confessional Model

In this model, the focus is on the method of receiving information and how our theological understanding or "knowing God" is gained, what constitutes our Christian revelation and the implications thereof for theological education. It teaches us who God is, and what He means. It is primarily and fundamentally a revelation of the righteousness of the grace of God. In the approach by Schner (1985:94-133) towards theological education, the primary concern is the doctrinal and ethical content of the Christian revelation (Banks, 1999:143-144). This understanding of "knowing God" shapes Christian beliefs systematically and provides the parameters for personal growth and ministry conduct. Thus, spiritual formation should be part of every aspect of seminary life where faculty forms students' lifestyles in a parental way until they reflect the inner life of the Trinity. Here, hermeneutics become both the unifying factor within the theological encyclopaedia as well as the interpretive path through these disciplines toward contemporary formulation. Theological education is thus both meaningful and relevant to the Church, as well as a reflection on the life of the Church. This also means that there are different but valid dimensions and contexts of learning, and it emphasises the theological curriculum to bridge the contextual gap between the seminary and the Church.

3.1.7.5 Missionary Model

This model developed by Banks is theocentric in the sense that “the primary concern of theological education is informed and transforming service of the kingdom” (Banks,

1999:144), in other words, service and obedience to Jesus. Theological education should be all about God living in and through the teacher as God's servant with emphasis on the *missio Dei*: *"theological mission, hands-on partnership in ministry based on interpreting the tradition and reflecting on practice with a strong spiritual and communal dimension"* (Banks, 1999:144). It is being in the service of the kingdom which gains *"cognitive, spiritual-moral, and practical obedience"* (Banks, 1999:144). Banks (1999:169-170) indeed calls for a paradigm shift in theologians who often find their identity in their theological and thus academic work, instead of in their relationship with God. Adding to this, Banks (1999:171) argues that this education should involve not only the mind but also other forms of intelligence such as emotional intelligence, capacities relating to our feelings and intuition, and musical and related abilities.

The researcher also endorses that intelligence is related to education and would like to point out that research shows that emotional intelligence is also significantly related to education and academic performance.

From the previous discussions on *missio Dei* (Chapter 2), it is evident that revelation of God refers to the process by which God reveals knowledge of Himself, His will and His divine providence to the world of human beings.

It is Banks (1999:157-168) that *"centres his argument about the nature of learning in the missional model on two complex relationships: the relationship between action and reflection, and the relationship between theory and practice"*. Consequently, he defines teaching as sharing life and knowledge, and as an active and reflective practice. This means that the teacher shares the truth of his or her life and knowledge with the students, and it also revolves around authentic and contextualised conversation. For Wahl (2011:72), this implies a shift from a presentational to a conversational model of teaching and learning.

"The missional model is thus in essence about concreteness, collaboration, community, conversation, character and commitment to the kingdom of God" (Wahl, 2013:280). The fulfilment of the individual's present calling is paramount, while the loss of self in service to others leads to spiritual maturity, *"and divine revelation plays an important part in the relationship between theory and practice"*.

As pointed out in Chapters 5 – 7 the Wheels model is a missional model for evangelism, church planting and theological education, therefore the researcher endorses the views of Wahl and Banks. The personal life skills and knowledge of the trainers are shared with the students authentically and contextually when making use of the Heart of Man charts (Chapter 5). This changes the approach from a presentational to a conversational model of teaching and learning. This is successfully applied in the Wheels for God’s Word and Word on Wheels model in Africa.

3.1.7.6 Ecumenical-Diversified Model

This model spans the time when the Christian church, i.e., many denominations worldwide (ecumenically), started to come together (mainly instigated and facilitated by the WCC), collaborating with the main aim of “evangelising” the world, which included giving attention to the theory and practice of theological education and mission. It refers to a model which deviated from the approach of traditional Western theological institutions (their function, operation, and curriculum) according to the need and input in different parts of the world (which led to diversity). This ecumenical-diversified model emerged for reasons such as the following:

Input was received from Christians all over the world on global missions and theological education in a short period. These inputs were debated and considered, often concentrated in world conferences, in which both academics, as well as missionaries, participated.

There were many problems with traditionally teaching theological education and training, and there was a growing and urgent need to find solutions to these problems, i.e., the phenomenal growth of the church in some parts of the world and the desperate need for pastors (stated in Chapter 1).

The Edinburgh Conference in 1910, according to Werner, is the birth of ecumenical learning in central missionary colleges, the assumption being that a goal such as evangelisation of this world in one generation should be a common, feasible and practical aim and that current Christian forces assembled would be enough for that purpose (Werner, 2008:4-5). The International Missionary Council was subsequently founded (1924) with theological education as a priority demanded on its agenda. This also led to

the founding of the Foundation of the Theological Education Fund (TEF) in 1958, and the debate on the contextualisation of theological education. The historical conferences in Edinburgh (1910) and Berlin (1966) were also the roots of the Lausanne Movement in 1974 and the International Congresses on World Evangelization (Lausanne Committee, 2005:3).

Wahl (2011:90) refers, at this juncture, to the programmes of the WCC starting in 1958 with the assembly of the International Missionary Council in Accra, Ghana, having in part the goal to develop and strengthen indigenous theological education which is suited to the needs of these churches. The programmes of the WCC were the TEF since 1957/1958, the Ecumenical Theological Education (ETE) and the Programme on Theological Education (PTE) in 1977/78. The PTE was an expansion of the TEF, to address theological education challenges on all six continents of the world. These programmes of the WCC helped establish and support non-denominational institutions of theological education and ministerial formation, to train future ministers of different churches together. Contextualisation and globalisation were valued principles. It is understood that Christian communities within a pluralistic world connect with the local communities concretely, and therefore contextualisation is important in theological education. Through diverse and contextualised approaches, two global challenges of the 21st century were addressed, namely economic injustice and ecological destruction, and concepts such as ecumenism, liberation and development of church and society were restored.

The TEF stretched over the period 1958-1977 and had three mandates, starting with the establishment of learning centres, then the development of contextualised curricula and then defining characteristics applicable. Drawing our attention to Africa, Wahl (2011:81) notes that the current challenges for the transformation and quality improvement of theological education in Africa revolve around denominational fragmentation and conflict, accommodation, and accessibility for leaders in the African independent churches and Charismatic/Pentecostal churches, and the sociological, methodological and theological effect of the massive migration due to the African Diaspora. However, apart from the ecumenical vision for African Christianity, globalisation in theological education did take place and gave it an ecumenical thrust.

Omenyo comments that Anderson has observed that a major problem that must be overcome in Pentecostal theological education has to do with the flaws in the structures of their Bible schools which are partly “*Western models foisted onto the rest of the world with their legacies of the colonial past with its cultural imperialism and ethnocentrism*’. *Pentecostal training institutions became vulnerable to losing their distinctive experience-oriented spirituality, as evangelical and fundamentalist models of education bought wholesale and uncritically into this*” (Anderson, 2013:245). Care must be taken not to condition methodologies, agenda and content of Western theology in the African context. An authentic African Pentecostal theological education must be developed to take care of particular African needs which have global relevance (Omenyo / Anderson, 2010:748).

Another important development was the birth of Theological Education by Extension (TEE) in 1962 and the successive Diversified Theological Education (DTE). A Presbyterian seminary in Guatemala in Latin America realised that the full-time residential model of theological education, coupled with a Western mode of training, provided very few leaders for the fast-growing church in that region. Lecturing staff consequently developed a new model, the TEE, by which they visited local church leaders weekly, providing relevant study material fit for the ecclesial and social needs of their context (Kinsler, 1974:235). TEE programmes all over the world were strongly associated with the WCC and aimed to address both local and global socio-economic injustices. The goal was to equip all God's people for the mission of the church, which centres on all of life's conversion to the reign of God, not only in a traditional pietistic and individualistic sense but holistically where all of life in this world submits itself to His reign (Kinsler, 2008:7, 26). The diversity associated with TEE programmes included people of different sexes, ethnicities, and social circles. Access to theological education was an important priority and can be categorised into geographic, economic, cultural, ecclesial, gender, race, class, different abilities, pedagogical and spiritual access. In other words, theological education should be accessible regarding all these considerations.

The TEE/DTE approach is based on a hermeneutical circle moving between analysis (local and global context), responding (finding corresponding biblical-theological foundations) and action (pastoral/missional action following the socio-economic analysis and biblical foundations), and was immersed in spirituality and discipleship. In other words, the three practical components are individual study and assignments, application

of this theoretical knowledge to the context of the local church and community and facilitated group discussion meetings regularly. TEE/DTE is rooted in *“the belief that ministry is commended to the people of God through baptism and discipleship, not to a professional or clerical class through schooling, credentials, and ordination”* (Kinsler, 2008:25).

Wahl (2011:86) reports that two other major international role players are advancing TEE/DTE programmes: the Increase Network (1997) and the Study by Extension for All Nations (SEAN) since 2011. The Increase Network aims to assist the indigenous churches through distance education as a growing international network and consists of people that are involved in contextual, community-based and open theological education. SEAN provides many TEE materials all over the world. These materials are contextualised to several different contexts and provide theological training for a variety of church ministries. Teachings consist of individual home study, group meetings and practical application.

3.1.8 Trends and challenges after 2000 in the debate regarding mission and theological education

The researcher can relate to the following argument relating to “new” terms. The history and meaning of the “new” terms such as “mission”, “missiology”, “mission churches” and “mission education” were discussed earlier (see Chapter 2). There is still no consensus among scholars on exactly what they mean (Feshman, 2013:80-86; Langmead, 2013:67-69; Coleman, 2010:11-12; Pilli, 2005:88; Ferdinando, 2008:47; Fohle, 2016:78). The problem starts with the understanding of the “new” concept of mission (no longer “missions”), which is the foundation of all these new terms.

As Bosch predicted in 1991, the mission is undefinable, and the most we can hope for is some *“approximations”* of what the mission is all about (Bosch, 1991:9). In 2008, Ferdinando (2008:47) concluded: *“Ultimately, mission remains undefinable...the most we can hope for is to formulate some approximations of what mission is”*. Accepting this dilemma, Fohle concludes (2016:23) that *“there should not be a single theology of mission, but several, and not necessarily complimentary”*.

This researcher will fully discuss the vision that drives the Wheels for God's Word mission model which focuses on evangelism, church planting and theological education in Chapters 5 and 6. Daniel (2013:1) remarks: "*Any search for a clearly defined, unchanging presentation of the mission will rather highlight a variety of accentuations and approaches within a broader framework interpreting mission as God's involvement in the world for the salvation of mankind.*" It could even be that the issue of colonialism (an argument introduced by Geffre (1982:479) and the rejection of colonial overtones by countries in Africa (at present a heavy political debate in South Africa as observed by this researcher) demands further attention and discussion regarding all involved in the mission. Thus, a "final" definition of all these terms is difficult because the concept includes many aspects and is often dependent on the perspective taken. Issues related to mission, e.g. missiology, are debated today. The American Society of Missiology had as the theme of their 2003 meeting "*The future of the discipline of missiology*" and debated mission education" (Feshman, 2013:82).

Therefore, scholars are still challenged to define and generally accept terms related to the mission. Kalaitzidis (2010:621-622) proposes that Orthodox theology must respond to the challenges and demands of the 21st century. New terms and new names correlated to today's needs and challenges must be devised, guided by the Holy Spirit. A theology of repetition cannot respond to the need and the manifold challenges of the postmodern pluralistic world. We take note of what Tennent (2012:4-6) says as to the four challenges of theological education namely:

Firstly, we must have a serious retooling of our faculties so that they become acquainted with the scholarship emerging from most people. It is not enough to simply sprinkle onto our faculties scholars that we recruit from around the world. We need to know about the theological reflections of most Christians in the world. The borders of theological discourse can no longer afford to stay within the familiar perimeter of Western discourse.

Secondly, we must engage in a new level of partnership, which is fully bi-directional. In the past partnerships meant that one party provides the funding, and the other does what the first directs them to do. Today, we must have greater bilateral exchanges based on relationships and shared vision.

Thirdly, our seminaries and divinity schools must regain our missional footing. We must train contextualised theologically nuanced evangelists and church planters. We must release new kinds of Apostolic leadership. We must embrace a new humility, which allows our institutions to be tutored afresh by the wisdom and history of the larger Christian community.

Fourthly, we must move to a new economic viability model. Most of us do not currently serve institutions with a sustainable economic model. We need a whole new approach to theological education designed to reach thousands of people who otherwise would never walk down the hallowed hallways of our institutions (Tennent, 2012:4-6).

This researcher has in Annexure B of this thesis, added the Church of God International Bible College (non-formal) curriculum which addresses the concerns that Tennent mentions as to theological training partnerships and an economically viable model.

3.1.9 The future of theological education in Africa and the challenges it faces

The long-term sustainability of Christian churches depends greatly on the effectiveness of pastoral (and lay-leader) training. The problem faced by theological education in the whole of the African continent is apparent as soon as one notes that most pastoral training has been conducted by missionaries – the majority of whom know little or nothing about the inner dynamics of the African cultural and religious heritage. This situation persists because of the high cost of residential pastoral formation and the lack of contextualisation of the training curriculum. To cut costs, African bishops and churches invite foreign missionary instructors to conduct training in their pastoral institutes. As long as the syllabi of African theological colleges and seminaries are imported from elsewhere, pastoral training will continue to be out of tune with the cultural and religious dynamics of African societies among whom the trainees are expected to work after graduation. Urgent transformation of the curriculum for theological education in Africa is a necessity, not an option (Mugambi, 2013:117).

Inevitably every Christian mission agency from outside Africa has introduced to this continent the cultural and religious values of the home country of that agency. This cultural invasion of Africa with North Atlantic culture is particularly evident among the African elite as a result of schooling and indoctrination. The curricula in schools, colleges, seminaries, and universities have been overloaded with cultural values from Europe and North America at the expense of the African cultural and religious heritage. Christian instruction and the use of foreign languages as the medium of instruction have reinforced this alienation of African students from their culture. How can one envision a relevant effective and academically sound programme of theological education without falling into this trap of cultural alienation? (Mugambi, 2013:117)

3.1.10 Missional Christian churches in Africa

“The Changing Face of the Church” stated that, in Africa, the Christian faith “*is spreading faster than at any time or place in the last two thousand years.*” This has statistically been proven over a long period, and three of these statistics are remarkable. They are:

For the entire past century, the African Christian community has averaged an annual growth rate twice that of the continent's general annual population increase. Already most Africans call themselves Christian. Statistically, there are now more professing Christians in Africa than in North America. “Christianity, especially evangelicalism, is growing faster in Africa than anywhere else on the planet” (Robinson, 2007:2).

Today, churches in the southern continents, particularly in Africa, are experiencing astonishing growth. Commenting on the growth of Christianity in the southern continents, particularly Africa, Andrew Walls, a doyen of African Christianity, observed that ‘Today, over half the Christians in the world live in the southern continents of Africa, Asia, Latin America and Oceania’. He further asserts that ‘African Christians might well tip the balance and transform Christianity into a primarily non-Western religion’ (Omenyo, 2010:742). Walls further makes bold to predict that:

This means that we have to regard African Christianity as potentially the representative Christianity of the twenty-first century ... Christianity, typical of

the twenty-first century, will be shaped by the events and processes that take place in the Southern continents, and above all by those that take place in Africa ... The things by which people recognise and judge what Christianity is, will (for good or ill) increasingly be determined in Africa. The characteristic doctrines, liturgy, ethical codes, and social applications of the faith will increasingly be prominent in Africa. New agendas for theology will appear in Africa (Walls, 1987:80).

3.2. CONCLUSION

From history, we can learn that contextual theological education can aid in the missional formation of students, teachers, pastors, missionaries, and communities. Research further asserts that the only kind of education with the power to form ministry leaders is the one that relates to them, addresses their unique situations, and answers their questions. To form missional Christians in Africa, we need contextual education in our training institutions.

In traditional African societies, teaching is primarily through apprenticeships. In matters of religion and the like, religious leaders mentor young people and train them on how to lead their communities to God. Godly principles are taught while working, eating, playing and living life in general. The need for contextualisation of theological education in Africa needs a dichotomy between formal and non-formal training.

History has shown that the Church has sometimes missed the importance of contextualising theological education in Africa which is the attempt to act theologically in ways that are both faithful to Jesus, and appropriate to the people who are being educated and ministered to. Furthermore, the role of decolonisation or Africanisation in theological education has become a challenge for the authorities in education.

A defining moment in the history of theological education in modern Africa is doubtless the founding of the Accrediting Council for Theological Education in Africa (ACTEA) in 1976. It was with the emergence of ACTEA that evangelical theological education in Africa first gained that sense of common identity, that sense of community of shared values and purpose, that has bonded and energised the movement to a degree that we

now almost take for granted. Wheels for God's Word has for 27 years promoted and been a part of proper evangelisation for pastors, evangelists, and lay preachers in Africa.

In this thesis, the focus is on the present and future of theological education in Africa. The Wheels model will give some proof that decolonising, or Africanisation of theological education is not necessarily a stumbling block in evangelising Africa, as is shown in Chapter 5.

In Chapter 4 this researcher will address the contextualisation of theological training and education in Africa from a *missio Dei* perspective. A survey will be made of relevant literature on key aspects of the African culture and worldview that are relevant for the contextualization of theological education and pastoral training from a *missio Dei* perspective in Africa.

This researcher will also summarise and discuss key aspects of the African culture and worldview that are relevant for the contextualisation of theological education and pastoral training from a *missio Dei* perspective in Africa.

CHAPTER 4

AFRICAN WORLDVIEW AND CONTEXTUALISATION OF THEOLOGICAL TRAINING AND EDUCATION IN AFRICA FROM A MISSIO DEI PERSPECTIVE

4.1 INTRODUCTION

Relevant literature on key aspects of the African culture and worldview important for the contextualisation of theological education and pastoral training from a missio Dei perspective in Africa will be reviewed in this chapter. The key question is: what are the most important aspects to be borne in mind in the contextualisation of theological education and pastoral training from a missio Dei perspective in Africa?

We will discuss key aspects of valid contextualization and its application of it in African communities. Therefore, key aspects of African culture and worldview will be discussed to make theological education and pastoral training more relevant in African communities. African worldview is taken as one of the cultural philosophies in the world that are perceived as an attempt to understand what existence or reality is as experienced in African culture. Special attention will therefore be given to what God, life, man's spirit, ancestor, good and evil mean to African thought (<https://sk.sagepub.com>)

4.1.1 African-centred worldview

African worldview as the basis for theological training is one of, if not *the* greatest challenge, for those who communicate the gospel cross-culturally. The way it is done in the Wheels program will be dealt with in Chapter 5. The theological principles of contextualization of theological education will be taken as another criterion in the SWOT analysis of the Wheels model in Chapter 6.

In the Wheels programme the following main principles of the African-centred worldview were taken into consideration:

- The inter-connectedness of all things
- The spiritual nature of human beings

- Collective and individual identity
- Collective/inclusive nature of the family structure
- The oneness of mind, body, and spirit, and
- The value of interpersonal relationships (<https://socialwork.journals.co.za>)

Furthermore, the core value of African-centredness was taken into consideration when designing the material for the Wheels programme. It was taken into consideration that people's reconnection to places and ecosystems should not be reduced to places, objects of conquest and things to be exploited for profitability and individual gain (<https://academicworks.cuny.edu>cgi>).

This researcher also agrees that the lives of believers are not written with ink which men use but with the Spirit of the living God. When the pastor faithfully and lovingly preaches Christ under the anointing of the Holy Spirit, the Spirit of God does not write the message upon tablets of stone as He did when He gave the commandments to Moses, but upon the fleshy tablets of the heart. He puts His message upon the hearts of men, which causes men to live changed lives. It is the pastor who ministers to the lives of believers. The apostle Paul implies that Christ creates the letter, and the lives of believers, using the pastor's ministry and lifestyle as the pen (Buys, 2009:5).

4.2 CONTEXTUALISED TRAINING

The word "*contextualisation*" was first developed to replace the word "*indigenisation*". Indigenisation was thought to be too static, too past-oriented, with an emphasis only on traditional culture. Conversely, contextualisation was perceived as capturing the dynamic of the process, reflecting not only traditional culture but contemporary issues as well (Bunyi, 1989:20). Contemporary issues here refer to unresolved issues that are currently affecting people or places (see 4.1).

To present the gospel of Jesus Christ, whether through preaching or teaching, in a relevant manner that considers the cultural, social, religious, and economic settings of the people ministered to without compromising biblical truth is one of, if not *the* greatest challenge, for those who communicate the gospel cross-culturally. This process has been referred to as contextualisation. Keller states:

Sound contextualisation means translating and adapting the communication and ministry of the gospel to a particular culture without compromising the essence and particulars of the gospel itself. The great missionary task is to express the gospel message to a new culture that avoids making the message unnecessarily alien to that culture, yet without removing or obscuring the scandal and offence of biblical truth (Keller, 2012:90).

The objectivity and supremacy of biblical truth, the priority of the gospel, the necessity of being receptor sensitive, and the importance of being both affirming and prophetic towards culture, and it speaks of a comprehensive approach – contextualisation concerns not only verbal declarations but the overall ministry of the gospel. Contextualisation is therefore the means of study to create content through language that provides a further understanding.

4.2.1 Challenge of contextualisation

Contextualisation theology refers to theology which has responded to the dynamics of a particular context. Each people group exists in each own culture. There are no uncultured people. Culture has been referred to as a system of beliefs and practices to which ethnic groups or even whole nations adhere to. It is understood as something covering every aspect of human life. At its centre is a “*Weltanschauung*”, i.e., a worldview that includes religious as well as secular and traditional beliefs and practices. Therefore, the culture of a person determines the standard of values, of conduct and his/her judgement of right and wrong (Lausanne, 1999:483-506). In most cases, people are not aware of how strong the influence of culture is on their lives. This becomes apparent when ideas or values are introduced that are foreign to their worldview and is especially true when it comes to the proclamation of the gospel (Niebuhr 1956:9). Since the gospel contains truth, and often requires a lifestyle which is “foreign” to the unredeemed mind, the culture of a given people group will sometimes clash with the claims of Christ and Scripture as a whole.

For example, Daniel (2018:61) argued that:

In West Africa, contemporary prophetic ministries in Ghana emphasize spirituality over intellectualism. They perceive a tension between being

spiritual and academic. Being academic is considered the antithesis of spirituality. Therefore, the clergy of contemporary prophetic ministries are not comfortable with receiving formal theological education from well-established and accredited theological seminaries/institutions. The two extremes must be avoided. Theological education and the anointing of the Spirit must play complementary roles. The reason for this is that academic study will provide the foundation, the necessary theoretical and conceptual framework within which practice of ministry will take place.

This researcher agrees wholeheartedly with this statement and the conclusion of Daniel. In the Wheels for God's Word model, it will be shown that both aspects, spirituality and theological education have been accommodated in the Wheels model.

To contextualise the gospel effectively, certain things must be considered:

It must be remembered that the Bible itself was written against the background of culture, mostly Jewish culture. This is important for our interpretation of Scripture and in the application of the same in a contemporary cultural context. We further need to be reminded, as pointed out in the Willowbank Report, that no theological statement is culture-free. All theological statements must be judged against the Bible itself (Lausanne, 1999:483-506). Effective contextualisation must therefore involve a hermeneutical approach which considers both the original audience in its cultural setting, as well as the cultural setting of the contemporary audience (Inch, 1986:8). Wheels takes this into consideration when the gospel is presented, using the Heart of Man chart material for evangelism purposes.

Theological educator Peter Savage (1972:28-34) also expressed concern over the fact that colleges and seminaries have been too content-orientated. *"This has been the influence of Western education and has caused a crisis in third world theological education in the areas of objectives, faculty, curriculum, and measurement."*

With this research, it became clear that the church in Africa is hungry for spirituality and teaching, even if only through informal academic training of pastors and lay pastors, when and where formal theological training is not possible or an option. There should be a paradigm shift in the church's training methods of teaching theology in Africa. Wheels for

God's Word's model gives guidelines towards finding a non-formal academic path which will lead to a contextualising curriculum in theology, and which is affordable for the ministry order in Africa.

Wheels for God's Word, through the years, has proven that mission must be understood as the *missio Dei* to the historical narrative relating to the fulfilment of God's universal purpose and restoration. Therefore, the *missio Dei* is the unitive narrative theme of the Bible, and Wheels for God's Word has always embraced in its purpose to see the narrative working of the triune God to restore the whole of creation and the whole of mankind from the corrupting effects of sin.

For effective contextualisation to take place, we must be willing to study culture with all its components and learn as much as possible about the people group targeted. This can help us to find passageways for introducing the gospel. Studying culture with all its components to enable cross-cultural communication is complex. The word "culture" is a very inclusive term, as it "*considers linguistic, political, economic, social, psychological, religious, national, racial and even more differences*" (Hesselgrave, 1995:99).

It is well known by now that the term "contextualisation" was introduced to the theological world by the Theological Education Fund of the World Council of Churches in 1972. According to Nadar, (2002:26) draws a distinction between the terms contextualisation and indigenisation or inculturation. He points out that while the latter two terms focus purely on the "*cultural dimension of human experience,*" contextualisation "*broadens the understanding of culture to include social, political, and economic questions*" (Nadar, 2010:130).

Effective contextualisation requires a heart-searching and open dialogue with local believers, national leadership, and the willingness to learn together to contextualise the gospel without compromise and with relevance to the cultural context. Elmer affirms correctly that we must be guided by Scripture rather than Western individualism and we need to set our direction with the awareness that our fellow pilgrims are from two-thirds of the world's population and are priests and kings with us. Without their collegiality and friendship, we are handicapped in bringing glory to God (Hesselgrave, 1995:99).

4.2.2 Cultural appropriateness and contextualisation

“No term captures the thought about the future of theological education more than contextualisation”, according to contemporary theologian Max Stackhouse (1986:67).

Before discussing contextualisation further, it is critical to define this concept. Precisely what does the word “contextualisation” mean? According to research conducted by Joy Oyco Bunyi, former Director of Extension Studies at the Asian Theological Seminary, contextualisation is a reflection and action from the perspective of one’s worldview, culture, values, and historical situation (Bunyi, 1989:5).

A cross-cultural approach has transformed the Christian religion from a nation-based religion, i.e., a Jewish religious community to a transnational and global religion. This process was begun by Paul during his mission to the “pagans” in early Christian history, which was followed by many waves of breakthroughs in overseas missions in later history.

The eruption of two-thirds of the world onto the Christian scene has brought a plurality of cultures and circumstances of people into the global dynamics of the Christian world. The diversity of people’s backgrounds and their contextual concerns demanded a new form of dialogue to keep the unity of the church and its mission. It is due to this development that many ecumenical organisations and mechanisms were formed to accommodate the plurality within these organisations (Huang, 2010:125).

4.2.3 Addressing contextual challenges

As a missional church, we need to be countercultural by giving dignity to the people whom others disregard and overlook. The context of Africa with its social implications must not be our primary concern; rather, our concern is the propagation of the gospel to reach its people. The evangelistic thrust at present is unprecedented. Sin severs the relationship with God, degrades humanity and destroys its dignity, and leads to social injustice and oppression. The proclamation of the gospel will therefore, firstly, restore fellowship with God and thereby human dignity. Beyond that, it enhances relationships and brings liberation on personal and communal levels.

Kato (1975:486-489), a well-known African theologian, suggests that:

Christianity in a truly African context can be expressed by allowing Christianity to judge the African culture, but never allowing it to take precedence over the claims of Christ. Africa is known as the model of the “sacrificing church”, just as China and Asian countries have become known as the model of the “suffering church.

African Christian leaders are known to travel three or four days by bus, ride four days on bicycles through the bush, or even walk for many days to attend training seminars. Others travel on the back of tipper trucks until the road ends and then walk 20-30 km and more to take the gospel to unreached villages. Wheels by supplying transport, i.e. bicycles and motor cycles etc, to African pastors and evangelists, work within the context of real existing needs of church leaders who travel to far-away villages to minister the Word of God.

Whereas many African leaders follow the example of Jesus and serve others as true servant-leaders in humility and with great sacrifice, there is an increasing number who do not. A paradigm shift in African leadership is therefore needed that will bring forth leaders who are not intoxicated by power, nor do they strive for prominence or to make a name for themselves, but they are willing to die to themselves. Africa needs to re-evaluate the Western publicity of ministries that appeal to the flesh and ego, thereby sending wrong signals to a younger generation of upcoming ministers.

There must be leadership that emulates the Spirit of Christ. Unless this approach to leadership is taught and modelled as part of the ministerial training programme, the much-needed change will not occur.

The principles of an African-centred worldview were mentioned in 4.1.1 and it will be explored in the following paragraph.

4.3 THE INFLUENCE OF AFRICAN CULTURE AND WORLDVIEW ON THEOLOGICAL TRAINING

Ajibade (2017:5) also reminds us that:

Western missions came along with Western culture. The rise of Christian mission also coincided with the grip of the colonisation of Africa. Many indeed could not separate the intention of the Europeans to bring to them the good news of the kingdom from colonising their land and people. Christianity was thus “Westernised”.

It is important to note that Ajibade (2017:7-9) also claims that:

Africans were religious before the white missionaries brought God to Africa because it has been proven that Africans who came to the Christian faith already had a belief in the existence of God and the spirit world. The evidence thereof can be seen in the variety of names of God as well as some religious beliefs and practices. Parallel to the belief in God, mission workers must be aware of the fact that Africans also believe in ancestral spirits, deities, natural objects and mystical powers like magic, witchcraft etc. Ajibade quotes Khunhiyop who claims that “beliefs and the African worldview are not lost when Africans become Christian”.

For the evaluation of this study to do its justice, some of the ancestral beliefs will be examined to determine their effect on a *missio Dei* perspective in Africa.

According to Ingwe (2004:1-3), “*witchcraft is a prevalent belief and practice on the African continent. It permeates and controls the thinking, perception and lives of nearly all Africans, both educated and non-educated. It is an integral part of Africa’s traditional religious heritage*”. It is a supernatural activity that is believed to bring about negative or evil consequences for an individual and families (Onongha, 2017:2).

Witchcraft is a phenomenon associated with “*supernatural activities that are believed to bring about negative or evil consequences for individuals and families.*” It is also regarded as a “*benign supernatural power that can enhance one’s ability to perform extraordinary feats*” (Akrong 2007:53).

Widespread among almost all African people groups is the belief that nothing of its own just happens (Asamoah-Gyadu 2015:145). Behind every misfortune, evil, trouble, or

trauma is a causal agent. This could be malicious or malevolent spirits, believed to populate the African cosmos (Okorochoa 1992:173).

The researcher found that Africans in general believe that the hand of either God or evil forces may be seen in any event or situation. To reinforce the above Kunhiyop (2009:378) mentioned that *“witchcraft serves the purpose of providing a worldview explanation for the causes of anything or everything that could go wrong in the life of an individual or a member of the community”*.

It is worth mentioning the characteristics of witchcraft are, amongst others, practised in the following countries where the Wheels programme is implemented. In Zambia, Cameroon and Nigeria rituals and human sacrifices are commonly practised. In the Democratic Republic of Congo, Ghana, Kenya, Malawi, Tanzania, Uganda, Sudan, South Sudan, Mozambique, Madagascar and elsewhere, the belief in witchcraft exists with equal force and ferocity.

Igwe (2004:3) emphasises that:

Even science in Africa is infused with witchcraft and sorcery, as well as the film industry, classroom textbooks and home videos are all permeated by fetish thinking, sorcery, magic and occultism. The Tivs in North Central Nigeria believe that witches (Mbatsav) possess magical powers that they acquire through rituals and human sacrifice. Ritual killing and sacrifice of humans is still practiced in Nigeria. Witchcraft features prominently in the Nigerian media and the film industry, even in children’s classroom textbooks. Popular Nigerian home videos are all permeated by fetish thinking, sorcery, magic and occultism.

Buys (2013:1) explains:

We indeed need prayerful Christian discernment in dealing with traditional healers in Africa. Some are just using herbs and plants and I regard them as helpful (almost on the same level as naturopaths or homeopathic doctors and medicines). But it is an undeniable fact that some use occult (demonic) practices, are deeply involved in ancestral worship rituals and some even use

human body parts in their muti as has been revealed in an in-depth research project of the HSRC of which African scientists were part of the research team.

Sorcery, on the other hand, is the use of power gained from the assistance or control of evil spirits which are used to make things happen (<https://www.merriam-webster.com>). It is the use of black magic and medicines against others for harmful purposes. The first records of the word sorcery come from the 1200s and the meaning comes down to the “*person who cast lots*” (person who tells fortunes). The oldest evidence and type of sorcery in the Bible was the witch of Endor, a female sorcerer who was visited by Saul, the first king of Israel (1 Sam 28:3-25). The researcher postulates that the use of sorcerers in theological training in a *missio Dei* perspective must not be tolerated.

Many of the so-called African independent or indigenous churches, which also have been referred to as African instituted churches or spiritual churches, use “holy water” for the purification of people, healing of sickness and especially for protection against evil spirits when one is bathed in it. If the cause for barrenness in a woman is attributed to a dissatisfied ancestral spirit, the woman may be asked to spend the night with the prophet to reverse the curse. Their spiritual leaders, often referred to as a prophet, a senior apostle, or most special apostle and even primates, may require goats and other animals to be sacrificed to God by their members. The prophet becomes the mediator who intercedes and seeks God on behalf of the believer. As Cox (1995:255) rightly states, “*the so-called prophet/healer often appears to be like the Nanga or medicine man, who tries to find the cause of sickness which is often attributed to ancestral spirits*”.

Witchcraft is practised in most denominations on the African continent, sadly even in Pentecostal churches. Paul Gifford in his study of Mountain of Fire and Miracles, one of the influential Nigerian Pentecostal churches that have become transnational, describes what he refers to as their “*enchanted worldview*,” with a sharply defined cosmology composed of witches, marine spirits, spiritual spouses, and curses (2014:123). He explains the significance of this brand of Pentecostalism stating, “*One no longer needs a healer-diviner to identify and counter the spiritual forces causing one’s misfortunes, for this can be done on Sunday during the Pentecostal service*” (Gifford 2014:123).

Nyirongo (1997:39) in his book “The Gods of Africa or the Gods of the Bible?” makes the following statement:

If God is near His creation but not part of it (as Scripture teaches), then it follows that pantheism (deification of the world) has no room in the Christian’s heart. Deism (God up there) and pan-cosmism (God absorbed in creation) are also rejected. Based on the same biblical understanding, nothing of the material world is divine. Finally, based on our biblical understanding of the spirit world (God, holy angels, and evil spirits) nothing of the material world is spirit. The Christian can therefore not confuse a mountain, a snake, or a tree for a god, possessing supernatural power to be tapped by man. To do so is not only foolishness but idolatry.

Hiebert, Shaw, and Tienou (1999:173-174) in their classic, *Understanding Folk Religion*, are worthy of close consideration. In their classic volume, they present several important processes, which are briefly outlined:

- witchcraft beliefs and accusations should be taken seriously;
- the church and its agencies should speak out against evil witchcraft causes;
- the church and its leaders must stand up in defence of those wrongfully accused, and
- the church must develop processes to defuse hostilities and demonstrate true unity and love among its members.

In times such as these, church leaders will need to be proactive rather than reactive waiting to punish parishioners who they consider having engaged in such practices.

Finally, Christians need to understand that they are fighting against principalities and powers, against spiritual and wicked forces in the heavenly places (Eph 6:12). At this stage the researcher wants to emphasise that prayer is a weapon against the wiles of the devil. The devil has used its powers to bind some Christians in Africa with perpetual diseases, bad tempers, and hatred, all opposed to God and His righteousness. The only way to fight this for Christians is to stand firm in the name of Jesus Christ, the most powerful name.

The researcher is keenly aware that all the above information regarding the existence of witchcraft and sorcery in Africa must be taken into consideration when compiling a Wheels training programme with a *missio Dei* perspective.

4.4 EFFECT OF LACK OF BASIC THEOLOGICAL TRAINING AND DISCIPLESHIP FROM A MISSIO DEI PERSPECTIVE

The lack of basic theological training and discipleship has a devastating effect on the explosive church growth experienced in Africa. Africans are especially attached to supernatural values as rightly pointed out by Daniel in 4.2.1. For this reason, African Christianity is characterised by intense spiritual hunger. Nevertheless, faith on the continent is threatened by several factors, one of the most serious being the prosperity gospel.

4.4.1 Effect of the prosperity gospel in Africa

It is clear from the Theological Education in Africa (TEA) conference in Kampala in 2013 when Buys stated that Africa is in the grip of the false prosperity gospel that is widespread and growing. He claims that a wise Dutch theologian (J.K. van Baalen) of the previous century made the point that cults are often an unpaid bill of the church. When the church neglects certain biblical truths and instructions or has in a subtle way swallowed half-truths, it gives rise to cults that overreact to these voids in the church. The deeper root of the wide acceptance of the prosperity gospel in Africa lies in the animistic worldview. The prosperity gospel comes from the USA and has easily been swallowed in Africa because it is in line with the animistic worldview and promises false hope for poverty alleviation. Prill (2012:9) explains that the doctrine of the prosperity gospel has a huge effect and implications on the lives of believers.

