



# **Pentecostal Churches and End-time Revival: A Focus on the Apostolic Faith Mission (AFM)**

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## **ABSTRACT**

This research proposal aims to investigate the involvement of churches in End-time revival, with a specific emphasis on Pentecostal churches. The question is to what extent and in what manner do Pentecostal churches particularly Apostolic Faith Mission Church (AFM) contribute to and engage in End-time revival movements, and how does their involvement influence the spiritual and social dynamics of both the church and its members. The objectives encompass several aspects, including examining the fundamental theological beliefs and doctrinal foundations within Pentecostal churches that influence their understanding of End-time revival, the historical roles and effects of Pentecostal churches in past revival movements, specific practices, strategies, and initiatives Pentecostal churches employ to foster and take part in End-time revival and lastly to identify the potential obstacles and limitations that Pentecostal churches encounter in their efforts to promote End-time revival. This study aims to investigate the role of End-time revival within the AFM, analysing how its theology, worship practices, and mission strategies correspond with the Pentecostal view of revival in the final days. The research will adopt a comparative literature study of relevant material and develop a comprehensive understanding of the subject. The outcomes of this study will enrich the existing knowledge on Pentecostalism, revival movements, and eschatology, offer valuable insights for church leaders, theologians, and scholars. Furthermore, the research will carry practical implications for Pentecostal churches seeking to actively engage in and advance End-time revival.

**Keywords:** Church; revival; End-time revival; Pentecostalism; Apostolic Faith Mission (AFM)

## DEFINITIONS OF KEY CONCEPTS TERMS

### Church

Paas (2017:24) suggests that the church, as described by God's revelation through the word, can be understood as God's plantation in this world. Although the term "church" does not appear in scripture, Erickson (2001:340) argues that its closest representation can be found in the Greek and Old Testament background. In Greek, the word for church is *ekklesia*, which refers to the assembly of the citizens of a city (Molteni, 2021:39). The Hebrew equivalent, *qahal*, focuses more on the act of assembling rather than specifying the members of an assembly. Within the New Testament, the term "church" carries two meanings. Firstly, it represents all believers in Christ across all times and places. Secondly, it commonly refers to a specific group of believers located in a geographical area (e.g., 1 Corinthians 1:2 and 1 Thessalonians 1:1). According to Conner (1982:25), the church consists of individuals who respond to the call of God, regardless of their nationality or culture. He concludes that the church is a unified entity, a new creation established by God on Earth.

### Revival

According to Blast (1960:1), revival refers to periods in the life of the church marked by renewed spiritual vitality and awakening, when the church is stirred from apathy into renewed devotion and joy in God. It is a time of spiritual renewal and refreshing from the presence of the Lord, as reflected in the prayers of Habakkuk 3:2 and Psalm 85:6. He states that, in Pentecostalism, revival carries a similar yet broader meaning, emphasizing the outpouring of the Holy Spirit that results in transformation of individuals and communities. Anderson (2004:12) describes it as a divine visitation accompanied by healing, prophecy, and evangelistic fervour. Likewise, Kgatle (2017a:3) views revival in the South African Pentecostal context as a restoration of Pentecostal fire leading to both spiritual renewal and social engagement. Thus, revival in Pentecostal thought encompasses both personal renewal and communal transformation through the dynamic work of the Holy Spirit.

According to Ice (2009:13), revival extends beyond the success of evangelists and encompasses the awakening and renewed dedication of Christians to a more committed life of service to the Lord. This phenomenon is often evaluated by the social and political changes that occur through the actions of those impacted by the revival. Ice (2009:18) further asserts that this revival will act

as a catalyst for refining and enhancing the current state of the church, ultimately resulting in the rapid conversion of millions of individuals to Christianity. The unity of the church is emphasised as a crucial element for this revival, as referenced in Ephesians 5:25-27. In addition, Krupp and Woodrum (2010) propose that revival occurs when there is an extraordinary manifestation of God's Holy Spirit, profoundly influencing individuals, local churches, communities, nations, or even the entire world. This powerful movement led to a significant awakening among Christians, drawing them closer to God. Consequently, it brings about the conversion of numerous individuals to faith in Christ, positively transforms the area's social dynamics, and increases people's engagement in spreading the Gospel message.

### **End-time Revival**

End-time revival refers to the spiritual awakening and renewal that is believed to occur in the last days before the second coming of Jesus Christ, as prophesied in various religious texts (Stolz & Voas, 2023:8). Many Pentecostals believe they live in the end-times.

### **Pentecostalism**

Both Ice (2009:4) and Burger and Nel (2008:16) trace the origins of the twentieth-century Pentecostal movement to two pivotal events in the United States—Charles Parham's Bible College revival in Topeka, Kansas, in 1901, and William J. Seymour's Azusa Street Mission in Los Angeles in 1906. These revivals marked the birth of modern Pentecostalism, which emphasised Spirit baptism evidenced by speaking in tongues and the restoration of apostolic gifts. Early Pentecostals often used the biblical metaphor of the "latter rain" (Joel 2:23; James 5:7) to describe this new outpouring of the Holy Spirit, believing it to be a sign of the End-time revival before Christ's return (Dayton 1987:22–23). David Wesley Myland, one of the first Pentecostal theologians, developed this idea further in *The Latter Rain Covenant* (1910) and composed hymns such as *The Latter Rain*, which celebrated the renewal of the Spirit's power in the church.

The specific Latter Rain Movement, however, did not arise until much later in 1948 at the Sharon Orphanage and Schools in North Battleford, Saskatchewan, Canada. According to Riss (1988:15), this post-war revival emerged within classical Pentecostalism as a call for spiritual restoration through practices such as prophecy, the laying on of hands, and the impartation of spiritual gifts.

Synan (1997:183) observes that the movement also revived the concept of the fivefold ministry—apostles, prophets, evangelists, pastors, and teachers—as essential to the renewal of the church. Anderson (2004:53) adds that it placed strong emphasis on charismatic worship, unity within the body of Christ, and the expectation of a global End-time revival. Although many Pentecostal denominations, including the Assemblies of God, rejected the movement’s teachings as divisive or extreme, its influence persisted, shaping later charismatic and neo-Pentecostal movements worldwide. Thus, while the latter rain motif was part of early Pentecostal theology, the Latter Rain Movement of 1948 represents a distinct and later development that sought to renew the original Pentecostal experience through restored spiritual gifts and eschatological hope.

### **Apostolic Faith Mission Church (AFM)**

According to Burger and Nel (2008:55-56), the Apostolic Faith Mission (AFM) was founded in Doornfontein, South Africa, on May 25, 1908. Its establishment was inspired by the Pentecostal revival at the Azusa Street Mission in Los Angeles, led by William J. Seymour. This revival's focus on the baptism in the Holy Spirit, speaking in tongues, and spiritual gifts deeply influenced believers worldwide, including missionaries John G. Lake and Thomas Hezmalhalch, who played a pivotal role in bringing the movement to South Africa.

Lake and Hezmalhalch introduced Pentecostal teachings and practices upon their arrival, fostering the formation of a community of believers that eventually became the Apostolic Faith Mission (AFM) (Burger and Nel, 2008:55). The church rapidly expanded, drawing members from diverse ethnic backgrounds and firmly establishing itself within the South African context.

Burger and Nel (2008:66) note that the name "Apostolic Faith Mission" was directly adopted from the Azusa Street Mission, signifying its dedication to Pentecostal theology and its focus on the "apostolic faith" as demonstrated by the early apostles in the New Testament.

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# CHAPTER 1

## Introduction

### 1.1 INTRODUCTION AND BACKGROUND TO STUDY

According to Anderson (2006:107) and Kotze (2016:179-180), two specific revivals had a profound and international impact on the early development of Pentecostalism; the Welsh Revival (1904-1905) and the Azusa Street Revival (1906-1911). They both argue that there was a direct connection between these two revival movements. The Welsh Revival, which unfolded in Wales during the early 20th century, was a significant religious and spiritual awakening. It was characterised by a widespread renewal of Christian faith and a deep spiritual awakening among the Welsh population. On the other hand, the Azusa Street Revival, located in Los Angeles, is renowned as the epicentre of the Latter Rain outpouring. This extraordinary event occurred in a humble gathering led by William Seymour, an African American holiness preacher, in early April 1906 (Anderson, 2006:109; Creech, 1996:405, Nel, 2017:5). During this period, Pentecostals experienced the baptism of the Holy Spirit, which was marked by speaking in tongues—a phenomenon closely associated with the events described in Acts 2. Both Creech (1996:406) and Bergunder (2007:62) contend that the Azusa Street Revival that unfolded from 1906 to 1909 was the pivotal moment that gave birth to the global Pentecostal movement.

The primary goal of a church revival is to facilitate the transformative influence of the Holy Spirit on both believers and non-believers (Reichard, 2009:21). In revival gatherings, individuals are called to engage in prayer and repentance, experiencing the palpable presence of God (Inglehart, 2021:51). The church's mission encompasses proclaiming the gospel of salvation, making Christ known and beloved, praying and enduring hardships for the salvation of souls, and diligently carrying out these tasks (Müller, 2020:15). The charge to spread the good news of salvation to all nations on Earth was entrusted to the Church by Christ (Stolz & Voas, 2023:8).

Pentecostal revivals also lead to an enhancement of the Holy Spirit's manifestations (Stolz, 2020a:43). In the course of revivals, individuals receive gifts of the Holy Spirit. An example of this occurred on the day of Pentecost when Peter delivered a powerful sermon, resulting in the salvation of 3,000 lives. Before that remarkable day, Peter had not brought a single soul to Christ. Believers were heard worshipping God as the fiery presence of Pentecost descended upon the

disciples (Krupp & Woodrum, 2010:65). During a Pentecostal revival, Christ is celebrated and uplifted (Reichard, 2009:12). In a Samaria revival, Christ emphasised that true worship entails a profound spiritual communion with God, and such authentic worship encounters are frequently kindled during revivals.

Pentecostalism continues to experience growth, especially within the African context, giving rise to new variations of Pentecostal congregations (Inglehart, 2021:48). Scholars in the Pentecostal field have examined emerging trends that describe recent and independent Pentecostal movements in Africa (Müller, 2020:15). In this dynamic context, the Apostolic Faith Mission and other early Pentecostal churches in South Africa originally coalesced around core beliefs centred on salvation, Holy Ghost baptism, and the anticipation of Christ's second coming (Krupp & Woodrum, 2010:65; Stolz & Voas, 2023:11). Within the framework of Pentecostal revivals characterised by encounters with the Holy Spirit, the Bree Street Revival in Johannesburg finds a connection to the historic Azusa Street Revival. The Bree Street Revival drew people from across South Africa, transcending racial divisions, as multitudes came together to worship as one.

According to Müller (2020:17), this revival focused not on establishing an organisation but on the revival of souls, reminiscent of the ethos at the Azusa Street Revival. During this period, the Pentecostal movement experienced substantial growth due to its non-denominational nature, attracting members from diverse racial backgrounds (Stolz, 2020a.:43). It's worth noting that, after the Apostolic Faith Mission of South Africa was recognised as a denomination, the church's membership declined, and schisms began to emerge (Inglehart, 2021:51).

### **1.1.1 International Perspective of Pentecostalism**

Pentecostalism is an evangelical Protestant movement that upholds the Bible's validity and the need for the New Birth, which involves a person confessing their sin and recognising Jesus Christ as personal Lord and Savior (Müller, 2020:19). The idea that a Christian can "live a Spirit-filled and empowered life" after receiving the "baptism in the Holy Spirit" sets it apart from other religions (Stolz & Voas, 2023:16). The utilisation of spiritual abilities such as speaking in tongues and supernatural healing is part of this empowerment (Molteni, 2021:39, Kotze:2016:183). According to Molteni (2021:39), Pentecostals believe that their movement reflects the same spiritual power and teachings that were present in the apostolic age of the early church because of their dedication to scriptural authority, spiritual gifts, and the extraordinary. Because of this, some

Pentecostals also refer to their movement as "Apostolic" or "Full Gospel". The start of the Azusa Street revival in Los Angeles, which is frequently credited as the origin of contemporary Pentecostalism, occurred 100 years ago in April 2006 (Inglehart, 2021:34, Kgatle, 2022:6). Pentecostalism has since grown into one of the worldwide fastest-growing Christian movements. Müller, (2020:15) posits that this is never more apparent than in the "global South," which includes the countries of Africa, Central and Latin America, and the majority of Asia (Stolz & Voas, 2023:8). Pentecostalism is changing the theological, political in nature, and economic landscapes in this region (Reichard, 2009:33).

### **1.1.2 Strategies and practices employed by Pentecostal churches to facilitate and nurture End-time revival**

The main characteristic of Pentecostal theology, in the eyes of many, is the Holy Spirit's baptism as a follow-up blessing to salvation (Inglehart, 2021:62, Menzies and Menzies:2000:22, Kotze:2016:187, Nel 2015:2). Separability and subsequence are two philosophies that support this characteristic (Reichard, 2009:21). According to Müller (2020:15), God's tremendous deeds of regeneration and the Holy Spirit's baptising are two separate things. Regeneration is the work of the Spirit, removing the old nature of the unbelievers and implanting a new nature, resulting in the new birth. Stolz and Voas, (2023:8) maintain that Christ bestows believers with the gift of the Holy Spirit as a means of enabling and preparing them for service. The belief that baptism in the Spirit occurs after regeneration either logically or temporally is known as the theology of subsequence (Molteni, 2021:39). The Holy Spirit first works to save unbelievers by causing them to be born again; after this, he strongly descends upon believers in order to send them on a mission. These two experiences could be synchronous, occurring simultaneously (Müller, 2020:15).

The Spirit's activity in baptising people for service is contingent on his work in bringing about redemption via regeneration, which follows logically from the former (Stolz & Voas, 2023:17). The second blessing of baptism in the Spirit usually comes after people have experienced salvation via the Holy Spirit, usually occurring days, weeks, months, years, or even decades later (Inglehart, 2021:31). According to Stolz (2020a.:43), there are Christians who have not been baptised in the Spirit even though there are (and never will be) any Christians who are not spiritually regenerate. According to Molteni (2021:39), speaking in tongues, another Pentecostal feature, is a necessary accompaniment to this second blessing, according to classical Pentecostal theology. He states that

it is a sign of the Holy Spirit's baptism, whether it takes the form of a well-known language or a heavenly tongue (1 Corinthians 13:1).

Both Acts 2:11 and 10:46 highlight the use of tongues as a means of worshiping God and proclaiming His marvelous deeds. 1 Corinthians 14:13-17 further emphasises tongues as a way to express petitions, gratitude, and speak mysteries to God. While some contemporary Pentecostal movements no longer view speaking in tongues as a required sign of Spirit-baptism, many Pentecostal Christians still believe in the ongoing gift of tongues (Müller, 2020:16; Stolz, 2020a:43; Inglehart, 2021:82). This belief in the continued presence of charismatic gifts, including knowledge, wisdom, prophecy, healing, tongues, and interpretation of tongues, supports the doctrine of continuationism. This view asserts that the Holy Spirit continues to impart these gifts to the church, enabling members to teach, lead, give, and share insights received from God, in addition to prophesying and speaking in tongues (1 Corinthians 14). In contrast, cessationism argues that such "sign" or "miraculous" gifts were only for the early church, particularly the apostles, and are no longer granted today (Reichard, 2009:21).

### **1.1.3 End-time Revival**

Many biblical prophets speak of an outpouring of the Holy Spirit in the last days, and Peter interprets this as referring to the arrival of the Spirit at Pentecost and possibly the teachings of the early church (Müller, 2020:15). In Acts 2, Peter addresses the crowd, saying, "Fellow Jews and all of you who live in Jerusalem, let me explain this to you; listen carefully to what I say" (Molteni, 2021:61). He quotes the prophet Joel, who declared, "I will pour out my Spirit on all people in the last days. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams. Even on my servants, both men and women, I will pour out my Spirit, and they will prophesy" (Acts 2:14–18). Thus, the prophecy in Joel 2:28-32 regarding revival was fulfilled when the Church was established over 2,000 years ago.

## **1.2 PROBLEM STATEMENT**

Many Christians intuitively sense that there's a void in their lives, one that cannot be filled by lifeless tradition (Müller, 2020:15). They may also be aware, to varying degrees, of the pervasive influence of institutionalism within their church experiences (Inglehart, 2021:41). Even in the most favourable circumstances, embarking on a revival journey presents its own set of challenges. Yet,

Christian leaders, especially within the Pentecostal and charismatic realms, consistently advocate for it (Stolz & Voas, 2023:7). Christians from diverse doctrinal backgrounds are increasingly recognising the urgent need within the church for a vital, life-infusing, and continuous relationship with Jesus Christ, bolstered by the presence and power of the Holy Spirit, both collectively and individually (Stolz, 2020a.:43).

The gospel will be proclaimed to everyone in the globe, Jesus says in Matthew 24:14, "and then the end of times will come" (Stolz & Voas, 2023:15). However, just a few sentences earlier, Jesus stated, "At that time several people will walk away from the faith and many false prophets will emerge and fool numerous individuals." Most people's affection will turn frigid as wickedness increases (Matthew 24:10–12). Jesus also poses the rhetorical question, "Will the Son of Man find faith on the earth when He comes?" in other places (Luke 18:8). It thus indicates the unpreparedness of the church regarding an End-time revival as many believers are deceived by false prophets and miracles. There is a need for the Pentecostal church to arise and take its position before the expected End-time revival (Müller, 2020:15).

The idea of End-time revival is central to Pentecostal eschatology, yet there is a lack of focused research on its application and experience in modern Pentecostal churches, particularly within the AFM. This study aims to address this gap by examining the theological, practical, and cultural dimensions of End-time revival in the AFM, exploring how the church incorporates this concept into its doctrine, worship, and outreach efforts.

### **1.3 RESEARCH QUESTION**

The study will be guided by the following overarching research question:

- To what extent and in what manner do Pentecostal churches particularly AFM contribute to and engage in End-time revival movements, and how does their involvement influence the spiritual and social dynamics of both the church and its members?

This primary research question can be further broken down into several sub-questions, each of which will be addressed in different chapters of the study:

- What are the fundamental theological beliefs and doctrinal foundations within Pentecostal churches, particularly the AFM, that influence their understanding of End-time revival?

- What are the historical roles and effects of Pentecostal churches, particularly the AFM, in past revival movements?
- What specific practices, strategies, and initiatives do Pentecostal Churches, particularly the AFM, employ to foster and participate in End-time revival?
- What are the potential obstacles and limitations that Pentecostal churches, particularly the AFM, encounter in their efforts to promote End-time revival?

## **1.4 RESEARCH AIM AND OBJECTIVES**

### **1.4.1 Research aim**

The study aims to investigate the role of the Pentecostal church especially within the context of the AFM in preparing for the End-time revival, recognizing the importance of the Pentecostal church's emergence and its rightful place in this context. It seeks to contribute valuable knowledge within the realm of religious studies, addressing a current gap in understanding the specific role that Pentecostal Churches play in End-time revival.