This doctrine is problematic as it not only misinterprets biblical texts but also adds more pain to those who already suffer from exploitation, poverty, or physical and emotional illness. Unsurprisingly, some people leave prosperity gospel churches after a while feeling disillusioned. Some of them return to their traditional beliefs, while others join non-Christian groups like Jehovah's Witnesses or Mormons. Some return to their mainstream denominations or join one of the so-called African-initiated churches. While there are many believers

in both church groupings there is no guarantee that they will hear the true gospel of Jesus Christ.

Prosperity gospel was received in Africa for two main reasons:

- The gospel was integrated with a belief that humans are spiritually controlled by bad luck and good luck.
- The gospel found fertile ground because of the sufferings of Christians who needed immediate relief and believed anyone making false promises of prosperity (www.worldmag.com).

4.4.2 Crucial questions about the prosperity gospel

Before embarking on the essence of the prosperity gospel, the following questions should be answered: Who is God? What is your relationship with Him?

Prosperity teachers maintain direct communication with God to manipulate (bribe) Him. This researcher does not agree with the prosperity teachers. Every true Christian has direct communication with God through Christ and the Holy Spirit. (Rom 8:15; 8:27; Gal 4:5-7). The prosperity preachers (PP) claim their communication with God is that they are on the same level as God, “same essence as God Himself”. They even claim that they are gods. They do not preach a childlike respect for God. Idolatry means teaching that Christians are little gods, of the same essence as God Himself. Man as the image of God is confused with the man as a duplicate of God.

Paul Crouch (2013:2), founder of Trinity Broadcast Network (TBN) (a close friend of Hagin, Copeland, Hinn and other Word of Faith teachers) proclaims: “*Christians are little gods. God does not distinguish Himself and us. God opens the union of the very Godhead (Trinity) and brings us into it.*”

The explosion of the cult of democracy and globalisation has created in Africa new messiahs, besieging large cities in particular, by selling the prosperity gospel. The profusion of churches teaching the prosperity gospel number in the thousands. In Kinshasa, one source counts about 10 000! In some countries, there are seven churches in an area of 300 m². In one of his

evangelism training conferences (Wheels) in Vic Falls in Zambia, this researcher found on a Sunday morning in a primary school eight different churches in eight classrooms, adjacent to each other. The great number of these churches in many African cities raises some questions. These churches are often the result of dissent and their main characteristics do not meet the criteria of apostolicity, unity, holiness, ethical responsibility, and universality, and they put little emphasis on the authority of the revelation of God's Word. In addition, these churches, which have a closed leadership and lax administration of the sacraments, indeed show that they meet almost all the criteria that define cults (Gates, 2014).

When researching the characteristics of a cult, this researcher found the following:

- Cults have charismatic leaders.
- Members are strongly discouraged from questioning the cult's doctrine.
- The leaders often exercise an extreme degree of control over the members.
- Members' defences are broken down and made more susceptible to a cult ideology.
- Leaders ensure that members are isolated from family and friends and are expected to be extremely loyal to the leadership of the cult.
- Sometimes one of the focus points in a cult is the preparation of the members for a supposed apocalyptic event.
- Members are expected to dedicate most of their time and energy to the cult and this does not exclude money.

Prophets, pastors, and gurus take the place of God. They do not preach according to the vision of Christ, whose sole mission for the church is to seek the lost and make disciples, according to the Great Commission (Matt 28:18-20). They do not preach about Christ's crucified – instead, they proclaim healing, miracles, and prosperity as a priority of the church. These so-called men of God divert the theological foundations of the church, using all means of propaganda to manipulate their followers, looking for social rank, honour, and money using miracles and healings (Samen, 2014:3).

Prosperity theology is not a denomination, a tradition, or even a school of thought. It is a broadly based variegated global movement following from a worldview that overlaps both the Charismatic and non-charismatic spectrums. The movement imbibes deeply the existentialism of the present age, which places a premium on the human experience. It also borrows heavily from the materialistic emphasis of affluent, suburban Christianity (Sarles, 1986:525).

These churches, which lack a theological foundation, set aside the mystery of the cross of Jesus Christ. Thus, they reject the invitation of Christ to those who love Him to take up His cross and follow Him (Matt 10:38; 16:24). Therefore, these churches are not created from God's vision to seek lost souls for extending the kingdom of God (Samen, 2014:2).

Hunt (2000:73) notes that the "health and prosperity gospel" is "*one of the fastest growing religious movements on a global scale*".

The PEW Research Centre (www.pewresearch.org) is a nonpartisan fact tank that informs the public about the issues, attitudes and trends shaping the world. They conduct public opinion polling, demographic research, content analysis and other data-driven social science research. On the African continent, the PEW Research Centre conducted a survey in 2006 in which individuals were asked whether God would "*grant material prosperity to all believers who have enough faith*" and whether "*religious faith was 'very important to economic success'*". Roughly 9 out of 10 participants from Nigeria, South Africa and Kenya said yes (Phiri & Maxwell, 2007).

The God concept in the teachings of prosperity gospel preachers proves to be the same as the pagan and Gnostic concepts of God. Pagan religions and Gnosticism split the difference between God and man by reducing God to become more like a human and exalting man to the status of a god. Mythology, whether ancient or modern, invariably diminishes God to less than what He is and exalts man to more than what God is.

At the Lausanne Global Consultation on Prosperity Theology (PT), Poverty and the Gospel in Atibaia, Salinas formulated "*the impact of PT's God concept for Latin America in this way: 'PT's Christology has left our people with a powerless Christ. PT proposes a faith that we control, a deity we manipulate. This is similar to animistic or pantheistic*

religions where the gods exist to give us what we want because we perform some rituals which are supposed to appease them and convince them to act in our favour" (Salinas, 2014).

God is accessible through Scriptural truth as grasped by a spiritually enlightened mind that although He has not been seen, "...*you love Him; and even though you do not see Him now, you believe in Him and are filled with an inexpressible and glorious joy*" (1 Pet 1:8).

Christianity ceases to be "the religion of the Book" and becomes the religion of experience, feeling and emotion. The "*Sola Scriptura*" is being replaced by the "*Sola Experience*". There is no place for the prosperity gospel or the syncretism of religions in true Christendom. A lack of theological maturity and doctrinal confidence leaves a legacy of missed opportunities. These "unpaid" bills demand to be paid (Mohler, 2005:1).

4.5 REASONS WHY THE FORMAL WESTERN MODEL (THE SENDING MODEL) AS IT RELATES TO EVANGELISM AND CHURCH PLANTING FROM A *MISSIO DEI* PERSPECTIVE IS NOT IDEAL FOR AFRICA

The underlying belief in the formal Western model is that only a trained pastor can start up a new church. The findings in Chapter 6 paint a new picture of theological training needs in Africa. Therefore, the underlying belief mentioned above, is not applicable in the African context because of the lack of training institutions, finances, distances, and non-applicable training material. There is a huge untrained ministry force of ministers in Africa.

It is the researcher's impression that in preparing God's people for ministry, when it comes to theological training, most programmes represent a level 10 when a level 4 is more than adequate. Setting the bar too high may prevent us from offering pastors a more than adequate preparation for the work of ministry.

Training must be:

- easily reproducible
- mobile (on-site training)
- simple (adapted to those with limited education)

- accessible
- inexpensive (Fleming, 2017:1)

4.5.1 Advantages of the formal Western model

- New churches immediately have a trained preacher as their leader.
- Growth is often rapid.

4.5.2 Disadvantages of using the formal Western model in Africa

- Training preachers takes years. This increases the time from when a church is established until it starts planting churches.
- Churches wait until they are 'strong' before starting to train men as church planters. This may take several years from when a church is established until it starts training church planters.
- It is expensive. When a church sends out a man to plant a church, that sending church is usually responsible for his financial upkeep.
- The church planter must move to the new town, village, or area. He needs to find accommodation and land for his garden (often his sole means of survival). He must move his family and children away from their support system.
- The new pastor comes in as a stranger to the community. Sometimes he is not readily accepted.
- Often the sent person's family must make huge sacrifices (e.g., electricity and running water when moving to a new rural church plant. Few people are willing to go to rural areas and therefore most church plants tend to be in towns and cities, with the rural areas remaining "preaching points".
- The sending church is limited to the number of people willing to be trained and sent. The number of new churches planted remains few.

It became obvious while researching ways of improving effectiveness in church planting that this formal Western model needs updating. While it has served the church well for decades, it has not addressed the urgency to reach people quickly in the face of the enormous church growth in Africa and the spread of deadly diseases such as HIV/AIDS as well as cults and various religions on the African continent.

By doing evangelism, discipling the new believers, and then identifying a leader among them, and with providing further distance training, many of the disadvantages have been addressed in the Wheels model.

4.6 REASONS WHY NON-FORMAL THEOLOGICAL EDUCATION IS EFFECTIVE IN AFRICA

4.6.1 Advantages of the model of Wheels for God's Word and Word on Wheels of basic training for contextualised pastoral ministry in Africa

Which lessons can be learned from programs such as the Wheels for God's Word and Word on Wheels model that may be relevant for transforming contextual pastoral training in Africa? There are advantages to this contextualised model for Africa (in comparison with the formal Western model of formal theological training) and the benefits relate directly to most of the identified issues raised in literature regarding the formal model.

- **Almost none of the elements of a formal system are needed, i.e., no extra infrastructure, no lecturers, no buildings etc.** The lack of full-time teachers is the greatest challenge in a formal educational approach. However, in this non-formal approach, no full-time teachers are needed because the content and curriculum are scaled down to laymen's level. Determination and bravery are required to follow through to achieve the desired result of more theologically trained pastors, at a more rapid rate, to cope with the rapid rate of church growth. The infrastructure is already there and is currently being successfully utilised, and it can be improved upon with minimum effort.
- **The cost of this model is on the surface incredibly low in comparison with formal theological education/training programmes.** The student has low study fees and does not need to pay residence fees, book fees, travel expenses, for extra clothes, meals etc. No loans or grants are involved. No money must be repaid once studies are completed. The costs for non-formal training can not really be determined, however, the high registration fees required by formal training institutions speak for itself.

- **No student is ever taken out of his current personal living environment**, i.e., his home, church or from his family. He does not take on any new or foreign culture, and he is not alienated from his own people.
- **This model is tailor-made for the masses in Africa, and the standard of literacy is not a stumbling block in this training programme.** This programme may even cater for those with minimal education or academic inclination. In fact, only a very basic standard of schooling is essential to participate and be trained in this non-formal setting (this will be discussed in Chapter 5).
- **No official documents are needed or must be produced or validated if a person wants to enter this training programme.** Academic accreditation or a highly subjective screening process for the initial invitation to participate and be trained is not necessary (clarification in Chapter 5).
- **This model is much more applicable to the African context.** It lends itself to discussions, mentorship and sharing of experience and, above all, it is more in line with African society, especially where the tradition of learning is mostly by oral instruction (as discussed under contextualisation and the African global view).
- **More people are disciplined with a missio Dei perspective of planting churches.** The training programme helps us bring solid teaching to many towns and villages in a systematic and thorough way. This model provides for immediate discipleship, ownership and responsibility, a local leader in training, rapid growth and participation in outreaches and church planting within weeks of being planted themselves (Loots, 2012). This will be discussed in detail in Chapter 5.
- **The speed of planting churches is accelerated.** Churches do not have to wait until they themselves are strong and viable before planting other churches.
- **There is no waiting for trained pastors.** The training period has been shortened dramatically. Thus, whereas previously a church might be 10 years old before it

started planting other churches, it can now start planting new churches within weeks or months of its own birth.

- **This model is inexpensive.** This is a financially inexpensive way of planting new churches. As the new leader will come from the community itself, no one needs to be relocated. The new student pastor already has a home, gardens, and a support structure. By providing the student with training, his own life is enhanced at a fraction of the cost of going to the city to be trained.
- **An unlimited number of churches can be planted.** Church-planting churches are no longer limited in the number of churches that they can plant, as they are not dependent on their own members' willingness to be sent. Multiple churches can be planted.
- **There is no limitation to church planting.** Every village can now have a church and a trained pastor because training is brought to within cycling distance from the new church to the hub church. Reliance on sending men to Bible schools, colleges and seminaries has been eliminated – this means that many more can be trained for ministry.
- **There are fewer cultural orientation problems.** Using a local man as the new pastor means eliminating the possibilities of cultural differences between the pastor and the church. He is not a stranger/outsider. He knows his people.
- **The vision is ministering with a missio Dei perspective.** The new pastor will have a passion for the area he lives and works in, as it is his people/family/tribe. His desire for church planting may be greater than that of an outsider, who would have to focus on establishing himself in the community. His vision will be outward. A called pastor would have to spend years establishing himself and building the local church.

4.6.2 Disadvantages of the non-formal model of theological education in a missio Dei perspective in Africa

- **The non-formal stream of basic training for pastoral ministry is not necessarily a steppingstone for further academic theological studies.** Its worth lies in its effectiveness in missions and addressing the immediate need of the church in Africa. This training is nothing more than basic theological training and teaching theory and practice for pastoral ministry. In other words, it boils down to training for ministry with the inclusion of theological education at a personal spiritual formation level.
- **The basic training for pastoral ministry in the Wheels model might only be a partial and temporary solution to the need that currently exists in church history.** In future, for various reasons, such as urbanisation, technological advancement etc., gaps and deficiencies may surface in our training, leading to the need to adapt it in some way. The educational component has not yet been tested properly over time, especially the condensed theological training concept. (The evangelising and church planting aspect, however, has been proven highly successful in this model.)
- **Not all candidates can learn and then teach the needed skills, and as a result thereof there will probably be some misunderstanding, misrepresentation and miscommunication of theological knowledge.** A form of effective monitoring must be considered and implemented.
- **Specific shortcomings can be expected to surface along the way and there must be a way to rapidly evaluate, correct or induce the change needed.**

4.7 NON-FORMAL THEOLOGICAL EDUCATION IN THE AFRICA CONTEXT FOR PASTORAL TRAINING FROM A MISSIO DEI PERSPECTIVE

Formal theological training often requires too much time and money to meet the leadership demand. Informal and/or non-formal education have huge potential to provide training, but one needs to learn from the insights of formal education. Unfortunately, formal educators sometimes criticise non-formal education as unaccredited and of poor quality. Non-formal educators in turn reply that formal education is irrelevant to the needs of the Church. The question is: How can we harness everyone's strengths and expertise

to work together for the same Church? What would it take to scale up the training of another 20% of the 93% untrained church leaders over the next five to ten years?

The quest is for an affordable training model that is theologically sound, contextually relevant, academically accountable, and Holy Spirit-centred, to bring about genuine spiritual formation and social transformation by preparing pastoral leaders for ministry.

In Africa, the great majority of pastors lack the ministerial training needed to carry out their calling effectively. An integrated training model is needed for Africa which combines different paradigms and efforts towards a training synergy. This training must comply with Scripture, and therefore be marked by the presence of the Holy Spirit while working towards a Christian foundation in church leaders.

Christian formation is more than mere Christian education. Whereas the focus in Christian education is mainly on instruction, the emphasis in Christian formation is on instruction and life-forming fellowship with Christ within the Christian community.

4.7.1 Need for training and assessing the situation

The need for theological education and Christian formation in Africa is apparent. The researcher's own experience and observations in many African nations are that the continent is, as Buys remarks, "*over-evangelised*" and "*under-taught*". The church in Africa has made great efforts to win the lost but has only recently realised the importance of Christian formation. This unfortunate development has affected the church as a whole in Southern, Eastern, Central and West Africa. If, however, the growth of the church is not merely to be numerical but also spiritual growth, this imbalance between evangelism, discipleship, and theology training must be adequately addressed.

In the contextualisation, the education debate is about how willing are the church leaders to modify the process and systems to more informal training programs. The buzzword in the academic world is "*skills development*" in investing and developing the character of the student, as well as giving attention to practical ministry skills. Many non-formal training programs are geared/developed to fulfil this need.

4.7.2 Training deficiency

In Africa, the overall training situation is alarmingly late, even though it has improved since the 1980s. Some pastors in Africa are trained, but by far the majority have been in ministry for years without being adequately equipped. In one of our Wheels evangelism training conferences in Niger (the Sahel region) in February 2023, we trained 35 pastors and evangelists in the Wheels evangelism program. When we asked how many of them have had formal theological training, the shocking answer was only one. In that region, we have 29 churches, 29 preachers and only one pastor that is formally trained in theological education!

It is important to remember that the definition of insanity is doing the same thing over again and expecting different results (Dye, 2020:62). We should not downplay the importance of non-formal training in the African context. The researcher aims to achieve different results in the missio Dei model in Africa.

One of the reasons for this “training deficiency” might be that numerous ministers are either semi-illiterate or illiterate, and many of those who are literate can only read and write in their native language. When Wheels did training in Bamako, Mali, in March 2023, it was discovered that of the 59 preachers attending the training, only 20% of them understood English – the rest speak Bambara. Yet, this must not be used as an excuse for the failure to provide programmed training, be it in a formal or non-formal setting.

4.7.3 Establishing indigenous churches

Training must not become an end but must result in the planting and expansion of indigenous missional churches that are involved in holistic outreach. Ministerial formation must be part and parcel of the church and its missional mandate, fulfilling its role as a prophetic voice. It must therefore equip and empower men and women for kingdom ministry, to be effective witnesses, through the planting of indigenous churches and through holistic ministry that ministers to the whole person.

This training must not be considered “second-class education”. Through this method, many students, particularly leaders of congregations, can be enrolled in training with

minimum disturbance to their social life and present ministry. It provides training for those wanting to enter the ministry without the churches losing their manpower on the field.

4.8 SUMMARY OF BASIC CHRISTIAN EDUCATION

The challenge of Christian education, in the ultimate sense, is to assist students in developing a Christian worldview. All people, whether they know it or not, conduct their lives based on their view of the world, i.e., the picture that they hold in their heads of how things work; how things relate to each other; what those things mean; what is most important; and what constitutes duty, loyalty, citizenship, faith, family, and hundreds of other questions in the lexicon of human existence.

McKinney (1997:201-202) remarks that:

Sadly, many Christians live lives largely uninformed by theology, the Bible, and the wisdom of the ages. On the other hand, evangelical institutions must teach students how to integrate their faith and learning with the way they live their lives, to formulate a Christian worldview. This starts by affirming that the Bible is at the centre of all academic programmes. The Scriptures are not only the core of the curriculum, but they must be related to the subject matter of all courses.

The most appropriate way of teaching in Africa is through storytelling. The Wheels model of training by the Heart of Man chart material fits perfectly with the storytelling way of the African continent's way of life.

Humans have always told stories to pass down cultural beliefs and history to future generations, and thus is seen as the oldest form of education we have (<https://www.labster.com>). Communication in the African context have two keys:

- Africa has its traditional way of communication.
- This way is still relevant because of the low level of literacy and community life of people.

African culture is oral which means it is not written but passed on from generation to generation through storytelling. The elders who have stored all the wisdom in memory pass it on to the young people. Everything from beliefs, values to customs etc. is passed on through storytelling. Thus, biblical truths that are conveyed using narratives and storytelling will reach Africans more effectively (Ajibade, 2017:25).

It is also evident in Jesus' training when He made use of parables in His teaching (Matthew 13). The Wheels model is using storytelling as a method of teaching the Heart of Man chart, as it makes use of visuals.

Students need to be encouraged to make sound judgements in matters of life and conduct. They need to be taught to think, act, and even react from a biblical standpoint. The goal is not to indoctrinate students, but to set them free in a world of ideas and to provide a climate in which ethical and moral choices are made and convictions are formed. Making connections between faith, living and learning is a primary purpose of theological education (Ringenberg, 2003:7).

What we need is a definite standardised curriculum, appropriate textbooks, course descriptions and general objectives. The training could also include seminars as spiritual enrichment through which theological education and ministerial formation take place, thus focusing on the continuous development profile. In Chapter 5 the Wheels model will provide details as to the training program that is used.

The curriculum and training procedure must ensure that all pastors and workers currently serving in local churches without prior training, as well as those endeavouring to enter the ministry, will receive ministerial training that empowers them to do the work of the ministry efficiently in their respective countries.

“The needs of the church and related ministries are changing. Although there will always be the need for workers in traditional pastoral and cross-cultural ministries, a wider variety of ministry opportunities are available today than ever before. There is also a greater need for qualified lay people who are equipped to serve in the church as well as the marketplace” (McKinney, 2003:15).

This researcher, as he travelled the continent of Africa, experienced first-hand, the sentiments of McKinney (2003:15): “*The depth and scope of the spiritual needs of the world are also greater than ever before. The issue is not whether there is a need for equipping Christians for service, but rather, how the need will be met most effectively.*”

4.9 CONCLUSION

In this chapter, the research revealed that in Africa, theological training/education should be done from a *missio Dei* perspective. This should be done in traditional oral communication through storytelling, as this is the major form of knowledge transmission in traditional Africa. This is the medium through which the history of the people is passed down to the younger generation. The African way of teaching through stories, narration and learning is contextualised by using the Bible.

In Chapter 5, the Wheels for God and Word on Wheels model will be discussed and will reveal how the model contextualises the gospel of our Lord by using storytelling with the Heart of Man chart material, to present the gospel in a unique way (verbally and visually) for people to easily understand the gospel. The burning question to be answered will be: “Which worldview will the model reflect? “Will the church in cross-cultural missions export African understanding and expression of biblical truth and theology?” Contextualization of theological education must bring cultural understanding to encourage an indigenous approach to biblical interpretation, theological formulation, and the proclamation of the Good News of Jesus Christ.

CHAPTER 5

AN OVERVIEW OF WHEELS FOR GOD'S WORD AND WORD ON WHEELS MODEL

5.1 INTRODUCTION

This chapter contains an in-depth description of the Wheels for God's Word and Word on Wheels (Wheels) model. A description of the development, extent, and dimensions, as well as the history, content and contextualisation of the Wheels model, is given in this chapter.

Wheels originated on 5 September 1995 at 5 a.m., when this researcher (Pastor Raymond Lombard) received a vision from the Lord while in prayer to accelerate the spread of the gospel of Jesus Christ on the African continent by giving bicycles and motorcycles to pastors and evangelists. During this time, he received a calling from God on his life concerning the harvest, especially in the African mission field. This resulted in the formation of Wheels for God's Word and Word on Wheels mission organisation, through which this researcher provided bicycles and Heart of Man chart material for evangelism to needy pastors and evangelists in Zaire (Democratic Republic of Congo) in April 1996 on his first mission outreach (see Annexure C). During this outreach, evangelism material (the Heart of Man chart) was used in the rainforest in Beni (North-Kivu) to evangelise the Pygmies.

This researcher as the appointed Director of evangelism and church planting (Church of God World Missions) on the African continent has an infrastructure of leadership in 44 countries in Africa. There is thus a direct communication between the researcher and 44 national leaders (moderators) of the Church of God World Missions in Africa. The 44 nations are divided into superintendency regions: Southern, East, Central and West Africa. The infrastructure makes it possible for the researcher to work in a responsible way with the leadership in Africa as to the Wheels for God's Word, Word on Wheels, Firewall and COGIBC with the sole purpose in mind to drive evangelism, church planting and theological education on the African continent.

The emblem and newsletter heading: Wheels for God's Word

In 1996 the following emblem was designed to demonstrate the intention of the Wheels program to spread God's word throughout Africa.



Africa Map

The focus of the ministry of Wheels for God's Word and Word on Wheels is primarily the expansion of the kingdom of God in Africa.

The wheel

The wheel symbolises bicycles, motorcycles etc. to expedite the 'speed' of the spreading of the gospel in Africa.

Two arrows

- The two arrows in the Africa map represent the spreading of literature (Heart of Man chart material) and Bibles in Africa.
- It also symbolises movement via wheels (bicycles and motorcycles) in Africa.

Wheels for God's Word

The mission ministry of "Wheels" i.e., bicycles, motorcycles and vehicles are provided to needy pastors, evangelists, missionaries, and church leaders in Africa to make transportation easier and faster throughout the continent of Africa in reaching remote villages and towns with the gospel.

The emblem and newsletter heading: Word on Wheels

The words on the emblem symbolise that the following evangelism materials like Heart of Man charts, pocket charts and explanatory booklets are provided together with subsequent practical training for pastors, evangelists, missionaries and church leaders in Africa.

Blue colour

The colour blue was chosen for this emblem because blue is widely used in the Southern African countries. It symbolises harmony and love, as well as peace and togetherness. In the Bible, the colour blue is mentioned 49 times and in Africa, it is associated with nobility and divinity (<https://www.sikao.com>blog>).

5.1.1 History of the Heart of Man training material

The Heart of Man chart originated in France in 1732. The program was revised and re-written for the mission field of Africa by Pastor JR Gschwend in 1929 and the booklet has subsequently been translated and printed under copyright in 548 tribal languages by All Nations Gospel Publishers who are distributing it today in 114 third world countries (<https://ang-hb.co.za>).

The central aspect of the ministry that this researcher holds dear to his heart is the Heart of Man chart evangelism material. In 2018 Wheels developed a mobile app for sharing the gospel of Jesus Christ using a smartphone. The Heart of Man app is based on the printed version and is an effective tool in assisting evangelists and pastors. The primary aim of the app is to reach the Unreached People Groups (UPGs) and least reached people groups (LPGs) in the 10-40 window, where printed Gospel media is outlawed and not welcome, and where faith-related persecution against Christians still occurs.

People of all languages, classes and religions are successfully being led by this program to experience the deep spiritual truth and significance of God's message to mankind as expressed by the prophet Ezekiel 586 years before Christ: "I will give you a new heart and a new spirit ... then you shall be my people, and I will be your God!" (Eze 36:26-28)

In Africa

Today, this researcher's mission organisation is doing work in 36 countries on the African continent, namely South Africa, Lesotho, Eswatini, Mozambique, Madagascar, Botswana, Malawi, Zimbabwe, Zambia, Namibia, Angola, Democratic Republic Congo, Burundi, Uganda, Tanzania, Kenya, Ethiopia, Central African Republic, Sudan, South Sudan, Sierra Leone, Chad, Cameroon, Nigeria, Benin, Niger, Togo, Ghana, Burkina Faso, Cote D'Ivoire, Senegal, Mali, Egypt, Gambia, Liberia and Rwanda.

The feedback from the mission work done, testimonies, feedback and challenges are carefully given by leaders in Africa in some of the mentioned countries as can be seen in Annexure H.

Globally

Training has also been done by this researcher in India, China, South-East Asia, Asia, the Far East, and Latin America (13 countries in total) (see Annexure H).

Pastors and evangelists in these countries have been trained using the Heart of Man charts and accompanying material. Over 22 600 large Heart of Man charts, 86 000 Heart of Man booklets, 11 000 pocket-sized Heart of Man charts and thousands of Bibles have been distributed in these countries. As the Director of Wheels, this researcher has been serving the church in Africa in missions for 27 years.

In a telephonic conversation on 8 August 2022 the Chief Executive Officer of All Nations Gospel Publishers (ANGP), Eugene Gwschend, confirmed that Wheels for God's Word and Word on Wheels is the single largest buyer (user) and distributor of the Heart of Man literature in South Africa and on the continent of Africa (see Annexure D – an official letter from All Nations Gospel Publishers).

5.1.2 Theological foundations of the Heart of Man chart in Wheels

The Heart of Man chart plays a very important role in the evangelism program of Wheels.

The Greek word heart – kardia – the chief organ of physical life (Lev 17:11) has more to offer than a physical and corporeal organ. The heart denotes the most important concept of human life and system nl.

- The seat of physical life (Acts 14:17; Jas 5:5)
- It is also the seat of moral nature and spiritual life, and the seat of grief (Jhn 14:1; Rom 9:2; 2 Cor 2:4) (Vine, 1939:536-537).
- The heart is the centre of a person and it controls the emotions, the intellect and the will of the human being.
- The heart can also be noted as the control centre of our being. Jesus referred to it as the seat and centre of the highest value when He said in Matthew chapter 22: (v29) *“Hear o Israel! The Lord our God is one Lord; (v30) and you shall love the Lord your God with all your heart (kardia) and with all your soul, and with all your mind and with all your strength.”*

Theologically our understanding of the meaning of heart / kardia in the Bible as explained by Baltz & Schneider (1990:250) is *“more significant than simple anthropological usage: The kardia is the “place” of the person in which the encounter with God is realized in the positive or negative sense kardia religious life has its firm ground, and from which the ethical conduct of the person is determined”*.

Character, personality, will, mind are modern terms which all reflect something of the meaning of ‘heart’ in its biblical usage. The heart is the seat of the will (e.g. Mk 3:5), of the intellect (e.g. Mk 2:6, 8) and of feeling (e.g. Lk 24:32). This means that “heart” comes the nearest of the New Testament terms to mean “person”.

Kardia refers thus to the inner person, the seat of understanding, knowledge, and will, and takes on as well the meaning conscience. A new orientation appears in the NT where a pronoun is used for the person, where the Old Testament would prefer “heart” (cf. Matt 9:3; 16:7; 2 Cor 2:1, etc.) (Balz & Schneider, 1990:250).

It is very important that a person as a disciple of our Lord has a real heart encounter and change of heart (born-again). A true leader in a church is a new creature in Jesus Christ (2 Cor 5:17). As to our concept of heart, this researcher whole-heartedly agrees with Zodhiates (2000:820):

The life of the heart is a hidden life (1 Cor 4:5; 1 Pet 3:4), but it lies clearly open to the eyes of God who searches in private (Rom 8:27; 1 Thess 2:4). The most important thing in anybody's life is the necessity of having a heart that is "right in the sight of God" (Acts 8:21). Such a heart can be obtained only through faith (Acts 15:9; Rom 10:10; Eph 3:17) and as a gift from God Himself (cf. Ezek 36:26, "A new heart also will I give you"). This is achievable by virtue of a new creation in Jesus Christ (2 Cor 5:17), whereby a heart that is hard and impenitent (Rom 2:5) is transformed into one in which the love of God has been shed through the Holy Spirit (Rom 5:5).

The concept of heart renewal holds great significance in addressing the ultimate human problem. The heart is not just a physical organ, but it also controls a person's emotions, thoughts, and actions. Understanding that the heart is the seat of our most fundamental commitments is key. Our core beliefs, values, and motivations reside in the heart. When our hearts are renewed, our entire being is transformed. It affects how we think, feel, and act. Heart renewal acknowledges the interconnectedness of our emotions, thoughts, and actions.

The Heart of Man chart effectively, in visual form, shows what Balz and Schneider (1990:250) have expressed, articulated and conveyed in picturesque and graphic form:

The decision for or against faith occurs in the heart (Mk 11:23; Matt 13:15b; Lk 24:25); in the heart one's stubbornness toward God is shown (Mk 3:5; 6:52; 8:17; Matt 13:15a). When one's actions no longer come from the heart and when thought, speech, and activity are divided, one is a hypocrite (Mk 7:1–23; Lk 12:1, 56). Matthew in particular sees a demonstration of hypocrisy in the character of the Pharisees (Matt 6:1–8, 16–24; 7:15–23). Over against this hypocrisy Jesus demands unity of heart, word, and deed (Matt 12:34; Lk 6:45).

The Heart of Man chart vividly demonstrates and explains this in a clear way to the onlooker and listener; making it easy to understand and comprehend.

The Old Testament reaches its highest point in the realisation that a change of heart is needed (Jer 24:7), Ezk 11:19), and that, of course, is fulfilled in the New Testament (Eph 3:17).

The right attitude of heart begins with its being broken or crushed (Ps 51:17), symbolic of humility and penitence, and synonymous with a 'broken spirit' (ruah). This brokenness is necessary because it is the hard or stony heart which does not submit to the will of God (Ezk 11:19). Yahweh knows the heart of each one and is not deceived by outward appearance (1 Sam 16:7). It is the pure in heart who shall see God (Matt 5:8), and it is through Christ's dwelling in the heart by faith that the saints can comprehend the love of God (Eph 3:17) (Douglas, 1962:465).

In Deuteronomy 10:16 Moses presents as the essential implication of election the genuine working out of our faith: "*Circumcise therefore the foreskin of your heart, and be no longer stubborn.*" In the earlier verse Moses had talked about how God called the fathers of Israel (the patriarchs). The first patriarch, Abraham, was asked to practice the rite of circumcision as an external sign of loyalty to the covenant (Gen 17:9-14). Here Moses says that this outward ritual is useless if not backed by an inner change of life. He calls them to "*circumcise ... the foreskin of (their) heart(s).*" An uncircumcised ear hears imperfectly because it is covered (Jer 6:10). Moses goes on to give the opposite of a circumcised heart when he says, "*... and be no longer stubborn*" (*literally, "stiff-necked"*).

Moses is asking people to have soft hearts toward God and his Word – hearts that God can mould into his image like a potter moulds a lump of clay. This would be accomplished fully in the era of the new covenant when the Spirit would be more real in the experience of the people. Ezekiel, speaking about the new covenant, says, "And I will give them one heart, and a new spirit I will put within them. I will remove the heart of stone from their flesh and give them a heart of flesh, that they may walk in my statutes and keep my rules and obey them. And they shall be my people, and I will be their God" (Eze 11:19, 20; see Ex 36:26, 27).

Fernando (2012:344-345), when referring to having a soft heart that God can mould into the image of a potter's mould, a lump of clay, has the following to say:

The prophet Ezekiel in Ezekiel chapter 36 prophesied that the Lord said: “I will give them a new heart” (verse 26). It speaks of an inward change. The Lord will change Israel’s heart. A “stony heart” is a hard heart, one that does not receive God’s Word. The Lord will give them the Holy Spirit within (verse 27). This thus gives us a new heart and a new spirit to love and follow the Lord in obedience. The witness of the Spirit in the heart is proof that the person has been born of God (Rom 8:9, 14-17). Those who have God’s spirit within them, also share in the divine nature (2 Pet 1:1-4). It is God’s nature in the children of God that determines conduct.

It goes without saying that the human heart needs to be renewed, that is the solution of the ultimate human problem. Man’s emotions, thoughts, and actions are controlled by his heart, as the heart is the very seat of a man’s most fundamental commitments.

Wheels provides a contextual African explanation of initial and ongoing heart renewal, using the Heart of Man chart.

From day one (April 1996), at the beginning of Wheels, the researcher did his first mission campaign in the DRC Congo (then Zaire), the Heart of Man chart was used. This chart (10 pictures) is used to explain the following:

- the sinner’s heart
- the divided heart
- the hardened heart
- the end of a sinner
- the heart that hears the saving gospel of the Lord Jesus Christ
- the repentant heart
- the heart born-again
- the heart – the temple of God
- the victorious heart and
- the believer’s heart going home (heaven)

5.2 DEPARTURE AND STARTING POINT OF WHEELS FOR GOD'S WORD AND WORD ON WHEELS

An overview of the activities of Wheels for God's Word and Word on Wheels (Wheels model) can be viewed in an article published in the JOY magazine (see Annexure E).

An effective and practical evangelism video presentation has been made of the Heart of Man chart (www.raymond lombard.com/heartofman) by this researcher, with subtitles available in 23 different languages (13 of the 23 languages are used in Africa).

This mission ministry started effectively in the Democratic Republic of Congo in North Kivu (Eastern Congo), in the Ituri rainforest (April 1996). Subsequently, 1 420 Pygmy village churches were planted over years. In the past 27 years thousands of new village churches came into existence in many other African nations as well, and thousands of souls were added to the kingdom of God through this endeavour.

5.3. THE HEART OF MAN CHART FOR EVANGELISM

5.3.1 Origin of the Heart of Man pocket chart

The researcher realised after many years that in some instances it was not always practical to use the **large Heart of Man** chart in the mission field. One must bear in mind that not only is this large chart costly, but transporting it to 36 nations in Africa, either by vehicle or by air, added a great financial burden to the mission budget.

Changing the Heart of Man chart to a smaller version seemed to be the answer, as well as a cost saver. Permission was given on request of Pastors Raymond Lombard and Ferdi Warwick, by All Nations Gospel Publishers to print the chart in a new format, one never used before – **a pocket-sized Heart of Man chart**. This took place in 2001, and it was a historic event as it was the first time in more than 285 years of existence that the Heart of Man chart had been adapted into a pocket chart (A6) format. See Annexure D as proof of the use of the Heart of Man chart for the past 27 years.

This small pocket-sized chart not only makes evangelism easier on a one-to-one basis or in a small group setting in the African context, but it is also much more cost-effective to print and transport to training conferences. Wheels for God's Word and Word on Wheels

have printed and distributed more than 11 000 of these pocket charts in Africa as well as in many other nations in the world (see Annexure J).