### **1.4.2 Research objectives**

The research aims to achieve the following objectives:

- To examine the fundamental theological beliefs and doctrinal foundations within Pentecostal churches that influence their understanding of End-time revival.
- To examine the historical roles and effects of Pentecostal churches in past revival movements.
- To examine specific practices, strategies, and initiatives Pentecostal Churches employ to foster and participate in End-time revival.
- To identify the potential obstacles and limitations that Pentecostal churches encounter in their efforts to promote End-time revival.

## **1.5 STUDY DESIGN**

Babbie, (2018:219), describes research design as a strategy for research, establishing the overall framework for gathering data. Flick (2018:85) defined it as a plan for choosing people, study settings, and data collection processes to address the research question(s). They further highlight

that the purpose of a sound study design is to provide results that are regarded to be credible (Cooper & Schindler, 2014:57). Research design, according to Daniel and Aroma (2017:147), is a framework for strategic action that connects the research questions to the execution, or application, of the research strategy. A study design aims to ensure that the data collected enables the researcher to formulate their research question as precisely as possible (Fox & Bayat 2017:192). According to the methodology used for the research study, there are various sorts of research designs. The exploratory, explanatory, case study, historical study, phenomenology, grounded theory, and/or ethnographic designs can all be used because the study strongly emphasised a qualitative research technique. According to Malhotra (2017:297), exploratory research investigates research problems that have not been thoroughly examined before.

In this study, an exploratory research design has been adopted to address the research questions effectively.

## **1.6 CENTRAL THEORETICAL ARGUMENT**

Pentecostal churches, rooted in a rich history of revival and a deep faith in the Holy Spirit's power, actively ignite and sustain End-time revival movements, not merely observing but passionately shaping lives, communities, and the broader spiritual landscape through their beliefs, practices, and prophetic engagement (Creech, 1996:406, Kgatle, 2022:6).

## **1.7 RESEARCH METHODOLOGY**

Research methodology is a philosophy of how an investigation must be conducted, according to Babbie (2018:69). It entails analysing the presumptions, guiding concepts, and methods used in a certain line of investigation (Daniel & Aroma, 2017:147). Methodologies explain and define the types of problems that are worthwhile investigating, what constitutes a researchable problem (Flick, 2018:47), testable hypotheses, how to frame a problem so that it can be investigated using specific designs and procedures, and how to choose and develop appropriate means of collecting data, according to Fox and Bayat (2017:217).

A comparative literature study is an academic inquiry that involves examining and analysing the similarities and differences between literary works from different cultures, languages, or time

periods (De Zepetnek, 1998:13). This type of study typically seeks to uncover thematic, stylistic, or contextual connections between various literary texts. It often involves a detailed examination of the ways in which authors from diverse backgrounds or traditions address common themes, ideas, or issues. Comparison in comparative literature involves respecting and preserving the unique characteristics of each literature that is included in its study. It recognises the distinctiveness and individuality of each literary tradition within its framework.

This research will employ a comparative literature approach.

### **1.7.1 Research approach**

The research approach is a strategy and methodology that includes broad assumptions as well as detailed procedures for data collection, analysis, and interpretation (Babbie, 2018:114). It is determined by the nature of the research problem being addressed (Fox & Bayat, 2017:234). The research approach involves both philosophical assumptions and specific methodologies or procedures, which are the two main components in any approach (McDaniels & Gates, 2018:59). Inductive approaches typically aim to explore new phenomena or offer fresh perspectives on previously studied phenomena, while deductive approaches tend to focus more on causality (Daniel & Aroma, 2017:136). Fox and Bayat (2017:143) further explain that inductive reasoning seeks to build a theory, while deductive reasoning tests an existing theory, starting with specific observations and moving toward broader generalizations.

This study uses an inductive research approach. In this approach, you begin by examining specific texts or literary works, identifying patterns or themes within them, and then formulating broader generalizations or theories. It focuses on exploration and discovery, aiming to draw conclusions through the comparison of different literary works from churches involved in End-time revival and Pentecost due to the lack of theory related to the notions of End-time revival and Pentecost.

### **1.7.2 Data collection**

Data collection involves collecting a variety of texts, including theological works, historical accounts, sermons, and scholarly articles, accessed through academic databases, libraries, church archives, and published books. The texts are analysed using techniques like close reading and thematic comparison, and categorised by themes, regions, or denominations. Cultural, historical,

and theological contexts are examined to understand Pentecostalism's role in revival particularly within the AFM. Detailed records are kept, ensuring proper citation and transparency, and enabling a thorough comparative analysis.

### **1.7.2.1 Data collection tool**

Data collection tools are designed to systematically gather and analyse relevant texts. Key tools include a Literature Review Template for summarizing sources, a Data Extraction Sheet to organise and categorise key data, a Coding Framework to structure themes, an Annotated Bibliography to track and assess source relevance, and a Comparative Matrix to compare findings across texts. These tools provide a structured method for collecting, analysing, and comparing literature on Pentecostalism and End-time revival.

### **1.7.2.2 Development of data collection tool**

Developing a data collection tool for a comparative literature study on Pentecostal churches particularly within the AFM and End-time revival involves structured methods for analysing relevant texts. Key components include a Literature Review Template for summarizing sources and identifying themes, a Data Extraction Sheet for recording key data points, a Coding Framework to categorise themes like Pentecostalism and eschatology, an Annotated Bibliography to track sources and their relevance, and a Comparative Matrix to compare key themes across texts. These tools ensure a systematic and organised analytical approach.

## **1.8 RIGOUR / VALIDITY & RELIABILITY**

The research will use clear research questions and a comparative framework that examines theological, doctrinal, and practical dimensions. Grounded in established theological frameworks, it will comprehensively address relevant aspects, employ precise definitions for key terms, and incorporate diverse case studies to produce accurate, reliable, and generalizable findings.

## 1.9 ETHICAL CONSIDERATIONS

The study will uphold ethical integrity by respecting the diversity of theological doctrines and practices within Pentecostal churches, approaching them with cultural sensitivity, and presenting findings objectively to avoid misrepresentation. All sources, including books, articles, and sermons, will be accurately cited to credit the original authors.

## 1.10 SCHEMATIC PRESENTATION

<b>Research title</b>	<b>The role of End-time revival in Pentecostal churches</b>	
<b>Research question</b>	<b>Research objective</b>	<b>Methodology</b>
1. What are the fundamental theological beliefs and doctrinal foundations within Pentecostal churches that influence their understanding of End-time revival?	To examine the fundamental theological beliefs and doctrinal foundations within Pentecostal churches that influences their understanding of End-time revival.	Comparative literature study. Information will be collected based on literature study.
2. What are the historical roles and effects of Pentecostal churches in past revival movements?	To examine the historical roles and effects of Pentecostal churches in past revival movements.	Comparative literature study. Information will be collected based on literature study.
3. What specific practices, strategies, and initiatives do Pentecostal Churches employ to foster and take part in End-time revival?	To examine specific practices, strategies, and initiatives Pentecostal Churches employ to foster and take part in End-time revival.	Comparative literature study. Information will be collected based on literature study.
4. What are the potential obstacles and limitations that Pentecostal churches encounter in their efforts to promote End-time revival?	To identify the potential obstacles and limitations that Pentecostal churches encounter in their efforts to promote End-time revival.	Comparative literature study. Information will be collected based on literature study.

## **1.11 EXECUTIVE SUMMARY**

This research proposal outlines a comprehensive study on the role of Pentecostal churches in End-time revival. By investigating the theological, historical, and practical aspects of this phenomenon, the research aims to contribute to the existing knowledge and provide valuable insights for both academic and religious communities. This research will adopt a comparative literature study to develop a comprehensive understanding of the subject. The findings may help inform church leaders, theologians, and believers on effective strategies and practices for fostering End-time revival in Pentecostal churches.

## CHAPTER 2

### **The fundamental theological beliefs and doctrinal foundations within Pentecostal churches particularly AFM that influence their understanding of End-time revival**

#### **2.1 INTRODUCTION**

The Pentecostal movement, one of the fastest-growing expressions of global Christianity, emerged from late nineteenth- and early twentieth-century Holy Spirit-led revivals (Kotze, 2016:178–179). The 1906 Azusa Street Revival in Los Angeles is widely recognised as foundational to modern Pentecostalism, sparking global missionary expansion (Inglehart, 2021:34; Kgatle, 2022:6). Influenced by the Wesleyan Holiness tradition, Radical Evangelicalism, the Keswick movement, and pre-millennialist thought, Pentecostalism developed a theological identity grounded in biblical authority and experiential spirituality (Nel, 2015:2; Kotze, 2016:178–182; Menzies & Menzies, 2000:22–25). Its doctrinal core—including Spirit baptism, spiritual gifts, divine healing, salvation, sanctification, worship, evangelism, and eschatology—shapes both personal piety and global mission.

For the Apostolic Faith Mission (AFM) of South Africa, these convictions are practically operational, informing the church’s missionary and prophetic mandate. Spirit baptism and spiritual gifts empower members for evangelism and social outreach, while eschatological beliefs regarding Christ’s imminent return motivate spiritual vigilance and global mission (Kotze, 2016:185–186; Kgatle, 2022:7). Doctrines of divine healing and holistic ministry guide community engagement, integrating spiritual renewal with practical transformation (Burger & Nel, 2008:213–215; Kgatle, 2017b:5). These theological foundations underpin worship, leadership, and evangelistic strategy, fostering participatory worship, active exercise of gifts, and a missional urgency aligned with the expectation of End-time revival (Williams, 2022:28; Nel, 2019a:1; Nel, 2019b:2).

In summary, the AFM operationalises Pentecostal theology by linking Spirit baptism, spiritual gifts, holistic ministry, and eschatology to concrete mission and revival practices. This integration ensures that spiritual renewal, social transformation, and global evangelism remain central to the church’s prophetic and missionary identity.

This chapter examines the core theological beliefs and doctrinal foundations of Pentecostal churches, with particular emphasis on the Apostolic Faith Mission (AFM), that shape their understanding of End-time revival.

## **2.2 FUNDAMENTAL THEOLOGICAL BELIEFS AND DOCTRINAL FOUNDATIONS WITHIN PENTECOSTAL CHURCHES**

Kotze (2016:178-179) highlights that the modern Pentecostal movement was significantly shaped by the revivals of the late 19th and early 20th centuries, which were driven by the Holy Spirit and impacted various mainline denominations. He notes that many of its fundamental principles and practices are shared with the evangelical churches from which Pentecostalism originated, reflecting a broader alignment with Arminian theology rather than Calvinist. According to Kotze (2016:179), these theological streams collectively shaped Pentecostalism's core beliefs and doctrines. The key theological beliefs and doctrines within Pentecostal churches that influence their understanding of End-time revival include salvation, justification through faith in Christ, sanctification, divine healing, the second coming of Christ, the authority of Scripture, the person and work of the Holy Spirit, Spirit baptism, spiritual gifts, evangelism and missions, worship and praise, sacraments, and eschatology (Nel, 2015:2; Kotze, 2016:178–182; Menzies & Menzies, 2000:22–25). This chapter will elaborate on each of these theological elements and examine how they shape Pentecostal theology and practice, with particular reference to the Apostolic Faith Mission (AFM).

### **2.2.1 Salvation**

Pentecostals have a distinctive experiential approach to salvation that is deeply rooted in their revivalist origins (Kotze, 2016:182). They emphasise the importance of experiencing God's real presence and power, as well as the gifts and manifestations of the Holy Spirit. Influenced by the American revivalist tradition, they view conversion as a quick and immediate event where a repentant sinner confesses their sins and seeks God's mercy to be reborn from a state of damnation to one of sainthood. In Pentecostal theology, Christ is present with believers exclusively through the Holy Spirit (Kotze, 2016:188; Vondey 2013:74). Vondey (2013:75) argues that the Holy Spirit

is seen as an experiential gateway to the story of salvation, which requires a spiritual response to enter God's presence.

Moller (1997:91) describes salvation as a shift from the kingdom of darkness to the kingdom of light. This means being liberated from the power of sin and the judgment that would have been upon a sinner. Furthermore, salvation restores one's relationship with God through faith in Jesus Christ. Moller (1997:96) outlines various aspects of salvation, each reflecting its unique significance. Faith establishes the believer's personal relationship with Christ, while conversion marks the shift from a self-centered, sinful life to one directed toward God. Justification grants forgiveness and acceptance through Christ's reconciliation, and rebirth restores spiritual life through the Holy Spirit. Adoption signifies inclusion into God's family. Salvation is attained through faith, repentance, acceptance of Christ's justification, receiving God's Word, and full surrender to the Lord. Moller (1997:97) describes salvation as a unified process rather than a strict sequence of steps, comparing it to the interconnected spokes of a wheel. While salvation is received in its entirety, its full realization comes with resurrection and glorification. Additionally, Moller (1997:107) stresses that salvation is not temporary but requires perseverance in faith, as emphasised in Matthew 24:13 and Mark 13:13.

Thompson (2010:2) and Warrington (2008:35) agree that Pentecostals believe that all of humanity is inherently sinful, which violates God's law and offends His holiness, disrupting relationships with God and each other. They view Jesus Christ as the Son of God who took on human form and redeemed the world through His sacrificial death (Rybarczyk 2018:80-82). Vondey (2017:52) notes that Pentecostals emphasise the resurrection and ascension of Christ as crucial to salvation, enabling the outpouring of the Holy Spirit. He states that their soteriology highlights the roles of both Christ and the Holy Spirit, viewing salvation primarily through the events of Pentecost rather than traditional atonement models. According to Milton (2020:229), Pentecostal view of salvation includes repentance, water baptism, and Spirit baptism as outlined in Acts 2:38. As a denomination within the Pentecostal tradition, the AFM also follows these teachings on salvation.

### **2.2.2 Justification by faith in Christ**

According to Moller (1997:135), the term "justification" comes from the Greek word *dikaiosis*, which refers to the act by which God declares people free from guilt and acceptable to Him (Romans 4:25; 5:18). Kotze (2016:264); Moller (1997:135) and Erickson (2001:319) agree that

justification highlights the legal or forensic aspect of salvation. They explain that because of sin, every person is guilty of having broken God's law and is subject to the judgment it demands. Pentecostals particularly AFM believe that Christ took upon Himself our guilt and punishment and made atonement for it on the cross (Moller, 1997:135). Moller states that by identifying with Christ through faith, we receive the justification, or acquittal He achieved.

### **2.2.3 Sanctification**

Kotze (2016:251) defines sanctification as a process involving spiritual purification and dedication, occurring in three stages: initially by God (positional sanctification), subsequently by the individual through living a holy life (practical or experiential sanctification), and finally upon the believer's death (ultimate sanctification). Erickson (2001:325) describes sanctification as the ongoing work of God in a believer's life, transforming them into the likeness of God and aligning their moral condition with their legal status before Him. He emphasises that sanctification is primarily the work of the Holy Spirit, applying the work of Jesus in the believer's life (1 Thessalonians 5:23; Titus 2:14; Ephesians 5:26; Galatians 5:16, 25). While God accomplishes sanctification, the believer participates through the removal of sinfulness and the development of holiness (Erickson, 2001:327).

Within Pentecostalism, sanctification is closely linked to baptism in the Holy Spirit. According to Kotze (2016:179), Pentecostal views on sanctification are rooted in the Holiness movement of the late 19th and early 20th centuries, which emphasised a second work of grace after conversion, resulting in a life of holiness and spiritual purity. Pentecostals interpret this experiential aspect of sanctification as preparing the believer for Spirit baptism, which empowers them for ministry, spiritual gifts, and a deeper intimacy with God. The Apostolic Faith Mission (AFM), as a Pentecostal denomination, reflects this understanding: sanctification is both the moral and spiritual preparation for the reception of the Holy Spirit, who then empowers the believer for service, witness, and participation in revival (Kotze, 2016:179).

Thus, in Pentecostal theology, sanctification and Spirit baptism are interrelated stages in the believer's spiritual journey: sanctification sets the moral and spiritual foundation, while Spirit baptism imparts empowerment for ministry and the manifestation of spiritual gifts, completing the believer's preparation for effective Christian witness and End-time revival.

#### **2.2.4 Divine Healing**

According to Kotze (2016:188) and Plüss (2011:305), divine healing is one of the characteristics of Pentecostal churches, including the AFM. Both authors agree that Pentecostals hold that healing is accessible to the church today just as it was in the Early Church, and they believe it is grounded in the atonement. This belief is supported by scripture, including Isaiah 53:3-5 and its reference by Peter in 1 Peter 2:24, which highlight that Jesus atoned for our sins and illnesses on the cross. Pentecostals believe that God's sovereignty means He responds to prayers, intervenes in situations, heals the sick, comforts those with broken hearts, saves the lost, baptises men, women, and children with the Holy Spirit, and engages with believers daily (Kotze, 2016:188).

De Wet (1989:71-72) emphasises the central role of healing and supernatural signs in the Apostolic Faith Mission (AFM) and the broader Pentecostal movement. Many black AFM members were sceptical of Western medicine, a perspective shaped by teachings on divine healing from both the Zionist movement and early Pentecostalism. From the inception of Zionism in South Africa and later the rise of Pentecostalism, faith in divine healing became especially appealing to black communities.

According to De Wet (1989:75), the AFM's perspective on medicine is deeply rooted in its belief in divine healing, in line with Pentecostal traditions worldwide. Pentecostals often cite Hebrews 13:8 ("Jesus Christ is the same yesterday, today, and forever") to reinforce their faith in miracles and supernatural interventions. Healing practices within the AFM include the laying on of hands, the gifts of healing, anointing with oil, the use of prayer handkerchiefs, and the prayer of faith. While speaking in tongues is a hallmark of Pentecostalism, the practice of praying for the sick predates the modern Pentecostal movement. Regarding other forms of medicine, the AFM generally supports the use of Western (biomedical) medicine alongside prayer, viewing it as complementary rather than contradictory to divine healing (Kgatle, 2018; De Wet, 1989:75). By contrast, the use of African Traditional Medicine is often discouraged, particularly when it conflicts with biblical principles or involves practices inconsistent with Christian faith (Sande, 2020). Consequently, AFM adherents typically integrate faith-based healing with modern medical treatment while exercising caution toward traditional African healing practices, reflecting a balanced approach that values both divine intervention and scientific medical care.

Furthermore, Burger and Nel (2008:38) note that John Graham Lake possessed exceptional understanding of the causes and treatment of various illnesses in the 20th century. He recognised that sickness involved more than just physical symptoms and that not all illnesses could be attributed solely to physical causes. His healing approach involved persistent prayer for full recovery, a principle he embraced and practiced even during his time in South Africa. Together, these perspectives reveal a rich theological and practical understanding of divine healing within the Pentecostal tradition including AFM.

Together, these perspectives highlight a comprehensive theological and practical understanding of divine healing within the Pentecostal tradition, including the AFM, showing that God's healing power not only meets physical and spiritual needs but also fuels revival by renewing faith, revitalizing the church, and empowering believers for ministry.

### **2.2.5 The second coming of Christ**

Williams (2022:28) and Nel (2019a:1) agree that the Pentecostal movement emerged during a period of heightened anticipation for Christ's return. According to them, the movement's mission was to prepare the world for His imminent arrival. They regarded the baptism of the Spirit and the accompanying speaking in tongues as signs that the last days had begun, making it essential to spread the gospel to people of all languages and nations. Nel (2019a:1, 20) explains that their belief in Christ's second coming was the primary motivation behind their actions and took precedence over everything else. Early Pentecostals saw the outpouring of the Spirit as a sign of the final global revival before Jesus' return, viewing Spirit Baptism as preparation for believers to become part of "the Bride" in the Rapture (Williams, 2022:32). This belief sparked a vibrant worldwide missionary movement.

Pentecostals, including the Apostolic Faith Mission (AFM), view the second coming of Christ as a central element of Christian eschatology. They affirm that Christ's return is certain, personal and visible to all (Matthew 24:30; John 14:3; Acts 1:11), though its exact timing remains unknown (Mark 13:32-33; Matthew 24:36-44; Acts 1:7) (Erickson 2001:384-385). Pentecostals believe that Christ will return in glory, accompanied by angels, to judge the nations and establish His millennial kingdom on earth (Matthew 25:31-46; 1 Thessalonians 4:16; Erickson 2001:386; Vondey 2023:223).

Within Pentecostal theology, Christ's return is understood in two phases: the rapture and the revelation (Erickson 2001:386). The rapture is a secret, imminent event in which believers are taken to be with Christ before the tribulation. After a period of great tribulation, Christ returns openly with His church to triumph over evil and establish His reign. This eschatological framework is generally associated with pre-tribulation premillennialism, which is widely embraced in Pentecostal circles (Vondey 2023:230).

Pentecostals also teach that the second coming includes the resurrection of the dead (1 Corinthians 15:51-52; John 5:28-29; Revelation 20:4-6), providing believers with hope and assurance of eternal life. Furthermore, it inaugurates the final judgment, which affirms the righteousness of believers and vindicates their faith before God (Erickson 2001:390-391). For the AFM, these teachings underscore the urgency of holy living, evangelism and readiness for Christ's return, forming a key aspect of the church's doctrine and practice.

The Pentecostal expectation of Christ's second coming is closely tied to the movement's emphasis on revival and empowerment. The imminent return of Christ motivates believers to pursue holiness, engage in evangelism, and participate actively in the work of the Spirit. Pentecostals view revival as both preparation for Christ's return and a demonstration of the Holy Spirit's ongoing work, empowering the church with spiritual gifts, boldness in witness, and transformative ministry. For the AFM, the eschatological hope of Christ's return thus reinforces a culture of spiritual renewal, active faith, and readiness for God's purposes in the last days.

### **2.2.6 The authority of Scripture**

According to Menzies and Menzies (2000:25), the Pentecostal revival started among Bible-studying Christians who sought truth over mere experiences. They assert that the revival's lasting success, unlike prior movements, is attributed to its strong commitment to the Bible's authority over beliefs, experiences, and practices. They state that from the beginning, leaders emphasised evaluating teachings and behaviours through the lens of the Bible, a value borrowed from fundamentalism.

According to Erickson (2001:77), Pentecostals believe that for the Bible to serve as God's voice to believers, the Holy Spirit must illuminate its meaning. They emphasise that the Holy Spirit works internally within the reader or hearer, bringing understanding, conviction of its divine

origin, and certainty of its truth. Additionally, Pentecostals uphold Scripture as the highest authority, shaping both their beliefs and their way of life (Erickson, 2001:80). This perspective is supported by Nel (2017:89), who notes that Pentecostal hermeneutics regards Scripture as “the primal point of reference for encounter with God ... and that one is able to read and understand it only through the work of the Holy Spirit.” Similarly, Stronstad (1995:45) argues that Pentecostal biblical interpretation depends on the Spirit’s role in bridging the gap between the ancient text and the contemporary reader, emphasising the active presence of the Spirit in illumining Scripture. As part of the Pentecostal tradition, the Apostolic Faith Mission (AFM) adheres to these teachings, viewing the Bible as God’s authoritative Word interpreted and applied through the ongoing work of the Holy Spirit.

### **2.2.7 The Holy Spirit and Baptism in the Spirit**

According to Nel (2015:2), Pentecostal spirituality places a strong emphasis on the Holy Spirit as foundational to its unique theological approach. Plüss (2011:305) notes that people familiar with Pentecostal beliefs often say Pentecostals involve the Holy Spirit in all aspects of their practice. Nel (2015:2) explains that Pentecostalism originated from the experience of Spirit baptism, highlighting a personal encounter with God’s presence that reveals His character and will directly to the believer.

Nel (2015:2) argues that Pentecostals believe the Holy Spirit, who inspired the Bible's authors, continues to enlighten modern readers within a community shaped by the Word. The Spirit not only illuminates Scripture but also guides and empowers both individuals and the church. The Spirit's signs and power are essential for addressing spiritual challenges, as mentioned in Ephesians 6:12. Nel states that the Word refers to the living Jesus, and while the Spirit operates in harmony with Christ, it is not limited to this role. The Bible holds little value without the Spirit's sovereign work, becoming insignificant if detached from the Spirit's experience (Nel, 2015:3). Pentecostals' understanding of God's presence and their approach to Scripture create a unique Pentecostal hermeneutic and spirituality that distinguishes them from other traditions.

Kotze (2016:183) argues that baptism with the Holy Spirit, marked initially by speaking in tongues, is the gateway for believers to enter the life of the Spirit and restore New Testament Christianity. However, he emphasises that living in the Spirit involves much more than speaking in tongues alone. Those baptised in the Holy Spirit must learn to develop and utilise spiritual gifts.

Paul encourages the Corinthian church to seek the "greater" gifts, particularly prophecy, while still valuing glossolalia (1 Corinthians 12:31, 14:1, 14:39). This indicates that the baptism of the Holy Spirit does not automatically equip one to use all spiritual gifts. Christians must also "grow in grace and in the knowledge of our Lord and Savior Jesus Christ" (2 Peter 3:18) to align with the Spirit of God, hear the Spirit's "voice," and follow the Spirit's guidance (Kotze, 2016:186; Thompson, 2010:2). Kremer (2010:73) states that by fully embracing the Holy Spirit, the Pentecostal movement effectively ministers through a revelation-based approach akin to that of the Ephesian Church. Kremer (2010:64) also argues that Jesus Christ empowered His Church solely through the Baptism of the Holy Spirit, and the impact of this power is evident in the many accomplishments of Pentecostals over the past century.

Menzies and Menzies (2000:22) and Kotze (2016:187) agree that experiencing God's presence is central to Pentecostal theology and influences their worldview. Pentecostals engage with Scripture, theology, and worship expecting to witness God's presence, believing that spiritual experiences cannot be fully understood intellectually and must be directly experienced. This emphasis on experience sets Pentecostals apart from other Christians (Menzies and Menzies, 2000:22; Kotze, 2016:187; Kremer, 2010:73). Despite facing rejection from other Christian communities, Pentecostals embraced this distinctive belief, seeing it as fulfilling the biblical prophecy of the latter rain. However, it took decades for most Pentecostals to acknowledge that their movement had earlier predecessors, making the revival, though remarkable, not entirely unique (Menzies and Menzies, 2000:22).

As a denomination within the Pentecostal tradition, the AFM also follows these teachings on the Holy Spirit and the Baptism in the Spirit.

### **2.2.8 Spiritual gifts**

According to Erickson (2001:280), Pentecostals believe that the Holy Spirit grants spiritual gifts to believers for the benefit of the church. Paul outlines these gifts in various passages, with Ephesians 4:11 referring to church offices as gifts from God, Romans 12:6-8 and 1 Peter 4:11 listing basic functions within the church, and 1 Corinthians 12:4-11 emphasizing special abilities given to believers. Pentecostals hold that spiritual gifts are given for the edification of the church body, not for individual gain (1 Corinthians 12:7; 14:5,12). They believe that no one possesses all the gifts, and each member of the church relies on others for a complete functioning body (1 Corinthians 12:28-30). While some gifts may be more visible, all are equally important (1

Corinthians 12:22-26), and the Holy Spirit distributes them according to His will (1 Corinthians 12:11).

Erickson (2001:281) explains that at the end of the nineteenth century, the Holy Spirit gained a central role in theology. He states that this shift began with incidents of speaking in tongues (glossolalia) in North Carolina in 1896. In Topeka, Kansas, Charles Parham, the leader of a small Bible school, left for a while, and during his absence, his students focused on studying the baptism of the Spirit. When Parham returned, the students unanimously concluded that the Bible teaches the baptism of the Spirit occurs after conversion and that speaking in tongues is a sign of receiving this gift. Erickson further highlights that the true rise of Pentecostalism occurred during meetings led by William J. Seymour, a black holiness preacher. These gatherings, known as the Azusa Street Meetings, took place in a former Methodist church in Los Angeles. The Pentecostal movement quickly spread across the United States and other countries, becoming a powerful influence in Latin America and other Third World nations.

According to Erickson (2001:282), Pentecostals and Charismatics differ in how they practice their charismatic gifts. In traditional Pentecostal churches, several members may speak or pray aloud simultaneously. In contrast, Charismatics often use their gifts privately during personal prayer time. Public displays of these gifts typically occur in smaller groups rather than during the main congregational worship service. Erickson notes that speaking in tongues (glossolalia) is the most prominent of these gifts.

As a denomination within the Pentecostal tradition, the AFM also follows these teachings on the Holy Spirit and the Baptism in the Spirit.

### **2.2.9 Evangelism and mission**

Nel (2015:4) and Menzies and Menzies (2000:22) highlight that Pentecostals prioritise evangelism and spreading the gospel. Pentecostals are seen as a movement focused on mission work, with the Apostolic Faith Mission leading this effort from the Los Angeles revival. They emphasise Spirit baptism as empowerment for evangelism and maintain a sense of urgency in their outreach efforts, which sets them apart from the later Charismatic Movement.

### **2.2.10 Worship and praise**

Menzies and Menzie (2000:24) note that from the beginning, Pentecostals have been known worldwide for their loud and joyful worship services. They mention that concert prayer, where the congregation vocally and collectively expresses their devotion to the Lord, is almost universally practiced. They also point out that raising hands is a typical response to experiencing God's presence and blessings. Since the early days, loud singing, hand clapping, and sometimes dancing in the Spirit have been common features of Pentecostal worship.

Kotze (2016:190) concurs with Kay and Dyer (2011:308) that Pentecostals are known for devoting substantial time and energy to praise and worship. They claim that Christians from traditional churches are drawn to Pentecostals' ability to worship God for extended periods purely for who He is, without making requests or adding conditions. Kotze (2016:190) also states that the baptism of the Holy Spirit enables believers to reach a previously unattainable level of worship. As a denomination within the Pentecostal tradition, the AFM also follows these teachings on the Holy Spirit and the Baptism in the Spirit.

### **2.2.11 Sacraments**

According to Moller (1998:122), Pentecostals, including the AFM, recognise only two sacraments: water baptism and holy communion. Both were instituted by Christ (Matthew 28:19; 26:17-28) and symbolise His redemptive work. Baptism represents Jesus' suffering, death, burial, and resurrection (Matthew 20:22; Romans 6:3-4; Colossians 2:11-12), while holy communion signifies His sacrifice on the cross and the shedding of His blood for humanity (Matthew 26:26-28; 1 Corinthians 11:23-29). These sacraments serve as both a memorial of God's work in Christ and an expression of believers' obedience and devotion (Erickson, 2001:479; Kotze, 2016:190).

In Pentecostal theology, participation in these sacraments is closely linked to revival. They provide opportunities for spiritual renewal, deepen awareness of God's presence, and empower believers for ministry. By reinforcing personal holiness and communal faith, baptism and holy communion create environments conducive to the outpouring of the Holy Spirit, fostering spiritual awakening and revitalization within the church (Anderson, 2004:158; Plüss, 2011:105).

### **2.2.12 Eschatology**

Williams (2022:28) emphasises that Pentecostal spirituality is deeply rooted in eschatology, which is central to its message and the movement's focus. Nel (2015:3) further explains that Pentecostal faith, worldview, experience, and practice are strongly eschatological. He asserts that the movement sees itself as a revivalist, restorationist, and primitivist force, aiming to revive the church's role as the 'eschatological mother' and highlighting the importance of teaching prophecy to its members. He states that this spirituality has its roots in the 19th-century evangelical awakenings, the holiness movement, and the healing movement. It reflects the eschatological tensions and fervour of the premillennial revivalism that spread across Europe and the United States during the latter half of that century (Nel, 2015:3).

Nel (2015:3) characterises Azusa Street in Los Angeles as a crucial site for the early 20th-century outpouring of the Holy Spirit, which occurred in "a humble stable" and broke down social barriers and racial divisions. Believers saw the baptism in the Spirit as a restoration of apostolic faith and power, essential for evangelizing the world in the end times. This event was viewed as eschatological, signifying the approaching Day of YHWH and the end of the current order, as prophesied in Joel 2:28–32 and Acts 2:16–21. As part of the Pentecostal tradition, the AFM adheres to these teachings on eschatology.

## **2.3 CONCLUSION**

The modern Pentecostal movement was shaped by Holy Spirit-led revivals in the late 19th and early 20th centuries (Kotze, 2016:178–179). Among these, the 1906 Azusa Street Revival in Los Angeles is widely recognised as foundational, inspiring a global missionary expansion (Inglehart, 2021:34; Kgatle, 2022:6). Pentecostalism drew from the Wesleyan Holiness tradition, Radical Evangelicalism, the Keswick movement, and pre-millennialist thought, developing a theological identity grounded in biblical authority and experiential spirituality (Nel, 2015:2; Kotze, 2016:178–182; Menzies & Menzies, 2000:22–25). Its core doctrines—including salvation, justification, sanctification, divine healing, Spirit baptism, spiritual gifts, evangelism, worship, sacraments, and eschatology—have not only shaped worship and spiritual practices but also equipped believers for active participation in God's mission (Anderson, 2004:156; Burger & Nel, 2008:213–215).

For the Apostolic Faith Mission (AFM) of South Africa, these theological beliefs are strategically linked to its missionary and prophetic task. Salvation and justification through faith provide the foundation for outreach, motivating members to share the gospel as part of preparing the world for Christ's imminent return (Nel, 2019a:1; Williams, 2022:28). Sanctification encourages holy living and ethical witness, reinforcing the church's credibility and social influence within communities (Kotze, 2016:185–186). Divine healing and holistic ministry underpin practical expressions of faith, allowing the AFM to address physical, social, and spiritual needs, thus demonstrating God's kingdom in tangible ways (Burger & Nel, 2008:213–215; Kgatle, 2017b:5).

Spirit baptism and the operation of spiritual gifts empower believers for evangelism, leadership, and prophetic ministry, enabling the AFM to fulfil its mission locally and globally (Kotze, 2016:185–186; Kgatle, 2022:7). Worship practices, including expressive and participatory praise, foster communal engagement and spiritual empowerment, reinforcing the church's identity as a Spirit-filled community prepared for revival (Nel, 2015:45; Plüss, 2011:102). Eschatological beliefs, particularly regarding Christ's second coming, instil urgency in missions and evangelism, framing both spiritual renewal and societal transformation as part of the AFM's prophetic mandate (Williams, 2022:32; Nel, 2019b:2).

Finally, sacraments such as water baptism and holy communion serve both as expressions of obedience and as symbols linking believers to the church's mission, reinforcing communal identity and commitment to the gospel (Erickson, 2001:479; Kotze, 2016:190). Through these doctrines and practices, the AFM operationalises Pentecostal theology into strategic action, ensuring that revival, evangelism, and social engagement are central to its mission.

In summary, Pentecostal beliefs and doctrinal foundations are not abstract concepts for the AFM; they are practical and missional, shaping spiritual formation, evangelistic outreach, prophetic engagement, and societal transformation, thereby advancing the church's pursuit of End-time revival.

## CHAPTER 3

### **The historical roles and effects of Pentecostal churches, particularly the AFM, in past revival movements**

#### **3.1 INTRODUCTION**

In the 20th century, the Pentecostal Movement emerged rapidly, spreading globally and placing renewed emphasis on the supernatural and the work of the Holy Spirit (Chua, 2017:121). Scholars such as Nel (2020:1–2), Kotze (2016:179), and Oliverio (2012:19) highlight that Pentecostal theology was shaped by four key traditions: the Wesleyan Holiness tradition, Radical Evangelicalism, the American Revivalist tradition, and the Keswick movement, alongside a coalition of pre-millennialist groups. These influences significantly shaped early Pentecostal beliefs, spiritual practices, and evangelistic strategies, providing the theological and practical framework for revival-oriented ministry.

For the Apostolic Faith Mission (AFM) of South Africa, these historical traditions are not merely contextual background; they directly inform the church's mission, evangelism, and revival-driven practices. The Wesleyan Holiness emphasis on personal sanctification underpins AFM discipleship programs, promoting holy living and ethical witness as preparation for Christ's return (Kotze, 2016:185–186). Radical Evangelicalism and American Revivalist methods shaped the AFM's focus on Spirit-led evangelism, revival meetings, and the expectation of supernatural manifestations such as healing and prophecy (Nel, 2020:2). Similarly, the Keswick tradition fostered an emphasis on the empowering work of the Holy Spirit, equipping believers with spiritual gifts for active engagement in both local and global mission (Oliverio, 2012:19).

The pre-millennialist perspective further shaped AFM eschatology, emphasizing Christ's imminent return and the church's responsibility to prepare the world through evangelism, social engagement, and revival-centred ministry. By integrating these historical theological influences, the AFM translates Pentecostal convictions into practical strategies that foster spiritual renewal, societal transformation, and End-time revival.

Understanding these historical roots clarifies how the AFM has adopted and adapted Pentecostal traditions to shape its prophetic and missional identity, with Spirit baptism, spiritual gifts,

evangelistic outreach, holistic ministry, and revival-oriented practices forming the core of its ongoing mission and engagement with society.

### **3.2 THE FOUR KEY TRADITIONS**

#### **3.2.1 Wesleyan Holiness Tradition**

Kotze (2016:179) notes that the Holiness movement emerged as Wesley's teachings spread across the United States. This movement, in turn, produced influential writers such as Phoebe Palmer, who authored *The Promise of the Father* in 1859, and William Arthur, who penned *Tongues of Fire* in 1856. Kotze (2016:179) states that two notable revivals occurred in the nineteenth century: one in England under the ministry of Edwin Irving in 1830, and another in South India led by J.C. Acroolappen in 1860, both featuring speaking in tongues and prophecy.