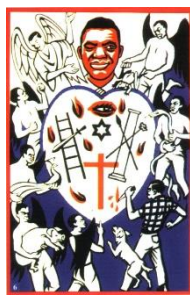
- **Heart of Man flip chart**

Many evangelism techniques and materials exist in the world today. To establish an effective system, this researcher chooses to use a highly effective visual tool for evangelism. The Heart of Man chart (see diagram 5) is a simple, 10-page flip chart that uses symbols with no words. An explanation booklet comes with each chart for the pastor, trainer or evangelist to learn and memorise the story of the Heart of Man. This chart can be used for almost any culture and is easy to remember because of the story-based format. The full-sized chart (50 x 100 cm) is used in a group setting, or alternatively a pocket-sized chart is used for personal evangelism (see Annexure D).

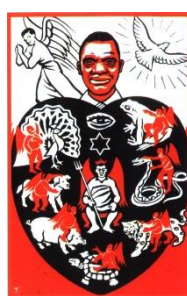
This format is tailor-made for Africa with typical African features i.e., the face of a person, animals and objects.



Sinner's heart



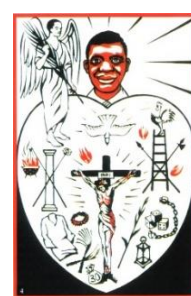
Tempted and divided heart



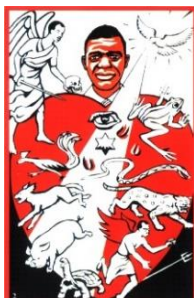
Stubborn and rebellious heart



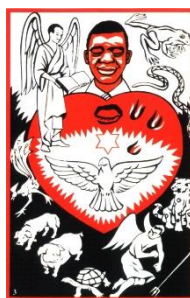
Sinner's judgement
Doomed heart



The gospel of
Jesus Christ



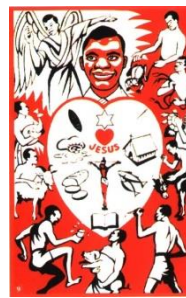
Heart convinced
of sin



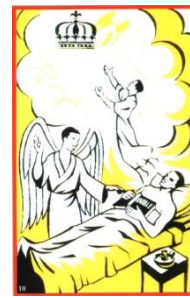
Born again heart



Temple of God



Victorious heart





Glorious homecoming

- **All Nations Gospel Publishers Version**

It must be noted that years later in 2015, after our print of the **pocket chart** in 2001, All Nations Gospel Publishers decided to also print their own version (A5) of the African features Heart of Man pocket chart.

- **Explanation of the 10 pictures**

This short explanation of the 10 pictures relays the salvation message when evangelise. The broader explanation of the picture with the symbols is in the accompanying explanatory booklet that the pastor receives.

	<p>THE FIRST PICTURE: THE SINNER'S HEART</p> <p>This picture shows the heart of a worldly, sinful man or woman, described in the Bible as a sinner, that is, one who is controlled by the evil of this world and by the natural desires and cravings of the sinful human nature. This is a true picture of the heart as God sees it before conversion.</p>
	<p>THE SECOND PICTURE: THE TEMPTED AND DIVIDED HEART</p> <p>This is the sad picture of a person who may be under the impression that he is saved, but one eye is closed, showing that he is spiritually asleep and his heart is also divided between spiritual and worldly things. One can see that the other eye is shamelessly looking around, making love to the world. He is surrounded by temptations to which he is slowly giving in instead of resisting them. Instead of listening to God's voice he now begins to listen to the devil's cunning suggestions and false promises.</p>



THE THIRD PICTURE: THE STUBBORN AND REBELLIOUS HEART

It shows the condition of a person who has never repented or given his life over to God, in spite of the fact that the truth of the gospel, called the “Good News”, has been offered and revealed to him. A man who is stubborn when God speaks to him, will grow worse and worse in spite of his useless efforts to change himself.



THE FOURTH PICTURE: THE SINNERS JUDGEMENT (the doomed heart)

Here we find the stubborn sinner who has postponed making a decision to follow Christ, approaching death, his body may be full of pain and his soul filled with the fear of death. Death (the skeleton) has come at an unexpected and unwanted time. The false pleasures of sin have disappeared, and the awful reality of the high and dreadful cost of sin now has to be faced. The agonies of hell are becoming real to him. His friends are afraid to stand at his bedside, and their empty words of comfort cannot help him now. His riches can neither lengthen his life, nor save his soul, nor reduce the agony of his soul.



THE FIFTH PICTURE: THE GOSPEL OF JESUS CHRIST

The gospel truth is found in 1 Cor 15:1-4: “ Now I'm making known to you, brothers, the gospel that I proclaimed to you, which you accepted, on which you have taken your stand, and by which you are also being saved if you hold firmly to the message I proclaimed to you—unless, of course, your faith was worthless. For I passed on to you the most important points that I received: The Messiah died for our sins according to the Scriptures, he was buried, he was raised on the third day according to the Scriptures—and is still alive!” This picture speaks of a Christian who has found perfect peace and eternal salvation through the death of our Lord and Saviour, Jesus Christ, and so boasts in nothing else except “only about the cross of our Lord Jesus Christ; for by means of His cross the world is dead to us, and we are dead to the world.”



THE SIXTH PICTURE: THE HEART CONVINCED OF SIN

This picture shows a repenting heart that is beginning to look for God. The angel is holding the sword, the word of God, which is **“alive and active, sharper than any double-edged sword, it cuts all the way through, to where soul and spirit meet, to where joints and marrow come together. It judges the desires and thoughts of man’s heart.”** (Hebr. 4:12). The word of God reminds him that **“sin pays its wage – death”** (Rom. 6:23) and that **“everyone must die once, and after that be judged by God.”** (Hebr. 9:27). 2 Cor 7:10 says **For having sorrow in a godly way results in repentance that leads to salvation and leaves no regrets. But the sorrow of the world produces death.**



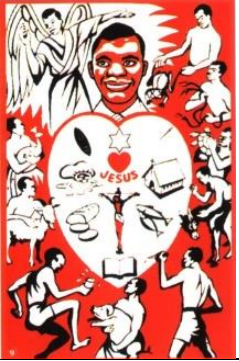

THE SEVENTH PICTURE: THE BORN-AGAIN HEART

This picture shows us the heart-condition of a really repentant sinner. He now sees the greatness and awfulness of his many sins for which Jesus died on the cross. As he sees the cross which the angel, the word of God, shows to him, it breaks his now sorrowful heart, and he is moved with deep, heartfelt regret and sorrow over his many sins. As he sees the great love of God expressed in Christ Jesus, this love melts his heart, especially as he begins to realise that Jesus Christ, the Son of God, came to take away his many sins, as He was willing to die in his place on the cross. He accepted Jesus Christ as his Lord and Saviour (John 3:3-5; 3:16).



THE EIGHTH PICTURE: THE TEMPLE OF GOD

This picture shows the clean and purified heart of the sinner saved by God’s abundant grace and mercy. It has become a true temple of God, the home of God, the Father, the Son and Holy Spirit, according to the promise of the Lord Jesus Christ, **“Whoever loves me will obey my teaching. My Father will love him, and my Father and I will come to him and live with him.”** (John 14:23). God honours, blesses and uplifts man through Jesus Christ (Luke 1:52). His life is now characterised by the fruit of the Spirit: Gal 5:22, 23: **“But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. There is no law against such things.”**

	<p>THE NINTH PICTURE: THE VICTORIOUS HEART</p> <p>This picture represents a Christian who remains faithful and lives in victory over painful tests and temptations. While he is tempted on all sides, he remains firm and holds out to the end, being victorious through Jesus Christ. He has not only entered the Christian race, but he is continuing in it, running with determination, “keeping his eyes fixed on Jesus, on whom our faith depends from beginning to end” (Heb. 12:1,2).</p>
	<p>THE TENTH PICTURE: THE GLORIOUS HOMECOMING</p> <p>Jesus said, “I am the resurrection and the life. Whoever believes in me will live, even though he dies; and whoever lives and believes in me will never die.” (John 11:25,26). “Whoever hears my words and believes in Him who sent me has eternal life. He will not be judged but has already passed from death to life.” (John 5:24). Death holds neither fear nor punishment for the Christian. “Death is destroyed; victory is complete! Where death is your victory? Where death is your power to hurt? Thanks be to God who gives us the victory through our Lord Jesus Christ!” (1 Cor. 15:54-57).</p>

5.3.2 Dynamic development of the Wheels model

For years the Wheels program only used printed and written material for the training of pastors and trainers. Due to external factors, we were forced to resort to new alternative technological methods and resources.

5.3.2.1 App of the Heart of Man (2015)

The Heart of Man chart, pocket chart and booklet are very effective resources to use when evangelising, especially in the context of the illiterate in Africa. This method has successfully been used over many years as the only training material for sharing the gospel (the good news) of Jesus Christ our Lord.

Unfortunately, there are many countries in North Africa and the Horn of Africa where the gospel is not welcome. Christians are persecuted and Bibles and gospel material are confiscated and burned. In our mission work in those countries, we had to be innovative

and creative. We had to adjust how we evangelised. In 2015 (20 years after this researcher started using the Heart of Man chart) we realised the danger of equipping pastors and evangelists with the Heart of Man material (tools) in certain countries in Africa where Christians are persecuted. Some of these brave men and women of God were harassed at the border between Senegal and Mauritania when returning home to Mauritania after being trained in evangelism using the Heart of Man material. All the material was confiscated at the border of Mauritania. We then realised we needed to change our strategy to evangelise in some countries, in this case, Mauritania, which is 99% Muslim.

Wheels (as an organisation) requested permission from All Nations Gospel Publishers (Heart of Man) for a licence to build a **mobile app** to be used on smartphones. This permission was granted in November 2016 (see Annexure F). This newly designed app enables our pastors and evangelists to use the Heart of Man in an electronic version on their smart phones to present the gospel to people. Today the mobile app is available on Android, as well as iOS platform. Users can access 548 different languages via a link (<https://angp-hb.co.za/videos/>) and another link enables users to select which language to use to present the gospel.

5.3.2.2 Online training of the Heart of Man

The Covid pandemic brought the whole world to a standstill. The Wheels program was also negatively affected because the Wheels' non-formal Bible schools had to close during the 2020 lockdown period for nearly two years. This researcher realised that alternative methods of training had to be considered. To address the challenge with the non-formal Bible schools training, we developed an online theological training program to add value to church leaders in the ministry field.

The online Church of God International Bible College (COGIBC) was established and registered. An agreement (MOU) with several theological training institutions that accredit the training up to Level 2 (NQF7) was reached (www.cogibc.com).

5.3.3 Transformation of the Heart of Man chart (2017)

As previously mentioned, the Heart of Man chart originated in France in 1732. It is an allegorical rendering of the Heart of Man in 10 images and visually manifests the impact of the gospel on the heart of man. Animals are used to show various sins as pointed out in the Bible. Jesus said that He wants to change our old hearts and minds and give us new hearts. Only He can forgive our sins and help us to live new lives (1 Jhn 3:4-10).

The ministry of Wheels has grown in the past 27 years to the extent that more than 22 600 leaders, pastors and evangelists have been trained to preach the gospel in their own context. More than 22 600 Heart of Man large charts, 86 000 booklets and 11 000 pocket-sized charts have been produced and distributed at training conferences. Through this initiative, Wheels has for 27 years built an infrastructure within the church and mission world for effective evangelism. This takes place in 36 African countries. Having trained many thousands of pastors, evangelists, and lay preachers with the Heart of Man chart, this researcher realised that there was an easier way of using the chart when presenting the gospel message. The original sequence of the 10 images complicated the gospel message. A meeting was arranged in 2017 with All Nations Gospel Publishers to explain the problem that Wheels encountered in real evangelism situations.

Changing the order of the Heart of Man chart

Eugene Gswend (ANGP) accepted the proposal from this researcher to adjust the order of printing the Heart of Man charts. The new order of the images makes evangelism much easier, and those being evangelised understand the gospel much better when it is presented to them. **The new order of the Heart of Man chart message can be seen under explanation of the Heart of Man pictures (see 5.3.1).**

5.4 STRATEGY AND IMPLEMENTATION OF THE WHEELS MODEL

This researcher as founder and CEO of Wheels for God's Word and Word on Wheels, and in his capacity as Evangelism Director and Church Planting Coordinator for Church of God World Missions (Africa Council), is responsible for the implementation of the Wheels program in 44 nations in Africa.

The Wheels program has been accepted and endorsed by the African Council (COGWM) and the non-formal theological training program of COGIBC (Wheels) has been certified as a Level II training institution by the Church of God, Division of Education, Cleveland Tennessee. Also, the COGIBC is underwritten by Europe Theological Seminary (ETS) in Germany, and Berea Theological University College (BTUC) in Zambia. The Wheels program in Africa is conducted with the cooperation of the moderators and national church leaders in the Church of God in Africa.

- Heart of Man chart training material
At a Wheels evangelism conference every participant (pastor, evangelist) receives training, and practical experience in evangelism outreach and the full Heart of Man chart package: large Heart chart, pocket chart, and explanatory booklet in the language of preference. (This is a once-off evangelism training conference in a particular town or village in a specific country.) One-day conferences. To ensure that genuine discipleship is happening in church leaders' lives, Wheels has implemented the following:

- Church Planting : follow-up conferences
Every six months (sometimes once a year) there is a follow-up two-day conference with that particular group that has been trained in evangelism (Wheels program). The follow-up training is to empower and train the pastor/evangelist in how to plant and develop/grow the newly planted church. There is a six-month program or alternatively a three-year program that can be implemented, depending on the particular situation. Wheels has a follow-up strategy to train these men in solid Word-based teaching.

In the Wheels model we use different forms of training depending on the need of a particular country or group that we work with.

- A.C.T.S. 20/20 (Apostolic Church Training System) – six months
The four cornerstones of church planting:
 - Redefine the pastor
 - Redefine the believer
 - Redefine the gospel

- Redefine the church
- Harvesters Bible School – six modules
 - Fifteen disciplines of discipleship
 - Pastoring a church
 - Homiletics
 - Old Testament Survey
 - New Testament Survey
 - Introduction to Systematic Theology
- Church of God International Bible College (COGIBC)

Pastors and evangelists are presented with the opportunity to enrol in the on-line Bible college of Wheels. This is a three-and-a-half-year study course in all disciplines for pastoral ministry.
- Supporting theological material in the mission field in Africa is also used.

In addition to the initial evangelism conferences, ACTS 20/20 vision, and using the Harvesters training material, Wheels also provides thousands of books (that can be seen on pages 155-156) in many different languages through the Wheels program in Africa, to address the need for informal theological training.
- Growing in Grace Discipleship Program

“Growing in Grace” is unique and practical in its approach to develop people’s spiritual lives in the church context. The program is an essential part of the teaching tools that every pastor/evangelist needs to equip members to effectively grow, and in spreading their faith in a real authentic way. The 15-week course guides people through the practical steps to accountability, and mature Christian living in discipleship.

During Wheels evangelism training conferences, the Growing in Grace discipleship material is made available to pastors and church leaders for spiritual growth in discipleship.

5.4.1 Firewall Church Planting Project Africa

Since 2012 this researcher is a member of the Church of God World Missions Africa Council. He has successfully used the evangelism programme presented in this research on the continent of Africa since 1996. Each trainee receives a large Heart of Man chart, a pocket guide and a booklet. In addition, 3 896 bicycles have been given to pastors and evangelists who would otherwise have had no means of transport. These bicycles enable pastors to increase their daily travelling distances by 10 to 12 times when compared to walking. Wheels for God's Word also provided many motorcycles "wheels" for pastors and evangelists in many African countries (see Annexure J).

Since 2012, this researcher, CEO of Wheels for God's Word and Word on Wheels also implemented the Firewall Project Africa all over the continent of Africa. Thousands of village churches have been planted, and pastors and evangelists have been and are still being trained for over three and a half years in a non-formal theological training module. This is continuing despite minor changes in strategy, material, and methods. Through the years our strategy has withstood many obstacles on the religious, financial, political and health fronts. The Firewall Project Africa is a beacon of hope for the church in Africa, and a monument to the saving power of Jesus Christ in helping with the training of the untrained (see Annexure E).

Five strategies are pursued in the Firewall Project Africa:

- Evangelism
- Plant new churches
- Strengthen existing churches
- Equip laymen for reaching their neighbours for Christ
- Empower emerging leaders (disciples)

The Wheels program is indirectly supporting the above strategies because ongoing training, provision of material, support and means of transport (Wheels) are provided to pastors and trainers.

The **Firewall Project Africa** aims at raising a Firewall of God's Spirit and grace in Africa, focusing initially as a point of departure upon the countries stretching from Senegal to

Ethiopia, and down southward to Mozambique. This was a strategic decision to reach thousands of villages in Africa as to the threat of the Muslim influence of North African and the Horn of Africa.

The inspiration for the Firewall Project comes from what Jesus said, “*I have come to bring fire to the earth and how I wish it were blazing already*” (Luk 12:49).

5.4.2 African strategy

The strategy is:

- To plant new churches along the Firewall: from Senegal to Ethiopia and southward to Mozambique (across and down the continent of Africa)
- To strengthen small churches to become mature enough to have daughter churches
- To equip and mobilise laypersons to become active in their ministry (evangelism, social ministry, care ministry, etc.)
- To develop leaders theologically through mentoring, training, and teamwork

The main focus is to implement theological education as a process that leads to the transformation of the world through a joined participation of God’s people in a *missio Dei* perspective (see Chapter 2.3).

5.5 RE-FORMA: DEVELOPING GLOBAL MINISTRY OUTCOMES

Studies show that 93% of all pastors/ministers/lay preachers do not have a formal theological education. According to statistics, this equates to well over 2.5 million Protestant ministers worldwide (<https://www.re-forma.global>). In addition, every year thousands of new Protestant churches are established, very often without a trained pastor or preacher. The biggest crisis facing the evangelical global church today is the fact that most pastors, missionaries, and Christian leaders are under-educated or not educated at all. Re-Forma has set as its goal to fundamentally remedy this situation.

In August 2017, this researcher was appointed to the leadership team of Re-Forma and serves on the Advisory Council. This international organisation has at its heart, outcomes-based biblical training, with a special focus on the certification of the 93% of ministers of the gospel of Jesus Christ who have never been formally trained. The certificate issued by Re-

Forma for students who finish their course is underwritten by the World Evangelical Alliance (WEA). (See Annexure G)

5.6 RAYMOND LOMBARD MINISTRIES TRAINING AND EDUCATION PROGRAMME

For the past 27 years, this researcher has been involved in non-formal theological training and evangelism in Africa and is still ongoing.

What is noted in this thesis as a case study of the Wheels model, entails the mission involvement of the researcher in informal training during the abovementioned period.

The Wheels program was initiated to address the physical needs (transport), evangelism, church planting and theological education (missio Dei perspective) in Africa.

This researcher has been working on this thesis for the past seven years.

On 30 November 2018, the Raymond Lombard Ministries (RLM) website (raymondlombard.com) was launched. The website serves the whole church of the Lord Jesus Christ. The purpose of this website is to educate, teach and enrich pastors, evangelists, church leaders and all Christians in the word of God, especially in Africa. The ultimate goal is that biblical ministry training will take place on a global scale to help address the real need for Christians to be biblically trained in sound doctrine. It contains various books and articles written by this researcher, as well as audio recordings in MP3 format. Digital copies of print media can be downloaded in PDF. A YouTube channel was launched with more than 730 videos of biblical teaching on various subjects and sermons of this researcher. To date the channel registered more than 4,6 million views and more than 1.3 million hours of real-time viewing (raymondlombard.com/youtube).

The implementation of the Wheels model created the need for sound supporting theological material in the field. RLM supported the Wheels model by holistic literature training material (non-formal) which was written, printed, and made available by this researcher, and can be used for effective basic theological training in a non-formal setting.

The researcher has written and published the following literature:

- *The Book of Revelation (verse-by-verse commentary)*

- *The Book of Daniel (verse-by-verse commentary)*
- *The Spirit World*
- *Dispensational Truth*
- *Mysteries of the New Testament*
- *The Names of God*
- *Jesus Christ in the Old Testament (Priesthood, Tabernacle, Offerings, Feasts of the Lord and the Angel of the Lord)*
- *Synopsis of the New Testament*
- *What does the Bible Teach? Volume 1*
- *What does the Bible Teach? Volume 2*
- *What does the Bible Teach? Volume 3*
- *What does the Bible Teach? Volume 4*
- *The Testimony*

(raymondlobardbookstore.com)

The need for the said literature directly arose because of the Wheels training needs, not only in Africa but all through the world. These books are used in many African countries as they have been translated into languages relevant to Africa, e.g., French, Arabic, Sotho, Xhosa, Spanish and English. The books are used by pastors and students for theological training in a non-formal environment. This is part of the Wheels program. In total 24 500 books (hard copy) have been printed. Literally thousands of these books have been downloaded from the website in pdf format or read online.

5.7 BIBLICAL AND HISTORICAL INSPIRATION OF THE WHEELS MODEL

Before Jesus ascended into heaven, He gave instructions about the purpose of the church, and later He sent the Holy Spirit to empower it. Therefore, the church is a divine institution, planned, established, and commissioned by the Lord Jesus Himself (Matt 16:18; 28:19). We get our earliest picture of the church from the Book of Acts and other New Testament books. These writings show us the church functioning as communities of believers in Jesus; believers sharing their Christian faith, helping the poor, and spreading the Christian message. This is the biblical mandate that inspires and motivates the Wheels model.

The church in the New Testament is the body of Jesus Christ. It is all the people who accept Christ's gift of salvation and follow Christ's teachings.

5.8 THE CHARACTERISTICS OF A NEW TESTAMENT CHURCH

According to the word of God the basic characteristics of a New Testament are the following:

- An indestructible organism as church (Matt 16:18)
- Existing throughout all ages (Eph 3:21)
- Led by the Holy Spirit (Acts 2:4)

The theological foundations of the whole Wheels program can be summarised with the following statement of faith:

- The Bible is believed to be authoritative, trustworthy, and dependable (2 Tim 3:16; Gal 1:11-12; Lk 4:17; Lk 24:27; 2 Pet 1:19).
- Developing, teaching, and training are given considerable attention (Matt 28:19-20; Acts 4:2, 18; Acts 5:21, 25, 28, 42; 2 Pet 3:18).
- Evangelism or spreading of the Christian gospel by public preaching or personal witness is primary (2 Cor 5:18-21; Eph 3:1-11; Phil 2:9-16; Col 1:18-29).
- A pastor (minister) and member partnership are needed for the church to be successful. There must be a healthy balance (1 Cor 4:17; 1 Thes 3:2; Tit 1:5; 1 Pet 5:2; Acts 6:2-5).
- Ministry should be accomplished based on spiritual giftedness. We believe in spiritual gifts and the exercising of these gifts today (Romans 12; 1 Corinthians 12; Ephesians 4 and 1 Peter 4).
- Fellowship is a normal aspect of the Christian faith. We should enjoy spending time together in informal settings (Ps 133:1).
- Healing by the power of God does take place. Jesus not only saves, but also heals (Jm 5:14-16; Jl 2:23).
- The Holy Spirit can be experienced today in a personal way (Eph 2:20-22; 1 Kings 8:1-11; Acts 2:4).

- Prayer brings results, God answers prayer! (Matt 14:27; Lk 6:12; Jhn 6: 11; Lk 22:39-46; Acts 2:42)

5.9 INTENTIONAL CHURCH ORGANISATION

The early church grew rapidly. Some 3 000 converts (Acts 2:41) were followed shortly by 5 000 men (Acts 4:4), then multitudes were added (Acts 5:14) and churches were multiplied (Acts 9:31.) The movement quickly spread to other countries. Within a few years the church had moved to the boundaries of the Roman Empire and beyond.

There are no precise or strict rules governing the use of leadership titles in the church given in the New Testament. However, the Greek term *episkopos* is translated into English versions both as “overseer” and “bishop” (Acts 20:28.) The early New Testament churches began with mostly Jewish constituencies and referred to their leaders as “elders”. Later, when the setting changed and churches became primarily Gentile (those who are not Jews), the name “bishop” or “overseer” was employed. Paul and Luke seemed to use these titles interchangeably (compare Acts 20:17 with Acts 20:28).

Besides these particular title bearers in the church, the New Testament epistles (books) also identify individuals called “deacons” and “helpers”. It is also clear that a structure existed within the early church where churches worked and cooperated from region to region and country to country. Working together in a structure allows missionaries to be sent, and homeless children and widows to be cared for. Spiritual safeguards are in place. False teachers and unfaithful ministers can be identified and disciplined. Accountability and submission, scriptural requirements for men of God, are provided. Within a structure like this – cooperative decision making – the wisdom of a multitude of counsellors is possible.

In Christianity a disciple is a dedicated follower of Jesus. The term “Christian” is found in the New Testament, only the book of Acts (11:26; 26:28). In the ancient world, a disciple is a follower of a teacher (Matt 4:12). (<https://www.wikipedia.org>)

5.9.1 The characteristics of a disciple for Wheels program

It is the premise of Wheels that disciples in the kingdom of God should:

- know what they believe
- live up to the truth (Behaviour matches belief – they are consistent and dependable.)
- seek spiritual maturity
- enjoy harmony with others
- desire a place of service within the church
- support the church financially
- honour and support the pastor
- recruit new members for the church
- expect the second coming of the Lord
- be committed to the well-being of the church

The Wheels model gives recognition to other good models applied in Africa by mission organisations like Harvesters (<https://www.harvestersministries.com>).

5.9.2 Obstacles faced by church planters

The researcher has found that through his 27 years of training in Africa working and travelling himself through 38 African countries, the problems of poverty, lack of transport, bad or inadequate communication systems, scarcity of Bibles and quality literature, lack of infrastructure in rural areas and bad roads all affect evangelism, church planting, the training of pastors and, ultimately, the discipleship of believers. This is evident in all of the media that covers lifestyle in Africa (<https://www.compassion.com>>pau)

5.9.3 Definition of church planting

In the Wheels model, when deciding to plant churches, the following is considered:

- The focus is to fulfil the *missio Dei* of our Lord Jesus (Jhn 17; 20:21-23).
- To become a disciple, a person needs to be born again – in other words they start as a convert and must then grow and develop as they follow Jesus (see Heart of Man chart in Chapter 5.3).
- The best place to grow and to become a disciple is in the biblical concept of a church – a body of believers offering one another comfort, acceptance, teaching, ministry to the Lord and love.

For Wheels, church planting is the result of intentional targeted areas, systematic evangelism and the need to disciple those won for Christ. Wheels desires to reach every village in Africa, systematically and intentionally plan where to plant a church, in other words, where to share the Gospel, lead people to Christ and bring them together for the purposes of growth, worship, teaching, witnessing, ministering and all that makes up discipleship.

5.9.4 Process of church planting

This process entails the following:

- A local church reaching out to a neighbouring village with the gospel.
- People receiving Christ through faith.
- Gathering the people together as the church.
- Mentoring and discipling the new church.
- Training a leader to continue the work.
- That church then reaches out to the next village, while the church leader is in a process of training, in a basic pastoral training programme.

5.9.5 Results of church planting

- In the Wheels model the responsibility for fulfilling the Great Commission (making disciples of all the nations) now falls on the local church and is no longer only the responsibility of the missionary.
- It creates concern for neighbours in surrounding towns and villages as well as a deep desire to do God's will which motivates churches to reach out.
- Wheels provides motivation, a strategy and resources for discipleship and church planting. In our training program we use the Bridge Course. This course has four modules: Redefine the gospel, Redefine the church, Redefine the pastor and Redefine the believer.

When the above paragraphs 5.9.4 and 5.9.5 are studied the diagram below serves as an illustration of church planting.

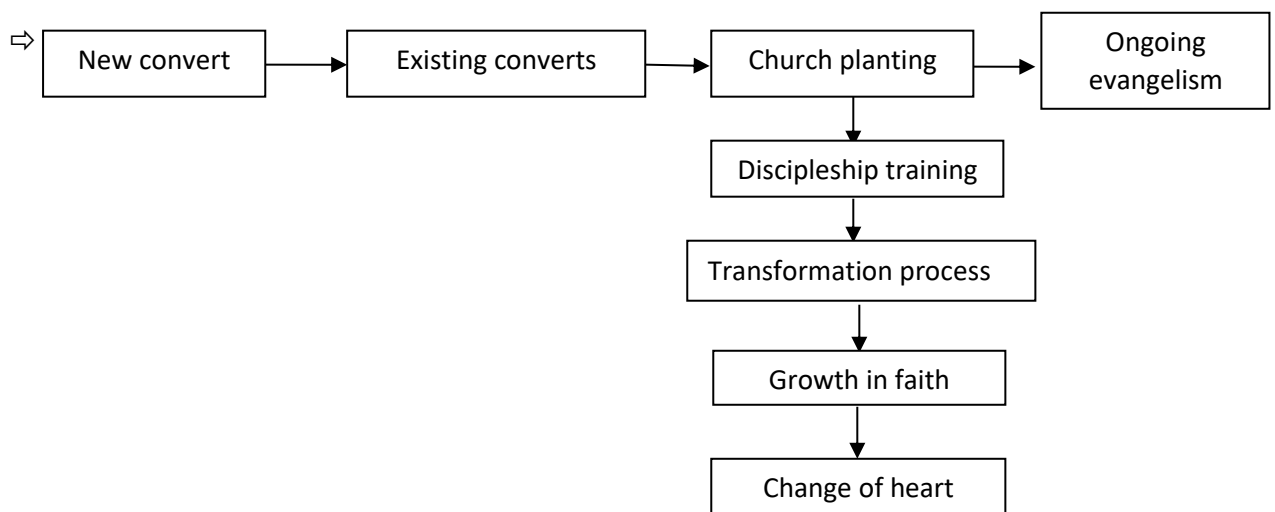
5.9.6 Method of church planting

This success of the implementation of the above diagram depends on the following:

- Local churches must know and love the Lord.
- Members of local churches are in the process of discipleship themselves, and desire to see others disciplined as well.
- A biblical, evangelical world view. The desire is to see the neighbouring villagers come to Christ and be disciplined.
- Thus, church planting in the Wheels context has everything to do with a passion for souls and a desire to do God's will, in fulfilling the *missio Dei*.
- Local churches must desire to do responsible evangelism – recognising that God has provided the church as His nursery school for new believers. Just as a newborn baby needs parents and God has provided the family for the baby, so the church is the place of safety, caring, love and nurturing for new believers. Evangelism without church planting is irresponsible. Church planting without evangelism is institutional expansion.

For the local church, church planting is a natural, almost spontaneous occurrence. From Wheels' point of view, it is intentional and planned so as to reach large areas with the Gospel. At its core, this method is teaching leaders of local churches how to evangelise the towns and villages around them, and then to disciple those who have been won to Christ. Wheels then provides resources to train locals to lead these groups of new believers as they seek to grow in Christ and fulfil the *missio Dei*.

DIAGRAM 3: Method of church planting



5.10 PRESENTATION OF THE WHEELS MODEL

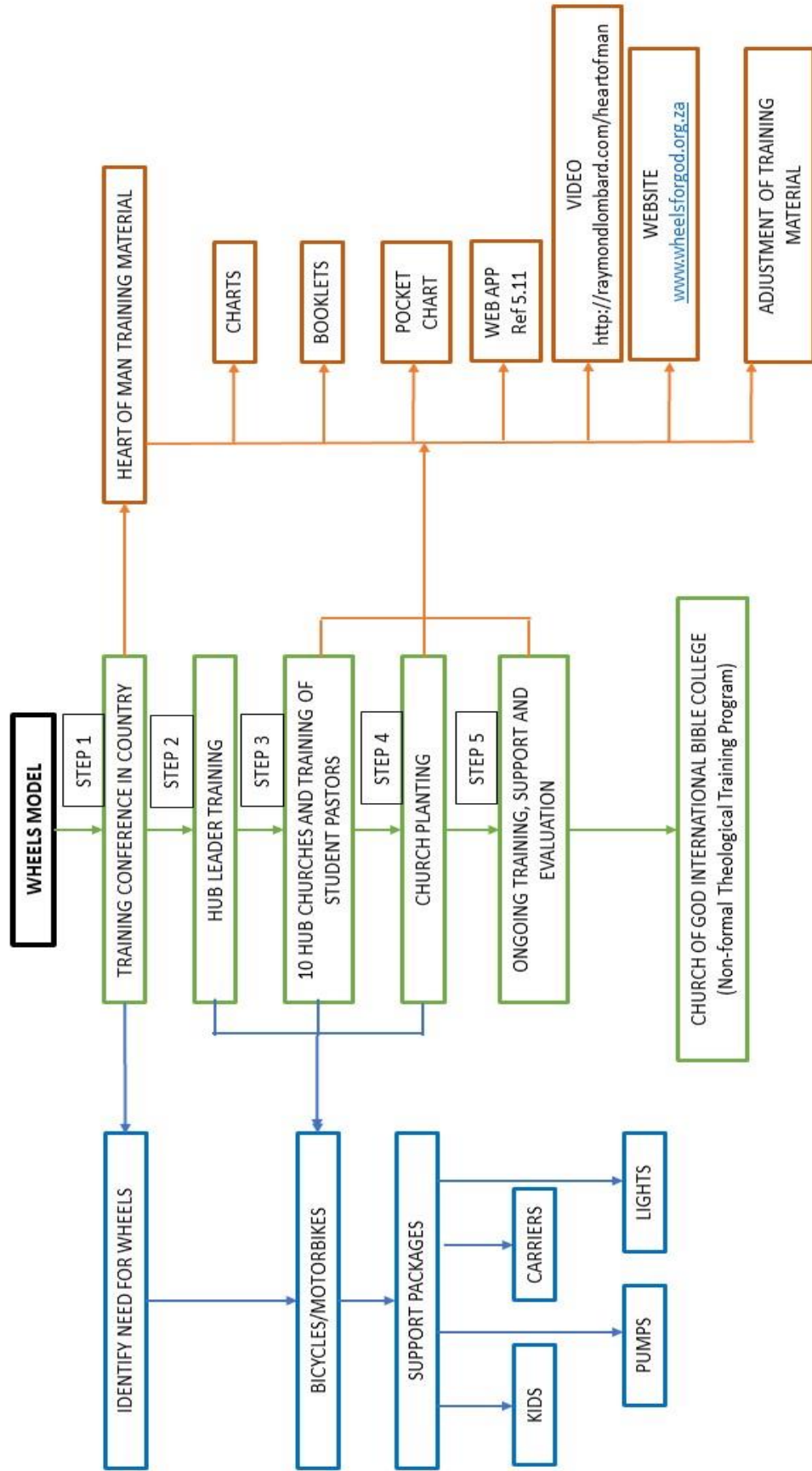
The following diagram was developed to illustrate the use of the Wheels model.

5.10.1 Diagram 4

A diagram to illustrate the development and implementation of the Wheels model – see below.

Diagram 4

A DIAGRAM TO ILLUSTRATE THE DEVELOPMENT AND IMPLEMENTATION OF THE WHEELS MODEL



5.11 STRATEGIC INTENTIONAL EVANGELISM TRAINING AT WHEELS CONFERENCES (HEART OF MAN CHARTS)

In the one day of evangelism training there are six sessions:

Session 1

Definition of what the gospel of Jesus Christ is. Understanding 1 Corinthians 15:1-4

- Jesus died for our sins according to the Scriptures.
- Jesus was buried.
- Jesus was resurrected on the third day.

Session 2

Presenting the chart

A visual presentation of the Heart of Man chart explaining the symbols on the chart to bring the salvation message = good news (gospel) to sinners.

Session 3

Roleplay

Each conference participant takes part in the roleplay session using the chart to “practise” how to share the gospel visually and verbally with another person at the conference.

Session 4

Practical evangelism outreach

A two-hour practical outreach in the village or town where the gospel is shared with people on the streets, shops, and homes. The gospel must be presented and if needed, the sinner’s prayer will be prayed with new converts. If the converts are willing, their contact details are obtained for follow up.

Session 5

Report back

Each team will have an opportunity by one spokesperson on the team to share (testify) of what has taken place during the practical evangelism outreach.

(The facilitator of the conference will make notes of how many people saw and heard the presentation of the gospel. Also, how many people in the village / town responded to pray the sinner's prayer. It will be documented and shared with the whole conference.)

Session 6

Every conference participant will receive their own Heart of Man package:

- large heart chart
- pocket chart
- booklet

Those assigned to receive bicycles and/or motorcycles will at this time be presented with their "Wheels" for evangelism and church planting.