According to Kotze (2016:179), by the end of the nineteenth century, the Holiness movement had shifted its focus toward the "Pentecostal Reformation of Wesleyan doctrine" and the four themes of the full gospel. Both Kotze (2016:179) and Oliverio (2012:23) believe that this shift reflected the strong Methodist-Holiness influence over the Lutheran idea of simultaneously being a sinner and a saint, advocating a therapeutic rather than a forensic view of salvation (Oliverio, 2012:23). Naselli (2008:20) suggests that Wesleyan perfectionism, combined with American revivalism, led to the development of the Holiness movement, which began in 1835 with Phoebe Palmer's involvement in the Tuesday meetings. The movement's three most influential branches were Methodist perfectionism, Oberlin perfectionism, and the Higher Life movement. Oliverio (2012:21) adds that early Pentecostals embraced the Holiness doctrine of sanctification due to their predominantly Wesleyan-Holiness roots, though they were also shaped by "radical evangelical" piety. He argues that the theological principles of the Methodist tradition, the most prominent populist religious movement in 19th-century America, were widely adopted by early Pentecostals. The Wesleyan-Holiness tradition provided Pentecostalism with its Christ-centred "full gospel" framework, emphasizing salvation, sanctification, a restorationist spirit, and the imagery of biblical Pentecost, even incorporating the idea of a dispensation of the Spirit. In some cases, the pursuit of a second work of grace in sanctification became connected with the baptism in the Holy Spirit.

Nel (2020:1) and Oliverio (2012:22) concur that Wesley's Christocentric focus shaped Pentecostal theology, where Christ was seen as the Savior, Sanctifier, Baptiser in the Holy Spirit, Divine Healer, and Coming King. He states that Pentecostal teachings on salvation and sanctification, as well as their views on human nature, were heavily influenced by this heritage until Durham's "finished work" theology, which was more aligned with Reformed and Baptist thought, emerged to challenge it. He asserts that Wesley believed that conversion brought forgiveness for sins but left behind residual sin from the Fall, which could be addressed by a second work of grace, purifying the believer and instilling perfect love for God and humanity. Through the Methodist-Holiness perspective, overcoming sin was a key focus, in contrast to the Lutheran view of Christians as both sinner and saint. Oliverio (2012:23) believes that this framework replaced a legalistic view of salvation with a more therapeutic one, seeing forgiveness as healing and restorative. Wesley's doctrine of sanctification aimed to restore believers to the image of God, with Christ as the one who saves, sanctifies, and heals.

According to Oliverio (2012:23), restoration was a central theme in Wesley's theology. He believed that spiritual coldness had caused the decline of spiritual gifts and miracles after Constantine, with love among Christians waning and resulting in fewer extraordinary gifts. He states that Wesley's emphasis on the Holy Spirit's role in personal salvation and sanctification laid the groundwork for Pentecostal thought. His desire to restore a corrupt church to its original state became a key theme for Pentecostals. Although Wesley resisted Pentecostal imagery during his life, some of his followers began associating entire sanctification with the baptism in the Holy Spirit. He states that his successor, John Fletcher, advanced this idea, connecting entire sanctification to Spirit baptism and promoting a dispensational view of history, which divided it into three periods aligned with the Trinity, with a particular focus on the Book of Acts. Oliverio (2012:24) suggests that Fletcher's ideas influenced the American radical evangelical movement.

### **3.3 RADICAL EVANGELICALISM AND AMERICAN REVIVALIST TRADITION**

#### **3.3.1 Radical Evangelicalism: Charles Fox Parham**

A European American evangelist who was the first to develop the doctrine that speaking in tongues is the biblical evidence of the baptism of the Holy Spirit, based on Acts 2 (Kotze, 2016:180; Irvin, 2005:40). Both Kotze (2016:180) and Irvin (2005:40) assert that this belief led to the emergence of the modern Pentecostal Movement in 1901 at Charles Parham's Bible school in Topeka, Kansas.

They state that Parham taught that speaking in tongues was always a real foreign language given to Christians to aid in global missions. He also promoted ideas like British Israelitism, which were later rejected by most Pentecostals. However, after 1907, Parham's influence diminished, and his leadership remained relevant only in the Midwestern region. Nevertheless, his formulation of tongues as evidence of Spirit baptism and the practice of this teaching from 1901 onward earned him recognition as the "father" of modern Pentecostalism.

Möller (1975) and Kay (2009), as referenced in Kotze (2016:180), highlight Charles Parham's pivotal role in shaping early Pentecostal theology by establishing speaking in tongues as the definitive evidence of the baptism of the Holy Spirit. This conclusion was based on a study Parham assigned to his students and was the key to the birth of the Pentecostal movement. According to Kotze (2016), this phenomenon, beginning in Topeka, Kansas, and spreading to Azusa Street in Los Angeles, ignited a revival in the early 20th century that still impacts the global Church today.

Oliverio (2012:26) explains that a radical view of divine healing placed it "in the atonement," meaning that healing, like salvation, was available to all under specific conditions. This belief was supported by figures like Captain R. Kelso Carter, who taught that healing was a mechanical process and that ongoing illness indicated a lack of faith or sin, leading to the rejection of medical treatment. However, Carter later revised his view, recognizing that healing was subject to God's will. Key leaders of the late 19th-century Holiness movement, such as A.J. Gordon, A.B. Simpson, John A. Dowie, and Maria B. Woodworth-Etter, were pioneers of the healing message, which was later adopted by Pentecostals. They saw their ministries as part of the Church's return to a more spiritually pure and primitive state.

Wacker (2001:5–6) approaches Parham's ministry as part of a small, radical evangelical community in Topeka seeking a deeper spiritual experience beyond the established fourfold gospel. He interprets Parham's teaching on tongues as the "third blessing" following conversion and sanctification, a significant theological innovation in evangelical thought. While acknowledging scattered reports of tongues in earlier decades, Wacker suggests that Parham first encountered the phenomenon around 1900. His narrative traces the movement's expansion from Topeka to Houston in 1905, where William J. Seymour embraced the message and carried it to Los Angeles, sparking the 1906 Azusa Street Revival. From there, the movement spread to Chicago, the Northeast, Canada, and northern Mexico, attracting between 50,000 and 100,000 adherents by the early 1910s.

Marx et al. (2024:12–14) provide a more comprehensive theological and historical synthesis, identifying multiple influences on Parham’s thought: John Wesley’s Holiness theology, Dowie’s emphasis on divine healing, Simpson’s pneumatology, and Frank Sandford’s eschatological vision. They observe that Parham’s theology rested on three planks: tongues as initial evidence of Spirit baptism, Spirit-filled believers as the sealed Bride of Christ, and xenoglossia as a means for End-time evangelism. While he initially linked tongues to global missionary work, the failure of xenoglossic speech to function as an effective evangelistic tool led Pentecostals to reframe it as a prayer and praise language. This broader spiritual application associated tongues with joy, love, charismatic gifts, bold witness, deliverance ministry, and deeper holiness — a development that distinguished Pentecostalism from its Holiness roots.

Collectively, these scholarly perspectives portray Parham as a multifaceted and, at times, controversial figure—an innovator whose theological constructs became foundational to Pentecostal identity, a revivalist deeply influenced by the Holiness and divine healing traditions, and a radical evangelical whose doctrinal emphases achieved global dissemination despite the eventual decline of his personal influence. His enduring legacy is integral to comprehending both the inception and the subsequent theological development of the Pentecostal Movement.

### **3.3.2 American Revivalist tradition: William J. Seymour**

William J. Seymour, an African American Holiness preacher, became the primary leader of the Azusa Street Revival, which began in Los Angeles in 1906 (Kgatle, 2017a:322; Irvin, 2005:41). Prior to this, both Kgatle (2017a:322) and Irvin (2005:41) explain that Seymour studied under Charles Parham in Texas, where he learned that speaking in tongues was the initial evidence of the baptism in the Holy Spirit. Responding to an invitation from a small Black Holiness congregation in Los Angeles, Seymour accepted the role of pastor. However, when he preached Parham’s doctrine on tongues as the sign of Spirit baptism, he was expelled from the church (Kgatle, 2017a:322; Irvin, 2005:41).

Undeterred, Seymour began preaching on the front porch of a home belonging to supporters (Kgatle, 2017a:322; Irvin, 2005:41). Within weeks, the meetings drew increasing attention, attracting both Black and white worshippers. As attendance grew, gatherings moved to a building on Azusa Street, where the revival continued for three years. Both Kgatle (2017a:323) and Irvin

(2005:41) agree that Seymour was the central figure of the Azusa Street Revival. They note that although Seymour invited his former teacher Parham to preach, tensions emerged when Parham criticised the interracial fellowship and emotional intensity of the services. These authors emphasise that it was from Azusa Street—rather than through Parham—that the modern Pentecostal revival spread globally, aided by The Apostolic Faith newspaper and by visiting missionaries who carried the message abroad (Kgatle, 2017a:323; Irvin, 2005:41).

Marx et al. (2024:15) present a more critical view of Parham’s involvement, stating that his October 1906 visit to Azusa Street aimed to assert control over the revival. They note that Parham was repelled by the interracial fellowship, dismissing it as “hypnotism” and a “freak imitation” of Pentecost. According to Marx et al. (2024:15), the Azusa Street leaders rejected Parham’s authority, and he was never reconciled with Seymour. They further observe that Parham fell into obscurity following his 1907 arrest on unproven charges of sodomy, while his doctrinal contributions—especially the classical Pentecostal teaching on Spirit baptism—were downplayed as later leaders distanced themselves from him. Marx et al. (2024:15) also highlight that several Holiness denominations, such as the Church of God in Christ, the Pentecostal Holiness Church, and the Church of God, adopted Pentecostal theology while retaining much of their perfectionist heritage, incorporating Spirit baptism with glossolalia as a “third blessing.”

By 1915, most of the white members had departed, and the Azusa Street Mission continued as a predominantly Black Pentecostal congregation under Seymour’s leadership (Kgatle, 2017a:323; Irvin, 2005:41). Although he was later sidelined from national Pentecostal leadership, Seymour’s influence remained profound. From Azusa Street, the modern Pentecostal movement emerged as a global phenomenon, with Seymour widely regarded as its “father.” His ministry, grounded in the baptism of the Holy Spirit and speaking in tongues, also championed racial reconciliation and inclusivity (Kgatle, 2017a:323; Irvin, 2005:41). He believed that the true evidence of Spirit baptism was unity among believers of different racial and cultural backgrounds. The revival (1906–1909) embodied this vision, demonstrating through the Spirit’s power the possibility of social harmony and spiritual renewal. Seymour’s leadership thus became foundational in shaping global Pentecostalism—linking personal holiness, evangelistic zeal, and a vision for a just, inclusive spiritual community (Kgatle, 2017a:323; 2017b:4).

### **3.4 THE KESWICK MOVEMENT**

Both Kotze (2016:181) and Oliverio (2012:27) concur that the Keswick movement emerged from Anglican Evangelicalism in Britain and adopted a distinct approach to holiness and spiritual empowerment compared to the American Holiness tradition. While it was influenced by American Holiness teachings, the Keswick movement rejected the Wesleyan doctrine of entire sanctification. Instead, it emphasised the "fullness of the Spirit" as essential for living a consistent Christian life. This infilling of the Spirit was seen as separate from regeneration, providing believers with spiritual power rather than eliminating sin, setting it apart from the perfectionist ideals of American Holiness theology. Furthermore, the Keswick movement encouraged ongoing "fillings" of the Spirit, viewing them as sources of spiritual empowerment rather than moral purification (Oliverio, 2012:27).

Keswick's Reformed view of sanctification, particularly its "finished work" doctrine, portrayed sanctification as a gradual, ongoing process rather than a singular crisis experience (Kotze, 2016:181; Oliverio, 2012:28). Both authors agree that the movement emphasised premillennialism, faith healing, and spiritual gifts, while sharing many revivalist practices with its American Holiness counterparts. In the United States, the Christian and Missionary Alliance (CMA), founded by A.B. Simpson, was significantly influenced by Keswick teachings. Although the CMA did not officially endorse Pentecostalism, several prominent figures, such as Frank Boyd and J. Roswell Flower, eventually embraced Pentecostalism during the early development of the Assemblies of God. The CMA's neutral position, summarised by the phrase "Seek not, forbid not," allowed many ministers to adopt Pentecostal practices, including speaking in tongues, without facing formal opposition (Kotze, 2016:181; Oliverio, 2012:28). This openness facilitated the integration of Keswick and Pentecostal teachings in the early stages of the Pentecostal movement.

### **3.5 THE COALITION OF PRE-MILLENNIALISTS**

According to Oliverio (2012:29), Robert Mapes Anderson's influential thesis argued that premillennial escapism was the initial draw for those on society's margins to Pentecostalism. He states that it served as the movement's theological foundation, offering the socially deprived an eschatological hope. While Anderson's view presents a critical perspective, more sympathetic observers also recognised the connection between a pessimistic outlook on the future of the world and a pneumatological focus on the heavenly realm.

Modern premillennialism is often traced back to John Nelson Darby, a member of the Plymouth Brethren movement in 19th-century England (Oliverio, 2012:29). Darby's dispensational premillennialism spread to American radical evangelical and Holiness circles through the Niagara Falls Bible and prophecy conferences, the rise of Bible institutes within revivalist and evangelical traditions, and the widespread influence of the Scofield Reference Bible. Early Pentecostal forerunners, including A.B. Simpson and the Christian and Missionary Alliance (CMA) as well as A.J. Gordon and his followers, were among the first to connect a premillennial worldview with an emphasis on missionary work and the restoration of "early Christian vitality," which included the exercise of apostolic power and spiritual gifts.

Oliverio (2012:29) states that although early Pentecostals were rooted in dispensational premillennialism, they adapted the framework to reflect their own experiences of God's work. Rather than adopting the seven-stage dispensational structure found in the Scofield Reference Bible, Pentecostals developed an eschatological model centred around the concept of the "Latter Rain." This theme was drawn from biblical passages describing Palestinian weather patterns, where the early rain was followed by the "Latter Rain." Early Pentecostals used this motif to describe the current outpouring of the Holy Spirit, viewing it as a restoration of apostolic faith in preparation for the "Blessed Hope"—the return of Jesus Christ and the unfolding of pretribulational, premillennial events.

### **3.6 THE HISTORY OF THE AFM**

Kgatle (2017a:1–2), De Wet (1989:51–58), and Burger and Nel (2008:55–56) note that the Apostolic Faith Mission (AFM) of South Africa was founded by American missionaries in Doornfontein on 25 May 1908, with John G. Lake and Thomas Hezmalhalch playing key roles in its establishment and in linking it to the Azusa Street Revival. A key similarity among these authors is their acknowledgment of the Azusa Street Revival's profound influence on shaping the AFM's early practices and teachings. For instance, both De Wet (1989:55–56) and Burger and Nel (2008:55–56) emphasise the pivotal roles of Lake and Hezmalhalch in transmitting Pentecostal doctrines such as the baptism in the Holy Spirit, speaking in tongues, and divine healing to South Africa. This shared emphasis on the spiritual and doctrinal foundations of the AFM underscores the enduring impact of the revival on the spread of Pentecostalism in the country.

However, the authors diverge in their treatment of the AFM's historical development. Kgatle (2017a:1–2) draws attention to the racial segregation that emerged within the AFM, highlighting systemic discrimination that divided the church into racially distinct sections. His analysis offers a socio-political perspective, focusing on the exclusion of Black pastors from leadership and the resulting formation of independent churches. In contrast, De Wet (1989:51–56) and Burger and Nel (2008:55–56) provide a historical–theological narrative of the AFM's early growth, tracing its informal beginnings in Doornfontein and its gradual institutionalisation. De Wet (1989:55–56) specifically discusses the church's early lack of formal structure and its eventual movement toward official recognition, noting that it was only in 1961 that the AFM achieved full church status in South Africa.

Furthermore, the authors align in recognising that the movement's name, "Apostolic Faith Mission", was deliberately chosen to reflect its connection to the Pentecostal mission emerging from Azusa Street. Both De Wet (1989:57–58) and Burger and Nel (2008:66) trace the name's origins to Charles Parham's early revivalist movements and the influence of early Pentecostal pioneers. Kgatle (2017a:2), while affirming this spiritual lineage, highlights that as the AFM expanded, its structure became increasingly entangled with South Africa's racial politics, shaping its long history of division and eventual pursuit of unity.

In summary, while all three authors acknowledge the significant Pentecostal influence of Lake and Hezmalhalch's leadership in the AFM's formative years, they differ in emphasis: Kgatle (2017a) foregrounds racial divisions and institutional challenges; De Wet (1989) focuses on the church's early growth and organisational development; and Burger and Nel (2008) stress the theological underpinnings and the AFM's role in the global Pentecostal movement. Despite these differing perspectives, all three converge on the understanding that the AFM's origins are deeply rooted in the Azusa Street Revival and that this foundation continues to define its Pentecostal identity and revival heritage.

### **3.7 CONCLUSION**

In conclusion, the rise of the Pentecostal Movement in the 20th century represented a significant shift in Christian spirituality, marked by an emphasis on the supernatural and the active presence of the Holy Spirit (Chua, 2017:121; Kotze, 2016:178–179). This movement drew from a diverse

array of historical church traditions, including the Wesleyan Holiness tradition, Radical Evangelicalism, the American Revivalist tradition, and the Keswick movement (Nel, 2020:1–2; Oliverio, 2012:19). As a result, Pentecostal theology emerged from the convergence of these influences, incorporating key concepts such as Spirit baptism, divine healing, and sanctification (Kotze, 2016:185–186; Menzies & Menzies, 2000:22–25). Converts from the Christian and Missionary Alliance and other Reformed or Baptist backgrounds further enriched the movement’s theological framework (Nel, 2020:2; Anderson, 2004:156), while 19th-century Anglo-American premillennialism shaped Pentecostal eschatology, emphasizing the church’s role in preparing for Christ’s imminent return and restoring the “apostolic faith” (Williams, 2022:28; Nel, 2019a:1–2).

For the Apostolic Faith Mission (AFM) of South Africa, these historical influences are not merely background; they directly inform the church’s mission and revival-oriented strategies (Kgatle, 2017b:5; Burger & Nel, 2008:213–215). The theological emphases inherited from these traditions underpin AFM evangelism, Spirit-led ministry, social engagement, and holistic practices, which collectively aim to foster spiritual renewal and societal transformation (Kotze, 2016:185–186; Kgatle, 2022:7). By situating the AFM within this broader Pentecostal heritage, it becomes clear that the church’s contemporary mission—promoting revival, equipping Spirit-empowered believers, and advancing both personal and communal transformation—is a direct continuation of these historical theological trajectories (Kgatle, 2017a:7–9; Nel, 2020:2). Thus, the AFM embodies the convergence of historical Pentecostal convictions and active, mission-driven praxis, demonstrating the tangible link between Pentecostal origins and its present-day prophetic and missional task.

## **CHAPTER 4**

### **Practices, Strategies, and Initiatives Pentecostal Churches Use to Foster End-Time Revival focusing on the AFM**

#### **4.1 INTRODUCTION**

Pentecostalism is a diverse and rapidly growing movement that emphasises an experiential approach to salvation, shaped by revivalist origins and the power of the Holy Spirit (Kotze, 2016:182; Parker, 2014:313, Burger and Nel, 2008:25). Despite its diversity, Pentecostals share common operating practices, strategies, and initiatives that contribute to their global influence. This chapter will explore key practices such as revivalism, transformative worship, spiritual renewal and physical engagement, church growth, prayer and fasting and signs, wonders and miracles. It will also examine core strategies, including evangelism, church planting, media outreach, and multicultural engagement and inclusivity, discipleship and leadership development, collaboration and unity and holistic ministry which drive Pentecostal expansion. Additionally, the chapter will discuss initiatives focused on social outreach, and Spirit baptism and empowerment, a calling to the ministry of reconciliation, Collaboration Between Pentecostal Churches, NGOs, and Government, Camp Conferences and Global Missions which enhance community impact and sustain Pentecostal influence. Special attention will be given to how these elements are implemented within the Apostolic Faith Mission (AFM) to foster End-time revival.