5.12 WHEELS MODEL FOR INTENTIONAL CHURCH PLANTING

The following steps are applicable:

Step 1: Appoint hub leaders

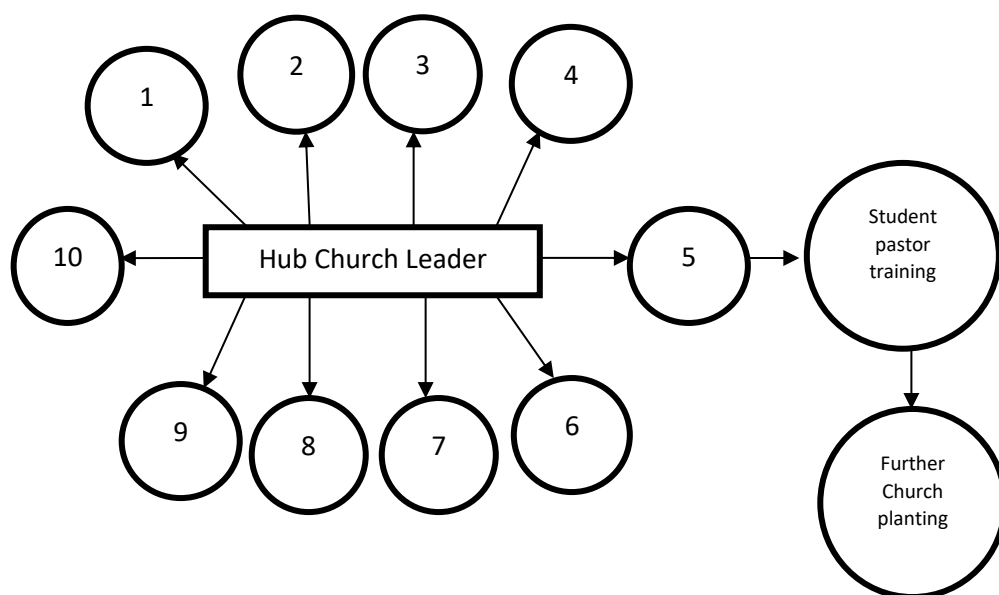
National directors or regional/district leaders and leaders, people of integrity, who have a calling and who have been trained or are in training and can lead, preach and teach, are appointed as hub leaders for Wheels church planting. These hub churches are strategically selected to ensure that within each district/region, there are at least 10 hub churches, and although this is not always possible, this is the ideal.

Step 2: Wheels for God's Word supplies the necessary training

Hub leaders are trained in the theory, methodology and practical application of the Wheels model. Evangelism and church planting techniques and strategies are discussed and where possible, practical outreaches are organised to train student pastors in the field.

DIAGRAM 5

HUB LEADER PLANTS TEN LEVEL-1 CHURCHES



Step 3: Leaders are expected to plant 10 level-1 churches

Sometimes first level leaders find it difficult to plant 10 churches. It is especially important to focus on 10 level-1 churches, and then allow each of these churches to plant the rest with the help of the hub leader. We want to apply the principle of multiplication through mentoring.

Step 4: Planning for church planting

- It is essential to help leaders to do proper long-term planning so that they can meet their goals.
- Without proper planning, church planting becomes disorganised and can cause problems for the hub leaders at a later stage.
- If you plan nothing, nothing will happen.
- Planning focuses your mind, your prayers and your efforts. Without planning, very little can be achieved.

Step 5: Evangelism

Once the planning has been done, all the pastors can then begin the church planting process. He does this by planning and executing an evangelical outreach to an area (village) he has chosen after praying for guidance. He uses the Heart of Man chart for evangelism.

- The student pastor, whom the hub leader has trained in the Heart of Man system, goes to the village/town/area/suburb, and conducts an evangelical outreach using people from the hub church.
- During the one-on-one evangelism with the Heart of Man chart, people are also made aware that a new church is being established. Those responding to the gospel are encouraged to come for discipleship at the new church.
- Outreach usually takes place over a one- to three-day period, often over a weekend which sometimes ends with new believers being baptised.
- The church is supposed to be made up of born-again believers in Jesus Christ. Evangelism is vital to ensure that the new church is built on the right foundation. People join churches for many reasons, and it is particularly important to ensure that only those with a testimony of salvation are permitted to be called members.
- Others may attend but may not be members until they accept the Lord Jesus as Saviour.
- It is even more important to ensure that only those who qualify scripturally are allowed to serve as deacons, elders, and pastors.
- Unsaved people may not hold any office until a clear testimony of salvation is present and transformation is seen in their lives.
- As multiple churches are planted, there is a need to maintain a sensible follow-up of the new churches. For this reason, it is important to train people to help from the early stages.
- Initially, someone from the hub church must go every week to the Sunday services at the new church to help, teach and guide. Later it will not be necessary to visit more than once a month.
- Mid-week visits for Bible study, counselling and mentoring can be implemented.

- It is vitally important that the new church understand that they have started on a lifelong journey, a journey where they will continue to grow and change and develop. This journey has as its goal becoming more and more like Jesus, following in His footsteps, discovering His will, enjoying His fellowship and experiencing His love, His power and His provision.
- The new church is taught to worship, to pray, to love God and people and to reach out to others with the grace they themselves have experienced.

Step 6: Instilling an evangelical vision into the new church

- Student pastors must build church planting and evangelism into the very DNA of the new church – this means that it must become part of who they are.
- From the first week the new church is taught the principle of “*freely you have received, freely you must give*” (Matt 10:8).
- They are encouraged to identify within weeks where they want to share their faith and plant their first new church. (Typically, the location for the primary church is the adjacent village or town.)

Step 7: Identifying potential leaders/pastors

- Leaders play a vital role in the kingdom of God and in His church.
- Appointing leaders is essential.
- Particular care must be given to choosing wisely, as many of the new churches will be filled with inexperienced men and women. Despite this, we see in the book of Acts that Paul placed a high priority on appointing leaders – often within a reasonably short time after planting the church. Even if he himself could not go, he would send others to complete this task.
- Much is said in Scripture about the requirement for church leadership, but we must be careful that we do not set a higher standard than the Lord Himself did (1 Tim 3:1-13).
- Many churches remain leaderless because no one ever seems to be good enough.
- Choosing the right person to be trained as the pastor is especially important.
- The person chosen to become the new leader will be invited to be trained at the hub church.

- The new pastor also has the opportunity to enrol at the COGIBC.

Through this model of evangelism and church planting of Wheels for God's Word and Word on Wheels, the speed and process of training new and more leaders for new churches and evangelism are greatly enhanced. Thousands of new churches have been birthed in Africa and elsewhere in the world.

On the positive side of the effects Covid had on Wheels, the training video of the Heart of Man chart is now in English audio, with subtitles in 22 languages. To get access to the Heart of Man video, the following links can be used:

- raymond lombard.com/youtube
- raymond lombard.com/heartofman (playlist).

5.13 APP FOR THE HEART OF MAN CHART TRAINING AND PRESENTATION

The Wheels for God's Word and Word on Wheels web app (Heart of Man chart) for sharing the Gospel of Jesus Christ was licensed with the permission of All Nations Gospel Publishers, which has the copyright on the Heart of Man material. This web app can be used on any device that can open Google, including Android- and iOS-operated cell phones and other devices (i.e., iPad, computers etc.).

The Heart of Man presentation is based on the printed version that is used to evangelise the lost throughout the world. Printed material is available in 548 languages. It can be seen on the following link:

<https://angp-hb.co.za/>

Wheels' mission also focusses on reaching the Unreached People Groups (UPGs) and Least-reached People Groups (LPGs) in the 10-40 window Africa, especially in countries where printed Gospel media is outlawed. In addition, we are active in countries outside of the 10-40 window, where the Gospel is not welcome, or where faith-related persecution occurs.

The presentation consists of 10 images, with 12 symbols on each image. These images, accompanied by a discussion/explanation by the evangelist or pastor (or missionary),

take the candidate through the condition of a person's heart, the impact of sin and the opportunity of accepting Christ as Saviour.

The web app enables its users to register online and thereafter it can only be accessed through their preferred login, to keep it discreet and secure. The users are then able to select their preferred language, thereby updating the image-driven presentation's symbols according to their respective needs. The users can review the Scriptures and messages associated with each symbol on the chart. During evangelism, the chart is presented in a user-friendly manner, allowing the pastor, evangelist, church leader or missionary to share the gospel with others.

Upon completion of the evangelism outreach or presentation of the gospel the evangelist or pastor (or missionary) has the option to record the following details on the app:

- To how many people was the presentation made?
- How many people committed their lives to Christ?
- How many new churches have been planted?
- Did he/she reach any UPGs?

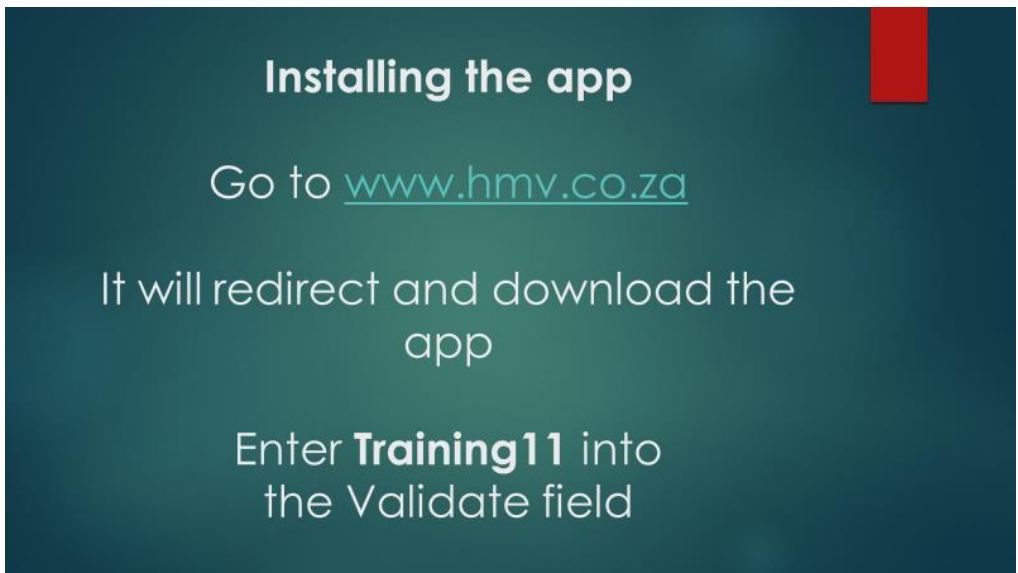
This information is then sent in encrypted format through to our server, indicating the successes achieved. These details are presented on live infographics, used to establish the effectiveness of evangelism into the UPGs, LPGs and other populations around the world. Partners and sponsors who want feedback on their funding projects can be given information as to the progress made.

While initially developed as an application for smartphones and other devices, the development was changed after four years to a web app. This web app was launched in November 2020. Once the website development is completed and fully operational, we will be able to see, in real time, what is taking place globally, with the feedback from all users of our web app.

The web app is available for any device using Google (computers and mobile smart devices), and it is ideal for cell phones and tablets/iPads. All levels of security have been employed to ensure the safety of the evangelist or pastor (or missionary), as well as the integrity of data received.

DIAGRAM 6: Heart of Man mobile application

The graphics below show the first page of the application. The steps to follow browsing and registering are self-explanatory when using the app.



5.14 CONCLUSION

The Wheels model helps pastors/ministers/evangelists/missionaries to redefine the Pastor – Believer – Church – Gospel (Acts 20/20 vision) in a practical way in the African context. Evangelism and church planting become a way of life for Christians. In the Wheels Model there is a more visual way of practical evangelism to share the gospel to reach the unreached, not only in towns and cities, but also in villages and remote places. Wheels provides transport (bicycles/motorbikes) for evangelism, as well as church planting material to make an impact on the African harvest, thus contextualising the gospel in Africa. The online COGIBC gives pastors the opportunity to have access to sound theological courses to further their Bible knowledge.

In this chapter the researcher gave a description of the development, implementation, history, extent, and dimensions of the Wheels model.

The researcher will in Chapter 6 use a SWOT analysis to assess the impact and effectiveness of the Wheels model on evangelism, church planting and theological education in Africa over the past 27 years.

CHAPTER 6

IMPACT AND EFFECTIVENESS OF THE WHEELS MODEL

6.1 INTRODUCTION

The development and implementation of the Wheels model in evangelism and training material were discussed in the previous chapter.

The purpose of this chapter is to look critically at and assess the impact of the Wheels model over the past 27 years and, more specifically, its impact in Africa. Wheels for God's Word and Word on Wheels (Wheels model) has made an impact on the African continent and the question is: "To what extent did Wheels for God's Word make a contribution to evangelism, church planting and theological training in the African context?"

6.2 FEEDBACK ON INTERVIEWS REGARDING NON-FORMAL THEOLOGICAL TRAINING

The researcher consulted six different organisations and leaders from different theological institutions on their views on non-formal theological training in general.

6.2.1 T.O.P.I.C. Manila Conference - 1999

In the many discussions with Prof Flip Buys on this researcher's proposal for a PhD study in Missiology: "A Missiological Evaluation of the Wheels for God's Word and Word on Wheels Model from a missio Dei Perspective in Africa" and subtitle: Theological Education in a missio Dei perspective in the African Context, this researcher received documentation on the Training of Pastors International Coalition (TOPIC) conference held in Manila, Philippines on 22-25 March 1999 (see Annexure H).

The Manila conference highlighted the fact that there is a great need for some form of theological training in a non-formal setting or basis, given the fact that 93% of the world's pastors/ministers are insufficiently trained. Studies show that 93% of all pastors do not have formal theological education. According to statistics, that equates to well over 3

million Protestant pastors worldwide. In addition, every year thousands of new Protestant churches are established, very often without a trained pastor.

The researcher endorses the findings of the Manilla Conference based on his longstanding involvement with the Wheels training model. He agrees that the body of Christ, the church, has been called to take the Gospel to the ends of the earth and to make disciples of all nations (Matt 28:19). The biggest crisis facing the evangelical global church today, though, is the fact that many pastors, missionaries, and Christian leaders have very little or no formal theological training.

6.3 IMPLEMENTATION OF THE WHEELS MODEL ON THEOLOGICAL EDUCATION IN AFRICA

To implement a Wheels model (in the later stages of its existence) that fits the theological needs of Africa, it was necessary for the researcher to network with different institutions that are involved with non-formal theological training in the world. The conferences listed in the diagram below were held over a period of 12 years and Wheels model formed an integral part of the discussions. These conferences focused on non-formal theological training. The researcher attended and made presentations at many of these conferences. This resulted in some of the delegates using the Wheels training material in their theological training to this day.

DIAGRAM 7: Non-formal theological conferences

<u>Year</u>	<u>Date</u>	<u>Place</u>	<u>Organisation</u>	<u>Remarks</u>
1997		Pretoria, South Africa	Global Consultation on World Evangelisation (GCOWE)	Consultations
1999	22 - 25 March	Manila, Thailand	TOPIC	Need for training of pastors
2016	June	Bangkok	GProCongress	93% untrained pastors
2017	January	Texas (Dallas), USA	GProCongress Management	In search of a training model
2017	August	Halifax, Canada	Re-Forma	Re-Forma was formed as a non-formal training entity
2017		Minnesota, USA	Global Alliance for Church Multiplication (GACX)	Consultations
2018	March	Cleveland, Tennessee	Re-Forma	In search of accreditation
2019		Lusaka, Zambia	Global Outreach Day (G.O.D.)	Consultations
2019		Nairobi, Kenya	Global Church Learning Centre (G.C.L.C.)	Consultations
2019	October	Bethal	COGIBC	COGIBC was born: curriculum, motto, Scripture
2019	5 December	Germany	ETS/COGIBC	Application for accreditation
2020	March	Parow	Re-Forma	Implementation of a training programme for Re-Forma
2020	November	Parow	COGIBC	Vice-Chancellor, Dean, Registrar, appointments
2021	6 January	Parow	COGIBC	Appointment of board of directors
2021	12 January	Parow	COGIBC/ETS	Appointment of patron: Dr B Waltrip
2021	12 January	Parow	COGIBC	Constitution, by-laws approved
2021	3 February	Pretoria	COGIBC	Registration of COGIBC with Companies and Intellectual Property Commission
2021	23 September	Halifax, Canada	Re-Forma	Zoom Meeting of Board of Directors and Advisory Council
2022	26 July	San Antonio, Texas	COGIBC	Meeting of Division Theological Education

6.3.1 Establishment of Re-Forma Movement

During the first four meetings an appropriate form of non-formal theological training for the African context was discussed and the researcher was appointed to make a presentation in this regard from a Wheels perspective. The Re-Forma movement was then founded. Re-Forma focuses on certification of non-formal theological training.

6.3.2 Agreement between Wheels for God's Word and Re-Forma

In discussions with Dr Manfred Kohl and Dr Reuben van Rensburg (both from Re-Forma), an agreement was reached whereby **Wheels** would facilitate outcomes-based training together with Re-Forma, with the aim of certification of student pastors.

6.3.3 Wheels for God's Word's participation in Re-Forma's certificate of biblical training for ministry as part of non-formal theological training

This researcher, as Founder and CEO of Wheels for God's Word and Word on Wheels, is an appointee on the Advisory Council of Re-Forma.

Due to 27 years evangelism experience worldwide (50+ countries), Wheels has first-hand knowledge of the dilemma of the lack of theologically trained pastors and ministers in the church on a global scale. The Certificate of Biblical Training for Ministry programme, developed by Re-Forma and underwritten by the World Evangelical Alliance for theological concerns, is a worthy vehicle to assist in addressing this dilemma to a certain degree. Wheels aims to assist and facilitate this outcomes-based training in the following way in countries where Wheels has a footprint:

- Wheels for God's Word is registered as a partner with Re-Forma

From the above it is clear that the Wheels program addresses the certification needs of pastors in Africa.

6.4 RESEARCH

For the purpose of this research a questionnaire was compiled to be distributed to the following respondents: 11 national leaders, eight pastors, four regional leaders and three evangelists. Together these church leaders represent 29 African countries.

6.4.1 Research Questionnaire

The questionnaire has two parts:

- Part 1
 - Biographical information e.g., target groups nl., pastors, national leaders, and regional superintendent in 29 African countries
 - Personal data: info on age, provision, qualifications, and gender
- Part 2
 - The use of Heart of Man material
 - The effectiveness of Heart of Man

6.4.2 Example of questionnaire

RESEARCH QUESTIONNAIRE

TITLE A Missiological Evaluation of the Wheels for God's Word and Word on Wheels Model from a *missio Dei* Perspective in Africa

RESEARCHER Raymond D Lombard
Full Gospel Church of God in SA
PAROW
Cell (+27) 83 658 5474

Questionnaire reference number: _____

Dear Colleague

Pastor Raymond Lombard has been accepted by North West University, South Africa, Faculty of Theology, to complete his Philosophiae Doctor in Theology (Missiology) (PhD).

The research title:

***“Theological education from a missio Dei perspective in Africa
A missiological evaluation of Wheels for God's Word and Word on Wheels”***

The empirical research questionnaire was compiled with the purpose of obtaining your views on the questions at hand. I kindly request your assistance in this matter, by completing this questionnaire. Please return it to my email address as soon as possible. Pastor Raymond Lombard has the support of Peter Thomas, Field Director of Church of God World Missions, to send out the questionnaire.

May the grace and love of our Lord Jesus Christ be multiplied in your life.

ALL INFORMATION IS STRICTLY CONFIDENTIAL

BIOGRAPHICAL INFORMATION

1. Name of respondent _____

2. Country in which you are a minister _____

3. Your age group
20 – 30 _____
31 - 40 _____
41 – 50 _____
51 – 60 _____
Over 60 _____

4. Email address _____

5. Gender Male _____ Female _____

6. Appointment/position in your field of ministry
 - Regional Superintendent/Leader _____
 - National Leader _____
 - District Leader _____
 - Pastor _____
 - Evangelist _____

PART 1

Theological training for pastoral ministry

1. What theological education have you had before or during your ministry?

2. What options for theological education are available in your vicinity?

3. What hindrances do church leaders experience in accessing theological education?

4. How do your churches identify, recruit and assess possible candidates for ministerial training?
5. What criteria should candidates for training meet before you allow them to be trained for ministry?
6. To which seminaries do most of the candidates go for training?
7. How do candidates for ministry from your churches maintain a vision and passion for missions and evangelism after they have been trained?
8. Is there some form of formal oversight of the church over the people who are teaching candidates for ministry? How is this done?
9. What financial support does your church provide for candidates while they are being trained?
10. What educational level of training are they expected to complete before they are acknowledged as competent church leaders (diplomas and/or degrees)?
11. If possible, please attach and send me a copy of the curriculum of the study programmes some of your candidates completed in their training.
12. Are missional training, evangelistic skills and possible planting of new churches part and parcel of the training of candidates for ministry in your churches? How is this done?
13. How is their ability to maintain doctrinal convictions regularly assessed while they are being trained?
14. How does your church assess and include the formation of spirituality and character of candidates while they are being trained? Do you measure their spiritual growth and development of ministry skills while they are being trained? How is this done?

15. Do you have a system of practical internships for candidates while they are being trained? If so, how long is the internship, where does it take place and under whose supervision do the internships take place?
16. Does your church sometimes experience young pastors dropping out of their ministry when they experience crisis situations in their ministry? How do your churches try to prevent this?
17. Do you have any other recommendations for improving pastoral training in general?

PART 2

Evangelism and church planting

1. Do you or your evangelism team use the Heart of Man chart (visual material) in your evangelism outreach programme?
Yes _____ No _____
2. Have you been trained in the Heart of Man chart evangelism programme?
Yes _____ No _____
3. Do you think that the revised Heart of Man chart is more effective in evangelising?
Yes _____ No _____
4. Is the practical Heart of Man evangelism training video effective in teaching people how to use the visual material in evangelism?
Yes _____ No _____
5. In your estimation, how many people in your country have been trained in using the Heart of Man evangelism material through the ministry of Wheels for God's Word and Word on Wheels?
Number _____

6. How many accepted Jesus Christ as their personal Saviour by praying the sinner's prayer?
Number _____
7. Do you believe that this method of evangelism and church planting has helped the church growth programme in your country?
Yes _____ No _____
Please explain.
8. What can Wheels for God's Word and Word on Wheels do to improve your evangelism and church planting programme in your country?
9. Has the Heart of Man chart material been effective in sharing the Gospel with the illiterate people in your country?
Yes _____ No _____
Please explain.
10. How many new churches/cell churches have been established in your country/ministry because of the Wheels for God's Word and Word on Wheels evangelism and church planting model?
Number _____
11. Did the evangelism method (using the Heart of Man chart material) help people to understand the Gospel message of Jesus Christ better?
Yes _____ No _____
Please explain.
12. What impact did the donation of bicycles and motorbikes through Wheels for God's Word and Word on Wheels have on evangelism and the church planting programme in your country or area of ministry?
Please explain.

6.4.3 Summary of Questionnaire Results

The results obtained from the empirical research can be summarised as follows:

The ministerial composition of the respondent is as follows:

- National Leaders of the Church of God in Africa: 55%
- Regional Leaders representing 44 countries in Africa: 20%
- Pastors of assemblies: 40%
- Evangelists: 15%

The academic composition of the respondents is:

- Ph.D: 16%
- Masters: 32%
- Baccalaureus: 32%
- Diploma: 21%

Ninety-five percent (95%) of the respondents make use of the Heart of Man material for evangelism outreaches as the primary tool for evangelism. A total of 171 667 pastors, evangelist, lay ministers, and members have been trained in Africa to make use of the Heart of Man model.

Twelve respondents have shown that 46 677 church/cell groups have been established in Africa. Much of the church planting results can be attributed to Wheels for God's Word and Word on Wheels model. The practical approach of the Heart of Man chart that is part of the Wheels of God's Word and Word on Wheels model as well as the training video, is the heart of the success of this model in Africa.

6.4.4 Descriptive statistics of questionnaire respondents

6.4.4.1 Part One : Biographical and geographical Information

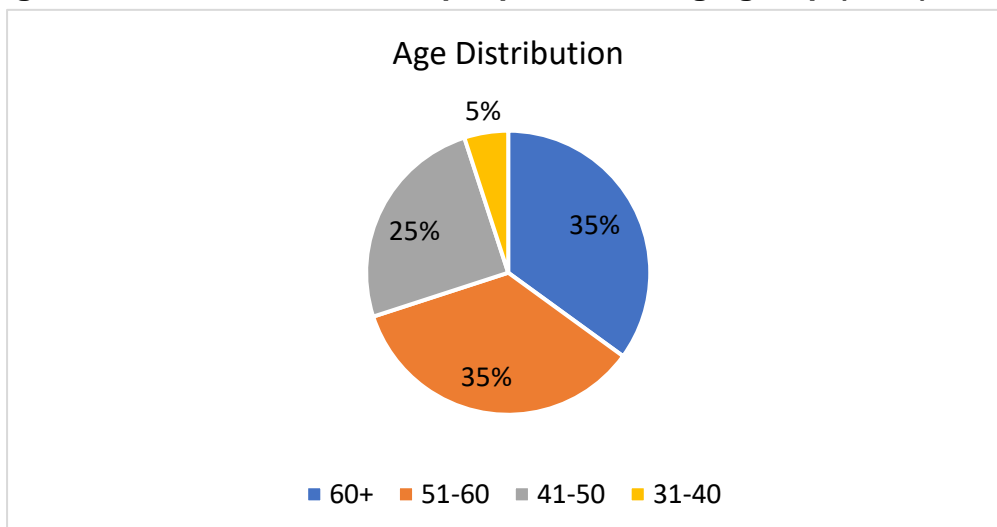
- 20 questionnaire respondents representing 28 countries in Africa
- 28 different countries

South Africa / Botswana / Namibia / Mozambique / Madagascar / Zimbabwe / Zambia / Angola / Tanzania / Rwanda / Burundi / Uganda / Kenya / DRC Congo /

Central African Republic / South Sudan / Ethiopia / Cameroon / Chad / Nigeria / Niger / Benin / Togo / Ghana / Burkina Faso / Ivory coast / Liberia / Mali / Senegal

- 100% males

Age distribution – Number of people in each age group (as %):



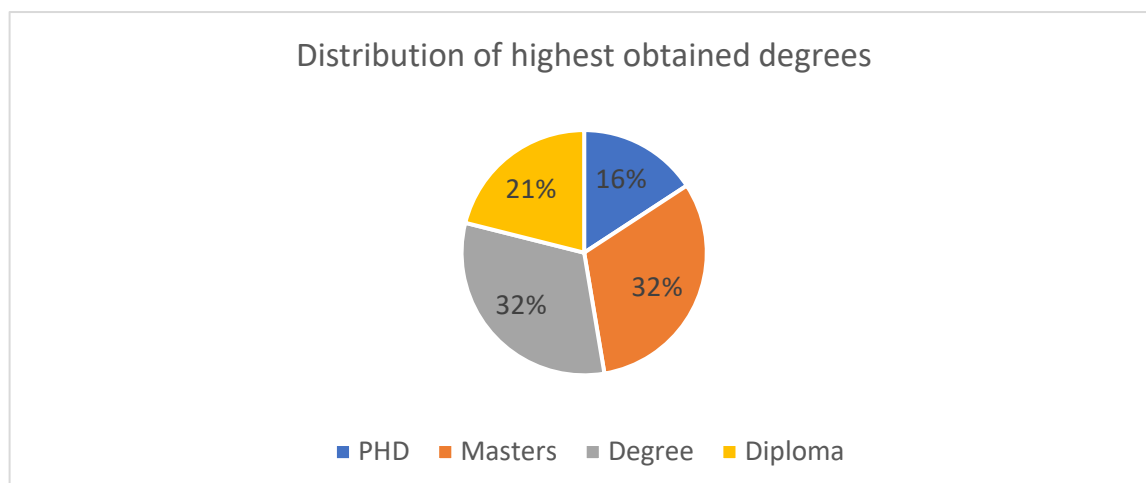
Equal distribution between the various age groups

Leadership distribution – Number of people in different leadership positions (as %):

	Number of correspondents	as %
National Leader	11	55%
Pastor	8	40%
Regional Leader	4	20%
Evangelist	3	15%

Biggest portion (55%) of respondents are national leaders followed by 40% Pastors.

Distribution of highest obtained degrees



Equal split between the highest obtained degrees.

6.4.4.2 Part Two: Training Material

Questionnaire results

Statistics of questions posed in Part 2

#	Question	Yes	No	No answer
1	Are you part of the evangelism program/team/country/ministry in your country?	80% (16)	5% (1)	15% (3)
2	Do you/your evangelism team use the Heart of Man chart (visual material) in your evangelism outreach program?	90% (18)	0% (0)	10% (2)
3	Have you been trained in the Heart of Man chart evangelism program?	90% (18)	0% (0)	10% (2)
4	Do you think that the revised Heart of Man chart is more effective in evangelism?	80% (16)	10% (2)	10% (2)
5	Is the practical Heart of Man evangelism training video effective in teaching people how to use the visual material in evangelism?	75% (15)	10% (2)	15% (3)
8	Do you believe that this method of evangelism and church planting have helped the church growth program in your country?	90% (18)	0% (0)	10% (2)
10	Has the Heart of Man chart material been effective in sharing the gospel with the illiterate people in your country?	95% (19)	5% (1)	0% (0)
12	Did the evangelism method (using the Heart of Man chart material) help people to understand the gospel message of Jesus Christ better?	90% (18)	0% (0)	10% (2)

- 90% of the respondents agree that the Heart of Man material is effective in helping church growth in their respective countries.
 - According to the respondents this can be attributed to:

- Visual representations are effective
 - Speaks to the heart of the person who is receiving the material
- 95% of the respondents agree that the Heart of Man material is effective in sharing the gospel with the illiterate people in their respective countries.
 - According to the respondents this can be attributed to:
 - Visual representations are effective
 - Speaks to the heart of the person who is receiving the material
- 90% of the respondents agree that the evangelism method based on the Heart of Man material are helping people to understand the gospel message of Jesus Christ better
 - According to the correspondents this can be attributed to:
 - It is a great conversation starter
 - Visual representations are effective
 - Speaks to the heart of the person who is receiving the material

Q : In your estimation, how many people in your country have been trained in using the Heart of Man evangelism material through the ministry of Wheels for God's Word and Word on Wheels?

- 15 respondents answered the question.
 - The average of which **11 444**.
 - The estimated total ~ **171 667**

Q : How many new churches/cell churches have been established in your country/ministry because of Wheels of God's Word and Word on Wheels evangelism and church planting model?

- 12 respondents answered the question.
 - The average of which **3 889**.
 - The estimated total ~ **46 677**

Statistics of Part 1

The top two answers are given for each question and the proportion of respondents who provided that answer.

Q : What hinderances do church leaders experience to have access to theological education?

- Lack of funding – 90%
- Distance - 25%

Q : How do your churches identify, recruit and assess possible candidates for ministerial training?

- Church leaders identify new candidates - 45%
- Assessing the calling of the candidates - 45%

Q : What criteria should candidates for training meet before you allow them to go to be trained for ministry?

- A calling - 70%
- Academic requirement - 65%

Q : To which seminaries do most of the candidates go for training?

- Church of God Programs – 20%
- Pastorate and leadership training – 20%

Q : How do candidates for ministry from your churches maintain a vision and passion for missions and evangelism after they have been trained?

- Making it a way of life – 35%
- Seminaries – 25%

Q : Is there some form of formal oversight of the church over the people who are teaching candidates for ministry? How is it done?

- Yes – 80%
 - National and provincial overseers and trained pastors – 50%
 - National and regional schools – 30%

Q : What financial support do your church provide for candidates while they are trained?

- Transport/Meals/Books – 35%
- Other financial support from church – 35%

Q : What educational level of training is expected from the candidates to complete before they are acknowledged as competent church leaders?

- Diploma in theology – 70%

Q : Is missional training, evangelistic skills and possible planting of new churches part and parcel of training of candidates for ministry in your churches? How is it done?

- Yes – 80%
 - Practical outreach – 20%

Q : How is their ability to maintain doctrinal convictions regularly assessed while they are being trained?

- Lectures / discussions / seminars / meetings – 35%

Q : How does your church assess and include the formation of spirituality and character of candidates while they are trained? Do you measure their spiritual growth and development of ministry skills while they are trained? How is that done?

- Mentoring/Church leaders – 55%

Q : Do you have a system of practical internships for candidates while they are trained? How long and where, under whose supervision do they do internships?

- Yes – 85%
 - Three years supervision – 35%
 - Monitor by local church – 25%

Q : Does your church sometimes experience that young pastors drop out of their ministry when they experience crisis situations in their ministry? How do your churches try to prevent it?

- Yes – 90%
 - No mentors/Little coaching – 30%
 - Pressures from ministry – 20%

Q : Do you have any other recommendations on improvement of pastoral training in general?

- Online studies – 25%

6.5 WHEELS TESTIMONIES

Wheels for God's Word model is using the Heart of Man charts in evangelising and distributes bicycles to pastors. The researcher is in possession of many testimonies from various countries in Africa (38). The testimonies support the findings of the statistics. There is great appreciation throughout all the testimonies, mainly on the provision of wheels (transport) and the tailor-made training material, especially the Heart of Man chart (Annexure J).

6.5.1 Feedback on revised Heart of Man training material

The Heart of man charts used as training material made evangelism much easier. It was mentioned that the task of preaching the gospel is no longer a tiresome job when using the charts. When using the Heart of Man chart to evangelise, through the pictures, even children and illiterate people can clearly grasp the message of the gospel. The Heart of Man chart is greatly aiding the work of reaching many people, and even many Muslims have given their lives to Christ in many African nations.

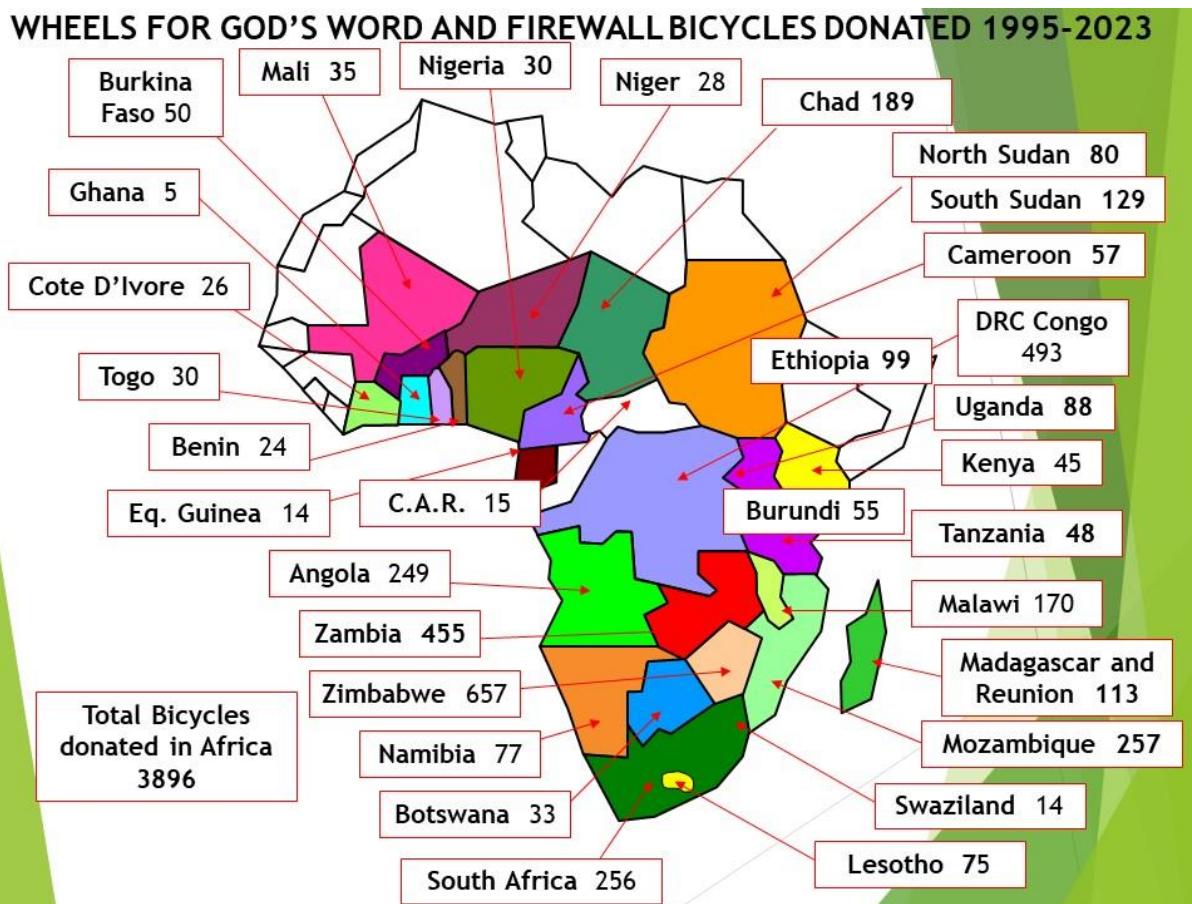
6.5.2 Feedback on bicycles received

Pastors can now reach many remote villages and places they failed to reach before. It is a common sight to see a pastor or an evangelist riding a bicycle with a Heart of Man chart on the back carrier as he goes out to preach in different villages. In some cases, the

provision of bicycles reduced a 10-hour walk down to a 4-hour ride. Bicycles are also welcomed in countries where pastors must travel more than a 100km to attend meetings and training sessions.