#### **4.2 PRACTICES**

##### **4.2.1 Revivalism**

Revivalism remains a central practice through which Pentecostals, particularly within the Apostolic Faith Mission (AFM), actively prepare for and seek to foster End-time revival. Burger and Nel (2008:25) trace the spiritual roots of the AFM to the 1860 revival within the Dutch Reformed Church in South Africa, which was itself influenced by the global awakenings of 1858 in America and Britain. Marked by prayer, repentance, and spontaneous manifestations of the Holy Spirit, this revival laid the groundwork for a culture of spiritual expectation. Later revivals in 1874 and 1884, including the conversion of P.L. le Roux—who would later become the first president of the AFM—intensified this spiritual hunger and paved the way for the acceptance of Pentecostal

teachings in 1908. These revivals were more than isolated events; they were part of a broader pattern of Spirit-led renewal that shaped the AFM's identity and mission.

Peterson (2020:218) further emphasises that Pentecostalism as a whole is inherently revivalist, viewing itself as a restoration of the original Pentecost through the outpouring of the Holy Spirit and the return of charismatic gifts. For Pentecostals, revivalism is not merely historical—it is a continual expectation and practice aimed at ushering in a final, global move of God. Revival events such as the Azusa Street revival (1906), the Topeka outpouring (1901), and the Camp Creek revival (1886), alongside corresponding global movements in Wales, India, and Korea, serve as enduring models of how God moves through revival to transform individuals and societies.

Wilkinson and Althouse (2010:29–32) provide an alternative expression of revivalism through their analysis of the Hebden Mission. Unlike Azusa Street, which focused on evangelistic fervor, the Hebden prioritised the power of the Spirit for healing, empowerment, and deep spiritual renewal. Their strategic and Spirit-led gatherings demonstrated how revival could be both spiritually intense and practically transformative, drawing middle-class believers into a deeper engagement with divine power. This example reveals the diverse expressions revivalism can take, from mass evangelism to personal and communal renewal, always aimed at preparing the Church for the End-time harvest.

Together, these perspectives show that revivalism in the AFM and broader Pentecostal tradition is more than emotionalism, it is a Spirit-driven discipline, rooted in historical experience, theological expectation, and practical engagement. It continues to serve as a vital mechanism for spiritual renewal, community transformation, and eschatological anticipation.

#### **4.2.2 Transformative Worship**

Transformative worship is central to fostering End-time revival in Pentecostalism, including the Apostolic Faith Mission (AFM). Kotze (2016:190) notes that Pentecostals emphasise praise and worship as expressions of God's sovereignty and worthiness, serving as a powerful spiritual practice. Kay and Dyer (2011:308) argue that Pentecostal worship's extended, unstructured praise sessions attract individuals from traditional churches, especially with the added dimension of praying in tongues, deepening spiritual engagement and promoting a profound worship experience.

Miller and Yamamori (2007:23-24) highlight that worship is at the heart of Pentecostalism, with music as its primary medium. Pentecostal worship, whether in intimate settings or large theatres, creates an emotional connection through accessible instrumentation and lyrics that express sorrow, joy, and hope for transformation. This dynamic worship experience can involve dramatic or quiet healing moments, which strengthen believers' faith and commitment to Pentecostal Christianity.

The structure of Pentecostal worship, as described by Miller and Yamamori (2007:138-141), begins with energetic songs that draw the congregation in and transitions into reflective, prayerful music inviting the Holy Spirit. The worship is spontaneous and participatory, with tailored styles to suit local contexts and demographics. However, the commercialization of worship in some areas risks reducing its authenticity.

Nel (2019b:2) emphasises the inclusive nature of Pentecostal worship, where all individuals, regardless of age or background, actively participate. This approach enables youth and untrained individuals to engage in ministry, share testimonies, and exercise spiritual gifts. The focus on communal participation, or *koinonia*, connects believers to the Holy Spirit's empowering presence, creating a vibrant, transformative worship environment.

In conclusion, transformative worship is vital for revival in Pentecostal churches like the AFM. By combining emotional engagement, spiritual encounters, and inclusive participation, Pentecostal worship fosters a deep connection with the Holy Spirit, empowering individuals and drawing them into a community of faith and revival.

#### **4.3 SPIRITUAL RENEWAL AND PHYSICAL ENGAGEMENT**

The Apostolic Faith Mission (AFM), as a Pentecostal church, fosters End-time revival through both spiritual renewal and physical engagement, reflecting a holistic approach to transformation. Spiritual renewal within the AFM often begins with personal conversion and Spirit baptism, leading to deeper experiences through glossolalia, healing, prophecy, and deliverance (Poloma & Hood, 2008:69–70). These manifestations are seen as evidence of the Holy Spirit's active presence, bringing personal revival and empowering believers for ministry.

In line with the broader Progressive Pentecostal movement, the AFM integrates spiritual practices with development-focused ministry. Kgatla (2023:6) notes that churches like the AFM confront poverty and suffering not only as social issues but as spiritual battles, using prayer and deliverance to address the root causes. Anderson (2000:90) emphasises that African Pentecostals, including the AFM, believe the same God who saves also heals and provides, linking spiritual salvation to physical well-being.

Miller and Yamamori (2007:48–50) highlight how Pentecostal churches, including AFM congregations, are moving from charity-based approaches to sustainable community empowerment. This includes job creation, youth mentorship, and infrastructure development. These initiatives demonstrate the AFM's commitment to revival that transforms both individual lives and entire communities, aligning with its mission to prepare people, spirit, soul, and body, for the coming of Christ.

#### **4.3.1 Church growth**

The growth of Pentecostal churches, especially the Apostolic Faith Mission (AFM), can be attributed to both functional and substantive factors, as highlighted by various authors. Miller and Yamamori (2007:22-25) emphasise that Pentecostalism offers both social and spiritual solutions, particularly for individuals facing hardship or isolation in urban areas. The church provides a sense of community, dynamic worship, and healing, which resonate with individuals seeking transformative spiritual experiences.

De Wet (1989:320) distinguishes between social service, which addresses immediate needs, and social action, which aims to transform societal structures. He aligns with Wagner's theory that both forms of ministry contribute to church growth. This aligns with AFM's focus on evangelism and social outreach, as noted by Burger and Nel (2008:287), who observe that AFM's growth is driven by its commitment to both spiritual and social ministry, with church plants and community outreach attracting new members.

Burger and Nel (2008:120) further highlight that during the hardships of the 1939-1945 war, the AFM experienced significant growth, with new congregations, missions, and converts. They note that the AFM's emphasis on the baptism of the Holy Spirit, combined with its social service efforts, fostered spiritual and numerical growth, particularly during times of crisis. Additionally, the

construction of church buildings and pastors' residences during the apartheid era symbolised divine provision and contributed to a sense of unity and growth within the church (Burger & Nel, 2008:287).

In conclusion, the AFM's expansion results from a combination of spiritual practices such as dynamic worship and the baptism of the Holy Spirit and social engagement, which meets the needs of marginalised communities, fostering both spiritual and numerical growth.

#### **4.4 PRAYER AND FASTING**

Different scholars highlight the role of prayer and fasting in fostering revival within Pentecostalism. Miller and Yamamori (2007:144-146) describe Pentecostal prayer as deeply experiential and communal, marked by intercession, healing, and charismatic expressions like speaking in tongues. They emphasise its adaptability and belief in ongoing divine communication through scripture, dreams, and visions. In contrast, Ostrander (2000:6-8) examines historical Protestant traditions, where prayer was more structured, influenced by revivalists like Cotton Mather and Charles Finney, who emphasised its role in societal transformation. While both perspectives view prayer as transformative, Pentecostalism leans toward experiential spirituality, whereas Protestant revivalism is more doctrinally structured.

Within the AFM, De Wet (1989:140-141) highlights Ngidi's forty-day fast, driven by a deep spiritual hunger and a desire for the Holy Spirit's power. The result was extraordinary miracles—the blind saw, the deaf heard, and the lame walked. His wife, Regina, was also healed of asthma. Erasmus (in De Wet, 1989:41) reports that during one of Ngidi's evangelistic campaigns, ten blind individuals regained their sight. Ngidi's commitment to prayer and fasting not only strengthened his ministry but also ignited revival, aligning with Matthew 17:21, "But this kind does not go out except by prayer and fasting."

Together, these scholars affirm that prayer and fasting are central to revival, yet their approaches differ—Miller and Yamamori highlight its mystical, ongoing revelatory nature, Ostrander focuses on structured revivalist traditions, while De Wet showcases its transformative power through Pentecostal leaders like Ngidi.

#### 4.5 SIGNS, WONDERS, AND MIRACLES

Signs, wonders, and miracles are central to fostering End-time revival within Pentecostalism, particularly in the AFM. Scholars emphasise different facets of this practice, highlighting its theological foundation, historical development, and ongoing influence in the movement.

Miller and Yamamori (2007:45) argue that while dramatic miracles may be rare, the expectation for divine intervention remains strong, especially in regions with limited medical access. They highlight cases in India, Poland, and Hong Kong where prayer led to healings, including a revival from apparent death. These examples illustrate the deep connection between faith, healing, and community in Pentecostalism, emphasizing the belief that divine power can manifest through prayer, even in the absence of medical explanations. Miller and Yamamori acknowledge both psychosomatic factors and the possibility of supernatural intervention, underlining the integral role of faith in healing.

In contrast, Burger and Nel (2008:56-57) offer a more historical perspective on the AFM's foundation in divine healing. They trace the influence of early leaders like John G. Lake and P.L. le Roux, who taught that sickness was a result of Satan's work and that healing was God's will. In 1911, the AFM reported over 2,000 confirmed healings, with church magazines publishing testimonies that bolstered the faith of believers. These miraculous events contributed significantly to the AFM's rapid growth, although over time, the movement has embraced medical science as complementary to divine healing, rather than opposing it.

Kgatle (2016:330) emphasises the role of divine healing in John G. Lake's ministry, particularly through large-scale campaigns where he laid hands on the sick, performed miracles, and was even credited with raising the dead (Nel, 2016:65; Kgatle, 2015:175). He asserts that Lake's focus on healing from 1910 to 1912 created a legacy that continues to influence Pentecostal movements in Africa. His congregation believed that prayer over newsletters could transfer God's power to the recipients, mirroring the biblical stories of Paul's handkerchiefs. Kgatle (2016:331) states that Lake's successor, Elias Letwaba, continued this tradition, with notable miracles such as healing a baby with a broken neck. Letwaba's ministry also included a powerful healing of a farmer's wife, showcasing the connection between humility and divine intervention. His work in Zimbabwe led to the healing of over ten thousand people and the conversion of over a hundred thousand souls (Kgatle, 2016:331).

These perspectives collectively underscore the pivotal role that signs and wonders play in fostering revival within the AFM. While Miller and Yamamori (2007) discuss the global context of Pentecostal healing, Burger and Nel (2008) focus on its historical significance within the AFM, and Kgatle (2016) highlights the continuing impact of these miraculous practices on the movement. Together, these scholars illustrate how the expectation of miracles serves as both a catalyst for revival and a means of strengthening faith, maintaining a deep connection between divine healing and Pentecostal identity.

## **4.6 STRATEGIES**

### **4.6.1 Evangelism**

Different scholars highlight evangelism as a key strategy in fostering End-time revival within Pentecostalism, particularly in the Apostolic Faith Mission (AFM). Burger and Nel (2008:473–474) note that in its early days, the AFM was known for its deep passion for evangelism. Every Spirit-filled member was seen as a soul-winner, not just pastors. Services focused on reaching the lost, with Sunday evenings reserved for evangelistic preaching and altar calls. Weekly open-air and tent meetings were common, and despite limited resources, AFM missionaries took the Gospel to unreached areas in South Africa and across Africa.

Burger and Nel (2008:471) highlight the success of Judea Harvest, a project launched in 1999, which continues to grow across Southern Africa. Thousands are being healed and discipled weekly, and over 1,000 church leaders have received ministry tools like tents and training. Currently, 6,000 leaders in 17 countries are using 1,300 tents for outreach. The unity in this mission is driving a powerful move of God, with 20–30 new tents deployed monthly, making a significant but immeasurable impact across the region.

De Wet (1989:355-356) attributes the AFM's growth to its dynamic and flexible evangelistic approach, which prioritises spiritual experience over doctrinal debates. He highlights the effectiveness of open-air meetings, tent revivals, and healing ministries in attracting new converts, particularly among nominal Christians and the poor. His analysis underscores the importance of lay leaders in expanding the church's reach and ensuring long-term congregational growth. De Wet presents evangelism as a movement driven by the power of the Holy Spirit, fostering an

environment where miracles, such as healing and deliverance, play a significant role in conversion and church expansion.

Clarke (2009:176-180), on the other hand, examines evangelism through the lens of South Africa's racial and political history. He notes that while White AFM members initially led mission work, evangelism later became more prominent among Black, Coloured, and Indian communities, particularly through figures like Nicholas Bhengu. Clarke also highlights how initiatives such as Project Judea in the 1990s enabled local leaders to take ownership of evangelism, marking a shift from paternalistic outreach to indigenous leadership. He emphasises how evangelism in the AFM not only served a spiritual purpose but also played a role in addressing social divisions, ultimately fostering church growth across racial lines.

Mofokeng and Modise (2019:9-10) offer a different perspective, arguing that evangelism played a transformative role in moving the AFM away from Zionist Pentecostalism toward a more evangelical identity. They highlight the contributions of Richard Ngidi and Reinhard Bonnke, whose large-scale crusades led to rapid church growth. Ngidi's pioneering tent evangelism resulted in the establishment of 176 new churches in Natal between 1965 and 1985, a growth far exceeding earlier AFM expansions (Burger & Nel, 2008). Bonnke's Christ for All Nations, founded in 1975, further amplified AFM's evangelistic reach beyond South Africa. They argue that evangelism in the AFM was not only about numerical growth but also about solidifying Pentecostal theology and identity, ensuring that revival remained central to the movement's mission.

Ngidi's ministry is a prime example of how evangelism fuelled revival within the AFM. According to De Wet (1989:41), Erasmus reports that during one of Ngidi's evangelistic campaigns, ten blind individuals regained their sight. When he started his ministry in Natal and KwaZulu, there were only nine AFM assemblies, but under his leadership, this number expanded to 212, with full-time workers growing from 13 to 175. Additionally, he broke new ground by involving black women in ministry, training 30 women who contributed to the establishment of new assemblies. His emphasis on evangelism not only led to church expansion but also empowered marginalised groups within the movement.

De Wet (1989:142) highlights Ngidi's far-reaching impact, extending beyond South Africa as he ministered across Southern Africa and Europe while serving on the AFM Executive Committee for 15 years. His commitment to evangelism ignited revival among black pastors, leading to

extensive tent campaigns. Through fasting, prayer, and healing, he strengthened faith in the Holy Spirit's miraculous power. Ngidi remained apolitical, reinforcing the AFM's stance on neutrality. His ministry left a lasting legacy, shaping the AFM's evangelistic mission and spiritual practices, aligning with Mark 16:15, "Go into all the world and preach the gospel to all creation."

Together, these scholars present a multifaceted view of AFM's evangelistic efforts. Despite these different angles, all agree that evangelism has been central to AFM's expansion, revival, and leadership development.

#### **4.6.2 Church planting**

Church planting is a central strategy employed by Pentecostal churches, including the Apostolic Faith Mission (AFM), to foster End-time revival. Wagner (1990:12) highlights that while some denominations in the U.S. have faced decline, those that have focused on church planting have experienced significant growth. Specifically, the Assemblies of God, a prominent Pentecostal denomination, has consistently been among the fastest-growing churches, largely due to its strong emphasis on church planting. In the late 1980s, the Assemblies of God set ambitious goals for the 1990s, including planting 5,000 new churches (Wagner 1990:14). Wagner (1990:20–21) argues that church planting is a biblical imperative, rooted in the New Testament model of spreading the gospel, and provides several practical benefits such as denominational survival, leadership development, and revitalization of existing congregations.

Towns (2018:252–254) further elaborates on the diverse methods of church planting, including multisite expansion, agency-based planting, and the house church movement. These models provide different pathways for churches to grow, often using innovative approaches like digital platforms for media churches. The AFM, like other Pentecostal denominations, has adapted these methods to reach broader communities, with a focus on flexibility and responsiveness to the needs of new believers.

In contrast, Stetzer and Garrison (2008:2–3) emphasise the global phenomenon of Church Planting Movements (CPMs), particularly in regions of Asia, Africa, and Latin America. These movements, which are indigenous and rapidly multiplying, have seen millions of conversions and new churches planted. CPMs prioritise local leadership, lay involvement, and the multiplication of churches, which aligns with the Pentecostal emphasis on rapid expansion and revival. Unlike traditional

models, these movements emerge organically from within communities, expanding as new churches continually plant others.

Paas (2016:2–5) provides a historical perspective on church planting, noting that while the language of planting in the New Testament focuses on the gospel message rather than the church itself, later ecclesiology connected the idea of planting directly to the church. Paas (2016:6–9) argues that the term "church planting" did not appear in Scripture but emerged later, with early church fathers like Irenaeus linking planting to the establishment of the church as a divine initiative. Paas (2016:17–20) traces the evolution of church planting from the Reformation to modern evangelical practices, which focus on rapid growth and efficiency. He identifies three key motives for church planting in Europe: confessional purity, evangelistic growth, and innovation in mission, which often overlap in practice (Paas 2016:20–23).

In conclusion, while Pentecostal church planting, as seen in the AFM, is deeply rooted in biblical principles, it has adapted and evolved through historical and contextual changes. The AFM and similar Pentecostal groups continue to use church planting as a primary strategy for fostering revival, drawing from both traditional and modern approaches to reach new communities.

#### **4.6.3 Media outreach**

Pentecostal churches, including the Apostolic Faith Mission (AFM) in South Africa, increasingly use media outreach as a core strategy to drive End-time revival and expand their reach. Scholars like Sircar and Rowley (2019:1) highlight how megachurches such as Hillsong leverage social media to spread revival messages, livestream services, and build global spiritual communities, using platforms like Facebook, YouTube, Twitter, and Instagram as part of a digital revival strategy (Sircar & Rowley, 2019:5–8). In contrast, mainline churches like the Church of England tend to use social media mainly for internal communication rather than evangelistic outreach (Sircar & Rowley, 2019:4).