More villages can be reached every day, week, and month. The gift of the bicycles has revolutionised the work in many countries in Africa in such a way that people are amazed at how effective it is in evangelising.

6.5.2.1 DIAGRAM 8: Visual presentation on Wheels for God’s Word bicycles distributed to pastors and evangelists 1995 - 2023



6.5.3 Wheels for God’s Word’s impact on the effectiveness of evangelism in Africa

Church growth increased in many places, and the provision of tools (bicycles, motorcycles, Heart of Man material) resulted in the multiplication of workers and facilitates evangelism and church growth at a rapid rate. Leaders attend training courses and their training results in an increase in the number of new converts in Africa, across all denominations. The demand for Bibles also increased remarkably. Wheels for God’s Word and Word on Wheels have bought and distributed thousands of Bibles in many countries in the last 27 years. Leaders have the desire to saturate Africa with the word. It is also evident that there is an outcry for more “tools” and that tools are cheaper than sending missionaries into Africa.

Pastors and evangelists experience the love of God through the provision of these “tools” for the needy pastors' ministry order in Africa. Pastors are moved by the help – it is an answer to prayer. They see many miracles and wonders, and the casting out of demons. Some pastors are of the opinion that the Holy Spirit has started a revival in their communities.

The Pygmies in Democratic Republic of Congo Ituri Rainforest appreciate the physical, spiritual, material, and financial support. The new congregations appreciate and thank the donors for giving so much support to help fulfil the needs of the African people in furthering the work of the kingdom.

6.5.4 Examples of testimonies (see Annexures J for originals)

Making a difference

Since “Wheels for God’s Word” has been operating in Africa, it has been blessed. Many people who had never heard the Gospel before have been reached and many new churches have been established.

A team of 8 pastors and evangelists of Every Home for Christ have only one bicycle to share amongst them. This team started one new church a month among the Yako Hojo people of

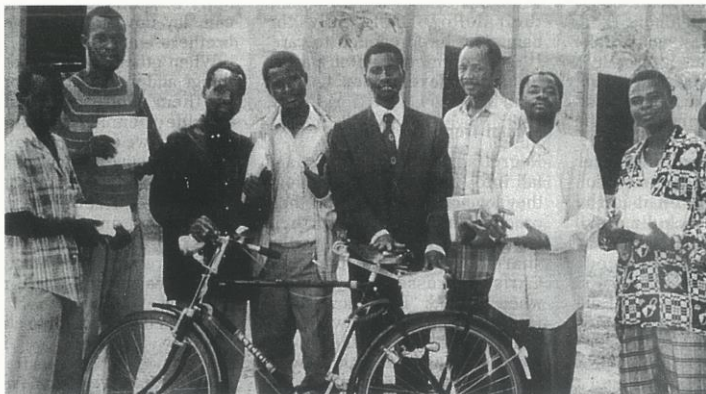
Bandundu in Zaïre. Leading the team is evangelist Kabaja Neron.

The pastors and evangelists work under very harsh conditions. Not only is the country war-torn but extremely

poor. Sometimes they get a decent meal only once every two weeks. At times they even have to eat the leaves from the trees to survive. Yet, they do the work of the Lord without complaining and with joy. By receiving bicycles to assist them they are inspired to do even more for the Lord’s work.

As Dr Dia wrote in one of his faxes: “At a conference of Pygmy Christians from Rwanda, Burundi and Zaïre, where they heard that bicycles would be arriving the next day, they shouted and praised God for sending them bikes to do His work. They literally jumped for joy.

Already new churches have been established. In one instance Doctor Diafwila (Every Home for Christ International), French Director for Africa, found that one pygmy with one bike and one Heart of Man chart started 108 small churches in the Ituru forest in Haute Zaïre.



MAKING A DIFFERENCE The eight-man Christ Maison en Maison (Every Home for Christ) team with the shared bicycle. This team was able to start one church a month among the Yako Holo people of Bandundu in Zaïre. Leading the team is Evangelist Kibala Neron (centre, wearing tie).

Personal Testimonies from Ivory Coast & Zambia

The following letter was received from Dr Amba Mputela of Abijan, the woman doctor whom Pastor Raymond had met on route to Maun. (See story on page 2).

"Best greetings in the name of Jesus our Lord,

I thank God from the bottom of my heart for the very special way he provided for the booklets "Heart of Man".

I also thank you very much for the love of missions in the world and in Ivory Coast.

Let me just tell you that the booklet "Le coeur de L'Homme" was a powerful instrument in my own life after my conversion and today, this brochure continues to speak to my heart and help my ministry.

I have already distributed 300 to many ministries, and now they are being used by university students and churches. I'm so happy that these booklets will be used widely and effectively in many ways and by many groups.

Through the pictures and diagrams, even children and illiterate people can grasp clearly the message of the Gospel.

PRAISE GOD

May God continue to bless you and your ministry richly in Christ our Lord and saviour.

Joyfully in Christ

Dr Amba Mputela



Dr Amba Mputela

The following letter came from Chongwe, Zambia.

Greetings to you and the team that works with you in the name of the Lord Jesus. After reading an article about you in a magazine, I have felt strongly to write to you and request a bicycle or two.

I received a vision to reach out to the rural people of this small district way back in 1985, while leading and Assemblies church right here in Chongwe.

PASTOR BANDA with the 3 bicycles he has received.

I responded to this vision in 1992 after assembling a bicycle from an old frame.

Later someone sold me an old humber bicycle which has kept me going until now.

The result of this has been two congregations opening up; one at Kapete 13 km east of here which opened in May 1993; one right here which opened in May last year.

The potential is vast as some unreached people are as far away as 43 km. Essentially there is no need for a van, but two good bicycles would do as two ministers are better than one.

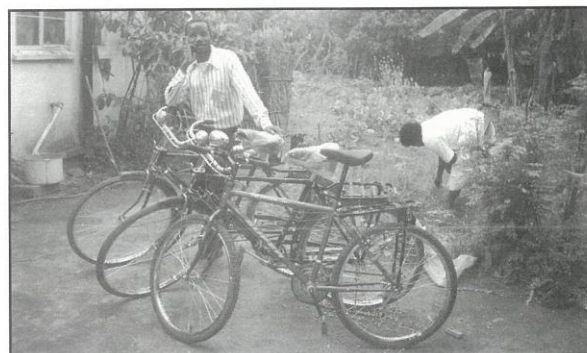
The only problem is the price of bicycles in the country have become beyond the reach of any of us. If you feel moved to help us, please do come to our rescue. Bicycles with gears would be better as the terrain is quite hilly.

May the Lord of all Glory bless you and the ministry.

Pastor Knock Banda

Wheels for God's Word responded by sending 3 bicycles, greatly blessing the work in the Chongwe area.

Wheels for God's Word has an informative video available at only R30 per copy. Filmed in various places in Africa by the Wheels for God's Word team, the video vividly portrays the need ... and God's answer to that need. Copies can be ordered (see address details below)



TESTIMONIES

Dear Beloved Brother Raymond,

Many greetings to you in the lovely name of Jesus Christ and the soon coming King of Kings. I'm glad to report to you that the Heart charts are doing great work in both non born again peoples lives. Many Moslems gave their lives to Christ after realising that some of those animals are in their hearts as I talk now some of them are soul winners. Some of them have started pastoring churches and others are working as evangelists. We have been able to plant churches where we never had them and we have been able to enter new districts. Last week I was in Kiluhula district to ordain the district overseer and in this district we had no church. Last month four churches were established in nothern region. This region has been experiencing wars. God used one of the pastors who was given a bicycle and a Heart chart. The regional overseer held a training seminar for workers in Lira, Apach and Adokolo districts on how to use the Heart charts and to reach all the unreached people in Northern Uganda. The Lord has done a lot through the Heart charts because many received miracles and demons were castout.

Thank you.

May the almighty God bless you.

Yoked together in his service,
Joseph Kagarama
Uganda

Dear Rev. Raymond,

Greetings in the Name of Jesus Christ.

I would like to report to you that the bicycles you have given to the ministers (Evangelists) produced wonderful result for God's glory.

The reports from different evangelist showed that 187 new believers have been added to the body of Christ. 17 persons got healed from different sicknesses and delivered from evil spirits; 4 families re-united; 57 backsliders renewed their faith.

We have identified two (2) unreached people groups in the South Sudan which we plan to visit in April 2008 (the Boya and Lokoro). Please keep praying for us. Again I say thank you.

Yours in Christ
Rev. John Noah Komi

TESTIMONY

Saturating Africa with the Gospel through bicycles and literature, specially - Heart of Man!!

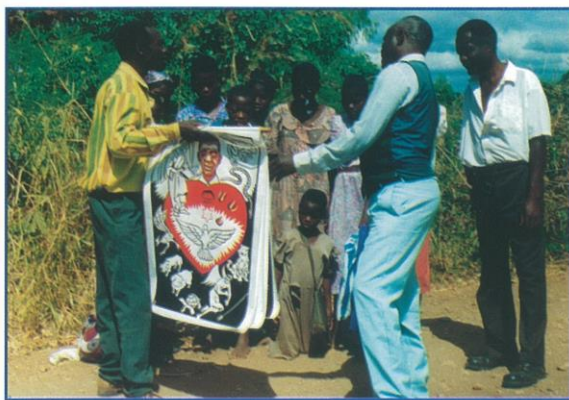
Pastor Raymond Lombard from *Wheels for God's Word*, Pastor Ferdie Warwick from *Word on Wheels*, Pierre de Villiers and I, together with my wife stood inside our house in Mzuzu, Malawi. We were praying since our South African friends were about to leave for their home. We were not just praying for journey mercies from the Lord, but also for the work we had just done in the three countries of Mozambique, Malawi and Tanzania. When we were just about to say 'Amen' something awesome happened, 'the ground on which we were standing, shook'. There was the heavy vibration of an earth-tremour. Quickly the Lord reminded me of **Acts 4:31**. In the Spirit I knew that the Lord was saying 'I am with you'. Indeed the venture was and is His. He has given us a mandate which requires us to 'go and make disciples of all nations teaching them' all that which He has taught us. On that day, as we prayed, the Lord really answered our prayer. We are able to see how *Wheels for God's Word* and *Word on Wheels* had been of much help to the different church denominations

Right: An evangelist in East-Africa preaching the gospel in a rural village. In his hand he holds a Heart of Man chart. Notice the bicycle on the right hand side of the photo.



based in Malawi, Mozambique and Tanzania. **It has now been much easier for them to carry out their work and reach places they previously failed to reach, because of lack of affordable means of transportation. The art of preaching the gospel has been made easy to the large percentage of our semi-literate workers through the use of the Heart of Man charts.** Great changes have taken place in various churches and ministries since *Wheels for God's Word* and *Word on Wheels* donated bicycles and the 'good companion', the Heart of Man chart plus other gospel literature.

The chart has increased the awareness of God's word among our leadership. This is evident by just hearing what the leaders themselves say, 'teaching the Word is no longer a tiresome job when using the chart'. It is a common sight to see a leader riding a bicycle with a Heart of Man chart tied on it as he goes out to preach. Church growth is now evident in many places. The provision of tools to these men of God has given birth to the multiplication of workers. This facilitates church growth, but at a very rapid rate. In the past, most of the 'fruit' did not 'remain' as our Lord Jesus said. We usually ended up losing it. Today this is not the case. The churches that had their leaders attend 'The Growing in Grace discipleship course' from *Word on Wheels*, are now able to grow the disciples. The new converts 'remain'. As a result there is a big increase in the number of new converts. Village churches are being opened in several places where these leaders go and minister. For example, Mzimba district in Malawi has been one of the unreached places



Left: Two men of God presenting the Heart of Man chart to by-passers on their way to a rural village. Notice how their attention is focused on the chart as they hear the Word of God explained to them.

TESTIMONIES

NAMIBIA

Our congregation gives thanks for what you have done for me, by giving me the bicycle and *Heart of Man Chart*. From that time until now I have started 8 (eight) new congregations. We give God all the glory.

- Pastor Paulus Kusolola

ZIMBABWE

These few words are just an appreciation for the help you offered the church in Zimbabwe. You don't know how many souls are touched every day through your ministry. All those pastors and the whole church are so excited about the gift of brand new bicycles. Only heaven knows what it means to the church in Zimbabwe. It has revolutionized the work here in a way that we are all amazed. We are really praying for your ministry daily.

- Pastor Sebenzo

"You have done it again in Zimbabwe. This time in a greater way! We thank you and praise the Lord for providing the Zimbabwean pastors with bicycles."

The 28th of January 2004 is a day Harare will not forget. More than 65 pastors and evangelists gathered at the Sheraton Hotel to be equipped with Bibles, *Heart of Man Charts* and of course bicycles.

The morning was spent with powerful teaching by pastor Raymond Lombard from Cape Town, this was followed by the distribution of bicycles.

"I cannot believe what I am holding", said a 68 year old pastor, Manyudza, from Chambira in

Masvingo province. He was shedding tears of joy as he looked up thanking God.

"We thank you, our donors, for giving so much in our time of need for the work of the kingdom."

- Rev. Tarukwasha

UGANDA

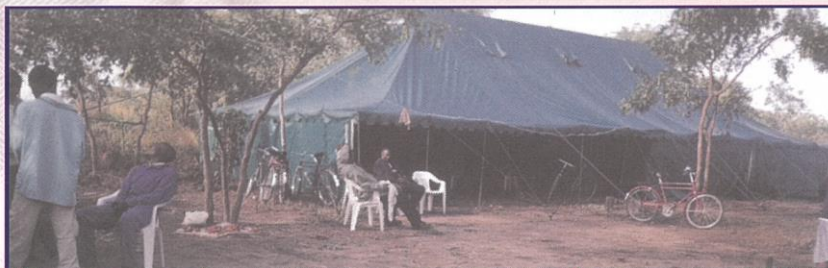
(Addressed to Pastor Raymond Lombard) I would like to request

Men of God are our most precious assets. Nothing can take their place or do what they can do. Jesus said: "I will make you fishers of men"

you to send me your photo for remembrance, because surely you showed us your love. We are praying for you so much, asking God to continue to uplift your ministry. I would like to take this opportunity to thank you for your gifts you gave me, the bicycle, *Heart of Man Charts* and the suit. I appreciate it so much, God bless you! I was delighted when I received these blessings from you.

Let me tell you brother I had no suit or transport, but I thank the Lord who gave it to me through you. Glory be to God. Even the *Heart of Man Charts* are helping us so much, people are getting saved day and night in these last days, we praise the Lord for that, but I don't know how I can show you the happiness I have for what you did for me. I leave it to the Lord who knows everything.

- Pastor John Wayabire



Camp meeting: Some of these pastors have travelled more than 100km to attend this meeting.

TESTIMONIES

Dear Pastor Raymond,

Greetings in His Name, We are happy to let you know that your visit to Bangui has had an impact on the number of believers who continue to come to God, thanks to your material aid to the evangelists.

We pray that God grant you another opportunity to make us see each other again. We continue to pray for you and your ministry. Regards.

Let God bless you,

Yours faithfully,

Bishop John Mumba

Bangui, Central African Republic



Bicycles for proclaiming the Gospel in CAR

I am grateful for whatever you have done here in the DRC in preaching the Gospel to the Pygmies, also for your physical, spiritual, and even your material and financial support.

Remember how we got a disturbance with the motorcycle at night, when you came with Pastor Masumbuko to Oïcha city, where we visited the Pygmies' camp at Kengele village.

I don't have enough words to express my deep gratitude for one bicycle I got from those you provided to MECACAP in Butembo town last year.

Thank you so much. Because of the bicycle, the distance I was walking for 10 hours has been reduced down to 4 hours for my follow-up to the Pygmies' camps.

This letter is not a report but my gratitude to you as one healed leper did to Jesus, among the ten (see Luke 17:15-16).

Pastor Byaruhanga Ndibhilikilani

Democratic Republic of the Congo



Bicycles for pastors and evangelists in the DRC

6.6 ASSESSMENT OF DYNAMIC CHANGES OF THE WHEELS MODEL

Because the Wheels model has been operational for 27 years, dynamic adjustments have necessarily been made. These dynamic changes are represented schematically in a timeline diagram spanning from 1996 – 2023. This was done with the final SWOT analysis in mind and mainly covers the internal factors of the Wheels model.

6.6.1 Schematic timeline diagram of the Wheels model (1995 – 2023)

The main purpose of this diagram is to give background and clarity of which developments have taken place and how it was improved over the years in the Wheels program. Factors used in the schematic diagram below are building blocks that make the implementation of the Wheels model possible. The pre-SWOT analysis used is the evaluation of the factors to clearly point out the successes, challenges and short comings of the Wheels model over the past 27 years. This diagram is presented in two parts nl., 1995 – 2009 and 2010 – 2023 to simplify the evaluation and to support the final SWOT analysis.

Diagram 9

1995 - 2009	S	W	O	T	2010 - 2023	S	W	O	T
Factor - Countries					Dynamic Developments				
Starting with 10 Southern African countries		x			Added 26 more countries (East Africa, Central, West & North)			x	
Christianity and gospel freedom	x				Muslim laws – Christian persecution				x
Covid : lockdown – no training				x	Digital Heart of Man chart			x	
Border control – Christian material (freedom in SADEC countries)	x				App on cell phones for all countries	x			
Factor - Material					Dynamic Developments				
Development : Heart of Man chart only 300 languages					Translation into 560 languages				

1995 - 2009	S	W	O	T	2010 - 2023	S	W	O	T
			x			x			
Transport of material to countries – delivering restriction & cost				x	Access and cost: student's own digital cost	x			
Expensive printing * Printing in different languages		x			Digital training material * Translate in more languages	x		x	
Heart chart : African app * Chart order challenge * Large chart		x	x		Heart chart also for Western countries * Change 2016 order for Africa * App in different languages * Pocket chart	x x x			x
High tech material				x	High tech material				x
Need for Bibles				x	Need for Bibles				x
Factor - Training					Dynamic Developments				
Initial trainers – only 2				x	Regional leaders: 40 * HUB leaders: 8 000 – 8 500 * Church pastors: 14 000	x		x x	
Qualified pastors		x			Bible School training * Online Bible College		x		x
Certification		x			Online Bible College Re-Forma joint initiative				x
Follow-up support in country			x		HUB leader & HUB churches				x
Accessibility of church – rural area				x	Better accessibility of HUB churches	x			
Factor - Transport					Dynamic Developments				
Bicycles			x		Bicycles: ±4 000 Motorcycles: HUB leaders: ±45 Vehicles: national moderators: 5	x x x			
Maintenance of transport	x				Bicycles with tool kits	x x			

1995 - 2009	S	W	O	T	2010 - 2023	S	W	O	T
					Fuel cost and maintenance (by national church)				
Factor - Finance					Dynamic Developments				
Local church in South Africa				x	Local church: 83% Partners: 17% After Covid – partners: 25%	x		x	
Factor - Strategy					Dynamic Developments				
Southern African nations – only 10 countries		x			Horn, North, West and Sahal Region: 34 nations in total	x			
Global collaboration of researcher				x	Leader of Re-Forma	x			
Factor – African worldview and culture					Dynamic Developments				
Spiritual worldview				x	Missio Dei perspective			x	
* Traditional healers				x					
* Witchcraft / doctors				x					
* Ancestral beliefs				x					
* Evil spirits				x					
* Storytelling			x		Heart of Man chart for Africa	x			

6.7 SWOT ANALYSIS

According to Wikipedia SWOT analysis is a strategic planning and strategic management technique used to help an organization to identify **strengths**, **weaknesses**, **opportunities**, and **threats** related to business competition for project management. It can sometimes be a situational assessment tool or situational analysis.

6.7.1 The main purpose of a SWOT analysis

It is to help the researcher to assess internal factors that might affect the Wheels training (strengths and weaknesses) and external factors (opportunities and threats).

6.7.2 SWOT analysis on the implementation of the Wheels model

The SWOT analysis was conducted to help the researcher identify the strengths, weaknesses, opportunities, and threats regarding the further implementation of the Wheels Model.

6.7.3 The results of the SWOT analysis for the purpose of this research are as follows:

STRONG POINTS

- The Wheels model is supporting the mission of God to bring salvation to the world.
- The model can be implemented by any church, either on its own or in cooperation with others.
- It promotes both teaching, as it explains the Gospel, and preaching, as it exhorts the listener to repent.
- Training conferences are presented close to, or in the geographical area where the pastor and his congregants live, allowing for cost effective and visible training in the community.
- Truths of life and practical knowledge is shared within the familiar context of everyday life because evangelism is done in houses, markets, shops, taxi ranks, and on the streets.
- The relationship between theory and practice is centre to the training and education provided through the Wheels model.
- The Wheels model provides professional schooling and specialised theological knowledge, which is cardinal for the progression from evangelism, as the first step, discipleship and eventually becoming a pastor leading his church/congregation.
- Global relevance is achieved through the practical application of Biblical truths presented through the Wheels model.
- Valuable knowledge about the reflections of communities on theology were gathered over the years and have been influencing the Wheels model to change, develop and evolve.

- Shared vision with partners gave rise to the extension of the Firewall Project Africa to other continents which gives the wheels model global application (Bilateral exchanges).
- COGIBC originated from mission and its target group is the same pastors who were trained with the Heart of Man charts in the past through the Wheels model in its original form.
- Economically it is a viable model because various stages (evangelism, church planting, non-formal theological education) provides education from free, to a lower-than-average fee for the student.
- With its inherent Biblical trustworthiness, the Wheels model has tremendous interdenominational value.
- The Wheels model promotes contextualisation because it is presented in a relevant manner that considers cultural, social, religious, political and economic settings without compromising Biblical truth.
- The Wheels model applies spirituality and theological training through a balanced approach to promote understanding of the triune God who restores the whole creation and the whole of mankind from the corruption of sin.
- The directness and simplicity of the wheels model, specifically the initial use of the Heart of Man chart, provides an antidote for witchcraft, sorcery and the prosperity gospel.
- As a tool providing informal theological training, the Heart of Man chart as the first step of evangelism and education in the Wheels model, presents an easily understandable gospel with a missio Dei perspective.
- In the vastness of Africa, the Wheels model adds mobility and speed to informal theological training by providing bicycles and motorbikes.
- As part of the Wheels model, online training provided through COGIBC, is a major step-up for any new pastor from basic evangelism and church planting to an international accredited theological qualification.
- The Wheels model provides the foundation and motivation for the planting of new Churches and the strengthening of small existing churches.
- Equipping laypersons to become active in ministry is a qualitative and quantitative strong point of the Wheels model because every believer, even the illiterate, is equipped for mission.

- Taking into consideration that many potential leaders in rural areas does not have any development opportunity, the Wheels model is an excellent vehicle for leadership development.

WEAKNESSES

- The Heart of Man application is data and smart phone dependant, currently not making it easily accessible in many parts of Africa.
- The printing of the Heart of Man material is restricted to two countries worldwide (South Africa and Germany), making the logistically sustainability of the model more costly than it could be if there were a bigger printing footprint.
- Donations for the Wheels model struggle to keep up with the increasing cost of air tickets, bicycles, motorbikes, Bibles and Heart of Man material.
- Being an online training institution, the COGIBC is not accessible to a large part of the primary target group.
- Despite the improvement of global communication through a relatively simple device like the cell phone, as one example amongst many others, there is still a major lack of continuous and disciplined feedback from most leaders who reaped the benefits of the Wheels model over many years.
- In the light of the 93% pastors that lack Theological training, training these pastors and evangelists with the Heart of Man chart alone, without continuing with further training like COGIBC, does not necessarily significantly improve their theological knowledge about the Word of God in terms of trustworthy faith including systematic theology, Ethics, Church history, and stewardship.
- From its inception the completion of a set curriculum with a specific standard of outcome for every pastor and evangelist who were trained with the Heart of Man material, was not available, thereby allowing a low level of satisfaction with education without requiring further studies and/or training to qualify as a pastor/evangelist.
- Despite the best efforts to keep statistics of the complete outcomes of the Wheels module, it is still only trustworthy as far as input is concerned, and does not necessarily reflect the long term outcome because of a lack of feedback, for example, is the individual convert still a disciple of Jesus Christ, or did poverty and

the financial promise of another faith cause a conversion to another faith; or is the church planted in a specific village 5 years ago still existing and growing?

OPPORTUNITIES

- In general, there is a growing need for the mental, morally and social upliftment of leaders and communities as a whole through quality informal education and training at a low cost.
- The Bible is widely acknowledged as adding knowledge and wisdom when used to train in reading and writing skills.
- Biblical knowledge has the best potential of instilling ethical knowledge and standards, right living and behaviour in underprivileged communities.
- Even rural communities with a lack of means and opportunities, yearn for meaningful participation in the world and their community according to God's will and purpose.
- Specifically young generations who are confronted by sinful examples on social media, needs character formation through the proper teaching of God's Word.
- In general, Christian people in Africa want the Bible text to be the norm for their lives.
- Alleviation of poverty and promotion of social justice are high on the priority list of communities and the Wheels model has the potential to have a major influence on this need.
- Governments threaten pastors and churches if they are not trained and cannot present written proof of their education as pastors, making the need for education through the Wheels model a high priority.
- Modern communication in even the most remote areas enhances feedback, motivation, and training opportunities.
- The Wheels model provides training where the pastors lives while formal training requires too much time and money, and often remove young people with the highest potential from their communities, leaving the community void of educated leaders.

THREATS

- The church world has been influenced severely by people using the Bible in an invalid way for personal gain, putting the Christian faith in a negative light?
- The lack of finances and low global economic growth threatens the growth and continuation of mission related activities which mostly relies on donations.
- Lock downs due to Covid-19 like pandemics, wars, and unrests, prohibits traveling and make certain areas unsafe for long periods of time.
- Culture (beliefs and practices) often contradicts the values defined by theological education, making it difficult to make inroads for the gospel in certain communities.
- Evangelised communities may consider what they have as enough (satisfied with the status quo) and not realising the training deficiency, and not be eager to accept new initiatives for informal theological training.
- Poverty and insufficient governance give rise to a lack of, or insecure internet infrastructure, smart phones and computers required for informal theological training in a modern world.

6.7.4 Conclusions from the SWOT Analysis

6.7.4.1 Conclusions from the SWOT analysis that are high on impact and relatively easy to implement

- The wheels model is supporting the mission of God to bring salvation to the world while acknowledging the reflections of communities on theology through the:
 - application of spiritual and theological training through a balanced approach to promote understanding of the triune God.
 - promotion of both teaching and preaching.
 - achieving global relevance through the practical application of universal Biblical truths.
- The Wheels model is enabled through the following existing needs and attitudes identified through this research:
 - governments threaten pastors and churches if they are not trained and cannot present written proof of their education.

- there is a growing need for the mental, morally and social upliftment of leaders and communities.
- the Bible is widely acknowledged as adding knowledge and wisdom.
- biblical knowledge is acknowledged to have the best potential of instilling ethical knowledge and standards, right living and behaviour in underprivileged communities.
- even rural communities with a lack of means and opportunities, yearn for meaningful participation in the world and their community according to God's will and purpose.
- young generations need character formation through the proper teaching of God's Word.
- alleviation of poverty and promotion of social justice are high on the priority list of communities.
- the need to correct false views and applications of the Bible.

6.7.4.2 Conclusions from the SWOT analysis that are high on impact and high in effort to implement:

- With its inherent Biblical trustworthiness, the Wheels model:
 - has tremendous interdenominational value and can be implemented by any church, either on its own or in cooperation with others.
 - shares a vision with partners giving rise to the extension of the Firewall Project Africa to other continents which gives the wheels model global application.
 - online training provided through COGIBC, provides an informal training path from basic evangelism and church planting to an international accredited theological qualification (seamless connection is possible).
 - is an excellent vehicle for leadership development in a local context.
- The Wheels model has contextualised the gospel in Africa because it is presented in a relevant manner that considers:
 - cultural, social, religious, political, and economic settings without compromising Biblical truth
 - presenting training conferences close to, or in the geographical area where the pastor and his congregants live

- truths of life and practical knowledge is shared within the familiar context of everyday life in houses, markets, shops, taxi ranks, and on the streets
- the relationship between theory and practice as foundational
- Economically the Wheels model is a viable model because:
 - Education is provided free, or at a lower-than-average fee for the student.
 - Despite low global economic growth, the past has shown that financing specialised theological education through this model is possible.
 - The printing of material (heart of man) also in Germany now provides a new opportunity to investigate for distribution in West Africa and Europe.
- The initial evangelism training through the Heart of Man chart and provision of bicycles and motorbikes ensures that:
 - it is an easily understandable method.
 - it presents an easily understandable gospel
 - it provides an antidote for witchcraft, sorcery, and the prosperity gospel
 - it adds mobility and speed to informal theological training by providing bicycles and motorbikes.
 - it equips laypersons to become active in ministry.
 - provides the foundation and motivation for the planting of new churches and the strengthening of small existing churches.
- The Wheels model has become internet and electronic device dependant, requiring creative solutions to overcome:
 - not being accessible to a large part of the primary target group.
 - continuous and disciplined feedback from leaders.
 - effective roll out of the Heart of Man application.
 - effective utilisation of available technology and electronic devices.

6.8 CONCLUSION

The focus in this chapter was on the missiological evaluation of the Wheels for God's Word and Word on Wheels model. The church needs a paradigm shift in its understanding of how theological training has changed in the last 20 years. It is important that the church

take note of the possibilities in theological training that have been identified in this research. Training in the African context can be enriched and improved by emphasising the Triune God's *missio Dei* perspective in all of training's facets.

During the interviews and examining of the testimonies, the importance of the training material of the Heart of Man presentations was highlighted. In all the countries in Africa these charts and booklets of the Heart of Man were the most important, if not the only, material used for evangelism since 1996 in the Wheels model. It contextualised the gospel with great success.

The need for a pocket-sized chart was implemented in 2004 to make it more user-friendly and accessible for the pastors. As the need for more training in Africa arose, it became clear that the pictures of the material should be adjusted for acceptable use in African countries. Therefore, this researcher proposed some changes, tested it in the field, and in 2017 the order of the training pictures as described in Chapter 5 was printed and implemented in Africa. The new revised material is widely accepted and the interviews on the non-formal theological training confirmed it.

In 2018 the rapid change in technology inspired this researcher and developers to design and make use of an applicable training app for the use of the Heart of Man. In 2019 this app was followed up by a supporting video. The testimonies received from the various countries confirm the useability of the app and video for training.

The testimonies that were received were analysed for the purpose of a SWOT analysis and assisted the researcher in making informed training decisions regarding the effectiveness of the Wheels model's issuing of bicycles and training material.

Wheels, in successful partnership with Church of God World Mission Africa Council and Harvesters International, has seen more than 1 980 churches planted in the Church of God in Africa, and more than 40 000 village churches planted through this model across many denominations in Africa.

More than 22 500 pastors and evangelists have been trained in and through Wheels' efforts through informal training across the continent of Africa with an outcomes-based practical model of evangelism. The three important developments of the Heart of Man

chart since 2008 had a huge impact on the method of evangelism outreach, especially to the illiterate in Africa. The implementation of the Heart of Man app in countries where the Gospel is prohibited has made it possible for a new way of evangelism.

The transformation of the Heart of Man images to present the gospel in a more fluent and effective way has helped pastors and evangelists tremendously in contextualisation and presenting the gospel for people to understand the message with much more clarity.

The evaluation of the model reveals that the Wheels for God's Word and Word on Wheels model has proven to be successful in Africa for evangelism, discipleship, church planting and non-formal theological training (basic theological training) of God's people. This enables the African harvest to be reached and helps to bring basic pastoral training to the 93% untrained or insufficiently trained ministry order.

In Chapter 7 we will look at a summary of the lessons that have been learnt in the previous chapters on the Wheels model. Proposals or recommendations on possible contributions the Wheels model may make to theological education and pastoral training from a *missio Dei* perspective in general, will be given for consideration.

CHAPTER 7

SUMMARY AND RECOMMENDATIONS

7.1 INTRODUCTION

A summary of the lessons that have been learnt will be provided in this chapter. Proposals on how the Wheels model may be enriched and improved upon for Africa will be made. Possible contributions this model may make to theological education and pastoral training from a *missio Dei* perspective as pointed out in Chapter 2 will be highlighted for consideration:

- To summarize the lessons that have been learnt on how the Wheels model may be enriched and improved upon making a contribution to non-formal training needs in Africa.
- To consider the possible contribution this Wheels model may make to theological education and pastoral training from a *missio Dei* perspective in Africa.

In conclusion the questions that were asked and answered in this research are:

- How can we provide sound theological education to church leaders in Africa without them losing their focus on God's mission (*missio Dei*) and a passion for evangelism and church planting?
- What lessons can be learnt from the Wheels for God's Word and Word on Wheels model that may be relevant for transforming pastoral training in Africa?

The researcher:

- explored biblical and theological principles of a *missio Dei* perspective of theological education and pastoral training.
- critically assessed missiological perspectives of theological education and pastoral training from a *missio Dei* perspective, through the ages to the present.

- summarised and discussed key aspects of the African culture and worldview that are relevant for the contextualisation of theological education and pastoral training from a *missio Dei* perspective in Africa.
- described the history and content of the Wheels model and provided a diagram to illustrate the development and implementation of the Wheels model.
- gave a perspective on the strategic intentional evangelism training conferences, using the Heart of Man chart. The training material was adjusted, and an app and video created to conduct training in a more modern theological way. All material was evaluated, tested, and implemented for the past eight years.
- critically assessed the impact of the Wheels model over the past 27 years by conducting a SWOT analysis based on the results of qualitative and quantitative empirical research by means of a questionnaire, interviews, and testimonies.
- summarised the lessons that have been learnt on how the Wheels model may be enriched and improved upon and considered the possible contribution this model may make to theological education and pastoral training from a *missio Dei* perspective in general in Africa.

The formal theological institutions can go a long way in partnering in fresh new ways with the non-formal theological training institutions and programmes in Africa. The mission field has truly become a mission force. Many of these non-formal theological training programmes take place in some of the hardest and difficult places in Africa and the rest of the world. The current ministry force needs the encouragement and support of the formal theological sector in the world. A seamless connection is possible, and it would go a long way to promote healthy church growth.

7.1.1 Background on the need for theological training models from a *missio Dei* perspective

The explosive growth in some developing countries, especially in Africa, calls for more and newer models of theological training from a *missio Dei* perspective.

As far back as 2010 it was stated that worldwide, 4 000+ new churches are established every week. There are more than 3 million pastors in churches who have insufficient or no basic formal theological training (Landrey, 2009).

On the African continent more than 300 new churches are established every week (Buys, 1999). In 2010 the Evangelical Christian Church in Zambia, for instance, had 675 churches, but only 30 ministers had formal education. Another church denomination in Uganda has over 1 000 churches, but only 8 trained pastors.

In Zambia, the United Church of Zambia was established when the Reformed Presbyterian Church and the Church of Scotland became one church. They have more than 1 million members but only 1 trained minister for every 50 churches.

Clearly, the pressing need in Africa is for the theological training of untrained or insufficiently trained pastors and ministers of the gospel. The researcher found that formal theological training institutions do not meet the need for biblical training/education fast enough to train men and women of God for ministry, because the institutions are not available across Africa. There are also financial and language barriers. This is evident in the small number of trained pastors in Africa. The researcher, in his years of experience and according to the findings in Chapter 5 and 6 can now paint a new picture of theological training needs in Africa. Therefore, some form of non-formal theological training/education is greatly desired to address the need for trained clergy to fill the enormous need for a trained ministry force.

7.2 SUMMARY OF FINDINGS FROM THE SWOT ANALYSIS REGARDING THE IMPLEMENTATION OF THE WHEELS MODEL

Regarding the need for effective theological training of pastors in Africa, the SWOT analysis showed among other things, the following important points:

Regarding Strong Points

- All reasons given above why there is such a great need, are directly addressed in the Wheels model. In this model the trainers go to parts in Africa where the people are. Local leaders are trained to serve in their own communities. This means they are not obligated to leave their home, families or countries to attend a facility far away with tremendous costs and disruption. This also means their tradition and culture and authority in their own communities are not undermined or interrupted.