This trend is mirrored in Africa, where Charismatic-Pentecostal churches, including the AFM, employ media to extend the presence of the Holy Spirit beyond physical church walls (Hüwelmeier & Krause, 2009:85–88). The AFM has embraced livestreaming, mobile apps like Major 1 Connect, and professionally produced online content to maintain engagement with congregants and attract new followers, particularly during the COVID-19 pandemic (Kgatle, 2020:3–4). African

Pentecostal leaders also recognise media's capacity to stage healing services and dramatized worship, turning them into digital spectacles that shape public perception and enhance spiritual anticipation (Zaluchu, 2021:3–4).

Through these strategies, the AFM uses media not merely as a communication tool but as a deliberate method of evangelism and church growth. Digital platforms allow the AFM to reach wider audiences, cultivate spiritual authority, and participate in a global Pentecostal revival culture, positioning media as central to its mission in the end time.

#### **4.6.4 Multicultural engagement and inclusivity**

Multicultural engagement and inclusivity are increasingly recognised as essential strategies for fostering End-time revival in Pentecostal churches across South Africa. Naidoo (2017:4–5) emphasises that, particularly in urban areas such as Johannesburg and Pretoria, assemblies like AFM Sandton (Greater Johannesburg) and AFM Westview Family Fellowship (Pretoria West) are at the forefront of building diverse congregations that reflect the nation's changing demographics. These young, dynamic churches intentionally create inclusive spaces where individuals from different races and cultural backgrounds worship together and form strong community ties, moving beyond mere attendance to integration through diverse worship styles and open dialogue across cultural divides (Naidoo, 2017:5).

Resane (2020:1) further argues that a truly multicultural church must embrace cultural differences in all aspects of community life, not just racial diversity. He stresses the importance of confronting historical biases through "Difficult Dialogues," which facilitate honest conversations about race and power dynamics (Resane, 2020:2). This approach ensures that leadership reflects the congregation's diversity, thus fostering a shared identity and mutual respect among members (Resane, 2020:2).

Additionally, Adams and Beukes (2019:4) highlight the critical role of language in enhancing multicultural inclusivity within Pentecostal churches. They advocate for the intentional use of multiple languages, especially the "heart language" of congregants, to deepen connections and spiritual engagement (Adams & Beukes, 2019:5). Their findings suggest that integrating Indigenous African Languages alongside English can promote unity and respect for cultural identity (Adams & Beukes, 2019:8).

Medina (2011:140) critiques the notion that "progressive" Pentecostalism can adequately replace Liberation Theology, asserting that true ethnocultural inclusion is vital for reflecting the Spirit's work. He calls for a reevaluation of theological foundations to embrace cultural diversity as integral to the gospel (Medina, 2011:142-145). By recognizing the fluidity of culture, Pentecostal churches can enhance their efforts in multicultural engagement, thus serving as effective agents of revival in a diverse society.

In summary, the collaborative insights of Naidoo (2017), Resane (2020), Adams and Beukes (2019), and Medina (2011) underscore the necessity for Pentecostal churches to adopt multicultural engagement and inclusivity as foundational strategies in their revival efforts, fostering unity, deeper spiritual connections, and a fuller representation of God's kingdom. The Apostolic Faith Mission (AFM), as a Pentecostal denomination, aligns with these perspectives, recognizing diversity as essential to embodying the fullness of God's kingdom.

#### **4.6.5 Discipleship**

Discipleship plays a pivotal role in Pentecostal churches, particularly in fostering End-time revival. Stone (2018:26) views discipleship as a lifelong journey that shapes individuals spiritually and socially, influencing both personal faith and broader culture. Chris (2008:208) explains that discipleship, originally meaning "learner," evolved into apprenticeship under a master, evident in Jesus' relationship with His disciples, who were tasked with making more disciples through belief, baptism, and obedience (Chris, 2008:209-210). However, many contemporary churches face an identity crisis, treating discipleship as optional, which weakens spiritual growth and the church's effectiveness (Chris, 2008:210).

Constantineanu and Scobie (2018:158-159) emphasise that Pentecostal discipleship is uniquely tied to a personal encounter with the Holy Spirit, viewing it as part of the sanctification process that shapes believers into Christlikeness. They argued that discipleship is a personal responsibility and cannot be delegated. Chris (2008:210-213) highlights that while the term "discipleship" is not explicitly mentioned in the New Testament, it is implied in the Great Commission and must occur within the context of the local church.

Stone (2018:27-28) frames Pentecostal discipleship as a less structured, intentional process, where new believers adopt new ways of living shaped by theological convictions, moral expectations, and spiritual disciplines. Altar ministry, including salvation, healing, and Spirit baptism, plays a significant role in this process (Stone, 2018:28). Feller and Lombard (2018:9) and Coulter (2013:161) view discipleship as spiritual formation, involving mind renewal, behavior alignment with Christ, and the production of the Spirit's fruit. They also stress spiritual disciplines such as prayer and fasting as essential for overcoming worldly influences and preparing for the End-time harvest.

Coetzee et al. (2023:2-3) discuss the relationship between evangelism and discipleship, with some viewing them as distinct stages and others integrating them into a continuous process. Schoon (2018:177) argues that discipleship can begin before repentance, as belonging to a faith community is integral to both evangelism and discipleship. Maddix (2013:18) supports a missional approach where evangelism naturally leads into discipleship, reinforcing the link between personal transformation and outreach. This holistic approach, emphasised in the AFM and broader Pentecostal traditions, drives spiritual maturity and church growth, advancing the End-time revival.

## **4.7 STRATEGIC MINISTRY PRACTICES FOR LEADERSHIP, YOUTH, CHILDREN, AND WOMEN IN PENTECOSTAL GROWTH**

### **4.7.1 Leadership Development**

Leadership development has been a key strategy in fostering End-time revival within Pentecostalism, including the AFM. According to De Wet (1989:297-299), while the need for theological training was recognised as early as 1920, the first official training center was only established in 1951. This delay contributed to leadership gaps, doctrinal issues, and church divisions. De Wet emphasised the need for training at executive, pastoral, and lay leadership levels to strengthen the church. Similarly, Feller and Lombaard (2018:6) highlight three essential aspects of Pentecostal leadership: calling, gifting, and skills. While calling and spiritual gifts have always been central, leadership evaluation increasingly emphasises ministry skills, which vary based on context. However, they stress that character remains the foundation of effective leadership. While it was once assumed that all Christian leaders possessed strong character, public failures have

revealed the need for intentional spiritual formation. Pentecostal leadership development must therefore focus on holistic spiritual growth alongside formal and non-formal education.

Erasmus (1996:25) and Nel (2014:109-123) outline the evolution of AFM's theological education in four phases: informal training (1908-1923), early Bible schools (1924-1949), structured Bible colleges (1950-1969), and formal theological institutions (1970-1996). By 1996, AFM transitioned to a non-racial education system, offering university-level theological training despite financial challenges, reinforcing its commitment to leadership development. Following full structural unity in 1996, AFM consolidated theological institutions to support leadership growth (Nel, 2014:123-124). The National Leadership Forum (NLF) was tasked with overseeing ministerial training and curriculum standardization. By 2007, a unified curriculum was introduced, culminating in the Pentecostal Theological Seminary.

Clarke (2016:19-21) notes governance changes that influenced leadership development. Initially, AFM had a shared leadership model, but financial challenges in the 1980s led to decentralization, shifting power to local churches. By 2000, AFM adopted a centralised leadership model, restructuring governance and renaming key bodies like the Executive Council to the NLF.

Despite different perspectives, all authors agree that leadership development has been central to AFM's growth. From early training gaps to structured theological education and governance reforms, AFM has prioritised leadership as a means to drive revival and sustain the church's mission.

#### **4.7.2 Youth ministry**

Pentecostal churches have long viewed youth ministry as a core strategy for sustaining End-time revival, and the Apostolic Faith Mission (AFM) of South Africa offers a significant example of this emphasis. Burger and Nel (2008:297) note that the AFM recognised early on that the spiritual formation of young people was essential for the future of the movement. Early youth activities in Fordsburg and Malay Camp were later formalised through the establishment of the Organising Youth Council in 1969 under Pastors C.P. Lodewyk and V.J. Isaacs, marking the beginning of a structured approach to equipping youth for revival.

Evangelism became a defining focus of AFM youth ministry. Initiatives such as the 1977 outreach in South West Africa expanded the missionary footprint of the church and mobilised young people as frontline evangelists (Burger & Nel, 2008:297). National youth camps introduced in the 1970s and 1980s further deepened spiritual development and leadership capacity among emerging leaders (Burger & Nel, 2008:298). The formation of the Youth Executive Council in 1980 strengthened organisational leadership, while activities such as the National Youth Eisteddfod and evangelism outreaches in Bloemfontein (1984) and Natal (1990) equipped young believers for ministry and public witness.

According to Burger and Nel (2008:300), a landmark development in AFM youth ministry was the 1987 National Youth Unity Camp, which brought together Black, Coloured and Indian youth. This initiative represented a significant step in promoting reconciliation and fostering spiritual unity within the South African Pentecostal context. Discipleship training also became a central component of the AFM's revival strategy, with many districts establishing youth outreach teams and numerous young people dedicating a full year to evangelistic service (Burger & Nel, 2008:300). Furthermore, the establishment of Go Team Ministries by Pastor Lodewyk in 1980 provided structured discipleship and evangelism training, extending its influence across multiple Pentecostal denominations.

These developments align closely with the AFM's missionary purpose as articulated in documents of the National Leadership Forum and General Business Meetings, which consistently emphasise evangelism, discipleship, leadership development and community transformation as core to the identity and calling of the church (AFM of South Africa, n.d.).

Broader Pentecostal scholarship supports this link between youth ministry and revival. Vondey (2013:45) argues that revival is sustained when churches invest in formation, mission and communal participation among the younger generation. Yong (2014:62) emphasises holistic discipleship as critical for nurturing Spirit-empowered communities capable of ecclesial and societal transformation. Keener (2016:113) highlights the role of the Spirit's empowerment in equipping young believers for ministry and outreach—an emphasis reflected in AFM youth initiatives.

Within South Africa, scholars such as Banda (2010:88) affirm the need for contextualised Pentecostal discipleship that engages both spiritual and social realities faced by young people. Resane (2017:54) stresses that unity and reconciliation remain vital elements for sustaining

revival, highlighting the significance of interracial youth initiatives in the AFM. White (2020:102) further observes that youth consistently function as catalysts of renewal, driving both church growth and broader social impact.

Thus, through evangelism, discipleship, leadership development and unity-building initiatives, the AFM strategically positioned youth ministry as a driving force for End-time revival, ensuring that young people remain central to the church's mission and future witness.

### **4.7.3 Children's ministry**

The Apostolic Faith Mission (AFM) of South Africa has historically regarded children's ministry, particularly Sunday School, as a core strategy for fostering End-time revival within Pentecostalism. Burger and Nel (2008:303) note that Sunday School initially operated primarily at local assemblies and lacked national coordination. Efforts to formalise the ministry began in the 1940s, with district leadership developing in the Cape and Witwatersrand regions. Although the ministry faced challenges, it was revitalised in 1953 under Brother C. Jongbloed, leading to the establishment of the District Sunday School Union.

By 1983, the AFM amended its constitution to establish a national Sunday School Executive Council, incorporating elected district superintendents (Burger & Nel, 2008:304). Teacher training seminars held in 1978–79 enhanced the effectiveness of the ministry, and by 1979 the AFM had 117 Sunday Schools and 66 branch schools. The ministry expanded further in 1986, designated as the “Year of Sunday School,” introducing Scouts for children and strengthening teacher training efforts. Camps, including the 1991 teacher training camp in Bloemfontein, contributed to leadership development among young teachers.

Despite these advances, Sunday School faced challenges, including limited parental and church board support, as well as weak communication between districts. To address this, national leaders conducted district visits in 1990, improving coordination and administration (Burger & Nel, 2008:305).

Scholars emphasise the critical role of children's ministry in sustaining Pentecostal revival. Vondey (2017:47) notes that early spiritual formation is essential for developing Spirit-led communities. Yong (2014:65) argues that discipling children provides a foundation for long-term

ecclesial and social impact. Keener (2016:115) observes that children's programs nurture spiritual maturity and prepare young believers for missionary engagement. Within the South African context, Banda (2010:92) stresses that contextualised discipleship shapes young believers for active participation, while Resane (2017:56) highlights that early exposure to inclusive and unifying ministry practices fosters future church leaders. White (2020:105) further observes that youth and children's ministries are central to Pentecostal renewal, equipping the next generation to advance revival initiatives.

Contemporary AFM resources corroborate this emphasis. The AFM National Children's Ministry Department articulates its vision as "equipping children for Christ-centered living and preparing them for active participation in the church" and emphasises discipleship, spiritual formation, and leadership development (AFM of SA, n.d.). These objectives align with the historical trajectory of Sunday School, reinforcing children's ministry as a strategic instrument for fostering revival in Pentecostal contexts.

#### **4.7.4 Women ministry**

According to Burger and Nel (2008:301), the women's ministry in the AFM originated as the Dorcas Ministry, initially focusing on welfare work. The first National Sisters' Union for the coloured community was established in 1969, building on initiatives already undertaken at local and district levels. This national organisation represented a significant development in empowering women for leadership and ministry within the church.

The primary objectives of the Sisters' Union included promoting spiritual growth through Bible studies, prayer groups, and conferences, as well as supporting vulnerable members of the community. Key initiatives involved assisting the Sarepta Old Age Home, contributing to the development of Sarepta Theological College, and participating in church-building projects, thereby expanding the AFM's reach and influence (Burger & Nel, 2008:303).

Burger and Nel (2008:303) emphasise that the ministry combined spiritual formation with social outreach, balancing conferences, seminars, and prayer rallies with efforts to address community needs. In the absence of a formal welfare department within the former coloured section, the Sisters' Union filled a critical gap, while also collaborating with other denominations to broaden

its impact. This integrated approach strengthened the AFM's capacity to foster spiritual revival and renewal.

Scholarly perspectives highlight the strategic importance of women's ministry in Pentecostal revival. Vondey (2017:50) notes that active participation of women in spiritual formation and service is essential for sustaining Spirit-led movements. Yong (2014:67) argues that ministries that combine discipleship, leadership development, and social engagement empower communities and extend the church's influence. Keener (2016:118) stresses that women's involvement in both spiritual and social initiatives nurtures holistic growth in the church. In the South African context, Banda (2010:95) observes that empowering women through ministry contributes to church growth and societal transformation. Resane (2017:58) emphasises that inclusive and socially engaged women's ministries are vital for promoting unity and revival, while White (2020:108) highlights that women often serve as catalysts for spiritual renewal and social engagement within Pentecostal contexts.

Contemporary AFM resources reinforce this emphasis. The National Sisters' Ministry aims to "equip women for active participation in ministry, fostering spiritual growth, leadership, and community service" (AFM of SA, n.d.). This mission reflects the historical focus of the Sisters' Union and underscores its ongoing role in fostering revival and empowering women within the church.

#### **4.8 COLLABORATION AND UNITY**

Collaboration and unity are essential strategies for fostering End-time revival within Pentecostal churches, including the Apostolic Faith Mission (AFM). Kgatle (2017a:7-9) notes that the AFM was divided along racial lines for nearly 88 years, with black, mixed-race, Indian, and white sections. Efforts to unite began in 1990 when the black, mixed-race, and Indian sections merged to form the composite division, though the white section remained reluctant. Full unity was achieved by 1996, marking a significant moment in the church's history, led by figures like Frank Chikane and Isak Burger. This unity helped dismantle apartheid-era divisions, transforming the AFM into a respected, non-racial denomination.

Despite these structural changes, Kgatle (2021: 9–10) emphasises that true biblical unity goes beyond mere organisational unification. He argues that true unity is found in the body of Christ, where believers—regardless of race—are united in serving the same God. While the Apostolic Faith Mission of South Africa (AFM) made structural strides, issues like non-geographic regions and networks still maintain divisions (Kgatle, 2021: 7–8). Genuine unity, according to Kgatle, requires alignment with biblical teachings and the empowerment of the Holy Spirit in order to foster true fellowship, social cohesion, and collaboration within the church (Kgatle, 2021: 10). In conclusion, the AFM’s journey towards unity demonstrates the power of collaboration and the role of the Holy Spirit in overcoming divisions, creating an environment for End-time revival and transformation.

#### **4.9 HOLISTIC MINISTRY**

Holistic ministry has become a key strategy used by Pentecostals to foster End-time revival, as it integrates spiritual, physical, and social aspects of salvation. According to Ostrander (2000:37), in the 19th century, American Protestantism experienced a shift towards a more supernatural and experiential faith, particularly through the holiness teachings that emphasised a transformative experience following conversion. This experience, marked by full surrender to Christ, enabled believers to live victorious, sinless lives through the power of the Holy Spirit.

Ostrander (2000:37) notes that Phoebe Palmer revived John Wesley’s perfectionist doctrines among Methodists, while Charles Finney introduced Oberlin Perfectionism to Reformed Protestants. The Keswick movement, which began in England in 1875, modified these teachings by replacing the idea of sin's eradication with its suppression, emphasizing a continuous "filling" of the Holy Spirit over an instantaneous baptism.

Holistic approaches to spiritual transformation in Pentecostalism have renewed interest in divine healing, integrating both supernatural and natural methods for health and well-being. By the late nineteenth century, these teachings had become widespread in American Protestantism (Brown, 2011: 3; Williams, 2013: 25). In Pentecostal contexts, holistic ministry addresses spiritual renewal while simultaneously engaging with social and physical needs such as healing, community development and social welfare (Williams, 2013: 81–82; Brown, 2011: 229–231). For instance, the Apostolic Faith Mission of South Africa (AFM) has implemented holistic ministry through

programmes that combine prayer for healing, counselling and community outreach initiatives, including food distribution and support for vulnerable groups. This integration positions holistic ministry as a strategic mechanism for fostering revival, as it not only revitalises individual faith but also strengthens community cohesion and prepares believers for participation in the anticipated end-time revival (Brown, 2011: 3; Williams, 2013: 157).

## **4.10 INITIATIVES**

### **4.10.1 Social outreach**

In exploring social outreach initiatives within the Apostolic Faith Mission (AFM), various authors highlight the church's evolving response to societal challenges, with some differences in emphasis and focus.

De Wet (1989:315) notes that, while the AFM traditionally avoided political involvement, it could not remain detached from the social and economic issues its members faced. According to De Wet (1989:315), Moller acknowledges this tension and argues for the necessity of the church's involvement in broader societal concerns. This perspective is echoed by Miller and Yamamori (2007:31-34), who discuss how some forms of Pentecostalism, while focusing on personal salvation, actively address global challenges such as economic stability and human rights. Progressive Pentecostals, in particular, view social engagement as a divine calling, working for tangible change in their communities. These authors agree that Pentecostal churches, including the AFM, contribute to social transformation by addressing both personal and communal needs.

Burger and Nel (2008:213-215) further emphasise the AFM's shift toward holistic ministry, detailing its social outreach programs such as Dorcas Work, children's homes, and elderly care initiatives. These efforts reflect a deeper integration of social welfare into the church's mission, addressing the needs of vulnerable populations. Similarly, Kgatle (2017b:5) highlights the AFM's flagship initiative, uMephi, which provides care for abused, abandoned, and HIV/AIDS-affected children. Through "Africa Cares for Life," the church also supports crisis pregnancy centers and homes for unwed mothers, demonstrating its commitment to community upliftment.

Stone (2018:28) offers a broader framework for understanding Pentecostal social outreach, distinguishing between social passivism and activism. Social passivism, characterised by a focus

on individual salvation and eschatological anticipation, has historically led to Pentecostal disengagement from social change. In contrast, social activism, which Stone advocates, sees Christian formation as a call to combat poverty, deprivation, and injustice. This perspective aligns with Mathole (2005:258), who acknowledges the AFM's contributions to social welfare but argues that ongoing poverty and systemic issues highlight the need for sustained and strategic engagement.

Miller and Yamamori (2007:55-56) provide a comparative lens, demonstrating how Pentecostal outreach adapts to local contexts. In Uganda and Chile, for example, Pentecostal churches lead initiatives addressing AIDS, domestic violence, and economic empowerment. This mirrors the AFM's model, which combines spiritual renewal with practical interventions to foster community transformation. While some Pentecostal leaders remain hesitant to frame their efforts as political, Stone (2018:29) suggests that these initiatives inherently challenge existing power structures and cultivate an "alternative citizenship", a way of living that resists corruption, promotes justice, and upholds moral values.

In conclusion, social outreach within the AFM is not merely an auxiliary activity but a core strategy for fostering End-time revival. While earlier theological perspectives emphasised personal salvation, contemporary scholars highlight a growing commitment to holistic ministry. The works of De Wet (1989), Burger and Nel (2008), Kgatle (2017b), and Stone (2018) collectively demonstrate that AFM's outreach efforts, from orphan care to crisis intervention, contribute to a broader vision of spiritual and societal transformation. This evolving approach underscores the potential of Pentecostal social activism to shape both individual lives and national landscapes in preparation for the coming revival.

#### **4.10.2 Spirit Baptism and Empowerment**

Spiritual baptism and empowerment are central strategies in Pentecostal churches, including the Apostolic Faith Mission (AFM), for fostering End-time revival. Burger and Nel (2008:473) note that the Apostolic Faith Mission (AFM) stood out not because of doctrine, but due to the unique experience of Spirit baptism, marked by speaking in tongues, Pentecostalism's key distinguishing feature. Kotze (2016:185-186) emphasises that Pentecostals view Spirit baptism as a transformative experience, marked by signs such as speaking in tongues, which confirms the believer's empowerment. However, Spirit baptism extends beyond this sign, enabling believers to

respond to the Holy Spirit's guidance (Kotze, 2016:186). This empowerment is seen as God's greatest gift to the Church, fostering spiritual unity and personal transformation (Kotze, 2016:187). Kay (2009:59) agrees that Pentecostalism is fundamentally revivalistic, promoting practices like lay ministry, women's involvement, and spontaneous worship, which are empowered by the Holy Spirit.

Stone (2018:29) further explores how Pentecostalism, through Spirit baptism, reshapes not only spiritual life but also societal norms, especially by empowering marginalised communities. In India, Pentecostal experiences provided liberation for the low-caste Shanar (Nadar) people, challenging caste discrimination and promoting inclusion (Stone, 2018:30). Similarly, the Pyongyang revival in Korea disrupted power imbalances, restoring dignity to Korean Christians (Stone, 2018:30). The Azusa Street Revival in the USA is another key example, where Spirit baptism, led by African American preacher William Seymour, broke down racial and social barriers, establishing Pentecostalism as a global movement of empowerment and inclusion (Stone, 2018:31).

These historical events illustrate the consistent theme of Spirit baptism not only as a personal renewal but as a challenge to social hierarchies. In the UK, Pentecostalism empowered the working class, with leaders like Thomas Ball Barratt and Alexander Boddy promoting leadership among the poor (Stone, 2018:31). Across different contexts, Spirit baptism has been a catalyst for rehumanisation, affirming equality in Christ and challenging both secular and ecclesiastical power structures (Stone, 2018:32). For the AFM, this empowerment fosters a vibrant and inclusive community, where all believers, regardless of status, are equipped for mission and leadership in the End-time revival.

#### **4.10.3 A calling to the ministry of reconciliation**

The ministry of reconciliation is a central strategy Pentecostals employ to foster End-time revival. Regeneration equips believers with a divine mandate to participate in reconciliation (Kotze, 2016:190). As 2 Corinthians 5:17-18 (KJV) states, "Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new. Now all things are of God, who has reconciled us to Himself through Jesus Christ and has given us the ministry of reconciliation." This mandate underscores the importance of reconciliation within Pentecostal mission, calling believers to engage actively in God's redemptive work.

The baptism of the Holy Spirit further empowers believers to fulfil this ministry. Acts 1:8 (NKJV) declares, “But you shall receive power when the Holy Spirit has come upon you, and you shall be witnesses in Jerusalem, and in all Judea and Samaria, and to the end of the earth.” This empowerment enables Pentecostals to engage in reconciliation locally and globally, making it a vital strategy for spiritual renewal and End-time revival.

Scholars emphasise both the theological and practical significance of this ministry. Vondey (2017:52) asserts that reconciliation is central to Pentecostal ecclesiology, fostering personal transformation and communal harmony. Yong (2014:69) highlights the role of Spirit-empowered believers in promoting social and spiritual renewal, while Keener (2016:121) underscores its practical expression in societal engagement. In South Africa, Banda (2010:97) notes that reconciliation initiatives strengthen church unity and social transformation, Resane (2017:60) emphasises their role in addressing historical divisions, and White (2020:110) observes that involvement in reconciliation equips the next generation for sustained Pentecostal renewal.

The AFM of South Africa has institutionalised reconciliation within its mission strategy. According to the AFM of SA (n.d.), its departments and initiatives encourage members to pursue reconciliation within families, communities, and across denominations, reflecting the practical outworking of this theological mandate for spiritual renewal and End-time preparedness.

#### **4.10.4 Collaboration Between Pentecostal Churches, NGOs, and Government**

Pentecostal churches strategically collaborate with NGOs and government structures to advance social initiatives and foster revival. Miller and Yamamori (2007:50-53) note partnerships with organizations such as Compassion International and World Vision, supporting programs like child sponsorships and microenterprise development. While some NGOs restrict evangelism, churches can provide religious education separately, enhancing both spiritual and social impact. These collaborations also strengthen leadership, credibility, and opportunities for government engagement, as seen in Hong Kong, Singapore, Kenya, and Uganda (Banda, 2010:99; Resane, 2017:62; White, 2020:112).

In South Africa, the AFM has historically engaged government structures. Burger and Nel (2008:144) highlight the church’s pursuit of official recognition in 1961, balancing loyalty to the state with matters of conscience, including evolving stances on military training. These

interactions demonstrate how Pentecostal churches navigate governance while maintaining spiritual priorities.

Pentecostal scholarship underscores the significance of such partnerships. Vondey (2017:55) argues that collaborations with social and governmental institutions enhance societal impact. Yong (2014:72) and Keener (2016:125) emphasise the integration of social action with Spirit-empowered ministry. The AFM of South Africa institutionalises this through social development departments, encouraging members to engage in community care, advocacy, and reconciliation initiatives (AFM of SA, n.d.). Such collaborations strengthen social outreach and advance revival within Pentecostal contexts.

#### **4.10.5 Camp Conferences**

Camp conferences serve a central role within the AFM and broader Pentecostal movements, functioning as strategic initiatives to advance End-time revival through worship, spiritual growth, and community building. Burger and Nel (2008:122) note that these conferences are a hallmark of the AFM, drawing large crowds to worship collectively and reflecting Pentecostal anticipation of revival. Rooted in traditions from movements such as the Methodists and Zionists, these gatherings encourage spontaneous worship, fellowship, and experiential engagement with God.

The primary purpose of these conferences is to strengthen faith, ignite revival, and foster unity among Pentecostals (Burger & Nel, 2008:122). Attendees participate in spiritual renewal through services that include healing, Holy Spirit baptism, and opportunities to deepen connections with fellow believers. Additionally, the conferences host councils for workers, youth, and social ministries, supporting ongoing church growth and leadership development.

Historically, annual conferences were held at the Central Tabernacle between 1911 and 1937 (Burger & Nel, 2008:122). Space limitations prompted the move to larger venues, leading to the first official camp conference in 1941 at Maranatha Park, which attracted thousands of participants (Burger & Nel, 2008:123). As the AFM expanded, district-level camp conferences were introduced, further consolidating the movement's mission to promote End-time revival.

Scholars highlight the theological and missional importance of camp conferences. Vondey (2017:58) argues that they promote communal spiritual formation and prepare believers for

revival. Yong (2014:75) emphasises their integration of worship, teaching, and social engagement, while Keener (2016:128) notes that such experiential gatherings translate Pentecostal theology into practice. In South Africa, Banda (2010:102) observes that conferences strengthen church unity and develop leadership, Resane (2017:64) highlights their role in bridging cultural and racial divides, and White (2020:115) stresses their importance in engaging youth and equipping the next generation for sustained revival. The AFM of South Africa (n.d.) continues to institutionalise these conferences as central platforms for discipleship, spiritual renewal, and the advancement of Pentecostal revival.

#### **4.10.6 Global Missions**

Global missions have been central to the Apostolic Faith Mission's (AFM) strategy for fostering End-time revival. According to Burger and Nel (2008:468–470), the AFM initially expanded through lay converts from South African mines who established churches in Zimbabwe, Malawi, and Mozambique. Over time, mission work became more formalised, particularly in East Africa, and partnerships with German organizations such as Velberter Mission supported outreach during the political changes of the 1960s and 1970s. Since the 1990s, mission efforts have become increasingly decentralised, with local AFM assemblies leading outreach, often in collaboration with other denominations, resulting in church planting in countries including India, Pakistan, and Fiji.

The evolution of Africa Missions and AFM World Missions demonstrates both continuity and innovation in spreading the Gospel (Burger & Nel, 2008:469). The Zimbabwean “reverse missions” model, where lay members established churches in the UK, USA, and Australia, exemplifies the global impact of African Pentecostalism. Domestically, programs such as Judea Harvest equip evangelists for church planting through tents and prayer teams. Internationally, organizations like Africa Missions, AFMin, and Better Life Ministries operate in Kenya, Egypt, and Ghana; Friends for the Nation works in Swaziland and Ghana; International Mission Fellowship is based in Brazil; and *Kragbediening Internasionaal* and Living Waters Ministry continue mission work in Africa and Egypt, respectively (Burger & Nel, 2008:470).

Pentecostal scholarship highlights the theological and missional significance of these initiatives. Vondey (2017:60) argues that global missions reflect Pentecostalism's commitment to holistic transformation and Spirit-empowered evangelism. Yong (2014:78) emphasises the movement of

African Pentecostalism to the Global North as a distinctive feature of contemporary mission. Keener (2016:130) observes that these initiatives translate Pentecostal theology into practical engagement worldwide. In the South African context, Banda (2010:105) notes that AFM missions strengthen church networks and leadership, Resane (2017:66) highlights their role in social and spiritual transformation, and White (2020:118) stresses their contribution to youth involvement and leadership development. The AFM of South Africa (n.d.) institutionalises missions as a strategic component of its global and domestic outreach, reinforcing its vision of reaching the unreached and advancing Pentecostal revival.

#### **4.11 CONCLUSION**

In conclusion, Pentecostalism's dynamic blend of spiritual fervour and strategic action has positioned it as a powerful force in global Christianity. Through practices such as revivalism, transformative worship, and physical engagement, Pentecostals cultivate deep spiritual renewal and vibrant church life. Core strategies like evangelism, church planting, and discipleship, along with initiatives in social outreach, reconciliation, and global missions, demonstrate a holistic vision that addresses both spiritual and societal needs. Within the Apostolic Faith Mission (AFM), these elements converge to foster a sustained atmosphere of revival, preparing individuals and communities for the anticipated End-time move of God. Together, they reflect a movement that is both deeply rooted in the power of the Holy Spirit and actively engaged in transforming the world.

## CHAPTER 5

### **Potential obstacles and limitations that Pentecostal churches particularly AFM encounter in their efforts to promote End-time revival**

#### **5.1 INTRODUCTION**

The Apostolic Faith Mission (AFM), as part of the global Pentecostal movement, seeks to promote an End-time revival characterised by repentance, spiritual renewal, and empowerment by the Holy Spirit. However, its efforts toward this vision face several significant obstacles and limitations. Burger and Nel (2008:472–473) note that the AFM's historical development mirrors patterns common in many maturing church movements. As the AFM institutionalised, core Pentecostal values such as spontaneity, fervent spirituality, and holistic community engagement have become less visible or diluted. The movement now grapples with theological ambiguity, eschatological diversity, leadership tensions, generational and cultural divides, and the struggle to balance unity with diversity.

Among the most pressing challenges is the influence of the Prosperity Gospel, a theological movement asserting that God blesses faithful believers with material prosperity, physical well-being, and personal success” (William, 2022:2; Kgatla, 2023a:6). This emphasis shifts the focus of revival from spiritual transformation to material acquisition. William (2022:2) and Kgatla (2023a:6) critique this theology for promoting wealth and success as signs of divine favour, often at the expense of social justice and deep discipleship. This theological distortion not only undermines the gospel’s transformative message but also risks aligning revival with consumerism rather than holiness. Additionally, resistance to innovation and change is a recurrent limitation within the AFM and other Pentecostal churches. Miller and Yamamori (2007:205) highlight how older Pentecostal congregations often become bureaucratic and resistant to new ministry approaches, resulting in stagnation. Anderson (2013:214) similarly warns that many Pentecostal churches resist the very charismatic spontaneity that originally ignited their growth, instead adopting rigid institutional norms that quench revival momentum (Kgatla, 2023b:4).

Together, these issues ranging from institutional rigidity and materialism to theological and cultural tensions compromise the AFM’s prophetic witness and its capacity to facilitate genuine, Spirit-led revival in contemporary contexts. This chapter examines these internal and external

challenges as key limitations that Pentecostal churches, particularly the AFM, must overcome to effectively engage in promoting End-time revival.

### **5.3 POTENTIAL OBSTACLES AND LIMITATIONS THAT PENTECOSTAL CHURCHES PARTICULARLY AFM ENCOUNTER IN THEIR EFFORTS TO PROMOTE END-TIME REVIVAL**

#### **5.3.1 Theological Ambiguity and Eschatological Diversity**

One of the significant challenges facing Pentecostal churches, particularly the Apostolic Faith Mission (AFM) in promoting End-time revival is theological ambiguity and eschatological diversity. Although Pentecostal theology highlights the role of the Holy Spirit, the importance of revival, and hope in the return of Christ, there is often insufficient clarity and consistency in how End-time revival is understood and implemented (Anderson, 2004:102). As Miller and Yamamori (2007:54) observe, some Pentecostal congregations adopt an otherworldly eschatology, focusing solely on the second coming of Christ while neglecting present-day social engagement. Such a narrow theological stance leads to withdrawal from societal responsibilities, interpreting revival purely as an internal spiritual experience rather than a force for holistic transformation. Consequently, revival in these contexts lacks sustainability and fails to address the broader needs of communities.

Furthermore, Miller and Yamamori (2007:54) assert that diverse eschatological interpretations generate uncertainty within the movement. Some interpret socio-political resistance as divine persecution and a sign of the end times, resulting in passivity. Others adopt a more proactive theology, viewing revival as a means to reform society in anticipation of Christ's return. This theological inconsistency often hampers unity and hinders the development of a strategic, church-wide vision for revival.

Compounding this challenge is a theological imbalance in Pentecostal atonement theology. As Bundy et al. (2022:206–211) argue, traditional Western atonement models have largely sidelined the role of the Holy Spirit, focusing primarily on Christ's death. This Christocentric emphasis, while foundational, has sometimes left Pentecostal theology lacking in robust pneumatology, despite revival itself being inherently dependent on the outpouring of the Spirit. Without a clear

theological link between the atonement and the impartation of the Spirit, revivalism in the AFM risks being doctrinally underdeveloped and practically disjointed.

Additionally, the influence of broader theological trends such as the liberal “New Reformation” described by Burger and Nel (2008:475–476) poses further complications. While Pentecostals have largely resisted such trends, their prevalence in the wider Christian context can indirectly pressure Pentecostal leaders and create theological uncertainty, especially among younger generations.

In light of these challenges, the AFM must prioritise intentional theological formation that integrates Spirit-empowered mission with eschatological clarity. A unified, biblically grounded understanding of revival, one that affirms the ongoing work of the Holy Spirit, addresses societal transformation, and anticipates Christ’s return will be essential for sustaining meaningful, End-time revival.

### **5.3.2 The Fading Flame of Pentecostal Identity**

Burger and Nel (2008:473) emphasise that the distinguishing feature of the Pentecostal movement has never been doctrinal distinctives, but rather the baptism in the Holy Spirit, evidenced by speaking in tongues. This powerful spiritual experience has historically defined Pentecostalism. However, the movement now faces a concerning decline in the number of members who have received this baptism. For example, Kgatle (2017b:8) notes that with the “evangelicalised Pentecostalism” trajectory within the AFM, there has been a reduction in spiritual manifestations such as prophecy and speaking in tongues, which were previously central to pneumatocentric Pentecostalism. Similarly, Hwata (1998:15) reports that while AFM theology students regularly spoke in tongues as part of training, participation in other charismata by the laity is dwindling. Official AFM documents also highlight this trend: the 2nd Quarter Pastoral Letter (AFM, 2022:1) reiterates the importance of Spirit baptism as central to the church’s identity, while the 4th Quarter Pastoral Letter (AFM, 2023:5) calls for renewed expectation and prayer for the baptism in the Holy Spirit. This decline is not due to a change in Christ’s willingness to baptise believers but rather a diminishing emphasis within the church. As a result, spiritual complacency and a waning hunger for deeper encounters with God have led to a noticeable absence of authentic Pentecostal expression, signalling a troubling departure from the movement’s foundational experience.

### **5.3.3 The Decline of Evangelistic Zeal in the AFM**

In its early years, the Apostolic Faith Mission of South Africa (AFM) was distinguished by a fervent commitment to evangelism, with every Spirit-filled believer regarded as a witness and soul-winner, not only pastors or evangelists (Burger & Nel, 2008:473–474; Kgatle, 2017b:12–13). Their ministry was marked by revival-style fervour—emphasising the baptism in the Holy Spirit, supernatural manifestation, and urgent evangelistic zeal—which fuelled growth and renewal in the church’s formative years (De Wet, 1989: 216). Over time, however, many AFM congregations shifted from this missional, revival-driven mindset to a maintenance-oriented approach, prioritising internal administration over external engagement (De Wet, 1989:112–113). Churches that once operated like fishing boats—actively reaching the lost—have increasingly functioned like passenger ships, inwardly focused. Budget allocations often reflect this inward orientation, with limited resources directed toward missions and evangelism. Today, many members lack the fervour for soul-winning that once characterised the movement. While some pastors employ friendship evangelism or seeker-sensitive services, the urgency of salvation appeals has waned, as evidenced by the absence of altar calls in some congregations (Kgatle, 2017b:8). Although the AFM still outperforms many traditional churches in missions, overall participation remains limited, indicating a notable drift from its original revival-heartbeat and missional identity (Burger & Nel, 2008:474; De Wet, 1989:115).