- Assistance regarding theological education means travel, tools and material are provided for free and this is done on an ongoing basis i.e., bicycles, motorbikes, Bibles, other literature like the Heart of Man charts and booklets, etc.
- The model is adapted to ensure locale leaders can understand, comprehend and transfer their knowledge and skills.
- In this model everything is extremely practical, repeatable, and also sustainable regarding finances and resources due to the local and international recognition and support.
- The model is in essence focussed on doing rather than talking about mission.
- Although the emphasis is on teaching, learning and evangelism, it acknowledges and values the interdependence of all role players in God's mission. It has been pointed out that one should think of the *missio Dei* as *God's plan to save the world*. This means that all human activities (church, individuals etc.) related to this plan and outcome are part of God's mission. They do not stand in opposition to each other (not evangelism versus mission, or church versus mission or formal theological education versus non-formal) but they are all supplementary and play a role in God's plan. Thus, it is not only about "saving souls" *Saving the world* includes every aspect of human life in our broken world. Trainers and trainees are taught to reflect this attitude and behaviour.

Regarding Weaknesses

- This model is dependent on certain variables which may limit its access, effectiveness and sustainability like political restrictions, war and unrest, health risks etc. It has been shown in the recent past that these are all realistic obstacles which may occur on short notice and prohibit this mission to function.
- This model only reaches small pockets of the population and has access only to certain smaller parts of the vast continent of Africa. It is furthermore clear that this model as it is operated at the present time, will not be able to reach or influence Africa as a whole in the near future. Notwithstanding its growth and value, this

model is still today a small project and its outcome sadly quite insignificant in light of the enormous and growing need. It needs to grow or multiply rapidly or dramatically to really make a bigger impact on the continent.

- Again, although the aim is to provide evangelism and sound basic theological education for African pastors, better monitoring of the result is nearly impossible for practical reasons. There is therefore, not a proper and valid monitoring instrument in place to ascertain the total scope and impact. Although personal feedback of people who have attended an outreach is valuable, it does not ensure sound theological concepts have been grasped and are taught by these pastors in local congregations.

Regarding Opportunities

The opportunities created by the Wheels project are manifold:

- It develops people in many ways, learning, knowledge, skills, etc.
- It brings hope in many ways, spiritual as well as personally.
- It connects people socially with the outside world.
- It assists in bringing people together i.e. in congregations/conferences etc.
- It demonstrates love and empathy with people by supporting the locals in many ways.
- It creates a platform and opens the way for further theological education and graduation.

Regarding Threats

As with any endeavour there are always threats to the success or desired outcome of a project and they are not repeated here. However, the following are inherent to this project:

- This project has been called into being and thereafter driven solely by the passion and calling of a specific person. There are, and were many, co-workers along the way but the energy, organisation, networking and particularly the funding was until now, due to one individual and his dedication. The leadership of the Wheels project was and still is directly connected to his personal status in the church locally,

nationally and globally and his connection and involvement in missions globally and serving on numerous mission enterprises and boards.

Thus, the question arises: What will happen to this project if that individual - for whatever reason - is no longer available? It is questionable if any other person will be able to lead this specific project with the same success.

- This project and all its preparations are mostly done and is seated in a particular local mission-minded church and done out of their offices and with the church personnel. Again, the question arises: If this individual – who is the head pastor of that church, in time to come, is succeeded by a pastor who does not have a passion for mission, and neither do the church members and the church becomes no longer available for this project, what will the impact be?
- The challenge would be to somehow pre-empt this type of threat to secure a continuation of the Wheels project. At the very least, this is a model which has had results and can be rededicated and employed.

7.3 ADDRESSING THEOLOGICAL TRAINING OF PASTORS

It is argued and clear from this thesis that the church in Africa can no longer afford to only rely on the traditional Western seminary theological training model. It is imperative that new models of theological education and training, that are missio Dei shaped, need to be developed. There is a huge untrained ministry force of pastors in Africa because of the following:

- lack of training institutions
- lack of finances
- long travel distances and
- non-applicable training material
- language barriers

During evaluation it was clear that the Wheels model aims to solve the shortages of untrained pastors by changing evangelism material, continuing training of pastors, planting churches and by establishing a seamless connection between non-formal and

formal theological training. This is done to ensure that sound theological training will be present in Africa and to help fulfil the need for more trained men and women of God.

7.4 RECOMMENDATIONS: IMPROVEMENT OF THE WHEELS MODEL FOR TRAINING

When the formal theological training model is compared with the Wheels model (as discussed in Chapter 4), there is a clear indication that both have advantages and disadvantages. When the 93% untrained/insufficiently trained pastors/ministers/students on a global scale are taken into consideration, there is consensus in many mission-minded Christian organisations and theological institutions that there is a great need for basic training for pastoral ministry as well as sound theological training and church planting from a *missio Dei* perspective on the African continent.

The quest is for a training model that is theologically sound, academically accountable and Holy Spirit centred to bring about genuine spiritual formation and social transformation by preparing pastoral leaders for ministry in Africa.

7.4.1 The important issue of contextualisation will become less difficult to deal with if COGIBC is implemented (see Annexure B)

The need for establishing the Church of God International Bible College (COGIBC) in the Wheels program was covered in Chapter 5. The basic training for pastoral ministry is done from the bottom or grassroots level up, not from the top down, and it does not originate solely from academic circles (which grapple with the enormity of the task and the vast field that contextualisation covers in mission). Curriculums and content of learning are already shaped and are continuously being shaped by the system itself, in other words from the inside. Thus, there is no real need to study cultures intensively before proceeding with basic training for the pastoral ministry programme.

From the students' perspective, there is no major challenge regarding contextualisation or acculturation. The greatest remaining challenge would be managing the understanding and translating of English (if that is the language of tuition and study guides).

7.4.2 The method of this proposed model of Non-Formal Theological Education and Training (NF-TET)

This model, also discussed in Chapter 5, entails basic training for pastoral ministry, and it is built on a method which has been tested and is successful only on a smaller scale of outcomes-based training. This NF-TET ensures that the Wheels model remains focused on contextualising sound theological training for pastors in Africa.

7.4.3 The proposed NF-TET model of the Wheels model and the importance of a personal spiritual relationship with Christ is a given for all who enrol for study.

Although the focus remains on the importance of spiritual formation, stronger emphasis must also be placed on academic credibility of the programme, since true ministerial formation can only take place within a spiritual and academic context. The effectiveness of the programme must be evaluated in terms of the graduates' ability to motivate and equip their congregations for witness, service, and doctrinal soundness, and not merely in terms of academic achievement. The focus is on fruitfulness and spiritual formation in the ministry and that becomes the qualifying factor and not the awarding of certificates or diplomas. The primary objective of the ministerial formation programme is to provide practical, life-centred, biblically sound, culturally relevant, and where possible, academically accredited training, equipping the student with skills and providing materials empowering them for effective ministry and training in their given context.

7.4.4 Critical observations to improve Wheels program in Africa for enrichment of the ministry order

To improve the impact of Wheels program in Africa, the following training programs can be expanded to enrich the training of the 93% untrained or insufficiently trained pastors/ministers by implementing on a larger scale the existing programs which are underwritten by Wheels.

7.4.4.1 Church of God International Bible College (COGIBC)

The need for establishing of the Church of God International Bible College (COGIBC) was born out of the results of Wheels for God's Word programme. The basic training for

pastoral ministry is done from the bottom or grassroots level up, not from the top down, and it does not originate solely from academic circles (which grapple with the enormity of the task and the vast field that contextualisation covers in mission). Curriculums and content of learning are already shaped and are continuously being shaped by the system itself, in other words from the inside. Thus, there is no real need to study cultures intensively before proceeding with basic training for the pastoral ministry programme.

7.4.4.2 Koinonia Discipleship Training Academy (KDTA) in partnership with Wheels for God's Word and Word on Wheels

The aim of KDTA and the Wheels program is to equip students with the necessary skills and self-knowledge to deal with life's challenges and to guide them in understanding that choices will determine the direction of their life and that a lasting legacy and Christ honouring life requires full dedication and serious relationship. (See prospectus of KDTA – Annexure K)

7.4.4.3 Continuous Development Program (CDP)

The aim of the continuous development learning programme is to consider the factors which bring into prominence the need for continued education as an intrinsic part of the Wheels model. The purpose of the Wheels for God's Word ministry is primarily to supply continued knowledge to pastors, missionaries, and lay pastors with a special focus on the practical side of servanthood. Apart from the service to this interest group, the focus of the faculty is also on the community in general, supplying enrichment programmes to fulfil the Church's responsibilities to the community.

7.4.4.4 Exhorter License

A new curriculum has been developed which will comply with the new policy of the Standing Committee on Standards in Education of the Church of God, Tennessee, USA.

Minimum Requirement of Training: In addition to the already established credentialling material, the following courses must be completed at the respective levels indicated below:

Level 1 – Exhorter’s licence applicants need to successfully complete the following six grassroots courses before their credentials are processed:

- New Testament Survey
- Leadership
- Doctrine
- Pneumatology (including COGIBC article on Baptism in the Holy Spirit)
- Homiletics
- Ecclesiology

7.5 GENERAL RECOMMENDATIONS TO BE CONSIDERED BY THE CHURCH AND TRAINING INSTITUTIONS

Seamless integration of the formal and non-formal theological education

A seamless integration of the formal and non-formal academic curriculums is essential for unity in all academic curriculums. This empirical research report considers various dimensions within the formal and non-formal curriculums. As discussed in Chapter 4, it provides key findings and a discussion on the contextual and institutional challenges that have shaped the integration of formal and non-formal curriculums designed to move towards a more integrative model of theological training and education in Africa.

According to this researcher, if the academic theological training institutions and church leaders want to do justice to the effective integration of the formal and informal strategies (with a view to an inclusive curriculum, especially with contextualised training in Africa in a *missio Dei* approach), the following problem areas must be considered:

- **The need for more courses relevant to the changing community**

The unique need of the community must be considered, for example poverty, conflict resolution and demonology.

- **In terms of vocational training, opportunities for senior church pastors to assess students**

There is a need for greater integration in pastoral skills development, as requested by all stakeholders, church representatives, members of staff and students. Establishing relationships between all role players is essential.

- **Prioritisation of spiritual formation as a core task**

People in academia agree that there is not a balance in this matter, as most times the academic part of a course takes centre stage, due to the need to fulfil the academic requirements of the regulating authorities. The feeling is that academic excellence is prioritised at the expense of spirituality.

In other words, the need for a broader curriculum, according to this research, arises from using a formal Western curriculum and epistemologies where the issues at stake in Africa are barely addressed. By implication, therefore, an integrative theological curriculum must be constructed from the premise of a constellation of multicultural African realities within which students are educated and in which they are expected to do ministry. In addition, the formal heritage (established traditions of the church such as the church's teachings and confessions) needs to be revisited; theological and historical disciplines need to be contextualised to enhance African values and give life to the church's witness and mission to the world. Nel (2018:4) states that the development of a curriculum for theological training requires attention to interculturality and inclusivity, processes of integration of formal and non-formal training in Africa at the core and the ways in which and places where knowledge is produced.

7.6 RECOMMENDATIONS REGARDING LESSONS LEARNED IN THE WHEELS MODEL

The following recommendations according to the SWOT analysis are discussed.

7.6.1 Theological education should be done from a missio Dei perspective

The commission of the Lord Jesus Christ, His *missio Dei*, is: “Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit...” (Matt 28:19; 2 Tim 2:2).

In 2010, the Lausanne Movement Conference was held in Cape Town. Some 4 000 Christian church leaders were present from throughout the world and various speakers argued that all the theological training in the church must be done from a *missio Dei* perspective.

Those of us who lead churches and mission agencies need to acknowledge that theological education is intrinsically missional. Those of us who provide theological education need to ensure that it is intentionally missional, since its place within the academy is not an end, but to serve the mission of the Church in the world (Birdsall & Brown, 2010).

This researcher maintains that a missiological perspective in all theological training is of paramount importance. The current situation is that theologically trained church leaders are not always convicted of having to have a *missio Dei* starting point in their ministry. This is in sharp contrast to the raised voices of today that point out that the church of Jesus Christ should be, by definition, a missionary community (Miller, 1986:17).

7.6.2 Pastors should be encouraged to remain passionate about missions and evangelism

To fulfil the command of our Lord in making disciples and preparing them for ministry (Matt. 28:19), we should not compromise theological formation in leaders/pastors: the integration of evangelism, church planting and theological training.

Theological training should be done from a *missio Dei* perspective, and this point of departure must influence all aspects of the training. This will prevent leaders/pastors from losing their passion for missions.

Pastors are frustrated with theological education being so focused at times on Western scholarship and academic excellence, that church leaders who become involved in accredited academic theological training eventually lose their vision for missions and

church planting (and sometimes even their faith). The necessity for maintaining a vision for missions in all theological training is emphasised in this thesis.

7.7 RECOMMENDATIONS FOR FURTHER STUDY

- The need to implement the Wheels model is pressing and similar theological training programs and models should be developed. The African continent is ripe for harvest and the hunger for God's Word is overwhelming. As a church, we face the challenge of bringing in the harvest; not half-heartedly nor ill-prepared, but competently. The Wheels training model for our leaders and local church workers must therefore globally receive full attention. The truth and experience has proven that most of our leaders in Africa will never be able to physically attend a theological university, college or Bible school.
- The proposed ministerial NF-TET program (see Chapter 4) used by the Wheels model, also known as non-formal basic training for pastoral ministry, should provide an avenue for training which is affordable and accessible. The urgency to provide much-needed training to cope with the phenomenal church growth of some African countries calls for a contextually relevant ministerial training paradigm which considers the cultural setting without compromising biblical truth.

Just because we are not able to give hungry people a full-course meal does not mean that we do not give them bread. Sometimes our high standards impede us from doing the good which we are more than able to do through the Wheels model.

Leaders in the theological training program development who wish to study further should consider the following questions:

- Is formal academic theological education as generally viewed in the Western world today really the model that Jesus employed?
- Is Christian formation dependent upon our traditional Western approach?
- Is the Great Commission (missio Dei) of Jesus to make disciples of all nations (Matt 28:19) the basis upon which we have conducted theological education/training in the past?

- Should we not be honest and take a heart-searching fresh look at non-formal theological education from a *missio Dei* perspective in an African context?
- Should the *missio Dei* not be the approach much needed for basic training for pastoral ministry in an African context?

7.8 CLOSING REMARKS

In this study the researcher embarked on an examination of the threats to the church in Africa and how to provide sound theological education to church leaders without them losing their focus on God's mission.

The Wheels for God's Word and Word on Wheels model was evaluated and found to make a contribution to the need for non-formal theological training of church leaders in Africa.

To re-emphasise, formal theological institutions can go a long way in partnering in fresh new ways with the non-formal theological training institutions and programmes in Africa. Many of these non-formal theological training programmes take place in some of the hardest and difficult places in Africa and the rest of the world. The current ministry force needs the encouragement and support of the formal theological sector in the world. A seamless connection would go a long way to help the church grow in a healthy way.

May this study contribute to a new and fresh perspective on the *missio Dei* of our Lord Jesus.

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Church of God - Africa

Central, Eastern, Southern, Western

Field Directors Office

19 September, 2022

TO WHOM IT MAY CONCERN

Pastor Raymond Lombard has been on the Africa Council Church of God World Missions (CoGWM) since 2012. He has been appointed as Coordinator for the Firewall in Africa since 2013. In addition Pastor Lombard has been appointed as Director for Evangelism and Church Planting in Africa since 2019.

The work of the Africa Council COGWM extends to 45 nations in Africa. Pastor Ray's work in the mission field over the last 27 years in Africa is greatly appreciated. Through his deep commitment to the call of God on his life, God's Kingdom has been extended as many have been ushered into God's Kingdom through his sacrificial outreach, and a very great number has been trained effectively to reach precious souls with the Gospel.

Sincerely

Peter A. Thomas
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Annexure B



C.O.G.

INTERNATIONAL
BIBLE COLLEGE



Prospectus

Redefine your future

2 Timothy 2:15

“Study and be eager and do your utmost to present yourself approved unto God (tested by trial), a workman who has no cause to be ashamed, correctly analysing and accurately dividing (rightly handling and skilfully teaching) the Word of Truth.”

(Amplified Bible)

Disclaimer

Although the information contained in this prospectus has been compiled as accurately as possible, the Council and the Senate of the Church of God International Bible College accept no responsibility for any errors or omissions.

This prospectus is only applicable to the 2021/2022 academic year.
Information reflected in this prospectus is accurate at the time of going to publication.

Please visit our website www.cogibc.com for more information

(Version: July 2022)

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MESSAGE FROM THE VICE CHANCELLOR

REDEFINE YOUR FUTURE

The vision of the Church of God International Bible College (COGIBC) is to be an excellent leadership development, theological and ministerial online training centre. Our mission is to help students to be educated and enriched, and to empower pastors, evangelists, and church leaders to establish and expand the church in Africa and around the world.

The COGIBC curriculum is specifically designed to help students to identify and enhance their own unique calling for service, as well as to discover the path that is the best for them in the context of the ministry that students plan to pursue. We offer a community life that is rich with opportunities to learn, grow and be encouraged.

The COGIBC is committed to offering subjects that are facilitated by truly dedicated lecturers. We are also committed to providing an excellent online environment that facilitates an optimal learning experience.

At COGIBC, we empower and inspire students to discover great things from the beginning to the end of their academic career.

We also have strong global links and provide our students with the opportunity to develop and grow linkages with our partner institutions around the world. We enable our students to develop a global mindset, which then ensures that they are well equipped to be Church Leaders who are servants that have no cause to be ashamed, correctly analysing and accurately dividing (rightly handling and skilfully teaching) the Word of Truth.

We invite you to become a part of the College of Choice where we will support your academic progress and prepare you for a bright future.

Simply stated, our mission and passion are the calling of our students.

Raymond Lombard

MESSAGE FROM THE DEAN

MAKE TODAY MATTER!

On behalf of all our Faculty and staff, welcome to the Church of God International Bible College! You have taken the first step towards achieving your Certificate of Theology in Ministry.

As Dean of the College, I'm extremely proud of the rich tradition of providing practical, experience-based theological education that our online College has upheld since its founding. Our theological curriculum prepares our students to become leaders with the moral depth and intellectual intensity necessary to meet the challenges in a critical time in church history.

Central to the success of the Church of God International Bible College curriculum are the decades of leadership and experience-based knowledge that our Faculty brings to the table. As innovators in our fields of ministry, the knowledge and research contributions of our Faculty members continue to drive change both at the college and across the globe.

We aim to take the distance out of distance learning. We are committed to the Lord Jesus Christ, and we value the Word of God. We are dedicated to advancing the Kingdom of God. We remain passionately Bible-based, Christ-centred, and Spirit-led, seeking to equip leaders for effective ministry in their calling. People study theology for various reasons. Some find it to be a fascinating field and would like to equip themselves to function more effectively in the workplace and would like to enrich their lives, not become pastors.

Our students have access to a one-of-a-kind Academic Advisory Institute. The Academic Advisory support is a specialised system that interacts on a one-on-one basis with students via telephonic or email consultation. We care about your success, and we want you to let us know if you are experiencing any difficulties; so, stay in touch with your lecturers and Faculty staff so that we can all make the most of the situation. For your own emotional well-being, please reach out to the relevant support services available at your church. Work together with us to help you make a success of your academic studies.

A good tip to ensure your academic success is to keep to your normal routine. Continue following your timetable, using the relevant platforms to discuss difficult concepts and engage by participating in answering and asking questions. This will help you to keep up to date with work without becoming overwhelmed before completing the Portfolio of Evidence (POE).

We trust that you will enjoy your journey with us!

May the Lord bless and keep you and your family.

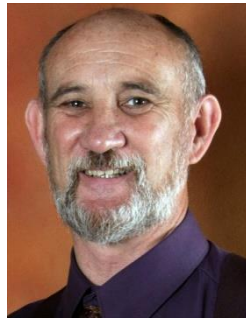
Gert Venter

BOARD OF DIRECTORS

The Church of God International Bible College is under the governing oversight of a Board of Directors that meets at least every six months. Under the leadership of the Board, the College has successfully maintained its policy of spiritual and academic excellence.



Pastor Raymond Lombard



Doctor Gert Venter



Pastor Adri Theron



Rudi Vogt

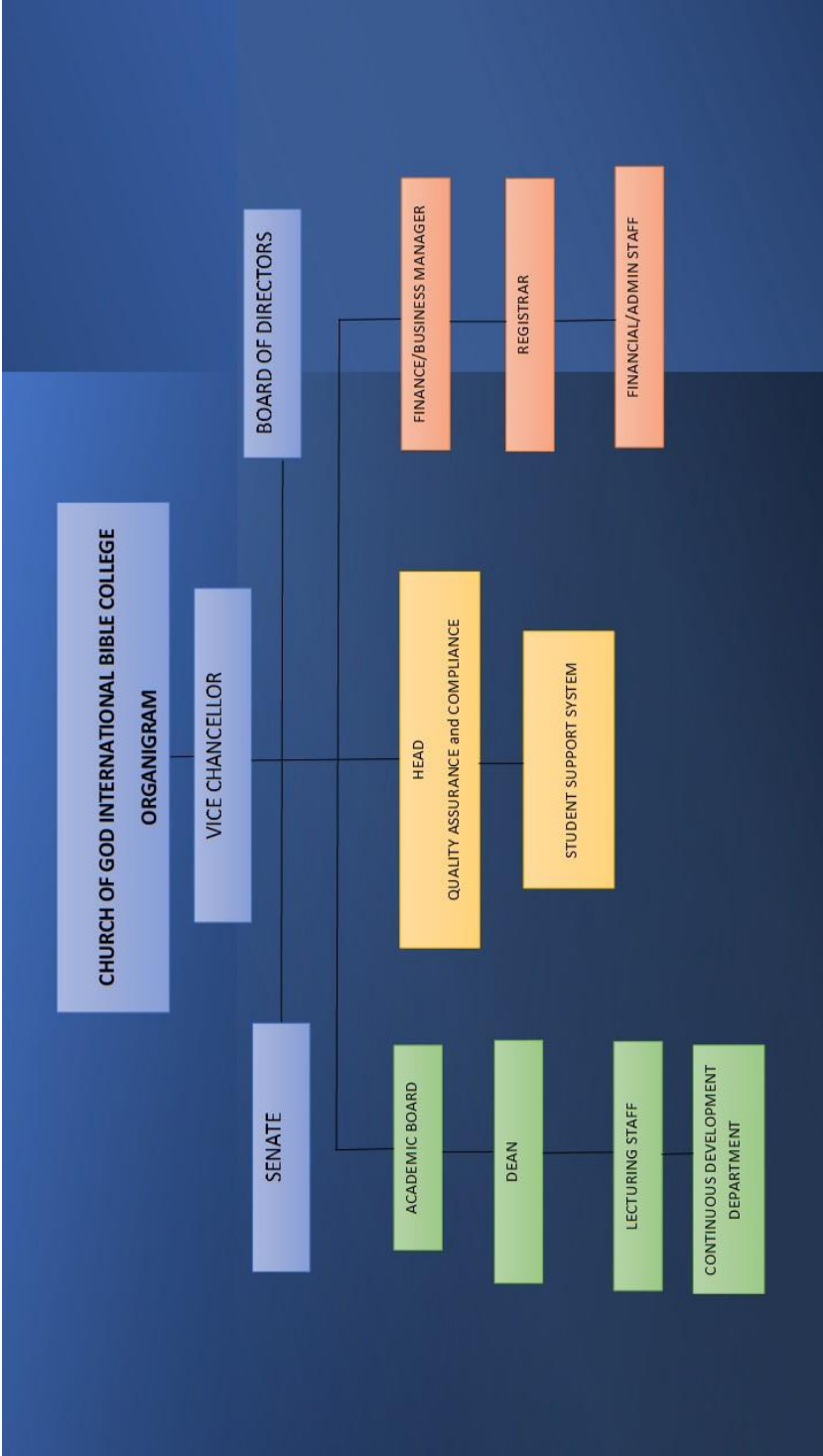


Amanda Lombard



Cobus Barnard

CHURCH OF GOD INTERNATIONAL BIBLE COLLEGE ORGANIGRAM



VISION, MISSION, VALUES, EDUCATIONAL PURPOSE AND PHILOSOPHY

VISION

To train and equip the 93% insufficiently trained pastors/ministers in a theological ministerial accredited programme.

MISSION

- To redefine the future of students, pastors, and ministers in ministry
- To assist, encourage and motivate them by providing accredited training
- To help the insufficiently trained pastors/ministers to reach their dreams in their calling to the ministry, in accordance with Matthew 24:14 and Matthew 28:19-20

MISSION STATEMENT

In the light of the fact that the Church of our Lord Jesus Christ will have its 2000-year birthday celebration in 2030 (D.V.), we envisage:

- Training, equipping, and inspiring the Body of Christ on a global scale for spiritual formation and spiritual enrichment
- Adding value to the servants of God through Bible knowledge and ministry skills
- Partnering with ministries, organisations, and Church leadership in working toward the FINISH-CHALLENGE – *until all have heard* (Matt 24:14)

Furthermore, COGIBC accepts and supports the TOPIC core curriculum criteria as per the Manila document in answering the following question:

When can a pastor be considered trained?

In order to establish good formal and non-formal training programmes in such a way that various programmes and models complement and enhance one another, a burning question must first be answered: When is a pastoral leader sufficiently trained?

At the Manila consultation, consensus was reached that pastoral leaders are basically trained when they have competence in the following four areas:

- **Concerning the Bible, they should:**
 - Know, understand, and apply it in a valid way (Biblical Studies)

- Know basic Biblical doctrines (Systematic Theology)
- Be able to communicate it; teach, preach and counsel (Practical Theology)
- Develop a Biblical worldview (Biblical Studies)
- **Concerning conformity to Jesus Christ, they should have:**
 - Christian character and conduct (Christian Ethics)
 - A servant attitude (Christian Ethics)
 - A deep sense of continuing dependence on the Triune God (Christian Ethics)
- **Concerning competence in basic ministry skills, they should be able to:**
 - Prepare and deliver sermons effectively (Homiletics)
 - Evangelise and plant new churches (Missions)
 - Pastor believers with a view to discipling them towards spiritual maturity (Pastoral Theology)
 - Teach (Hermeneutics) (Homiletics) (Christian Evidences)
 - Lead believers in such a way that their own vision for the growth of God's kingdom is stirred up (Evangelism)
- **Concerning leadership, they must have a vision and be able to reproduce:**
 - Themselves as pastoral leaders (Evangelism)
 - Their church (Evangelism)

VALUES

- Diversity
- Excellence
- Integrity
- Environmental stewardship

ETHOS

COGIBC prides itself on its reputation as an institution of excellence and prestige. Our mission is to provide a standard of education that is affordable, credible and quality assured.

The Certificate in Theology for Ministry (CTM) has been designed with the student in mind and to ensure that the learning experience covers all aspects of academia. Our unique and innovative learning medium allows students the benefit of flexible study, while still pursuing their personal and work objectives.

The Certificate in Theology for Ministry (CTM) has been designed with the intent to train the 93% of untrained or insufficiently trained pastors, evangelists and leaders in ministry.

EDUCATIONAL PURPOSE AND PHILOSOPHY

We provide transformational leadership in the service of the church through our learning and teaching, research, innovation, and internationalisation activities.

- To achieve this, we are committed to developing the potential of our staff and students in the full spectrum of their cognitive, economic, social, cultural, and personal aspects in the pursuit of kingdom vision citizenship.
- We adopt a humanising pedagogical approach that respects and acknowledges diverse traditions and engages students in dialogue, so that a participative approach to problem-posing and problem-solving and the ability to contribute to a multicultural society are nurtured.
- We inspire our stakeholders to be respectful of diverse theology and a sustainable church environment.

We want to be known for our people-centred, caring, value-driven organisational culture that will allow all members of our education community to contribute optimally to its life.

WE BELIEVE

- Church of God Declaration of Faith
- The Apostle Faith Creed
- The Lausanne Declaration of Faith



DECLARATION OF FAITH

WE BELIEVE:

The Church of God believes the whole Bible to be completely and equally inspired and the written Word of God. The Church of God has adopted the following Declaration of Faith as its standard and official expression of its doctrine:

- In the verbal inspiration of the Bible
- In one God eternally existing in three persons, namely the Father, Son and Holy Ghost.
- That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost and born of the Virgin Mary. That Jesus was crucified, buried and raised from the dead. That He ascended to heaven and is today at the right hand of the Father as the Intercessor.
- That all have sinned and come short of the glory of God and that repentance is commanded of God for all and necessary for forgiveness of sins.
- That justification, regeneration and the new birth are wrought by faith in the blood of Jesus Christ.

- In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word and by the Holy Ghost.
- Holiness to be God's standard of living for His people.
- In the baptism with the Holy Ghost subsequent to a clean heart.
- In speaking with other tongues as the Spirit gives utterance and that it is the initial evidence of the baptism of the Holy Ghost.
- In water baptism by immersion, and all who repent should be baptised in the name of the Father, and of the Son and of the Holy Ghost.
- Divine healing is provided for all in the atonement.
- In the Lord's Supper and washing of the saints' feet.
- In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years.
- In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.

THE APOSTLE'S CREED

The Church of God International Bible College underwrites and commits itself to the Apostle's Creed:

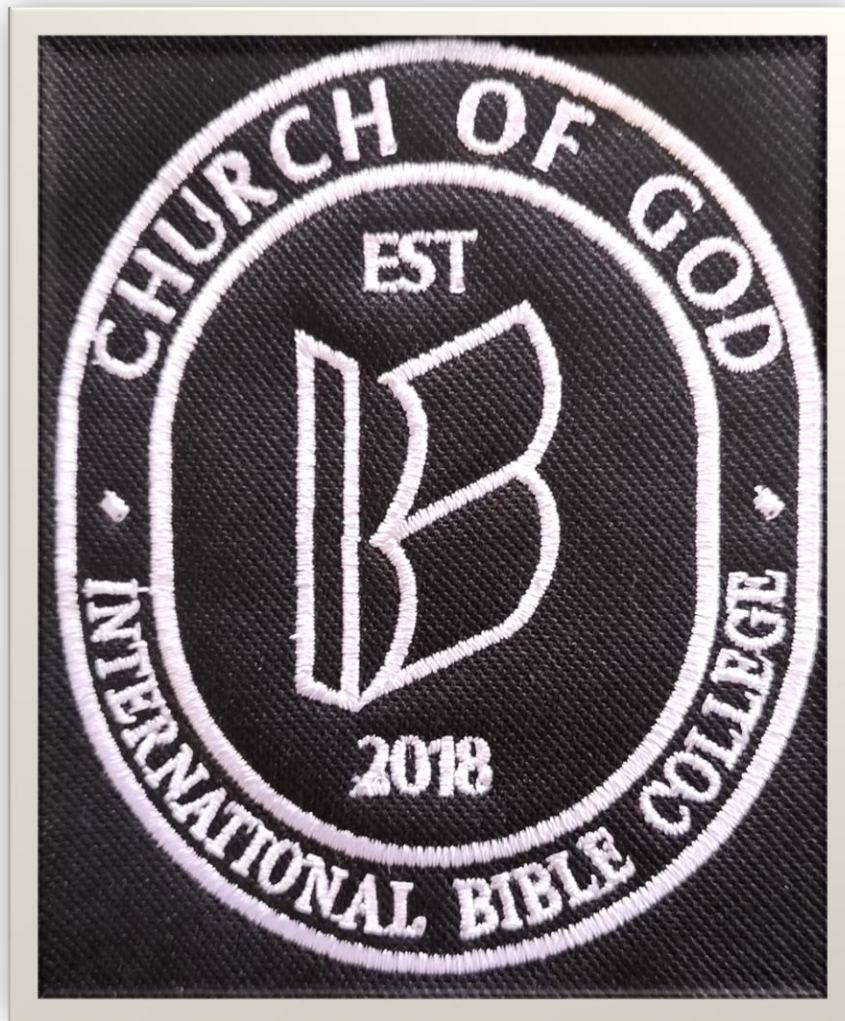
*I believe in God, the Father almighty,
creator of heaven and earth.*

*I believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit
and born of the virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to Hades.
The third day he rose again from the dead.
He ascended to heaven
and is seated at the right hand of God the Father almighty.
From there he will come to judge the living and the dead.*

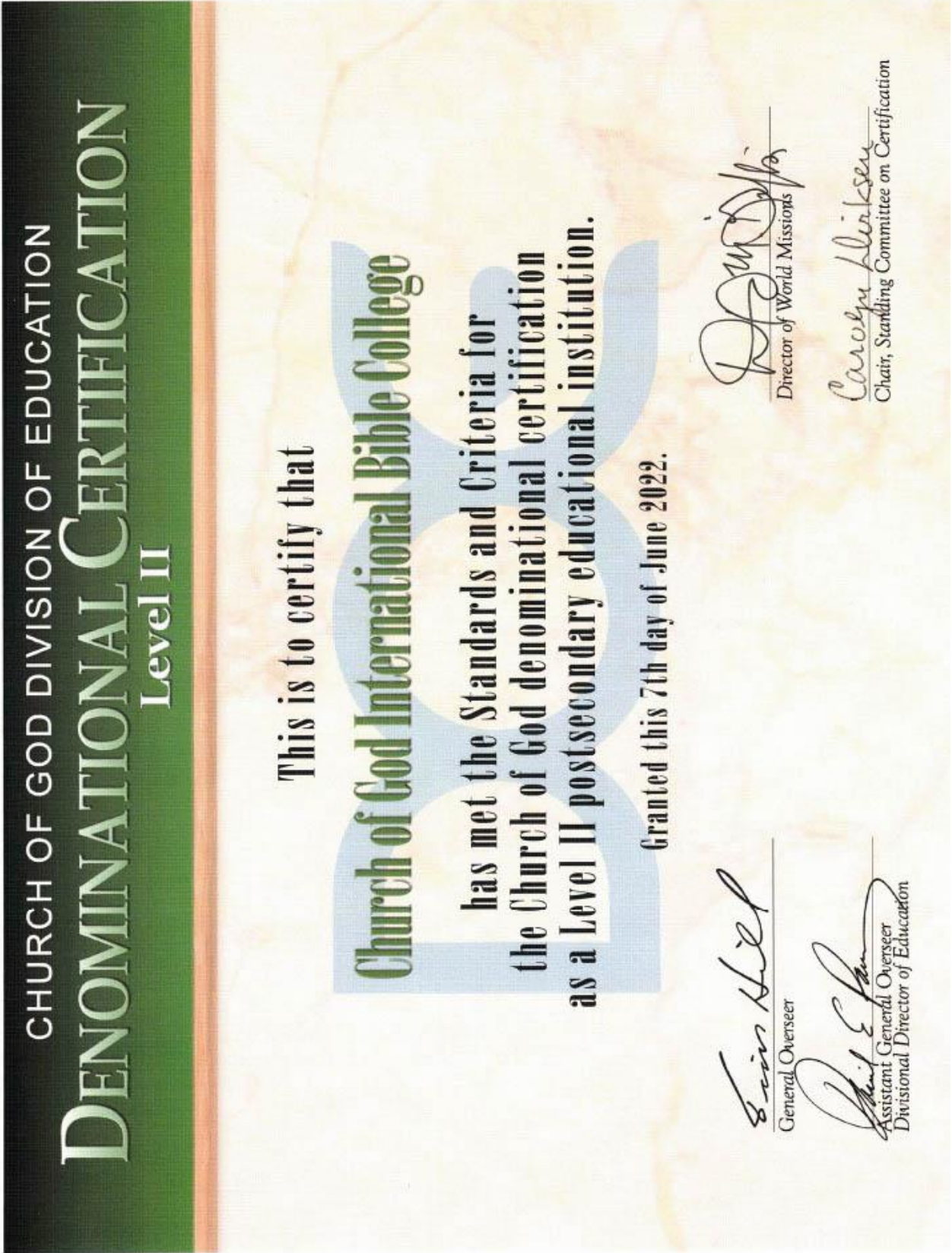
*I believe in the Holy Spirit,
the one holy Christian church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.
Amen.*

THE MOTTO OF COGIBC

Nulli cessura Fides – Unyielded faith



GENERAL INFORMATION: CERTIFICATE IN THEOLOGY FOR



MINISTRY (CTM)

ETS I.D.	NQF LEVEL	CREDITS	DURATION
N.A.	5 – 7	360	3 YEARS

TYPE OF PROGRAMME

The Certificate in Theology for Ministry (CTM) is a course in theology and church management.

ADMISSION REQUIREMENT

The student must be able to read and write in English.

DESCRIPTION

This programme provides the student with the knowledge to demonstrate an understanding of the principle of ministry and management to the assembly.

In addition, the programme supports skills development. This includes operational skills, communication and finances.