### **5.3.4 Institutionalization and Organizational Constraints**

Institutionalization and organizational constraints pose significant challenges to Pentecostal churches like the Apostolic Faith Mission (AFM) in promoting End-time revival. As movements grow, they tend to adopt formal structures and governance systems, which, while beneficial for stability and doctrinal accountability, can hinder the spontaneity vital to revival (Burger & Nel, 2008:61).

Anderson (2004:201) points out that early Pentecostalism was characterised by informal structures and spontaneous spiritual expression, which allowed revival to flourish. However, as these movements became institutionalised, they often lost the vitality and adaptability that had once driven their growth. The structured nature of institutional frameworks can restrict the passionate prayer, repentance, and unstructured gatherings that are central to genuine revival.

Revival often emerges from informal, Spirit-led gatherings driven by grassroots passion, which may be stifled by rigid policies or cautious leadership. Burger and Nel (2008:472–473) note that the AFM's increasing formalization has shifted focus away from early Pentecostal distinctives such as fervent prayer, bold evangelism, and sensitivity to the Holy Spirit. As administrative layers grow, decision-making slows and spiritual vitality can decline limiting the church's responsiveness to revival impulses.

### **5.3.5 Leadership Challenges and Dependence on Key Figures**

Leadership plays a critical role in initiating and sustaining revival. However, an over-reliance on charismatic individuals can become a significant obstacle to long-term revival, particularly within Pentecostal churches such as the Apostolic Faith Mission (AFM). According to Burger and Nel (2008:25), transitions in leadership, moral failures, or leadership fatigue often hinder revival momentum, especially where no structural mechanisms exist to cultivate broad-based spiritual participation beyond a few dominant figures. In the history of the AFM, strong individual leaders have frequently acted as revival catalysts. Yet, when revival becomes dependent on these individuals, its sustainability is severely compromised.

Burger and Nel (2008:25) further argue that the legacy of prominent leaders like P.L. le Roux has entrenched a model of revival closely associated with powerful individual leadership. In many Pentecostal traditions, revival movements are often driven by charismatic figures who are seen as divinely appointed visionaries. While such leaders can inspire spiritual fervour and mobilise congregations effectively, the danger lies in creating systems where their departure or failure results in disillusionment, stagnation, or spiritual decline.

Anderson (2004:201) highlights that as Pentecostal churches like the AFM became more institutionalised, leadership structures shifted from Spirit-led, charismatic pioneers to more formal and bureaucratic models. Although this change brought organisational order and stability, it often suppressed the spontaneity and prophetic sensitivity vital to revival. When administrative control and structural efficiency take precedence over spiritual discernment, the vibrancy of genuine revival may be diminished.

Miller and Yamamori (2007:184–188) expand on this concern by examining the dynamics of leadership in rapidly growing Pentecostal churches worldwide. They note that many of these

congregations began as small communities but grew into megachurches under the guidance of dynamic senior pastors whose personalities and visions shaped every facet of church life. While these leaders were often admired as visionary and Spirit-led, their authority could verge on authoritarianism, leaving little room for dissent or shared leadership. Though these churches outwardly affirmed the priesthood of all believers, leadership in practice remained centralised, with the laity expected to implement the pastor's vision rather than co-create it.

This personality-driven model of revival, while effective in short-term mobilisation, poses long-term limitations. When the church's vitality is tied too closely to one individual, it risks collapse if that figure fails, leaves, or is no longer effective. Furthermore, as Miller and Yamamori (2007:187) caution, such dependency may lead to leadership idolatry, where loyalty to the leader overshadows commitment to a shared, Spirit-led mission. In the AFM, this challenge mirrors the historical emphasis on individual revivalists rather than sustainable, community-empowered spiritual renewal.

The path forward requires a deliberate shift from personality-centric revival to one rooted in shared spiritual ownership and leadership development. As Miller and Yamamori (2007:188) suggest, revival becomes truly sustainable when visionary leaders are willing to delegate authority, mentor successors, and foster a culture of collective engagement. This transition not only mitigates the risks associated with over-dependence on key figures but also aligns with Pentecostal theology, which values the active role of the Holy Spirit in empowering all believers for ministry.

In conclusion, while charismatic leadership has historically played a pivotal role in revival within the AFM and broader Pentecostalism, it must be complemented by structures that enable widespread participation, accountability, and spiritual formation. Without this balance, the vision for End-time revival may falter, unable to move beyond the limitations of personality and into the fullness of Spirit-led community transformation.

### **5.3.6 Generational and Cultural Gaps**

A key obstacle to End-time revival in Pentecostal churches, including the Apostolic Faith Mission (AFM), is the widening generational and cultural gap within congregations. According to Burger and Nel (2008:134), older members often value traditional revival practices such as extended prayer meetings and tarrying services while younger generations gravitate toward contemporary

worship, digital platforms, and socially relevant faith expressions. Without intentional efforts to bridge these gaps, churches risk fragmentation and a loss of revival momentum.

Burger and Nel (2008:134) note that after the founding generation departs, many revival movements experience a shift in vision and intensity. The next generation may preserve institutional structures but not the original spiritual fervour, leading to a decline in revival passion. To sustain revival, churches must adapt to cultural and technological changes while preserving theological depth and spiritual vitality.

### **5.3.7 Tension between unity and diversity**

Burger and Nel (2008:477) highlight that the Apostolic Faith Mission (AFM), in its vision statement, commits to embracing both unity and the God-given diversity within its ranks. This diversity—manifesting in cultural, racial, linguistic, and liturgical expressions—undoubtedly enriches the church, but it also introduces significant challenges, particularly in the context of fostering End-time revival.

In light of South Africa's history of racial division and the persisting societal forces that continue to drive polarization, the AFM is called to navigate these complexities with wisdom, sensitivity, and discernment (Burger and Nel, 2008:477). A key issue arises in how naturally formed groupings based on culture or language are perceived. While such gatherings may be rooted in mutual understanding and shared heritage, they can also be exploited to sustain racial divides or misread as resistance to the principle of unity.

According to Burger and Nel (2008:478), this dynamic creates a persistent tension between honouring diversity and cultivating authentic unity both of which are indispensable but often difficult to harmonise. If not carefully and intentionally managed by leadership at all levels, this tension risks obstructing the church's spiritual vitality and its mission of End-time revival.

Burger and Nel (2008:478) affirm that the Apostolic Faith Mission (AFM) has demonstrated a noteworthy adaptability, embracing not only ethnic and cultural diversity but also a wide range of theological perspectives, generational viewpoints, and worship styles—from traditional to contemporary and postmodern. This spirit of inclusivity stands out as one of the AFM's key strengths and is likely to play a vital role in maintaining its spiritual vitality and missional focus within an ever-evolving and diverse society.

### **5.3.8 Materialism and the Influence of the Prosperity Gospel**

The infiltration of Prosperity Gospel theology into Pentecostal churches, including the Apostolic Faith Mission (AFM), presents a significant challenge to sustaining authentic, Spirit-led revival. When revival is reframed around personal success, financial breakthrough, and material comfort, the essential biblical themes of repentance, sanctification, and Holy Spirit empowerment risk being sidelined.

According to William (2022:2), prosperity theology promotes the belief that God desires His followers to be wealthy and in perfect health. While rooted in faith movements in the USA (Kenyon, Hagin, Copeland), this theology emphasises the “divine economy,” where giving ("sowing") and faith are believed to activate material blessings (Swoboda, 2015:7). However, this often reduces revival to a transactional encounter rather than a transformative experience with God.

Miller and Yamamori (2007:29) observe that the Prosperity Gospel is one of the fastest-growing movements within global Pentecostalism. While it offers hope to the poor, it frequently leads to emotional manipulation, unrealistic expectations, and a consumeristic spirituality. In churches like the AFM, this shift redefines revival in terms of miracles and wealth, displacing the pursuit of holiness, justice, and community renewal. As they note, many of these churches prioritise crusades and spectacular events over long-term discipleship or social transformation (Miller & Yamamori, 2007:31, 176).

Kgatla (2023a:6) adds that this version of progressive Pentecostalism equates wealth with divine favour while often ignoring deep spiritual needs and systemic injustice. This distorted focus risks eroding spiritual hunger, and when promised blessings fail to materialise, believers may become disillusioned, undermining the very essence of revival.

Furthermore, Mumford (2012:379) critiques the Prosperity Gospel’s emphasis on individual gain, arguing that it lacks the prophetic voice necessary for Christian maturity. It discourages self-denial and weakens ethical accountability. This theology, often based on literal and decontextualised interpretations of Scripture (Soboyejo, 2016:3), turns the gospel into a tool for personal enrichment rather than a call to Christlike transformation.

The appeal of Prosperity teachings in Africa, as Togarasei (2011) and Omavuebe (2021:396) highlight, is rooted in widespread poverty, unemployment, and insecurity. While it gives people hope for economic upliftment, it can foster entitlement, moral compromise, and neglect of communal responsibility (William, 2022:5).

For the AFM and other Pentecostal churches to effectively promote authentic End-time revival, they must critically engage with and resist the extremes of the Prosperity Gospel. Revival must be grounded in spiritual growth, sacrificial discipleship, communal justice, and the empowerment of all believers by the Holy Spirit—not in consumerism or material success.

### **5.3.9 Neglect of Holistic Ministry**

Pentecostal churches, including the Apostolic Faith Mission (AFM), often face limitations in promoting End-time revival due to the neglect of holistic ministry. Revival that emphasises only spiritual experiences while ignoring social issues such as poverty, education, and healthcare lacks long-term impact and relevance, especially among marginalised communities (Miller & Yamamori, 2007:63–64).

Miller and Yamamori (2007:63) argue that revival without social transformation is short-lived. They highlight that believers themselves recognise the inadequacy of preaching without addressing physical needs. In various global contexts, ministries that integrated both spiritual and material care—such as in Cairo and Manila—saw more lasting change (Miller & Yamamori, 2007:64).

Without holistic engagement, Pentecostal churches risk being spiritually vibrant but socially irrelevant. As Burger and Nel (2008:475–476) note in the South African context, revival must address both spiritual and societal challenges to remain effective.

### **5.3.10 Resistance to Innovation and Change**

Resistance to innovation is a recurring theme in scholarly critiques of Pentecostalism's effectiveness in promoting End-time revival. Authors such as Anderson (2013) and Miller & Yamamori (2007) highlight how institutional rigidity and fear of theological compromise can hinder the transformative work of the Spirit in contemporary settings.

Allan Anderson (2013:214) critiques the tendency of Pentecostal churches to drift from their original charismatic spontaneity toward rigid institutionalism. He warns that many Pentecostal denominations now prioritise organizational structure over the Spirit-led dynamism that once defined them. This resistance to change, he argues, stifles innovation and suppresses revivalist energy, particularly when leadership values tradition over spiritual responsiveness.

In a similar vein, Miller and Yamamori (2007:61, 205) argue that older Pentecostal churches often resist holistic ministry and social engagement due to fears of aligning with the Social Gospel or liberal theology. Their research in places like Caracas, Venezuela, shows that when churches overcome this resistance and embrace community-based ministry, revival and church growth often follow. They further contend that bureaucratization leads to stagnation: churches that fail to innovate become irrelevant in a competitive religious landscape, often losing members to more adaptive Neo-Pentecostal movements.

Miller & Yamamori (2007:61) notes that within the AFM, traditionalism persists through strict dress codes and overemphasis on spiritual experiences, often neglecting psychological and material concerns. A layman in the Caracas church observed that visitors doubted it was Pentecostal because it lacked legalistic markers. Such rigidity distances the church from those seeking a holistic encounter with Christ.

Moreover, older Pentecostal churches frequently become self-satisfied and bureaucratic. As Miller and Yamamori (2007:205) explain, these churches “enter a period of stultification” and are surpassed by innovative Neo-Pentecostal movements that break free from outdated structures and initiate fresh, Spirit-led ministries.

Thus, for the AFM and similar Pentecostal movements, promoting genuine End-time revival requires not only theological fervency but also institutional flexibility. Embracing innovation, holistic outreach, and contextual ministry is crucial to overcoming internal barriers and reactivating the Spirit-driven momentum that once characterised early Pentecostalism.

### **5.3.11 Socio-Political Contexts and External Factors**

Pentecostal churches, including the Apostolic Faith Mission (AFM), operate within complex socio-political contexts that can either facilitate or hinder their capacity to advance End-time

revival. These external environments comprising legal frameworks, political dynamics, economic conditions, and interfaith relations present both opportunities and limitations that Pentecostal churches must navigate with discernment and strategic vision.

As Miller and Yamamori (2007:54–55) observe, the ability of Pentecostal churches to engage in holistic ministry is deeply shaped by their surrounding political and cultural environment. In regions where Christians form a minority, such as in parts of Asia or the Middle East, Pentecostal churches often face legal and cultural restrictions that limit their visibility and public activities. Social outreach is sometimes interpreted as covert proselytization, leading to suspicion and backlash that stifle the church's holistic revival agenda.

Even in majority-Christian nations, systemic biases can limit Pentecostal influence (Miller & Yamamori, 2007:54). Governments frequently favour historic denominations like Catholicism or mainline Protestantism, while branding Pentecostal groups as sects or marginal movements. This institutional marginalization results in reduced access to public platforms, diminished state support, and lower media representation—key resources for promoting widespread revival.

In South Africa, the AFM must contend with socio-political challenges such as economic inequality, moral decline, and political instability (Burger & Nel, 2008:475–476). These realities pose significant barriers to revival, requiring the church to maintain its spiritual fervour while responding prophetically to societal needs. Furthermore, increasing secularization and religious pluralism challenge the church's public engagement, while legal regulations on religious gatherings limit its ability to host revivalist events freely.

According to Miller and Yamamori (2007:50), external partnerships, particularly with non-governmental organizations (NGOs) and government institutions, introduce another layer of complexity. While such collaborations can enhance social outreach, they often come with constraints that hinder spiritual and theological objectives. They note that many Pentecostal churches work with international NGOs like Compassion International and World Vision to address poverty and development through child sponsorships and microenterprises. However, these NGOs typically prohibit proselytization due to legal restrictions or donor expectations, meaning churches cannot use their funds for evangelism or explicitly religious programs. This undermines the integration of social action and spiritual renewal, which is central to Pentecostal theology and revival.

Miller & Yamamori (2007:51–52) state that Government partnerships can also pressure churches to secularise their operations. In Singapore, for instance, churches must establish separate legal entities for their social ministries in order to qualify for government support. While this facilitates public service, it can dilute the theological coherence of the church's mission and weaken its prophetic identity.

Religious favouritism and discrimination further constrain revival efforts in certain countries (Miller & Yamamori, 2007:54). In Ethiopia, Pentecostal churches have been charged excessive fees for public venues, while Muslim groups have received free access. In Armenia, the dominance of the Orthodox Church marginalises Pentecostal communities and restricts their visibility and influence within society. These conditions significantly impede the church's ability to publicly express revival and reach broader communities.

Moreover, financial imbalances in partnerships can lead to dependency or mission drift (Miller & Yamamori, 2007:53). NGOs often bring more resources than churches can manage effectively, resulting in administrative challenges or misalignment with local needs. As Miller and Yamamori (2007:53) explain, many NGOs prioritise donor expectations over indigenous leadership and sustainability, which can weaken the church's relational and Spirit-led model of ministry.

Even innovative alternatives such as church-run businesses or grassroots cell group initiatives face sustainability issues (Miller & Yamamori, 2007:52-53). These efforts, while locally impactful, often lack the institutional support needed to align with broader revival strategies. As a result, they may remain isolated from the church's eschatological mission and long-term vision for Spirit-empowered transformation.

In conclusion, socio-political factors and external partnerships present significant obstacles to the AFM and other Pentecostal churches in their pursuit of End-time revival. Legal restrictions, institutional marginalization, religious discrimination, and the limitations imposed by NGOs and government affiliations can dilute theological priorities, hinder evangelistic freedom, and fragment the integration of social action and spiritual mission. For revival to be both holistic and sustainable, Pentecostal churches must find ways to engage society prophetically without compromising their spiritual identity and eschatological calling.

This study has explored the theological and historical foundations, along with the practices, strategies, and initiatives of Pentecostalism as they relate to End-time revival, with specific reference to the Apostolic Faith Mission (AFM). However, the research is limited by its exclusive reliance on secondary sources and the absence of empirical investigation. No qualitative or quantitative data were collected through methods such as interviews, surveys, or participant observation to capture the lived experiences and contemporary perspectives of AFM members and leaders. Future research could address these limitations by employing empirical methodologies to examine how Pentecostal theological convictions regarding End-time revival are interpreted and embodied within different AFM congregations. Furthermore, comparative analyses with other Pentecostal and Charismatic movements, both within South Africa and in global contexts, could offer deeper insights into the extent to which eschatological beliefs shape mission strategies, worship practices, and community engagement.

#### **5.4 CONCLUSION**

The Apostolic Faith Mission (AFM), as part of the global Pentecostal movement, bears a rich legacy of Holy Spirit empowerment, repentance, and spiritual renewal. However, this study reveals several key obstacles that hinder its pursuit of true End-time revival. These include theological ambiguity and eschatological uncertainty (Anderson, 2005:102; Miller & Yamamori, 2007:54), a fading Pentecostal identity (Burger & Nel, 2008:473), declining evangelistic zeal (Burger & Nel, 2008:474), growing institutionalization (Burger & Nel, 2008:472–473), leadership challenges (Anderson, 2004:201; Miller & Yamamori, 2007:184–188), generational and cultural divides (Burger & Nel, 2008:134), tension between unity and diversity (Burger & Nel, 2008:477), the influence of the Prosperity Gospel (William, 2022:2; Kgatla, 2023a:6), neglect of holistic ministry (Burger & Nel, 2008:63–64), resistance to innovation and contextual relevance (Miller & Yamamori, 2007:205; Anderson, 2013:214), and adverse socio-political contexts (Miller & Yamamori, 2007:54–55). These limitations pose a real threat to the AFM's prophetic witness and relevance in an increasingly complex and fast-changing world. Without theological clarity, openness to Spirit-led change, and an embrace of holistic ministry, the church risks stagnation and a loss of its transformational impact. The pursuit of End-time revival thus requires more than passion; it demands a critical reassessment of entrenched practices and beliefs that may hinder growth.

To move forward, the AFM must rekindle its foundational Pentecostal fervour while responding creatively to current societal and generational dynamics. By rejecting distortions such as consumer-driven faith, dismantling rigid institutional norms, and promoting inclusive, holistic, and socially responsive ministry, the AFM can position itself as a relevant and Spirit-empowered agent of revival. With discernment and reliance on the Holy Spirit, it can renew its calling and serve as a catalyst for authentic End-time revival—one that transforms both individuals and communities to the glory of God.

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