WHO SHOULD STUDY AT COGIBC

If you desire to study, can read and write English, have access to the internet and serve in the following capacities, you are invited to apply:

- Pastors who serve in full-time or part-time ministry without theological training, or who are insufficiently trained
- Evangelists who serve communities in metropolitan and rural areas
- Spiritual workers who are in full-time or part-time ministry
- Ordinary Christians who seek to advance their knowledge in the Word of God

CERTIFICATION AND ACCREDITATION

Level II Post-secondary Educational Institution Certification

On 7 June 2022 the Standing Certification Committee of the Church of God Division of Education (Cleveland, Tennessee, USA) awarded Denominational Certification status to the COGIBC as a Level II post-secondary educational institution. This means that the COGIBC may in future allocate a post-secondary academic qualification up to a bachelor's degree.

European Theological Seminary (ETS)

ETS is an Evangelical/Pentecostal/Charismatic faith-based institution in the heart of the Black Forest in Freudenstadt, Germany, whose focus is on training leaders for tomorrow. ETS offers diplomas in Pastoral Training, Missions, Counselling, Worship and Christian Education, as well as master's degrees in both Psychology and Theology.

ETS accreditation is approved by the Ministry of Education in the state of Baden-Wurtemberg, Germany, according to section 3(1) of Framework : German Higher Education (FGH).

ETS's goal is to train students from around the world to have a better understanding of theology, as well as to equip them with all the tools they need in their field of study so that they can be successful in ministry.

ETS began in 1949, when the Bible College Ministry for the Church of God in Europe grew to be a fully accredited institution in Europe. ETS also has a Memorandum of Understanding with Lee University in Cleveland, Tennessee, USA.

ETS will extend a certificate to a COGIBC graduate, based on their area of study. This certificate honours the number of hours invested in study by the student. With the necessary recognition of prior learning (RPL), a student may be accredited for further studies at this institution.

Church of God World Missions: Africa Council

Resolution Submitted to the Africa Council – April 2021

For all pastors and leaders who acquire credentials with the Church of God World Missions to attend formal training and, depending on the educational background of the candidate, the following Church of God programmes are used (i.e. MIP, CIMS, ToT and/or national or regional Bible schools*). These programmes are operated under the respective Bible schools and/or national education coordinators under the overall leadership of the respective national Church of God.

**This includes the Church of God International Bible College.*

CERTIFICATION

Upon successful completion of this programme, the student will receive a Certificate of Theology for Ministry (CTM), underwritten by European Theological Seminary, Germany.

PASS MARK

The required pass mark is 50% for all modules.

A pass mark of 70% is applicable for students who wish to pursue further studies with ETS, or any other higher education institution, whether in a Memorandum of Understanding with COGIBC or not.

Distinctions will be granted to students with an average minimum mark of 75% or higher.

STUDY FEES

Study fees are as follows:

- R500 (\$35 USD) once-off registration
- Free studies for the first six months (bridging course)
- Certificate of Theology for Ministry
 - R3 000 (\$200 USD) per year
 - R250 (\$17 USD) per subject (**payable per subject option at no extra cost**)
 - 50% for 2021/22 entries
 - R1 500 (\$100 USD) per year
 - R125 (\$9 USD) per subject (**payable per subject option at no extra cost**)

FINANCIAL SUPPORT

Do not let the cost of Church of God International Bible College put you off!

COGIBC students are eligible for tuition fee support if needed. Students will need to pay the R500 registration fee to confirm their place in the course.

We recommend that students who need to apply for financial assistance do so as soon as they submit their application, after registration for the first year of the first semester.

ORDINATION

COGIBC is not a denomination and does not ordain graduates to the Christian ministry. We recommend a three-year qualification for a candidate who wishes to enter full-time ministry in the Christian Church. The prerequisites for ordination, however, vary among denominations. Our qualifications are accepted by many denominations, but it remains the responsibility of the candidates to ascertain the requirements for ordination from their respective denominations.

CURRICULUM: CERTIFICATE IN THEOLOGY FOR MINISTRY (CTM)

COGIBC has designed and developed a three-year Certificate in Theology for Ministry to theologically equip people for ministry. The prescription condition for one academic year is three years. The student may therefore spend three calendar years completing one academic year of study. In the case of the bridging course, the student is allowed 18 months to complete 6 months of academic study.

In the case of non-completion of the certificate programme, the credits will be forfeited after 10 years.

SUBJECT GROUPINGS

Compulsory Bridging Course (6 months)

Transformation Acts 20/20

1. Redefine the Believer
2. Redefine the Church
3. Redefine the Gospel
4. Redefine the Pastor

CERTIFICATE IN THEOLOGY FOR MINISTRY (3 years)

THEOLOGY I	THEOLOGY II	THEOLOGY III
Church Dogmatics	Christian Evidence	Pneumatology II
Theology Proper	Anthropology	Ecclesiology
Dispensational Truth	Soteriology	Eschatology
Mystery of the Kingdom of Heave	Pneumatology I	Christology

BIBLICAL STUDIES I	BIBLICAL STUDIES II	BIBLICAL STUDIES III
Galatians	Old Testament Survey	The book of Daniel
Christian Evidence	New Testament Survey	Romans
Bibliology	Tabernacle Studies	Prophecy
Names of God	Life, Teaching & Mind of Paul	Spirit World (Polemics)

PASTORAL THEOLOGY I	PASTORAL THEOLOGY II	PASTORAL THEOLOGY III
Church History	Counselling/Ethical Aspects	Pastoral Theology
Liturgy	Hermeneutics	New Testament Ministries
Biblical Science of Missions	Homiletics II	Church Growth
Homiletics I	Practical Theology Practical Personal Finance and Debt Management	Personal Evangelism & Heart of Man Outreach

CURRICULUM

BRIDGING COURSE

Module Title	Module Descriptions
Transformation A 20/20	This module explains the four cornerstones of church planting. The following material is covered:
Module 1	<ul style="list-style-type: none"> ➤ Redefining the Believer <ul style="list-style-type: none"> • Who the believer is in Christ as a disciple • What Christ accomplished on the cross, and through His resurrection and ascension to Heaven • How to fulfil your full potential as an overcomer in Christ • Who you are in Christ and your calling
Module 2	<ul style="list-style-type: none"> ➤ Redefining the Church <ul style="list-style-type: none"> • The Biblical definition of the Church • Defining Jesus Christ in the New Testament Church • The role of the Church today • A job description of the Church and laying a proper Biblical foundation and framework for its role in society • The advancement of the Gospel of Jesus Christ
Module 3	<ul style="list-style-type: none"> ➤ Redefining the Gospel <ul style="list-style-type: none"> • The good news and good message of the Gospel • The defined Gospel • The message of salvation • What the Gospel is not
Module 4	<ul style="list-style-type: none"> ➤ Redefining the Pastor <ul style="list-style-type: none"> • A Scriptural understanding of the New Testament pastor and the role • What a pastor is and what church leadership is • What the pastor is not • Role of the pastor in society • How to choose and train pastors for ministry

CERTIFICATE OF THEOLOGY IN MINISTRY

FIRST YEAR FIRST SEMESTER		
MODULE NAME	REG NO.	MODULE DESCRIPTION
Anthropology	CTM/101	The study of human society and the development of different cultures. A study of what makes us human.
Personal Evangelism (Phase 1) Heart of Man (HOM) (Phase 2)	CTM/102	The study of the effective spreading of the Gospel by public preaching or personal witness.
Dispensational Truth	CTM/103	Dispensational studies view the world as an economy God. From the viewpoint of people, it is a responsibility in relation to progressive revelation, it is a stage in the revelation.
Hermeneutics	CTM/104	The study of the science of the rules of Biblical interpretation.
Christian Doctrine/Dogmatics	CTM/105	Christian theology is Christian belief and practice, focusing primarily on the texts of the Old Testament and New Testament, as well as on Christian tradition.
New Testament Survey	CTM/106	New Testament Survey begins with a survey of the social, political, economic, and religious background and historical settings of the New Testament books.

FIRST YEAR SECOND SEMESTER		
MODULE NAME	REG NO.	MODULE DESCRIPTION
Prophecy	CTM/107	A study of the divinely inspired Word of God in its fulfilment in the nation of Israel and in the Person of Jesus Christ, and as it pertains to end-time events (eschatology).
Tabernacle Studies	CTM/108	The study of the tabernacle, the priesthood, offerings, feasts of the Lord, the Angel of the Lord and Jesus Christ in the Old Testament prophecies.
Old Testament Survey	CTM/109	A clear guide for students to explore the literary, historical, and theological issues behind the Old Testament.
Theology Proper	CTM/110	A sub-discipline of Systematic Theology that deals specifically with the being, attributes and works of God.

Bibliology (Revised)	CTM/111	The term <i>Bibliology</i> refers to the study of the nature of the Bible as revelation. It includes topics such as revelation, inspiration, inerrancy, canonicity, illumination and interpretation.
New Testament Ministries	CTM/112	The study of different ministries in the church regarding the gifts bestowed by the Lord on the members of the body of Christ.

SECOND YEAR FIRST SEMESTER		
MODULE NAME	REG NO.	MODULE DESCRIPTION
Christian Evidence	CTM/201	As a discipline within the boundaries of the Christian religion, this works with the data provided by exegetical theology on the one hand and philosophy on the other.
Christology	CTM/202	The Christian theology relating to the Person, nature, and role of Christ in the New Testament.
Ecclesiology	CTM/203	The study of the Christian Church, the origins of Christianity, its relationship to Jesus Christ as the head of the church, its role in salvation, its polity, its discipline, its destiny and its leadership.
Homiletics I	CTM/204	Homiletics is a study of preparing and delivering sermons in a systematic way.
Church History	CTM/205	Church History, or ecclesiastical history, as an academic discipline study the history of Christianity and the way the Christian Church has developed since its inception.
Soteriology	CTM/206	The doctrine of salvation.

SECOND YEAR SECOND SEMESTER		
MODULE NAME	REG NO.	MODULE DESCRIPTION
Galatians	CTM/207	The central focus of the book of Galatians is that no one is justified before God by the law, for the righteous shall live by faith (Gal. 3:11).

Homiletics II	CTM/208	The study of preparing and delivering sermons in a systematic way.
Mystery of the Kingdom of Heav	CTM/209	In the gospel of Matthew, we have Jesus' teaching on the mysteries of the kingdom of heaven through the parables.
Romans	CTM/210	The student learns how they can have a meaningful relationship with God. This module explains salvation offered through the Gospel of Jesus Christ.
Pneumatology I I. The Person of the Holy Spirit II. The Fruit of the Holy Spirit III. Baptism with the Holy Spirit	CTM/211	The Theology concerning the Person and work of the Holy Spirit, and the Third Person in the Godhead.
Life and Teaching of Apostle Pau	CTM/212	The study of the life and teachings of Paul and their impact on the Church, both past and present.

THIRD YEAR FIRST SEMESTER		
MODULE NAME	REG NO.	MODULE DESCRIPTION
The Spirit World (Polemics)	CTM/301	The study and discussion of the Spirit world and life and death.
The Book of Daniel	CTM/302	In the book of Daniel, which is an apocalyptic book, we discover prophecies concerning the gentile nations, Israel in prophecy, the Great Tribulation and end-time events.
Counselling	CTM/303	The study of the professional guidance of the individual by utilising psychological methods, especially in collecting case history data and personal interviews.
Book of Revelation (Eschatology)	CTM/304	The study of doctrines concerning end times and final matters such as death, judgment, and the afterlife, as well as the new heaven and the new earth.
Liturgy	CTM/305	The study of the liturgical form of Christian worship.
Pastoral Theology Principles of Spiritual Leadership	CTM/306	Pastoral Theology involves an application of theological truth to all of life, particularly the life and work of the Church, and is concerned both with the theory and practice of Christian ministry.

THIRD YEAR SECOND SEMESTER		
MODULE NAME	REG NO.	MODULE DESCRIPTION
Pneumatology II IV. Gifts of the Spirit	CTM/307	The Theology concerning the Person and work of the Holy Spirit, and the Third Person in the Godhead.
Practical Theology Practical Personal Finance and D Management	CTM/308	The study of theology in a way that is intended to make it useful or applicable. It is an academic discipline that examines and reflects on religious practices.
How to Grow a Healthy Church	CTM/309	Church growth is a study to discover the keys to grow a church designed for maximum kingdom impact.
Ethical and Legal Aspects of Counselling	CTM/310	Ethics are a set of moral principles or rules of conduct for a counsellor.
The Names of God	CTM/311	The Names of God is a self-revelation of who He is in His Word. It is an expression of the Being of God.
Biblical Science of Missions	CTM/312	The science of mission is a discussion of the crisis of mission, Scriptural foundation of missions, development of a mission ministry, emerging missionary paradigm.

EXHORTER'S COURSE

MINISTERIAL LICENSURE

Division of Education

CHURCH OF GOD, CLEVELAND TENNESSEE, USA

(Enquiries: Ps Adri Theron: adri@cogibc.com)

INTRODUCTION

During a meeting on 21 to 23 March 2022, the Africa Council of the Church of God World Missions resolved that:

All pastors and leaders who wish to acquire credentials and/or wish to advance to the next level of credentialing with Church of God World Missions, are to do the required formal training, in line with the regulations of our International Church.

All persons who are called to ministry and/or who are already in ministry are strongly recommended to pursue a certificate in Theology and/or diploma or even a degree. For those who do not have access

to training programmes/Bible schools in their county or area, these courses are also scheduled to be taught online through the **Church of God International Bible College (COGIBC) in Cape Town, South Africa**: www.cogibc.com

The credentialling application for enrolment must be directed to the Overseer of the respective applicant's country. Upon approval, the student will be eligible to begin the Exhorter's Course at the COGIBC. The COGIBC coordinates this course by preparing and making available online applications, study guides and the necessary academic evaluations. The certificate for the completion of the Exhorter's Course will be issued by the Division of Education of the Church of God, Cleveland, Tennessee, USA.

MODULES

A new curriculum has been developed which will comply with the new policy of the Standing Committee on Standards in Education of the Church of God, Tennessee, USA.

Minimum Requirement of Training: In addition to the already established credentialling material, the following courses must be completed at the respective levels indicated below:

Level 1 – Exhorter's licence applicants need to successfully complete the following six grassroots courses before their credentials are processed:

- New Testament Survey
- Leadership
- Doctrine
- Pneumatology (including COGIBC article on Baptism in the Holy Spirit)
- Homiletics
- Ecclesiology

RPL PROCESS

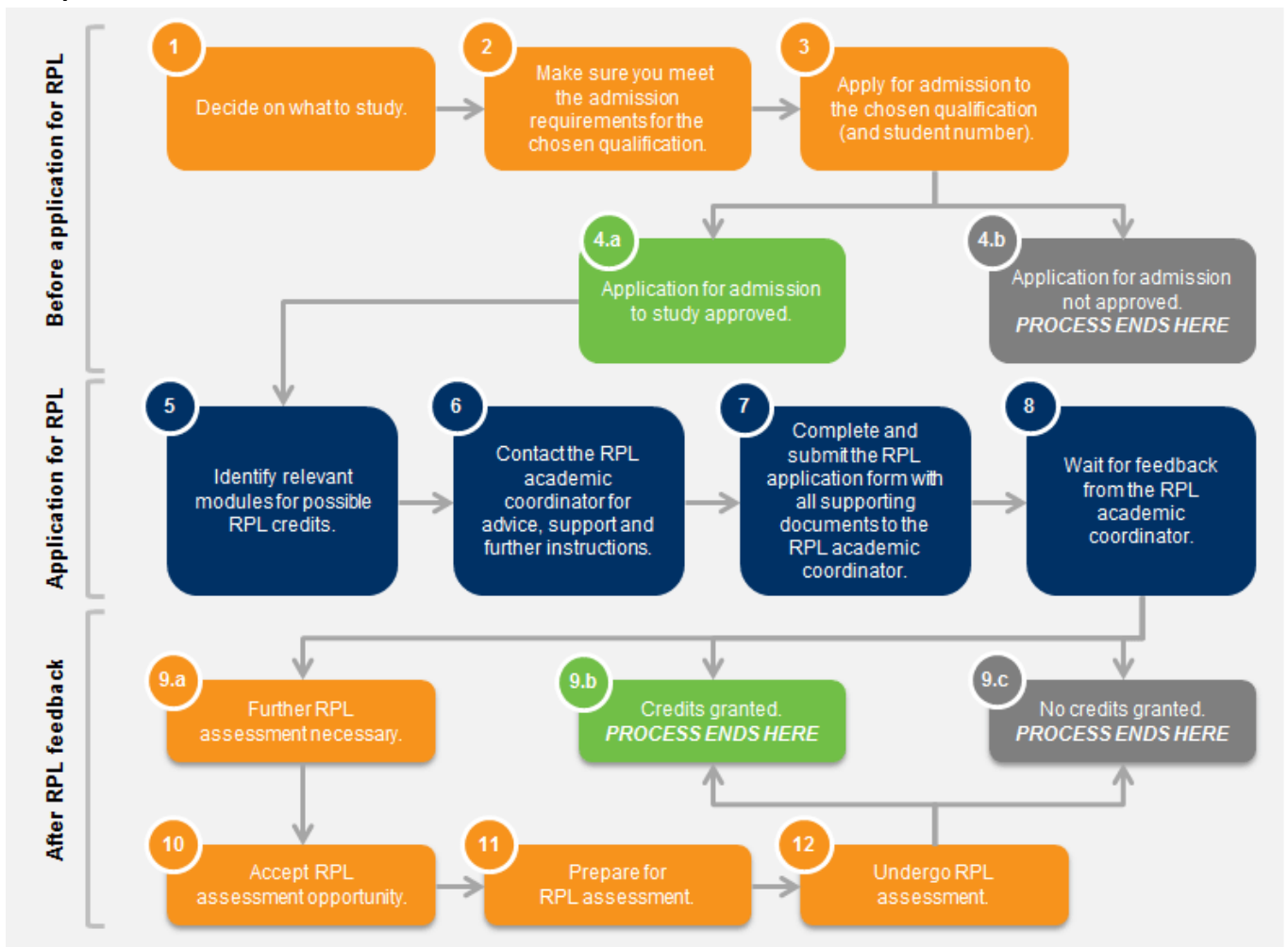
(Recognition of Prior Learning)

INTRODUCTION

RPL is a process through which non-formal learning and informal learning are measured, evaluated for recognition in different contexts and certified against the requirements for credit, access, inclusion or advancement in the formal education and training system or workplace.

“RPL is the comparison of previous learning and experience of a student, howsoever obtained, against learning outcomes required for a specific qualification and the acceptance of such learning for the purposes of qualification of that which meets the requirements” (SAQA Regulation 452, No. 18787, March 1998:5).

RPL process overview



Steps to follow before the RPL process can begin

1. Decide on what to study.
2. Make sure that you meet the admission requirements of the selected qualification.
3. Apply for admission.
4. Apply for RPL: Identify relevant modules for possible RPL credits.
5. Contact the RPL academic coordinator.
6. Complete and submit the RPL application form.
7. Wait for feedback from the RPL academic coordinator.
8. Receive RPL feedback.
9. Accept RPL further assessment opportunity.
10. Prepare for assessment.
11. Undergo assessment.

CONTINUOUS DEVELOPMENT PROGRAMME (CDP)

A continuous Development Learning Programme helps the church leaders hone their knowledge and skills and provides them with a clear picture of their strengths and weaknesses (Venter).

COGIBC is one of the few theological institutions that has a continuous development programme (CDP). The purpose of the CDP is to assist students, once they have completed their studies, in improving their ministry and further developing their skills. Pastors and church leaders who have been in ministry can enrol in the programme for enrichment.

The smartest people among us are those who adopt a positive attitude towards life-long learning. Those who spend their entire lives accumulating knowledge to improve their skills development process (Maxwell).

For more information see the website www.cogibc.com

THE FACULTY



We are committed to excellence!

The Church of God International Bible College is committed to spiritual and academic excellence. We want to assist students in their understanding of the Scriptures, and in the spiritual formation, developing of skills and proper attitudinal responses in their personal life and Christian ministry.

The College aims to establish an environment conducive to learning and one that is learning-centred, and to set in place a support network for students for guidance, tuition, and support.

We further aim to demonstrate knowledge of the intersections between religion and selected contemporary issues. These include ethics, political or cultural issues. The aim is also to evaluate the students' own religious perspective and the perspective of others.

As far as teaching and learning are concerned, the faculty pursues excellence by seeking to address current issues. We have well-qualified, experienced, and dedicated lecturers who are committed to assisting students at all levels of study. We seek to foster inclusivity, embrace diversity, and promote equity.

COGIBC offers relevant, critical, and contextual teaching, quality research and community engagement to prepare students to respond to the challenges of life and make a difference in society. We provide the tools and skills needed to apply knowledge to given contextual experiences and create an environment in which new ideas and thoughts can emerge. The College endeavours to promote transformative leaders and to change the environment in the church.

Enjoy the journey in the study and application of the Word of God in your life.



CONTACT US



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Vice Chancellor



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Dean



Pastor Adri Theron (BMil; BTh)
Registrar

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Website:
www.cogibc.com

Lewende Woord

(Full Gospel Church of God, Parow)

www.lewendewoordparow.co.za

Wheels for God's Word and Word on Wheels

www.wheelsforgod.org.za

Raymond Lombard Ministries

www.raymondlombard.com
raymondlombard.com/youtube

Koinonia Discipleship Academy

info@koinoniadiscipleship.co.za

Banking Details

ABSA Bank
410 090 9857

Branch Code
632005 (Parow)

Sort Code
502 110

Swift No.
ABSAZAJJ

Wheels for God's Word



PO Box 6, Parow 7500

1st EDITION

Pygmies receive the Gospel in Zaïre (Democratic Republic of Congo)

RING-A-DING-DING. Some 109 years ago, the bicycle won its right to the road in Britain. In 1888 Parliament passed an Act whereby every bicycle had to be fitted with a bell. According to this law, the bell had to be rung at all times while the bike was in motion.

Of course, this reasoning behind the law was to warn pedestrians of possible oncoming danger in the form of a two-wheeled contraption.

Today, in large parts of Africa, some 700 bicycles are out there sounding their bells ... for Jesus.

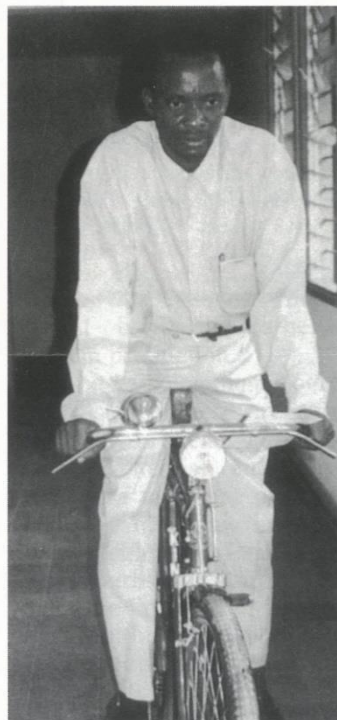
Who are these "bell evangelists"? Where do they come from? What inspired them to preach the Gospel by bicycle?

It all started in September 1995 when Pastor Raymond Lombard from Cape Town was moved by the Holy Spirit to initiate a project that would ultimately reach every home, family, tribe, clan and village throughout Africa with the Gospel of Christ.

From then on, there was no stopping this project. "Wheels for God's Word" was born and determined to carry out its special commission.

The project was introduced to the public through radio stations and newspapers to solicit public support for this project. The response was overwhelming with many Christians pledging money and bicycles.

Soon the first batch of bicycles left for a Pygmy tribe in northern Zaïre in December 1995. From then on the Gospel simply exploded in these parts.



WALK FOR CHRIST. Pastor Langa, who initially walked 2 000 km from the south east of Zaïre to Kinshasa for his bike. It was only on his second trip that he was able to receive a bicycle as an aid to spreading the gospel.

As the word spread, requests began to pour in for more bikes to carry out the Great Commission of making disciples of all nations, as commanded by Christ in Matthew 28:19.

Upon hearing of the project Pastor Langa set out walking from the south east of Zaïre to Kinshasa - a 2 000 km walk - to collect his prized possession, a bicycle to do God's work in his local village.

Sadly, at his arrival in Kinshasa, all the bikes had been allocated!

However, some months later, he again undertook the journey - this time to be blessed with a brand new bicycle with which to spread the good news of the Gospel of Christ.

The need for the Word to be preached in Africa is great. This is specially true of former communist countries where a tremendous hunger exists for the Gospel.

Currently there are about 700 bicycles in Africa, but Wheel's for God's Word's vision is to have at least 7 000 bicycles all over Africa by the year 2 000, to enable men of God to move 10 times faster with the Gospel. Recently five motorbikes were added to the "fleet", and today the bells are ringing with the Gospel of Jesus Christ.

BY S. SWANEPOEL

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CHAIRMAN
EUGENE R. GSCHWEND
E-MAIL: info@angp.co.za

5 September 2022

To whom it may concern,

We are hereby pleased and privileged to mention that Pastor Raymond Lombard, of Wheels for God's Word and Word on Wheels ministries, has been the biggest single client of All Nations Gospel Publishers using our literature and Heart Charts for the continent of Africa for more than 27 years.

We hope to continue working with him for many more years in the future.

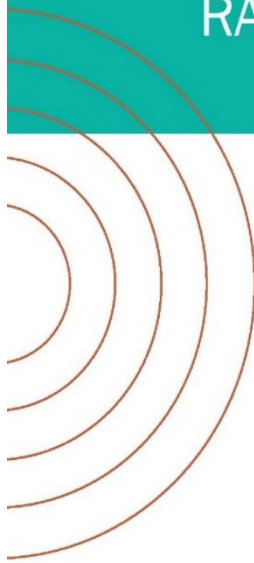
Yours in the fellowship and service of Christ,



PP **EUGENE R. GSCHWEND**
CHAIRMAN: ALL NATIONS GOSPEL PUBLISHERS

COVER STORY

RAYMOND LOMBARD *Ministries*



How God is using a devoted pastor to further His Kingdom in this world

—compiled by Gillian Fraser

As Christians, we are called to be salt and light in society. We are called to be history-makers and world changers. We are called to be fruitful in our lives, to achieve much for the Kingdom of God. Our mandate on this earth is to go out into all nations and share the Gospel. We live with eternity in mind, all desiring to hear the wonderful words of our King, *“Well done, good and faithful servant...”* One such man who is living out this calling is Pastor Raymond Lombard. From missionary work in nations around Africa, to training house church leaders in China, Raymond’s footsteps are directed fully by Jesus, and his life’s work is a testament to this humble submission.

A life devoted to Christ

Raymond Daniel Lombard was born on the 18th of May 1960 in Harare, Zimbabwe. His family moved back to South Africa in 1965, and lived in Benoni for most of his young life. Today, Raymond lives in Durbanville, Cape Town, and is married to his beautiful wife, Amanda. The couple have five children, and are blessed with six grandchildren. He is the Senior Pastor at the Full Gospel Church, Lewende Woord, Parow, a ministry that he has been actively involved in for almost 40 years. Raymond is led by our Lord Jesus, and has devoted his life to being a diligent worker. He seeks to rightly divide the Word of Truth, as Paul advises in 2 Timothy 2:15.

Testimony of finding Christ

As a teenager, Raymond began to question the meaning of life, and wondered what his purpose was. “As a young man of seventeen, I struggled with the existential meaning of life. What was I living for? Why was I born? I was searching for answers; I had feelings of utter emptiness deep within my soul. Sometimes I would kneel by my bed and pray, but nothing happened and no-one ever answered me. The emptiness inside of me remained with me ... This is how my search for God began, although the questions remained – where would I find God? Or does God find us?”

“In August 1978 I met Jesus Christ as my personal Saviour.”

Enlisted in the Navy

When Raymond was 18 years old, he received a letter in the post – his call-up letter for national service. He reported to Saldanha Bay, where he started his two years of national service in the Navy. Raymond recalls sitting with three of his friends who were serving with him, in August 1979. They were talking about religion, and whether they thought they would go to heaven. One of Raymond’s friends told him that the Bible states that you have to be born again to enter the Kingdom of God. This made Raymond question his salvation. For four days he had a spiritual battle about being born again. On the fourth night, not being able to sleep, he woke up his friend to discuss this burning question.



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Raymond and his wife Amanda



A Damascus experience

While sitting outside under a tree, Raymond asked his friend how to become born again. To his utter amazement, his friend could not answer him. At that moment, Raymond realised that God was the only One who could give him the peace that he so ardently wanted. He then prayed for God's forgiveness, and became born-again. Raymond turned to his friend, and asked him if he also wanted to give his heart to the Lord. "My Damascus experience was an impressionable event in my life. Looking up into the moonlit night, I felt as if a light from heaven was shining directly into my heart. I knew while I was sitting there that Jesus Christ was with me and in my heart. I realised, at that very moment, that I was born-again."

Dedicating his life to Christ

This life-changing moment was the catalyst for a future of service, a life devoted to the works of Jesus. Raymond went on to study Theology at Irene Theological College, of the Full Gospel Church of God. He entered the ministry full-time in March 1982, and was ordained on the 5th of January 1985. On the 18th of May 1998, Raymond was further ordained by the Church of God Cleveland, Tennessee in the United States of America.

Pastor Ray started *Raymond Lombard Ministries* to educate, teach, and enrich pastors, evangelists, church leaders, and all Christians in the Word of God. He has been involved in impressionable missionary work in nations around the world, which you can read more about over the next few pages.

Covid-19 led to new opportunities

Alongside his main ministry, Raymond also hosts a weekly Bible school at his Church in Parow. Before lockdown, this Bible School welcomed close to 500 students every week! Since lockdown, the Bible School has been successfully broadcast on the internet. Various topics have been covered in the Bible School. Raymond has a proactive staff and leadership team in his assembly, which makes it possible for him to be active in missionary work in Southern, East, Central, North and West Africa, Asia, India, South-East Asia, Central and Latin America.

Pastor Ray shares about the impact of Covid on the Lewende Woord Bible School:

"During the same week that President Ramaphosa announced our national lockdown, I wrestled with the Lord with the question of – well, what to do now? Our Bible School has around 500 students that attend at our church on a Tuesday evening. According to the lockdown rules, I had to close the doors to the school.

"While speaking to the Lord about this, I heard the words, 'Carpe Diem!' I answered Him, 'I understand what You are saying, seize the day!' Then the Lord said 'Crisis' in Chinese. I immediately understood what He was saying. A few months earlier, while doing missionary work in Beijing, my Chinese friend and brother in Christ explained the word to me by writing it on a piece of paper. He showed me that the word consists of two components – danger and opportunity. Immediately I had a revelation in my

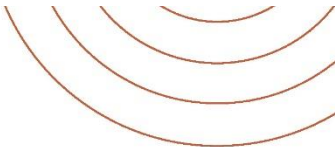
spirit. The Lord was saying, 'Yes, this is a dangerous time, but it is also a time of opportunity. Seize the day!'

"We immediately started to upload the video recordings of our Bible School and Sunday services onto the internet. We have our own YouTube channel – Raymond Lombard Ministries. With over 286 000 views at the end of July, our videos have touched many lives. Our viewership continues to grow daily! Praise the Lord!" »

Raymond's footsteps are directed fully by Jesus.



Visit our church's website: www.lewendewoordparow.co.za



Impactful **missions** and **outreach** work



Wheels for God's Word

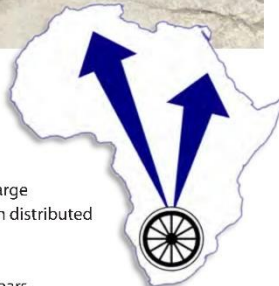
On the 5th of September 1995, at 5am in the morning during his prayer time, Raymond experienced a touch of God on his life concerning a special calling into the Mission Field (1 Cor 16:9). This resulted in the formation of **Wheels for God's Word (WGW)**.

Today, this is a mission organisation that is doing work in 38 countries on the African continent, namely: South Africa, Lesotho, Swaziland, Mozambique, Madagascar, Botswana, Malawi, Zimbabwe, Zambia, Namibia, Angola, Democratic Republic Congo, Burundi, Uganda, Tanzania, Kenya, Ethiopia, Central Africa Republic, Sudan, South Sudan, Sierra Leone, Chad, Cameroon, Nigeria, Benin, Niger, Togo, Ghana, Burkina Faso, Cote D'Ivoire, Senegal, Mali, Egypt, Gambia, Liberia, Niger, and Rwanda.

Since the formation of this organisation, Raymond has trained over 22 000 preachers and Church leaders in Africa. Through this ministry, more than 4 000 bicycles and many motorcycles have also been given to pastors and evangelists, which has helped spread the Gospel 10-12 times faster.

These pastors and evangelists have been trained using the Heart of Man charts. Over 20 600 Heart of Man large charts, 65 000 Heart of Man booklets, 5 000 pocket size Heart of Man charts, and thousands of Bibles have been distributed in these countries.

As the Director of Wheels for God's Word, Raymond has been serving the Church in Africa in Missions for 25 years.



Learn more about Wheels for God's Word online: www.wheelsforgod.org.za



The Heart-of-Man Charts

One of the aspects of the ministry that Raymond holds closest to his heart is the Heart-of-Man Charts. Wheels for God's Word has developed a mobile app for sharing the Gospel of Jesus Christ using a smart-phone. The Heart-of-Man app is based on the printed version, and is an effective tool in assisting evangelists and pastors.

The Heart-of-Man chart is available in more than 300 languages. The primary aim of the app is to reach the Unreached People Groups (UPGs) and least reached people groups in the 10-40 window, specifically in countries where printed Gospel media is outlawed. They are also active in countries outside of the 10-40 window, where the Gospel is not welcome, and where faith related persecution still occurs.

A video presentation has been made of the Heart-of-Man chart, with subtitles available in 18 different languages. It is available on www.raymond lombard.com/heartofman

Serving the Church in Africa

This Missions Ministry started in the Democratic Republic of Congo in North Kivu (Eastern Congo), in the Ituri rainforest. 1 420 Pygmy village churches were planted over many years. The result was that thousands of new village churches came into existence, and tens of thousands of souls were added to the kingdom of God.



Focus on the Word Radio Show

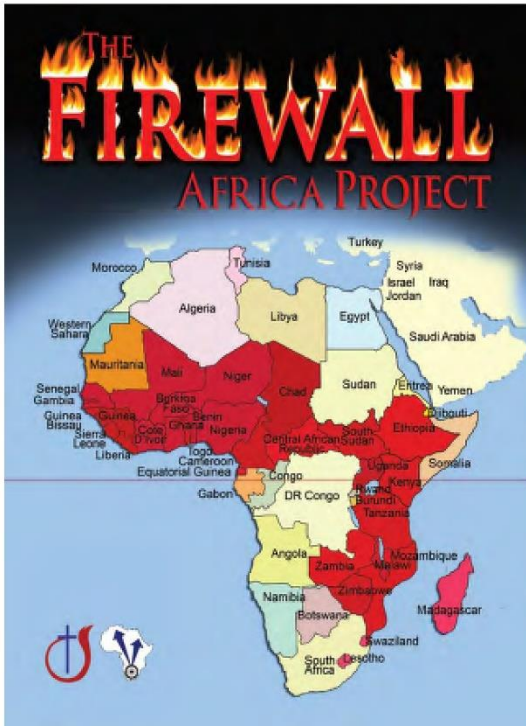
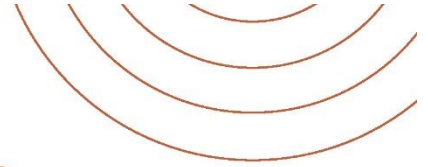
Since 2002, Raymond has been fortunate enough to have a radio show dedicated to the ministry and missionary work that he is involved in. "Focus on the Word" is broadcast on Radio Tygerberg, the largest Christian radio station in South Africa. This is one of the most popular weekly radio Bible programmes that serves the wider community in the Western Cape, as well as internationally on the internet via live streaming. All programmes are available on podcast. Tune in to 104FM on Wednesday evenings at 19:30 to listen to Raymond.



Growing the house church in China

It is no secret that China is opposed to the Gospel. This nation is increasingly less tolerant towards Christians, and evangelism is completely illegal. Many churches have been forced to meet in secret. Since 2010, Pastor Raymond has been ministering and training hundreds of pastors in the house church in China. Six of Raymond's books have been translated into Mandarin (Chinese), published and distributed in China. »





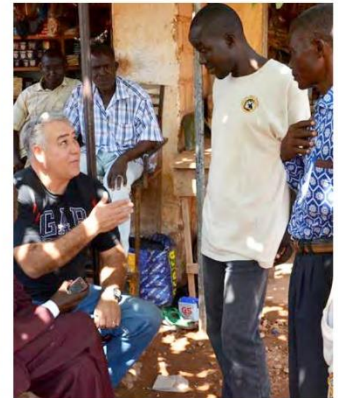
Firewall Project Africa

Since 2014, another vision called the **Firewall Project Africa**, aims at raising a Firewall of God's Spirit and grace in Africa, focusing initially upon the countries stretching from Senegal to Ethiopia, and down south to Mozambique.

God, in His mercy, has used Raymond to evangelise in different countries on the continent of Africa. Because of this, the Africa Council appointed him as the Co-ordinator of this Firewall project. In October 2019, Raymond was appointed by the Africa Council Church of God World Missions as the Director of Evangelism and Church Planting.

Since 2016, the Firewall Project has developed into a global initiative called the **Global Fire Advance**. Raymond is one of the founding Board members of the Global Fire Advance. Their objective is to strategically plan and accomplish evangelism, discipleship, and Church planting around the world with involvement in South America and Central America. To date, strategic training has been done in Panama (Central America), as well as Chile, Ecuador, Peru, and Argentina (South America).

Pastor Ray has trained thousands of pastors in four main cities in India (Ranchi, Hyderabad, Mumbai, and New Delhi), as well as in South East Asian countries like Myanmar, Thailand, Vietnam, Cambodia, Sri Lanka, and Philippines.

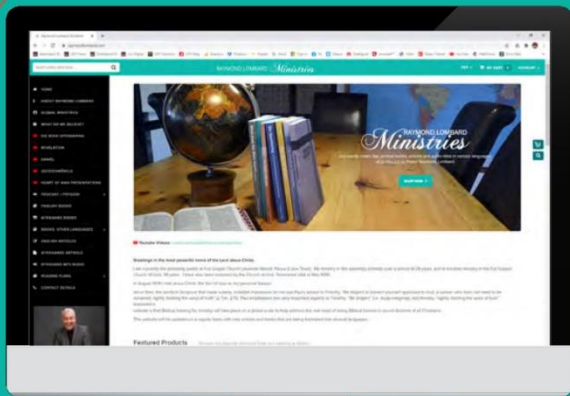


Re-Forma: Developing Global Ministry Outcomes

Studies show that 93% of all pastors do not have a formal theological education. According to statistics, that equates to well over 2 million Protestant pastors worldwide. In addition, every year thousands of new Protestant churches are established, very often without a trained pastor or preacher. The biggest crisis facing the evangelical, global church today is the fact that most pastors, missionaries, and Christian leaders are under-educated or not educated at all. Re-Forma has set as its goal to fundamentally remedy this situation.

In August 2017, Raymond was appointed to serve in the leadership team of Re-Forma, and serves on the Advisory Council. This international organisation has, at its heart, Biblical training to specially focus on the 93% of ministers of the Gospel of Jesus Christ, who have never been formally trained.





Raymond Lombard Ministries

On the 30th of November 2018, the Raymond Lombard Ministries website was launched. It contains various books and articles written by Raymond, as well as audio recordings, in MP3 format. Digital copies of printed media can be downloaded in pdf format. The website serves the whole Church of the Lord Jesus Christ. The purpose of this website is to educate, teach, and enrich pastors, evangelists, church leaders, and all Christians in the Word of God.

“Our desire is that, through this website, the calling and the ministry of all Christians will grow in the grace and knowledge of our Lord. Our ultimate goal is that Biblical training for ministry will take place on a global scale to help address the real need of Christians being Biblically trained in sound doctrine.”

Visit www.raymond lombard.com to access books, articles, audio, & video recordings.

An inspired author

Raymond has written ten books throughout his ministry. They include the following:

- *The Book of Revelation (verse-by-verse commentary)*
- *The Book of Daniel (verse-by-verse commentary)*
- *The Spirit World*
- *Kingdom Theology (Mysteries of the New Testament)*
- *The Names of God*
- *Jesus Christ in the Old Testament (Priesthood, Tabernacle, Offerings, Feasts of the Lord and the Angel of the Lord)*
- *Synopsis of the New Testament*
- *What Does the Bible Teach? Volume 1*
- *What Does the Bible Teach? Volume 2*
- *The Testimony*



All ten books were written in Afrikaans, nine of which have been translated into English, five into Mandarin Chinese, six into French, four into Spanish, one each into Mongolian, Arabic, Sotho and Xhosa. To date, more than 18 500 books have been printed. Raymond is a phenomenal teacher in the prophetic scriptures, especially in the books of Revelation and Daniel. All these powerful books, as well as translations, are available on Raymond's website.

For more information, contact the church office at 021 939 1898 or email media@raymond lombard.com



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CHAIRMAN
EUGENE R. GSCHWEND
E-MAIL: info@angp.co.za

9 November 2016

Dear Brother Lombard!

We are glad to give you permission to portray our Heart Books on a cell phone app for use in countries where evangelizing is prohibited.

It is of course an essential condition that at the start of this presentation in each case, it must clearly be stated that this presentation is produced under copyright from the publishers of the Heart Books, All Nations Gospel Publishers, E-Mail: info@angp.co.za.

We also need to receive a copy of the final product for our copyright records. This can be sent to my Apple I. phone 0825739415, or to an Android phone we have on 0836412436.

With greetings and best wishes from us all here at A.N.G.P.

Yours in Christ,



Eugene R. Gschwend



Annexure H

Tel/fax +2712 7344797 E-mail: buys.flip@gmail.com

MANILA T.O.P.I.C. REPORT;

BACK TO THE DRAWING BOARD WITH THEOLOGICAL EDUCATION TO REACH AT LEAST TWO MILLION UNTRAINED PASTORS IN ECONOMICALLY WEAKER AREAS OF THE WORLD ***Dr. Flip Buys***

A vast world-wide need revealed

From 22-25 March 1999, I had the privilege to attend an international consultation in Manila, in the Philippines, on the training of pastors for churches in the economical weaker countries of the world. There were representatives of at least 80 training institutions from 50 countries around the world.

Reports were given of astonishing growth in numbers of Christian churches in Africa, Asia, South America and countries that were formerly behind the so-called iron curtain. This growth has occurred so rapidly that formal training institutions like universities and seminaries will never be able to train enough pastors to shepherd these churches. Studies have shown that there are at least two million preachers preaching on pulpits in these countries every Sunday who have never had any theological training whatsoever.

In many African countries churches have an average of only one trained pastor for every 50 churches. One pastor from Uganda, sitting next to me, told us that his denomination has 1000 congregations but only 8 trained pastors. Another one from the Evangelical Christian Church in Zambia told us that his denomination has got 675 churches with only 31 trained pastors. We were told that since 1973, 29 000 new Christian churches have been planted in the Philippines and they expect another 16 000 to be planted before the year 2001. All the formal seminaries and training institutions in their whole country can never train even 5% of the needed pastors for these churches.

One Chinese pastor from the People's Republic of China told us of the phenomenal growth of the "house" churches in their country in spite of ongoing persecution. In many of these churches the pastor will just throw his Bible to his congregation when he is arrested and the person who catches it automatically becomes the next pastor. In some places teenage girls are appointed as pastors because they are the only literate people with Bibles, who can also read it. This pastor told us that he is presently running a program of training 20 000 Chinese pastors for these house churches.

Some people say that in some of these countries the church is growing itself to death! The structures simply cannot cope. The structural growth lags behind and the provision of adequate leadership isn't keeping pace with the influx of people into the church. There is a vast lack of the most basic Bible knowledge as well as basic Christian doctrines amongst church members and even their untrained leaders.

Reports were given of pastors in African Churches who say that the commemoration of the ascension of Christ is a sad day, because on that day Christ left us behind alone. Other pastors did not even know that Christ will be returning for the final judgment. Millions of African Christians still have the idea that Christ needs the assistance of ancestral spirits to bring real reconciliation with God. It was said (jokingly) that in many African churches the less the pastor has been trained the more times he would shout "hallelujah" while he is preaching. The weaker his argument is, the louder is the "hallelujah!" The real result of this lack of basically trained pastors is nominality, heresies and syncretism. The difference between the church and the world just fades away. Instead of helping communities to find solutions for problems of poverty, aids, unemployment, political and ethnic strife and violence through relevant teaching and preaching of the Word of God, the church and the Christians just become part of the problem. More and more effort is required to backtrack and to try to correct wrong ideas of what it means to be Christians. Instead of the church being a power for the evangelization of continents, it has become just another drainage of energy and manpower in several countries.

World-wide there is a growing conviction that theological education should now be the highest priority in all mission work in fulfilment of the second part of the great commission of Matthew 28:19: ... go and make disciples of all nations, ... **teaching them to obey everything I have commanded you.**

The whole consultation wrestled with one question: **How can training institutions world- wide, co-operate to accelerate both the number of pastoral leaders being trained as well as the rate of training** so that not only church growth, but also church health may be accomplished?

The greatest need in economically weaker countries

The greatest need for the training of more pastors exists in the countries with weaker economies like Africa, Asia and South America where people on average earn 14 times less in salaries than in Europe and North America. The same holds true for the former deprived communities in South Africa.

At the moment formal theological educational institutions like universities and seminaries provide in less than 10% of the need for trained pastors. The other 80 - 90% will only be reached through new innovative ways of distance education

The most important reason why formal theological education is not feasible for people from the weaker economical parts of the world is because they do not have the finances or meet the necessary entrance qualifications.

Another reason is that many traditional formal theological institutions do not have a real vision for missions and produce pastors who are just inward looking and therefore produce self-centered ingrown churches.

On the other hand, many examples were given of how a totally new and different approach to theological education in some parts of the world has eventually changed churches and denominations from dying churches into dynamic evangelizing churches that are growing in numbers as well as in spiritual depth.

Solutions that are already providing good results in several places in the world

The overriding insight which came through in many of the discussions at this consultation was that **non-formal decentralized theological education** is the most important answer to the problem of the vast world wide need for the training of more pastors in our time.

Non formal theological education involves that a basic core curriculum is put together and taught as in service or on the job training programs by existing pastors to small groups of students in church buildings or homes. Some fast growing churches in Asia even say that every local church should be a training institution where new pastors are trained. The benefits of this kind of non-formal training of pastors are the following:

- It costs about 20 times less than formal theological training. There are no costs on expensive buildings, high salaries of highly academically trained professors, boarding and lodging of students (and their families) and travelling costs of theological students.
- Students can do much needed ministry in local churches while they are busy with training. In this way they also learn a lot from the practical example of their lecturer / mentor, while they are involved in the work of ministry and evangelism with him.
- The problem of pastors, who have completed high academical qualifications and are now just too expensive for churches, is also solved.
- Non formal training reaches those leaders who are already accepted and acknowledged as leaders in a community and have a real sense of calling to minister the gospel to their own communities. Pastors who have had a full-time formal theological education at a far away university or seminary often encounter the problem that they enter a community in which they are not accepted (at least initially but sometimes permanently) as real leaders. High academic qualifications that have been obtained through full time theological education as such, are no guarantees that the leadership "status", which a leader needs to function well, is given in a less developed community. Precisely because of this factor, world-wide research of the

functioning of leaders in economically weaker communities has proved a tragic fact that academically highly trained pastors quite often become failures in practical ministry and backslide into immoral and corrupt practices. The majority of highly trained pastors often do not really want to serve their own churches or communities but do everything in their power to find "higher" jobs with better salaries. This seldom happens with leaders who have been trained through non-formal in service training programs. They are generally more committed to practical ministry and church growth and have a deeper sense of calling.

- Because of the educational fact that the best learning takes place when a person is teaching as well, existing pastors who are involved in non-formal theological training of other pastors, are actually involved in a program of continuous training themselves, which keeps their own ministry fresh and dynamic.
- Non-formal in service training of pastors provides unique opportunities for the personal guidance (mentoring) of students by their "lecturer". In this way the spirituality and forming of the character of the student receives much more attention than it usually does at formal theological institutions.
- Non-formal in service theological training tremendously increases the number of lecturers and training opportunities.
- Students are not torn away from their cultural context as it so often happens in formal theological training. In formal theological training, students - after several years of adapting to a completely different cultural context - often become so detached from their own people that they cannot communicate on a real deep level with their own people any more.
- This model of training comes much closer to the churches, because the student usually in his ministry applies the things he has learnt. Several of the training courses which have already been designed for this kind of training of pastors have been designed in such a way that the student should immediately (sometimes as part of his exams) go and teach it to the people to whom he is ministering.
- With this training model, churches are much more directly involved in the training of pastors than with formal theological training at a seminary.
- This model of training resembles much closely the model which Jesus himself used in the training of the disciples and is also more in line with 2 Timothy 2:2 *And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others.*

Both Formal and non-Formal training is needed and should strengthen and enhance each other

In the discussions a clear consensus grew that formal and non-formal theological training of pastors should never be seen as opposing each other. Both models are still needed and should rather be seen as two sides of a coin. These models should rather be seen as ways to mutually assist, strengthen, extend and amplify in the following ways:

- Non-formal training can make the results of formal academic training and research available to people and communities who would otherwise never have had access to these.
- Formal theological education can provide more training to lecturers of non-formal training programs.
- Non-formal theological training comes closer to the needs at grassroots level and in such a way makes a much needed contribution to the contextualization of formal theological education to assure that formal theological training programs do not become sterile and irrelevant.
- Non-formal training programs can be of great value to broaden the perspectives of formal theological training programs.
- Non-formal training programs may provide a good "sifting" mechanism to identify students with gifts and talents who can be assisted to enrol for graduate and postgraduate studies.

- Formal theological training programs usually have more time and facilities available and are in a better position to do in-depth research on issues which are relevant for the church and the kingdom of God at large.
- Formal theological training programs may fulfil a much-needed monitoring need in the continuous evaluation of the academic standards and theological foundations of non-formal training programs

How should all this be implemented in order that the two million pastors are eventually trained?

When can a pastor be considered trained?

In order to establish good programs of formal and non-formal training programs in such a way that various programs and models compliment and enhance each other a burning question must first be answered: When is a pastoral leader sufficiently trained?

At the consultation consensus was reached that a pastoral leader is basically trained when he has competence in the following four areas:

1. Concerning the Bible he should:
 - Know, understand and apply it in a valid way;
 - Know basic biblical doctrines;
 - Be able to communicate it (teach, preach and counsel);
 - Develop a biblical worldview.
2. Concerning conformity to Jesus Christ he should have:
 - Christian character and conduct;
 - A servant attitude
 - A deep sense of continuing dependence on the Triune God.
3. Concerning competence in basic ministry skills he should be:
 - Able to prepare and deliver sermons effectively;
 - Able to evangelise and plant new churches;
 - Able to pastor believers with a view to disciple them towards spiritual maturity
 - Able to teach;
 - Able to lead believers in such a way that their own vision for the growth of God's kingdom is stirred up.
4. Concerning leadership, he must have a vision and be able to reproduce
 - Himself as pastoral leader;
 - His church.

A Core Curriculum?

One possible way of assisting non-formal training institutions and paving ways for co-operation is to design a core curriculum which could establish broad parameters of a program that may achieve the outcomes of a basically well trained pastoral leader. This core curriculum should be flexible enough to allow for additions and issues of local applications according to the needs of a specific area.

Such a curriculum should meet the following criteria. It should:

- Be comprehensive - complete at basic level;
- Culturally adaptable - generic and transferable. (Principles, concepts should be presented as transferable truths).
- Compact - teachable within a reasonable time frame (2-4 years)
- Conformable - Adjustable to different educational levels, perhaps grades 6 to 12
- Compatible Theologically - It should be Biblical, Evangelical, trans-denominational to the extent that the specific teachings of denominations (e.g. mode of baptism) should not be a

hindrance for students who are evangelical Christians but have different views on peripheral issues.

- Competent and measurable educationally - evaluation of progress, feedback and assessment loops should be given with the core curriculum.
- Consistent with Biblical perspective. - The Bible should be the main textbook.
- Conducive to practical ministry and personal spiritual growth and multiplication. - Students must be able to use and apply the content in their ministry immediately.
- Be available in key languages - English Spanish Chinese, Russian, French, Swahili, Zulu etc.
- Commonly available at low cost

Unfortunately there was not enough time available to prepare and evaluate proposals for such a core curriculum. There were several training institutions present that had copies of their curricula of a wide variety of TEE and other models of curricula available for insight. The consultation has now appointed a committee to work on such a core curriculum and send it to interested institutions for evaluation and possible field testing.

The whole idea with such a core curriculum is to offer it to training institutions involved in the non-formal training of pastors. Those institutions that want to use it, may then strengthen their own credibility by advertising that their training courses are in line with internationally recognised standards and are using the T.O.P.I.C. core curriculum.

EVALUATION REMARKS

At such a large International Consultation one usually sees things that leave a real deep impression. At the same time you observe things which are cause for some concern. The most important lesson learned on the other hand is to consider how your own ministry and the institution and churches in your own area which you want to serve, may be enriched.

Things which cause my concern are the following:

- Superficial training programs focussing more on pragmatic outcomes than on outcomes based on biblical principles. In such curricula (of which I have seen some) there is a minimum of focus on Bible and doctrinal knowledge and a maximum focus on certain practical skills;
- One-sided focus in certain programs on prayer and spirituality and emotional worship styles, without biblical and theological foundations which lead to invalid ways of interpretation and application of Scriptures (bad Hermeneutics).
- Training programmes that do not address real life and death issues in communities like poverty, AIDS and vast political strife. (A good example on the other hand of how programs for the training of pastors could address such issues was given by a pastor from Rwanda (where millions of people have recently died in ethnic conflicts). He gave a moving report on how they have now started to include modules of in depth training on the solving of conflicts biblically and how pastors should be instruments of reconciliation and real peacemakers as children of God (Mt 5:9) He also warned that the training of pastors should not be clouded by viewing it through lenses of bitterness caused by racial and ethnic conflicts of the past. In order to serve communities that are still bleeding from many wounds, leaders who are making decisions about models and content of training programs should first rid themselves before God from all roots of bitterness about the past and then earnestly and honestly look at the present needs of the churches and the community.)

Things that made a deep impression on me and which churches and mission boards should take note of, are the following:

- The vast world-wide movement of the Holy Spirit which can be seen in the phenomenal growth of the Christian church especially in Asia, Africa and South America;
- The vast need of basically well trained pastors in these continents;
- The over-abundance of well trained pastors and training opportunities and facilities for the training of pastors in the "white" main line churches in South Africa;

- That the greatest stress in mission and outreach should now fall on the training of pastors and the provision of training opportunities and facilities;
- That ecumenical co-operation between evangelical (Bible believing) Christian churches is in great demand to form coalitions in the vast task of catching up on the backlog of at least two million pastors that needs to be trained.
- The wide variety of new, innovative models and materials that are already available for non-formal and distance educational training of pastors. (At the consultation mind boggling information was also given on new technology that is rapidly becoming available, like satellite connection with Internet through small notebook computers driven with solar power energy, CD's that will have the capacity of containing millions of megabyte information (vast libraries) and DVD technology which will have sound tracks of several languages which make it possible to change the language in which a person is giving multimedia training by the mere pressing of a button. This kind of technology will make it possible for people to sit in the middle of nowhere and have at a relatively low cost the possibility of being trained through a growing amount of telematic programs.)
- That formal theological training institutions that are neglecting the real need of churches in economically weaker communities - which are experiencing the most rapid growth - and are not opening more doors for non-formal distance education are in fact providing stumblingblocks in the growth of the church of Christ. Such institutions will become more and more irrelevant and eventually die. In this regard an interesting quote of Toffler was given: *In times of change LEARNERS inherit the earth, while the LEARNED find themselves beautifully equipped to deal with the world that no longer exists.*
- That the Faculty of Theology of the Potchefstroom University for Christian Higher Education has absolutely done the right thing at the right time by extending its training programs through coalition with other training institutions all over Southern and Central Africa and by providing telematic training programs. In this way the faculty is really serving the growth of the Church of Christ far outside the borders of the denomination that founded the faculty.
- That it is a pity (perhaps even short-sightedness) that the same models of training are not used much more by the Reformed Churches in South Africa to accelerate the training of many needed pastors for Reformed Churches working in poorer economical areas and formerly deprived communities.
- Within the region of the Synod Midlands of the Reformed Churches in South Africa there are presently 104 churches. Most of these churches have many preaching stations (actually small new churches). There are also signs of rapid numerical growth in these churches. On the whole they actually need about 300 trained pastors. At the moment there are only 40 pastors working in these churches. At the official seminary of the denomination in Potchefstroom there are just a few students from these churches busy with training. Enquiries have revealed the same international problem found in economically weaker communities: The threshold (academically as well as financially) for students to enrol for this formal theological training is just too high for the majority of the potential candidates. If this problem is not addressed very seriously, the backlog of trained pastors in this denomination will also become totally insurmountable and problems like superficial Christian religion nominality and syncretism (which are already rampant in many of these churches) will just increase.
- The rapid growth of the African Independent Churches in Southern Africa also calls for "coalitions" between evangelical Bible believing training institutions.

THANKSGIVING

This consultation has enriched my life and ministry and also convinced me that the Lord has led us on the right track with our own work at Mukhanyo Theological College, although we still have many problems to solve, and stumbling-blocks to overcome. I am also convinced more than ever that the harvest is so ripe in Africa that a lack of vision and commitment to do everything in our power to accelerate the training of more harvesters will be a grave sin and grossly grieve the Holy Spirit.

Annexure I



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5 September 2022

To whom it may concern

PASTOR RAYMOND LOMBARD

This letter serves to confirm that Pastor Raymond Lombard has been involved with Re-Forma since its inception in 2016 and serves as a member of the Advisory Council (see <https://www.re-forma.global/governance>).

Should you have any questions in this regard, please do not hesitate to contact me.

Yours sincerely,

Dr Reuben van Rensburg
Project Director

Annexure J

TESTIMONIES

Dear Raymond

Choice Christian greetings!

On the very special occasion of the celebration of your 40 years of full-time ministry, I want to offer my most sincere congratulations and profound appreciation for all you have done to impact the world for Christ. You have truly been a champion for the furtherance of God's Kingdom upon this earth and have stood in the gap when the courage of a champion was most needed. We thank you for this sacrificial spirit and willing heart.

As General Director of Church of God World Missions, I want to personally thank you for all you have done for missionaries, pastors, churches, orphanages and institutions of higher learning and Biblical education around the world. You have, through your generous heart, impacted the entire world for Christ. Untold millions will come to know Christ because of your care and heart for evangelism and, training.

God bless you my dear friend and may He give you many more years of furthering the cause of our Lord Jesus Christ until the glorious day of His return.

Your servant in Christ,

David M. Griffis, D.D.

General Director

Church of God World Missions (186 countries)

For more testimonies, visit [Wheels for God's Word and Word on Wheels website](http://www.wheelsforgod.org.za)

www.wheelsforgod.org.za

When I was called to the Malmesbury FGC in 1993, I had the privilege of meeting Raymond. I asked him to minister at the assembly and teach on the baptism of the Holy Spirit. Many members were baptized in the Holy Spirit at those meetings. When Raymond first explained his mission to supply bicycles to pastors in central Africa, I was as excited as he was and still is. He started Wheels for God's Word and we helped with the collecting of used and even broken bicycles which was repaired and shipped all over Africa. He was passionate then and still is today.

I started working closely with Raymond when we were on the Africa Council in 2015 at the meeting in Zambia. I was regional superintendent for southern Africa for world missions and he was responsible for the FIREWALL project. He was appointed as the director of evangelism and training for Africa for Church of God World Missions by the Africa Council. I accompanied him when he did training of pastors with the Heart of Man chart in Zimbabwe and Eswatini.

Raymond has not lost his passion for souls even after the enemy threw all kinds of attacks at him. He weathered many storms but stands steadfast in his walk with the Lord. For me to be known as a brother and friend is a great privilege and honour.

Congratulations my brother on reaching 40-year full time in ministry. Remember your reward is out of this world.

May God keep His hand on you and your family all the days of your life.

Be Blessed

Pastor Philip Buckley

Superintendent COGWM : Southern Africa

Ray Lombard is a true Christian, truly saved, sanctified and filled with the Holy Spirit. God is his source, strength and grace. Passionately, Ray follows a God-given vision to make disciples and to seek the marginalized and lost. He is a great role model and example by living out the Great Commandment (Matt. 22:36-40) and the Great Commission (Matt. 28:18-20) on a daily base, whether he is in Cape Town, the jungles of the Congo, or in one of the vast cities or countries on the globe.

I had and continue to have the great privilege in serving together with him in numerous ministry contexts, including Christian Education and serving together on the Africa Council. Ray's insight and wisdom, even in difficult situations, is always forward looking and Kingdom minded.

Congratulations to 40 years in fulltime ministry.

Pastor Jürgen Rudolph

Christian Education Coordinator for Church of God Africa

WHEELS FOR GOD's Word and Word on Wheels in conjunction with Open Doors and SEA (Sudan Evangelical Alliance) has agreed and arranged training for ninety Sudanese pastors in Goli, Southern Sudan, between 22 and 29 September 2004.

There's a desperate need! We need to train these men and give them bicycles, which are of paramount importance to speed up the work in Southern Sudan.

Please read this true story of Pastor John in Sudan:

When Pastor John was ordained, he served a small congregation in the country side of Southern Sudan. Despite the ongoing war, he faithfully continued with the ministry, walking up to 20 (twenty) miles a day as he had no bicycle or other means of transport. Even the seemingly simple task of getting food for his family was made difficult by him having to walk to the nearest market. Two years later he was asked to serve in the regional office of his church. Though he willingly accepted, travelling did not become easier. On the contrary, an additional distance of 50 (fifty) miles was added to his weekly "walk." What you need to know

The average price of a bicycle for the Sudanese Pastors amount to R500.00. The literature package is R200.00

Right: The distribution of bicycles will take place in the area marked by the red circles.

The heart cry of Sudanese Pastors

...a moving plea from Flippie Odendal, facilitator of Open Doors Ministry in Sudan.

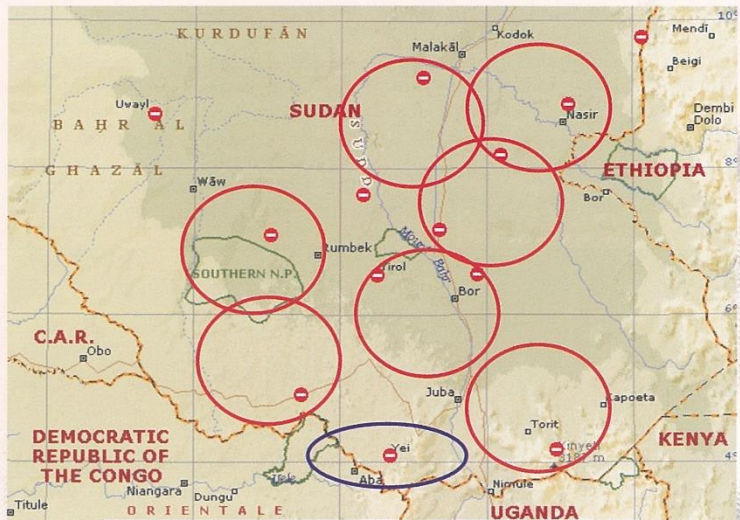
in order to understand what an additional 50 (fifty) miles means, is that these roads have not been maintained for more than 20 (twenty) years, they are muddy for the most part of the year and deep potholes are the norm, not the exception.

In July 2002, a date he remembers well, he was given a Phoenix bicycle by a visiting group of Christians. This was a great gift, which not only eased his travels, but allowed him to come into the office on a daily basis. He also shares how it has improved his personal and family life as a result of added mobility. He adds: "Let us pray that more people will be able to bring bicycles so that it can help others who do not have." This might seem like a beggar's prayer to you, but it's not. John ministers with

very little financial help. The people of his congregation are poor and cannot afford to pay him much, most times he just scrapes by. His concern is not for himself, but for the others who do not have "wheels".

John's story is not unique; it is the story of the people of Southern Sudan and most certainly the story of the church in this part of the world.

Whenever God is going to do any kind of work, it is usually in response to the prayers of His people. Please pray for Wheels for God's Word & Word on Wheels



TESTIMONIES

NAMIBIA

Our congregation gives thanks for what you have done for me, by giving me the bicycle and *Heart of Man Chart*. From that time until now I have started 8 (eight) new congregations. We give God all the glory.

- Pastor Paulus Kusolola

ZIMBABWE

These few words are just an appreciation for the help you offered the church in Zimbabwe. You don't know how many souls are touched every day through your ministry. All those pastors and the whole church are so excited about the gift of brand new bicycles. Only heaven knows what it means to the church in Zimbabwe. It has revolutionized the work here in a way that we are all amazed. We are really praying for your ministry daily.

- Pastor Sebenzo

"You have done it again in Zimbabwe. This time in a greater way! We thank you and praise the Lord for providing the Zimbabwean pastors with bicycles."

The 28th of January 2004 is a day Harare will not forget. More than 65 pastors and evangelists gathered at the Sheraton Hotel to be equipped with Bibles, *Heart of Man Charts* and of course bicycles.

The morning was spent with powerful teaching by pastor Raymond Lombard from Cape Town, this was followed by the distribution of bicycles.

"I cannot believe what I am holding", said a 68 year old pastor, Manyudza, from Chambira in

Masvingo province. He was shedding tears of joy as he looked up thanking God.

"We thank you, our donors, for giving so much in our time of need for the work of the kingdom."

- Rev. Tarukwasha

UGANDA

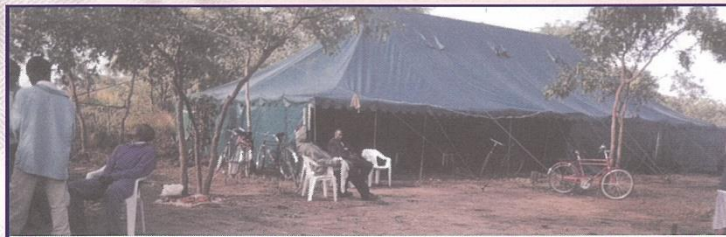
(Addressed to Pastor Raymond Lombard) I would like to request

Men of God are our most precious assets. Nothing can take their place or do what they can do. Jesus said: "I will make you fishers of men"

you to send me your photo for remembrance, because surely you showed us your love. We are praying for you so much, asking God to continue to uplift your ministry. I would like to take this opportunity to thank you for your gifts you gave me, the bicycle, *Heart of Man Charts* and the suit. I appreciate it so much, God bless you! I was delighted when I received these blessings from you.

Let me tell you brother I had no suit or transport, but I thank the Lord who gave it to me through you. Glory be to God. Even the *Heart of Man Charts* are helping us so much, people are getting saved day and night in these last days, we praise the Lord for that, but I don't know how I can show you the happiness I have for what you did for me. I leave it to the Lord who knows everything.

- Pastor John Wayabire



Camp meeting: Some of these pastors have travelled more than 100km to attend this meeting.

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for God's
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Wheels for God's Word
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Branchcode: 502-110
Acc.name: Wheels for God's Word
Acc.no.: 0390 171331

Word on Wheels / Bibles for Missions

Bank: Absa Bank (AMANZIMTOTI)
Branchcode: 632005
Acc.name: Word on Wheels
Acc.no.: 4059966964

INTERNATIONAL BANK DETAILS

Sort Code: 502 11044
Swift Code: ABSAZAJJ

Should you wish to support Wheels for God's Word, by buying a bicycle or a Heart of Man chart, your donation may be deposited into our banking account or posted to our mailing address.

Please include your postal address so that we can send you a receipt and also place you on our newsletter mailing list.

Alternatively you may fax a copy of your deposit slip.

One Man on One Bicycle to Reach an Unreached People Group: The Sakalava on the Island of Madagascar

Background scenario

In 1995, while attending a missions conference in Cape Town, South Africa, I shared a vision that I received from the Lord (during my early morning time of prayer) with a group of missions-minded people. The central message of the vision was that I should initiate a ministry that would accelerate the proclamation of the gospel in Africa through providing bicycles ("wheels") to pastors and evangelists who are working in parts of Africa that have a very poor transport infrastructure. Reaching the unreached people groups is a concern very dear to the heart of the ministry of Wheels for God's Word.

It was during the abovementioned missions conference that I met Nic Strydom – he told about his deep desire to go to an unreached people group. In 1996 Nic set up a meeting with me. He explained the real need for bicycles on the large island of Madagascar. The island is 1400 kilometers long. He needed "wheels" for the men who came from far for training in EEIII (evangelism) and basic theology. I immediately responded by giving him bicycles and Heart of Man chart literature, as well as funding for some Bibles. We also donated medicine and instruments used by doctors for examining patients.

The Sakalava

In early 1997 brother Nic returned to the island of Madagascar with the intention of focusing his evangelization efforts on the Sakalava tribe, who are centered at the south west coast of Madagascar. That particular area is called the Menabe (which means "very red") – it is a desert area of the island, which borders on the sea.

The area is underdeveloped with very little infrastructure. The Sakalava's native faith is animism. The royal grave chamber – which plays a central role in the life of the Sakalava – is situated in the little village of Belo Tsiribihina. This is the area where the Lord's Spirit led brother Nic to use as his base on the island.

During 1997, while brother Nic was integrating himself in that area, he met a Christian man by the name of Zezele. Zezele was a builder by trade, but due to work shortage he was forced to resort to fishing in order to make a living. He belongs to the Merina tribe, but is married to a Sakalava woman. When Nic met him, he found that Zezele and his wife Rose were devout Christians. They were the only Christians in a village called Port, located approximately 40 miles north of Belo. The village Port is situated along the west coast of the country and is a fisherman's paradise. Port also serves as a point of entry for many seasonal workers in the fishing industry. The village is spread out along the coastline and extends quite a few miles.

Before Zezele moved to Port, there were no Christians in the village and the worship of ancestors and animistic sacrificial ceremonies occurred on a regular basis. Sacrificial poles were visible at every home in the village. Zezele asked permission from the headman chief of the village to build a small "church" building in the village. The headman of the village refused and threatened him. Zezele said that, in that case, he would build a "church" outside the village – the chief allowed this. From then on every Sunday morning he lead his family out of the village to worship in the "hut" he had built as a place of worship. This they did every Sunday.

When Nic first visited the village in 1997, he could sense the hostility and it was made very clear to him that he is not welcome. Zezele told Nic, "One day the Lord will fill this church."

The next two years were a trying time for Zezele and his family. Angry villagers burnt down his house; they ruined his canoe by cutting it to pieces; even his fishing nets were destroyed. His life was made miserable on a daily basis, but through it all Zezele refused to leave the village. It made him more determined to serve the one true God and his Son Jesus Christ.

Brother Nic invited Zezele to do various Christian courses to strengthen his faith and Christian witness. In the beginning stages Zezele walked 40 miles to Belo to be trained. He continued to worship in his "church" with only himself and his family (wife and children) present on Sundays. He never stopped sharing the gospel with his community. He also had a desire to share the gospel with people in villages in the surrounding areas, mostly people that belong to the Sakalava tribe. Zezele was not able to cover this surrounding area (a radius of 40 miles) by foot – it would be much too time-consuming. (continued on next page...)



Sacrifice to the forefathers



Church service in Port

TESTIMONIES

Dear Pastor Raymond,

Greetings in His Name, We are happy to let you know that your visit to Bangui has had an impact on the number of believers who continue to come to God, thanks to your material aid to the evangelists.

We pray that God grant you another opportunity to make us see each other again. We continue to pray for you and your ministry. Regards.

Let God bless you,
Yours faithfully,

Bishop John Mumba

Bangui, Central African Republic



Bicycles for proclaiming the Gospel in CAR

I am grateful for whatever you have done here in the DRC in preaching the Gospel to the Pygmies, also for your physical, spiritual, and even your material and financial support.

Remember how we got a disturbance with the motorcycle at night, when you came with Pastor Masumbuko to Oïcha city, where we visited the Pygmies' camp at Kengele village.

I don't have enough words to express my deep gratitude for one bicycle I got from those you provided to MECACAP in Butembo town last year.

Thank you so much. Because of the bicycle, the distance I was walking for 10 hours has been reduced down to 4 hours for my follow-up to the Pygmies' camps.

This letter is not a report but my gratitude to you as one healed leper did to Jesus, among the ten (see Luke 17:15-16).

Pastor Byaruhanga Ndhilikilani

Democratic Republic of the Congo



Bicycles for pastors and evangelists in the DRC

How to help

A complete package (consisting of a bicycle, Heart of Man chart and other Christian literature) costs R700. By donating R60 per month for a year you will sponsor one such package for a pastor or evangelist working in Africa. If you would like to make a monthly donation to sponsor a pastor(s) or evangelist(s) in Africa with such a package, please complete the included debit order form and mail it to: Wheels for God's Word, P.O. Box 6, Parow, 7499, South Africa

Wheels
for God's
Word
Information



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Acc.no.: 0390 171331

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Sort Code: 502 11044
Swift Code: ABSAZAJJ
Account No.: 0390 171 331

*Should you wish to support
Wheels for God's Word, by
buying a bicycle or a Heart of
Man chart, your donation may be
deposited into our banking
account or posted to our mailing
address.*

*Please include your postal
address so that we can send you
a receipt and also place you on
our newsletter mailing list.*

*Alternatively you may fax a copy
of your deposit slip.*

For more testimonies, please visit <https://www.wheelsforgod.org.za/newsletters.html>

Annexure K – see website for prospectus : www.koinoniadiscipleship.co.za



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Annexure L

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